The Bible, that is, the Holy Scriptures conteined in the Olde and New Testament, translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages. With most profitable annotations vpon all the hard places, and other things of great importance

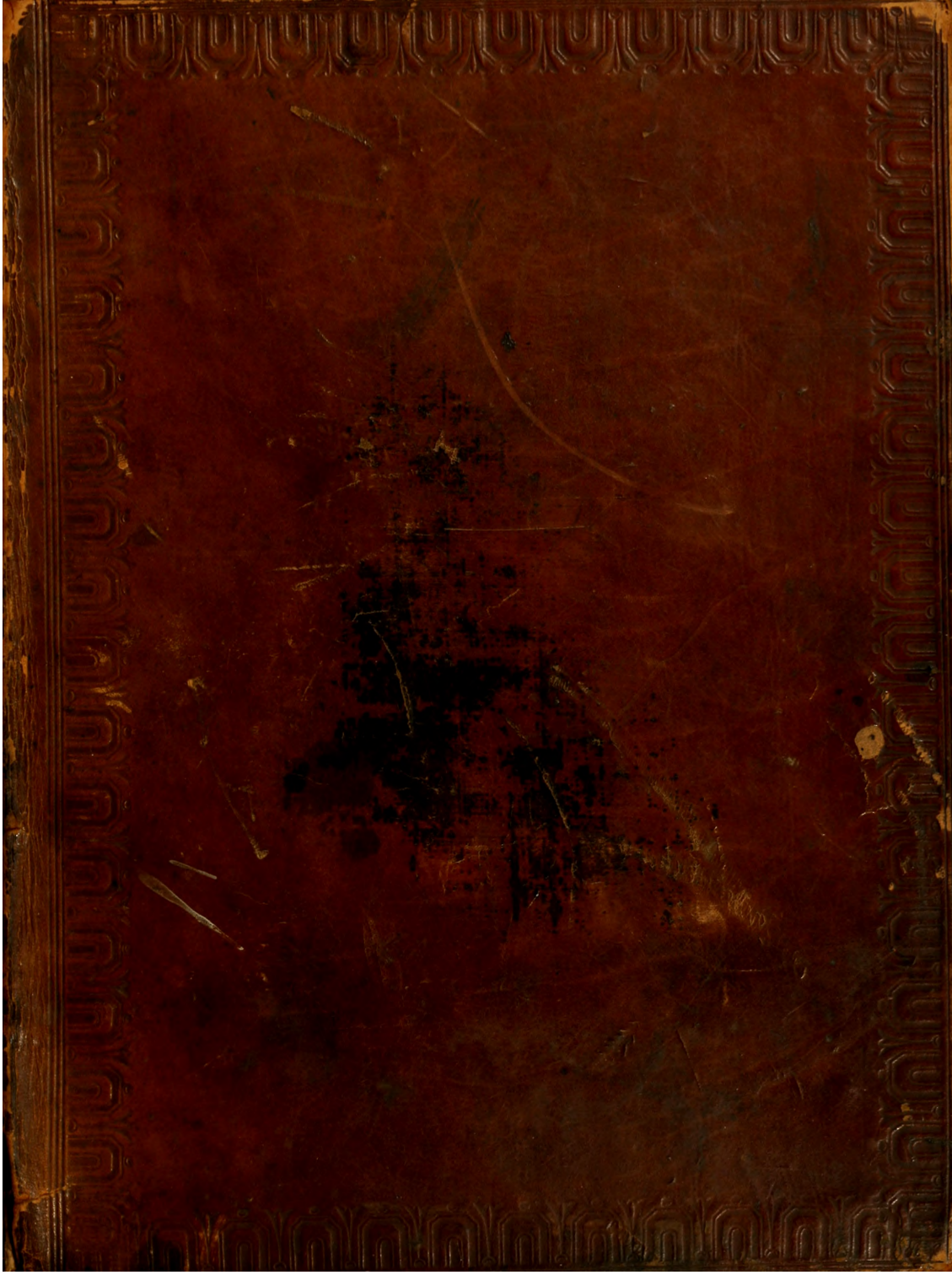
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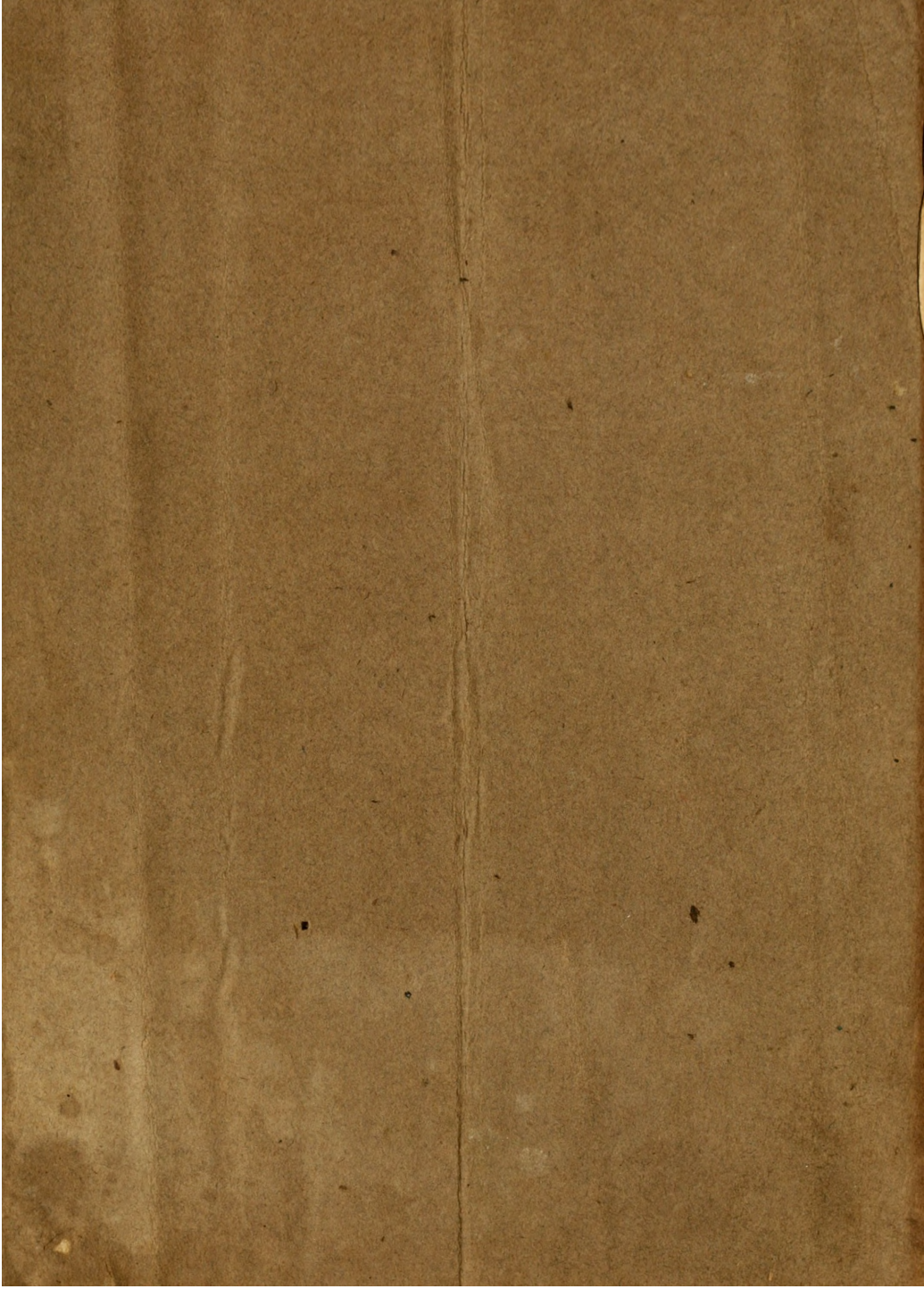
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Certificate of Marriage of Wm Banks & Henry Ann Mitchell. Dated - 19th Apl. 1803 under the hands of Joseph Robertson Minister of Canongate. — Married 26 April 1803 — Children. —

1. Annabella Born 29 Aug[t] 1804
Certified of Baptized 29 Aug[t] 1804
Unmarried Died
Buried Chapel of Ease

2. John - Born - 15 April 1807
Died march 1808

3. Janet - Born 24[th] March 1809
Certificate - Baptized 24 — " —
Unmarried Died 3 May 1882
Buried Chapel of Ease

4. Margaret Haldane
Born 28 July 1810
Certificate Baptized 28[th] — " —
Died June 1811

5. Peter Spalding
Born 28 May 1812
Certif - Baptized 28[th] — " —
Died 7 October 1879
Buried Grange Cemetery.

6. Helen - Born 11 Oct. 1813
Certif - Baptized 11[th] — " —
Died
Unmarried

7. Jean - Born 15[th] March 1815
Certif - Baptized 23 March 1815
Died. 23 May 1888

8 Henrietta. born 3[d] May 1816
Certif - Baptized - 3[d] May 1816

9. Mary - born 3[d] Oct. 1817
Certif - Baptized 3 - Oct. 1817
Died — 20 Nov. 1834
Unmarried & Buried Chapel of Ease

10. William - born 17 June 1819
Certif - baptized — 17 June 1819
Died 22. Sept. 1830

11. Euphemia Haldane
Born 26 June 1822
Certif Baptized 26 June 1822
Unmarried Died —

12. James Mitchell
Born 16 Aug[t]. 1826
Certif Baptized 24 Aug[t] 1826
Died 22 feb[y] 1831

The Certificate of baptism is given out of the date of the birth according to custom. —

The above dates of birth are the dates when the Certificate of baptism issued. —

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(7195) Peter Spalding Bank Rs. S.S.C.
married on 26th December 1838
Ann Williamson, daughter of Thomas
Williamson, Printer in London.
She died 15 July 1880 & was buried
in the Grange Cemetery

Children

1

2

3. William Mitchell
Born

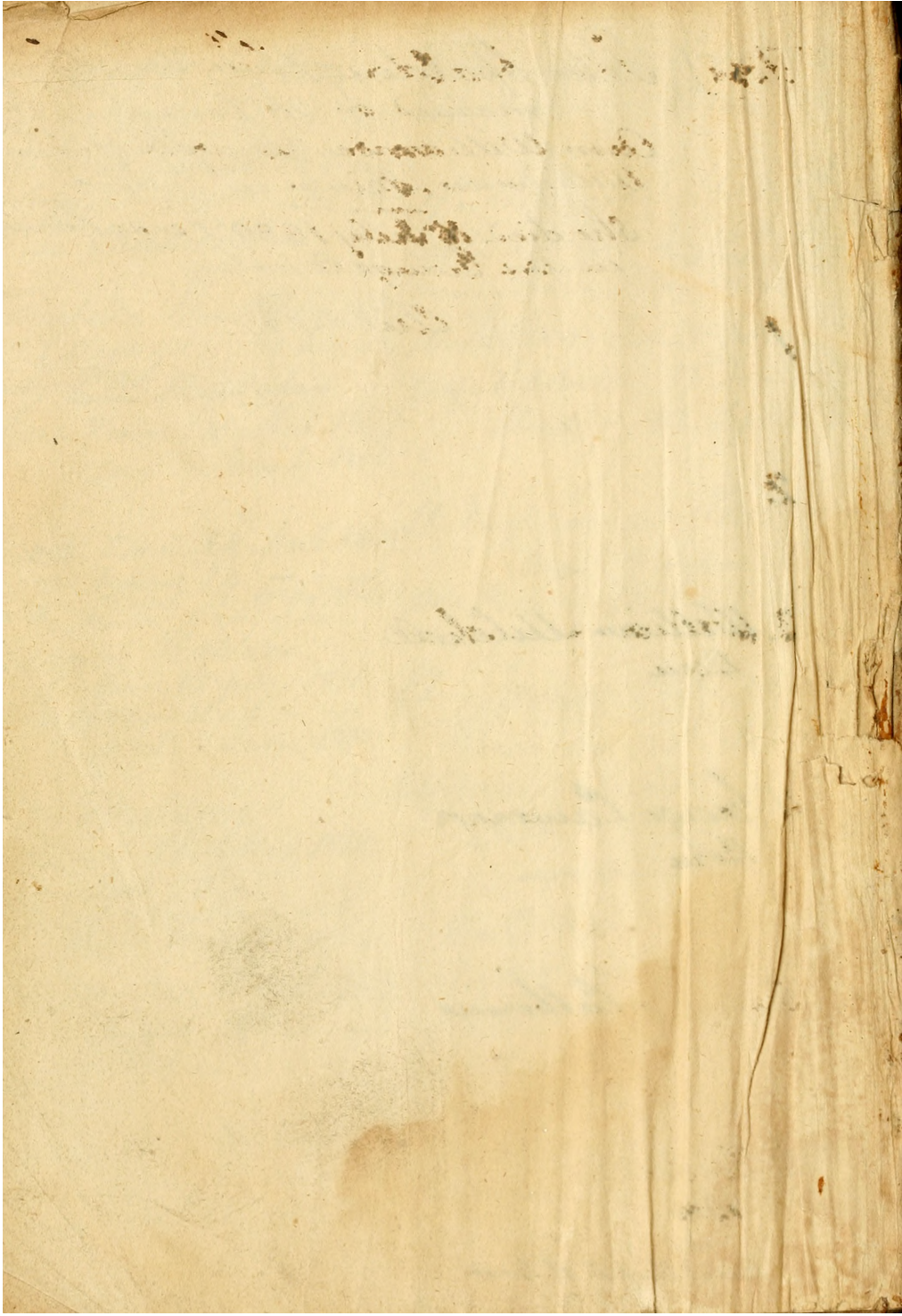
4. George Cameron
Born

5. [illegible] Catherine

6. Frederick
Born
[illegible]
Free Chapel of Ease

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Annabella Banks
1855

Rev: Bramwell Robert

Chap III verse 7

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	For Morning.	For Euen.
S.Iohn		
i.Lesson.	Ecclesiastes.v.	Ecclesiast.
ii.Lesson.	Reuel.i.	Reuel.xxi
Innocents.	Jere.xxxi. vnto verse xviii.I haue heard Ephraim lamenting.	Wisdom
Circumcision day.		
i.Lesson.	Gene.xvii.	Deut.x. vnto ming at ve xii. And no Israel, &c.
ii.Lesson.	Rom.ii.	Colos.ii.
Epiphanie.		
i.Lesson.	Isaiah.lx.	Isaiah xl
ii.Lesson.	Luke iii.vnto the middle of verse xxiii.Being as men supposed the sonne of Ioseph.	Iohn ii. ve verse xii.&r that,he wt downe in Capernaum.
Conuersion of S.Paul.		
i.Lesson.	Wisdome v.	Wisdom i.
ii.Lesson.	Actes xxii.vnto verse xxii. And they heard him.	Actes xx
Purification of ỹ virgin Mary.	Wisdome ix.	Wisdom ii.
Saint Matthias.	Wisdome.xx.	Ecclus.i
Annunciation of our Lady.	Ecclus.ii.	Ecclus.i
Wednesday before Easter.	Hosea.xiii.	Hosea xii
Thursday afore Easter.	Daniel ix.	Jere.xxx
Good Fryday.	Genesis xxii.	Isaiah.li
Easter Euen.	Zechariah.ix.	Exodus xi.
Munday in Easter weeke.		
i.Lesson.	Exodus xvi.	Exodus xvi.
ii.Lesson.	Matth.xxviii.	Actes.xi.
Tuesday in Easter weeke.		
i.Lesson.	Exodus xx.	Exodus xxii.
ii.Lesson.	Luke xxiiii.vnto verse xiii. And beholde two of them.	i.Cor.xv

	For Morning.	For
S.Mark.	Ecclus.xliii.	Ecclus.v.
Philip and Iacob.	Ecclus.xii.	Ecclus.ix.
Ascension day.	Deut.x.	ii.King.ii.
Munday in whitsun weeke.		
i.Lesson.	Gene.xi.vnto verse.x.These are the generations of Shem.	Nomb.xi.verse xvi.Gather vnto me seuentie mē of, &c.vnto verse xxv.And Moses returned into the hoste.
ii.Lesson.	i.Cor. xii.	Deut.xxv.
Tuesday in whitsun weeke.	i.Samu.xix. verse.xviii.So Dauid fled,and escaped, and came to Samuel to Ramah,&c.	
S.Barnabe.		
i.Lesson.	Ecclus.x.	Ecclus.xii.
ii.Lesson.	Actes. xiii.	Actes xv. vnto verse xxvi. But after certaine dayes.
S.Iohn Baptist.		
i.Lesson.	Mala.iii.	Mala.iiii.
ii.Lesson.	Matth.xiii.	Matth.xiii. vnto verse xiii. And when Iesus heard it.
Saint Peter.		
i.Lesson.	Ecclus.xv.	Ecclus.xix.
ii.Lesson.	Actes.iii.	Actes.iiii.
Saint Iames.	Ecclus.xxi.	Ecclus.xxiii.
S.Bartholomew.	xxv	xxix
Saint Matthewe.	xxxv	xxxviii
Saint Michael.	xxxix	xliiii
Saint Luke.	li	Job.i.
Saint Simon and Iude.		
i.Lesson.	Job.xxiiii.xxv.	xlii.
All Saintes.		
i.Lesson.	Wisd. iii. vnto verse xiii. Therfore the baren is blessed.	Wisd.v.vnto verse xvii. He shall take his Ielousie for armour.
ii.Lesson.	Hebr.xi.verse xxxiii. Through faith, &c.vnto the vii. verse of the xii. chapter following. If ye endure chastening.	Reuel.xx. vnto verse xvii. And I sawe an Angell stande.

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Prope Psalmes on cuine dayes.

	For Morning.		For Euening.	
Christmas day.	Psalm.	xix. xlv. lxxxv.	Psalm.	lxxxix. cx. cxxxi
Easter day.	Psalm.	ii. lvii. cxi.	Psalm.	cxiii. cxviii. cxviii
Ascension day.	Psalm.	viii. xv. xxi.	Psalm.	xviii. xlviii. cviii.
Whitsunday.	Psalm.	xlv lxviii.	Psalm.	ciii. cxlv.

Septuagesima. Sexagesima. Quinquagesima. Quadragesima. } before Easter. { ix. weekes. viii. weekes. vii. weekes. vi. weekes.

Rogations. Whitsunday. Trinitie sunday. } after Easter. { v. weekes. vii. weekes. viii. weekes

¶ The order how the rest of holy Scripture beside the Psalter, is appointed to be read.

THe olde Testament is appointed for the first Lessons at Morning and Euening prayer, and shall be read through euery yeere once, except certaine Bookes and Chapters which be least edifying, and might best be spared, and therefore be left vnread.

The newe Testament is appointed for the second Lessons at Morning and Euening prayer and shall be read ouer orderly euery yeere thrise beside the Epistles and Gospels: Except the Reuelation, out of the which there be onely certaine Lessons appointed vpon diuers proper feastes.

And to knowe what Lessons shall be read euery day: Finde the day of the moneth in the Kalender going before, & there ye shall perceiue the Bookes and Chapters that shall be read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any feast moueable or vnmoueable: then the Psalmes & Lessons appointed in the Kalender, shalbe omitted for that time.

Ye must note also that the Collect, Epistle and Gospel appointed for the Sunday, shall serue all the weeke after, except there fall some feast that hath his proper.

When the yeeres of our Lorde may be diuided into foure euen partes, which is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the xxiii. day of Februarie, shall be read againe the day following except it be Sunday, which hath proper Lessons of the olde Testament appointed in the table seruing to that purpose.

Also, whereseoeuer ye beginning of any Lesson, Epistle, or Gospel is not expressed: there ye must beginne at the beginning of the Chapter.

And, Whereseuer is not expressed how farre shall be read: there you shall reade to the ende of the Chapter.

Item, so often as the first Chapter of S. Matthewe, is read either for Lesson or Gospel, ye shall beginne the same at these wordes. Now the birth of Iesus Christ was thus, &c. And the third Chapter of S. Lukes Gospel shall be read vnto the middle of verse xxiii. Being as men supposed, &c.

¶ A briefe declaration when euery Terme beginneth and endeth.

¶ Trinitie Terme beginneth xii. dayes after Whitsunday, and continueth xix. da.

¶ Michaelmasrme beginneth the ix. or x. day of October, and endeth the xxvii. xxviii. day of Nouember.

¶ Hillarie Terme beginneth the xxiii. or xxiiii. day of Januarie, and endeth the xii xiii. day of Februarie.

¶ In Easter Terme, or the Ascension day. In Trinitie Terme, on the Natiuitie S. Iohn Baptist. In Michaelmas Terme, on the feast of All Saes. In Hillarie Terme on the feast of the Purification of our L, the Queenes Iudges of Westminster doe not vse to sit in iudgment, nor vpon any Sundayes.

¶ A Table of the order of the Psalmes, to be said at Morning and Euening prayer.

	For Mning prayer.	For Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii.xxv.xxvi	xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv.xxxvi.	xxxvii.
8	xxxviii.xxxix.	xli.xlii.xliii.
9	xliiii.xlv.xlvi	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii	lxv.lxvi.lxvii.
13	lxv.ii.	lxix.lxx.
14	lxxi.lxii.	lxxiii.lxxiiii.
15	lxxv.lxvi.lxvi.	lxxviii.
16	lxxix.lxxx.lxxi	lxxxii.lxxxiii.lxxxiiii.lxxxv.
17	lxxxvi.lxxxvii.xxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	co.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxi.	cxiiii.cxv.
24	cxvi.cxvii.cxvi.	cxix. Iude iiii.
25	Iude v.	Iude iiii.
26	Iude v.	Iude iiii.
27	cxx.cxxi.cxxiiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxx.cxxxi
28	cxxxii.cxxxiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29	cxxxix.cxl.cxl.	cxlii.cxliii.
30	cxliiii.cxlv.clvi.	cxlvii.cxlviii.cxlix.cl.

¶ These to be obserued for holy dayes, and none other.

That is to say: All sondays in the yere, Of Saint *Matthewe* the Apostle.
The dayes of the feastes of the *Circumcision* of our Lord Iesus Christ. Of Saint *Michael* the Archangel.
Of Saint *Luke* the Euangelist.
Of Saint *Simon* and *Iude* the Apostles.
Of *All Saintes*.
Of Saint *Andrewe* the Apostle.
Of Saint *Thomas* the Apostle.
Of the *Natiuitie* of our Lord.
Of Saint *Steuen* the Martyr.
Of Saint *John* the Euangelist.
Of the holy *Innocents*.
Monday and *Tuesday* in Easter weeke.

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¶ An order for Morning prayer dayly throughout the yeere,

¶ At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shal reade with a lowd voyce some one of these sentences of the Scriptures that folow. And then he shal say that which is written after the said sentences.

Eze.18.21, 22. AT* what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, I wil put all his wickednes out of my remembrance, saith the Lord.

Psal.41.3. * I doe knowe mine owne wickednes, and my sinne is alway against me.

Psal.51.3. * Turne thy face away from our sinnes (O Lorde) and blot out al our offences.

Psal.51.9. * A sorowful spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

Ioel 2.13. * Rent your hearts and not your garments, & turne to the Lord your God, because he is gentle and merciful, he is patient, and of much mercie, and such a one that is sorie for your afflictions.

Dan.9.9,10. * To thee (O Lord God) belongeth mercie and forgiuenesse, for we haue gone away from thee, and haue not harkened to thy voyce, whereby wee might walke in thy lawes which thou hast appointed for vs.

Iere.10.24, psal.6,1. * Correct vs (O Lorde) and yet in thy iudgement: not in thy furie, lest wee should be consumed & brought to nothing.

Matth.3.2. Luke 15.18, 19. *Amend your liues for ỹ kingdom of God is at hand.

*I wil goe to my father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal.143,2. * Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1.Iohn 1.8. *If wee say that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednesse, and that wee should not dissemble nor cloke them before the face of almightie God our heauenly father but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiuenesse of the same, by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to do, when we assemble and meete together, to render thankes for the great benefits that we haue receiued at his handes, to set forth his most worthy praise, to heare his most holy word, and to aske those things that be requisite and necessarie, as well for the body as the soule. Wherefore I pray & beseech you as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heauenly grace, hying after me.

¶ A general confession to be said of the whole Congregation after the Minister kneeling.

ALmightie and most mercifull Father, we haue erred and strayed from thy wayes like lost sheepe: wee haue followed too much the deuises and desires of our owne hearts: wee haue offended against thy holy Lawes: wee haue left undone those things which wee ought to haue done, and wee haue done those things which wee ought not to haue done: & there is no health in vs, but thou, O Lorde, haue mercy upon vs miserable offenders. Spare thou them, O God, which confesse their faults: Restore thou them that be penitent, according to thy promises declared unto mankind, in Christ Iesu our Lorde: and grant, O most merciful Father, for his sake, that wee may hereafter liue a godly, righteous, & sober life, to the glory of thy holy name. Amen.

¶ The absolution to be pronounced by the Minister alone.

ALmightie God, the Father of our Lorde Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednes, & liue, and hath given power and commandement to his ministers to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth & absoluteth all them which truely repent, and unfainedly beleeue his holy Gospel. Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last wee may come to his eternal ioy, through Iesus Christ our Lord.

¶ The people shal answere.

Amen.

¶ Then shal the Minister begin the Lords prayer with a lowde voyce.

OUr Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euil. Amen.

¶ Then likewise he shal say.

O Lord open thou our lippes.

Answere.

And our mouth shal shew forth thy praise.

Minister.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Minister.

Glorie be to the Father, and to the, &c.

As it was in the beginning is now, &c.

¶ Praise ye the Lord.

¶ Then shal be said or sung this Psalme following.

Venite exultemus. Psal 95. OCome, let vs sing unto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue al gods.

In his hand are all the corners of the earth: and the strength of the hils is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernes,

When your fathers tempted mee: proued mee, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and sayde: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whome I sware in my wrath: that they should not enter into my rest.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

¶ Then shall follow [illegible]

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be appointed in a Table made for that purpose: except there be proper Psalmes appointed for that day. And at the end of euery Psalme throwout the yeere, and likewise in the ende of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shall bee repeated

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, & euer shal be: world without ende.

¶ Then shalbe read two Lessons distinctly with a lowde voyce, that the people may heare. The first of the old Testament, the second of the new, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lessons, standing and turning him so, as hee may best be heard of al such as be present. And before euery Lesson, the Minister shal say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter hee shall say, Here endeth such a Chapter of such a booke.

¶ And (to the ende the people may the better heare) in such places where they do sing, there shal the Lessons be sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel.

¶ After the first Lesson shal folow *Te Deum laudamus*, in English, dayly thorow the whole yeere.

Te deum laudamus.

WE praise thee, O God: wee knowledge thee to be the Lord.

All the earth doth worship thee: the father euerlasting.

To thee all Angels cry alowd: the heauens and all the powers therein.

To thee Cherubin & Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen & earth are ful of the maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly felowship of the Prophets: praise thee.

The noble armie of Martyrs: praise thee.

The holy Church throwout all the world: doth knowledge thee.

The Father: of an infinite maiestie.

Thy honourable: true, and onely Sonne.

Also the holy Ghost: the comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to al beleeuers.

Thou sittest on the right hand of God: in the glorie of the Father.

We beleeue that thou shalt come: to be our iudge.

We therefore pray thee helpe thy seruants: whome thou hast redeemed with thy precious blood.

Make them to be numbred with thy saints: in glorie euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world without end.

Vouchsafe, O Lorde: to keepe vs this day without sinne.

O Lord haue mercie vpon vs: haue mercie vpon vs.

O Lord let thy mercie lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

¶ Or Canticle, *Benedicite omnia opera Domini.*

O ye workes of the Lorde, blesse yee the Lorde: praise him, and magnifie him for euer.

O ye Angels of the Lorde, blesse the Lorde: praise him, and magnifie him for euer.

O ye heauens, blesse ye the Lorde: praise him, and magnifie him for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him, and magnifie him for euer.

O al yee powers of the Lorde, blesse yee the Lorde: praise him, and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him, and magnifie him for euer.

O ye Starres of heauen, blesse ye the Lorde: praise him, and magnifie him for euer.

O ye showres and dewe, blesse ye the Lorde: praise him, and magnifie him for euer.

O ye winds of God, blesse ye the Lord: praise him, and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: praise him, and magnifie him for euer.

O ye winter and summer, blesse ye the Lord: praise him, and magnifie him for euer.

O ye dewes and frostes, blesse ye the Lorde: praise him, and magnifie him for euer.

O ye frost and colde, blesse ye the Lord: praise him, and magnifie him for euer.

O ye yce and snow, blesse ye the Lorde: praise him, and magnifie him for euer.

O ye nights and dayes, blesse ye the Lorde: praise him, and magnifie him for euer.

O ye light and darkenesse, blesse ye the Lord: praise him, and magnifie him for euer.

O ye lightnings and cloudes, blesse yee the Lorde: praise him, and magnifie him for euer.

O let the earth blesse the Lord: yea, let it praise him, and magnifie him for euer.

O yee mountaines and hilles, blesse yee the Lorde: praise him, and magnifie him for euer.

O all ye greene things vpon the earth, blesse ye the Lord: praise him, and magnifie him for euer.

O yee welles, blesse ye the Lorde: praise him, and magnifie him for euer.

O ye seas and floods, blesse ye the Lord: praise him, and magnifie him for euer.

O ye whales, and al that moue in the waters, blesse ye the Lord: praise him, and magnifie him for euer.

O all ye foules of the aire, blesse ye the Lord: praise him, and magnifie him for euer.

O all ye beasts and cattel, blesse ye the Lord: praise him, and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him, and magnifie him for euer.

O let Israel blesse the Lorde: praise him, and magnifie him for euer.

O ye priests of the Lord, blesse ye the Lorde: praise him, and magnifie him for euer.

O ye seruants of the Lord, blesse ye the Lord: praise him, and magnifie him for euer.

O ye spirites and soules of the righteous, blesse yee the Lord: praise him and magnifie him for euer.

O ye holy and humble men of heart, blesse yee the Lord: praise him, and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse yee the Lord: praise him, and magnifie him for euer.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

¶ And after the second Lesson, shalbe vsed & said *Benedictus Dominus Deus Israel* in English as followeth.

Benedictus. Luke 1.68.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised vp a mighty saluation for vs: in the house of his seruant

As hee spake by the mouth of his holy Prophets: which haue beene since the worlde began.

That wee should be saued from our enemies: and from the handes of all that hate vs

To performe the mercy promised to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs

That we, being deliuered out of the handes of our enemies: might serue him without feare

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, &c.

Or this C. Psalme. *Iubilate.*

O Be ioyfull in the Lord all ye lands serue the Lord with gladnes, and come before his presence with a song.

Be ye sure that the Lorde he is God: it is hee that hath made vs, and not we our selues, wee are his people, and the sheepe of his pasture.

O go your way into his gates with thanksgiuing, and into his courts with praise: be thankfull vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euerlasting: and his trueth indureth from generatiō to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, &c.

¶ Then shalbe said the Creede by the Minister and the people, standing.

I Beleeue in God, the Father Almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lorde, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffred vnder Ponce Pilate, was crucified, dead, and buried, hee descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father almightie: from thence shall he come to iudge the quicke and the dead. I beleeue in the holie Ghost, the holy Catholike Church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

¶ And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling. The Minister first pronouncing with a loude voyce.

The Lord be with you.

Answere.

And with thy spirite.

Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Ministers, Clarkes, and people shall say the Lords prayer in English, with a loud voyce.

Our Father which art in heauen, &c.

Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy saluation.

Minister.

O Lord saue the Queene.

Answere.

And mercifully heare vs when we call vpon thee.

Minister.

Endue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Minister.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Minister.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Minister.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

¶ Then shal follow three Collects. The first for the day, which shalbe the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collects shall neuer alter, but daily be sayd at Morning prayer, throughout all the yeere as followeth.

¶ The second Collect for peace.

O God which art author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, almightie and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mightie power, and grant that this day we fall into no sinne, neither runne into any kinde of danger, but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

An order for Euening prayer throughout the yeere.

The Minister shall say.

Our Father which art in heauen, &c.

Then likewise he shal say.

O Lord open thou our lips.

Answere.

And our mouth shal shew forth thy praise.

Minister.

O God make speed to saue vs.

Answere.

O Lord make hast to helpe vs.

Minister.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Prayse ye the Lord.

¶ Then Psalmes in order, as they be appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the olde Testament, as is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that *Magnificat* in English, as followeth.

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ycat. 1.46. My soule doth magnifie the Lord: and my spirite hath reioyced in God my Sauiour.

For he hath regarded ye lowlines of his handmaiden.

For beholde, from henceforth all generations shall call me blessed.

For he that is mightie hath magnified me: and holy is his name.

And his mercie is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glorie be to the Father, and to the, &c.

As it was in the beginning &c.

Or the 98. Psalme.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lorde declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lorde, all ye lands sing, reioyce, and giue thankes.

Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thanksgiuing.

With trumpets also and Shawmes: O shew your selues ioyfull before the Lord the king.

Let the sea make a noyse, and all that therein is: the round world and they that dwel therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord, for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

¶ Then a lesson of the New Testament. And after that *Nunc dimittis* in English, as followeth.

Nunc dimittis. Luk. 2.29. LOrd now lettest thou thy seruant depart in peace: according vnto thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to bee the glorie of thy people Israel.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

Or this Psalme.

Deus misereatur. Psal. 67. GOd be mercifull vnto vs and blesse vs: and shewe vs the light of thy countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy saluing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

¶ Then shall follow the Creede with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collects. First, of the day. Second of peace. Third, for aide against all perils, as hereafter followeth, which two last Collects shall be daily said at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsels, and all iust workes doe proceede: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandements, & also that by thee, we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Iesus Christ our sauiour, Amen.

¶ The thrid Collect for aide against al perils.

LIghten our darkenesse, we beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ. Amen.

¶ In the feast of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, and Trinitie Sunday, shalbe sung or said immediately after *Benedictus*, this confession of our Christian faith.

Quicunque vult.

WHosoeuer will be saued: before all things it is necessary that he hold the Catholike faith.

Which faith except euery one do keep holy and vndefiled: without doubt he shal perish euerlastingly.

And the Catholike faith is this: that wee worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equal, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternal.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, & one incomprehensible.

So likewise the Father is almightie, the Sonne almightie: and the holy Ghost almightie.

And yet they are not three almighties: but one almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the christian veritie: to acknowledge euery person by himselfe to be God & Lord.

So are we forbidden by the Catholique religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made nor crea-

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ted, but begotten.

The holy Ghost is of the father, & of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons, be coeternal together: and coequal.

So that in al things, as is aforesaide: the Unitie in Trinitie, & the Trinitie in Unitie is to be worshipped.

He therefore that will bee saued, must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluation: that hee also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that wee beleeue and confesse that our Lord Jesus Christ, the sonne of God, is God and man.

God of ỹ substance of the father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God & perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hel, rose againe the thirde day from the dead.

He ascended into heauen, he sitteth on the right hand of the father, God almightie: from whence he shal come to iudge the quicke and the dead.

At whose comming al men shal rise again with their bodies: and shal giue account for their owne workes.

And they that haue done good, shal go into life euerlasting: and they that haue done euil, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Thus endeth the order of Morning and Euening prayer through the whole yeere.

Here foloweth the Letanie, to be vsed vpon Sundayes, Wednesdayes and Fridayes, and at other times, when it shalbe commaunded by the Ordinary.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost proceeding from the Father and the sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lorde our offences, nor the offences of our fore fathers, neither take thou vengeance of our sinnes: spare vs good Lorde, spare the people whome thou hast redeemed with thy most precious bloode, and be not angry with vs for euer.

Spare vs good Lord.

From al euil & mischiefe, from sinne, from the crafts and assaults of the deuil, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindenesse of heart, from pride, vaine glorie, and hypocrisie, from enuie, hatred, and malice, and al vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from al the deceits of the worlde, the flesh and the deuil.

Good Lord deliuer vs.

From lightning, and tempest, from plague, pestilence, and famine, from battel and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy nativitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie & bloody sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In al time of our tribulatiō, in al time of our welth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lorde God) and that it may please thee to rule and governe thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Elizabeth, our most gracious Queene and gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in thy faith, feare and loue, and that she may alwaies haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be her defender and keeper, giuing her the victory ouer all her enemies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate al Bishops, pastors and ministers of the Church, with true knowledge and vnderstanding of thy Word, and that both by their preaching and liuing, they may set it forth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lordes of the counsel, and al the nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe the magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe al thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to al nations vnity, peace, and concord

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We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy Word, and to receiue it with pure affection, & to bring foorth the fruits of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, al such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weakehearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, al that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauell by lande or by water, all women labouring of childe, al sicke persons and yong children, and to shewe thy pitie vpon al prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defende and prouide for the fatherlesse children and widowes, and all that bee desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon al men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecutors and slanderers, and to turne their hearts.

We beseech thee to heare vs good Lord.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy thm.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgiue vs al our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy spirit, to amend our liues according to thy holy Word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God that takest away the sinnes of the world.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation, &c.

But deliuer vs from euil. Amen.

The versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

¶ Let vs pray.

God merciful Father, that despisest not the sighs of a contrite heart, nor the desire of such as be mercifully assist our prayers that wee make before thee in al our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those euils which the craft and subtiltie of the deuil, or man worketh against vs be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord, arise, helpe vs, & deliuer vs for thy names sake.

O God we haue heard with our eares, & our fathers haue declared vnto vs the noble workes that thou didest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, & deliuer vs for thine honour.

Glorie be to the Father, and to the &c.

As it was in the beginning, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercie heare our prayers.

O sonne of Dauid haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

The Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, & for the glory of thy Names sake, turne from vs al those euils that wee most righteously haue deserued: & grant that in al our troubles wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holines and pureness of liuing, to thy honour and glory, through our onely mediatour and aduocate Iesus Christ our Lord, Amen.

¶ A prayer for the Queenes Maiestie.

O Lord our heauenly Father, high & mightie, King of Kings, Lord of lords, the only ruler of princes, which doest frō thy throne behold al the dwellers vpon the earth, most heartily wee beseech thee with fauour to behold our most gracious soueraigne Lady Queene Elizabeth, & so replenish her with the grace of thy holy spirit, that she may alway encline to thy will, and walke in thy way, endue her plentifully with heauenly gifts, grant her in health & wealth long to liue, strength her, that she may vanquish & ouercome al her enemies, and finally after this life, shee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord, Amen.

ALmightie & euerlasting God, which only workest great maruels send downe vpon our Bishops and Curates, & al congregations comitted to their charge, the healthfull spirit of thy grace, and that they may truely please thee, powre vpō them the continual dewe of thy blessing: grant this (O Lord) for the honor of our aduocate and mediatour Iesus Christ, Amen.

¶ A praye of Chrysostome.

ALmightie God, which hast giuen vs grace at this time with one accord, to make our cōmon supplications vnto thee, & doest promise, that when two or three bee gathered together in thy Name, thou wilt graunt their requests: fulfil now, O Lord, the desires & petitions of thy seruants, as may be most expedient for them, granting vs in this worlde knowledge of thy trueth, and in the worlde to come life euerlasting, Amen.

¶ The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, bee with vs all euermore, Amen. 2.Cor.13,13

¶ For

¶ For raine, if the time require.

O God heauenly Father, which by thy sonne Jesus Christ hast promised to all them y seeke thy kingdome, & the righteousnes thereof all things necessary to their bodily sustenance: send vs we beseech thee, in this our necessitie, such moderate raine & showres, that we may receiue the fruites of ȳ earth to our comfort, and to thy honour, through Jesus Christ our Lord, Amen.

¶ For faire weather.

O Lorde God, which for the sinne of man didst once drowne all the world, except eight persons, and afterward of thy great mercie diddest promise neuer to destroy it so againe: we humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine & waters, yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the fruites of the earth in due season, & learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and graunt that this scarcitie and dearth (which we do now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Jesus Christ our Lorde, to whome with thee and the holy Ghost, be praise for euer, Amen.

¶ In the time of warre.

O Almightie God, king of all kings, & gouernour of all things, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, & to be mercifull vnto them that truly repent: saue & deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, & confound their deuises, that wee being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the only giuer of all victory, through the merits of thy onely sonne Jesus Christ our Lord.

¶ In the time of any common plague or sickenesse.

Almightie God, which in thy wrath, in the time of king Dauid, diddest slay with the plague of pestilence threescore & ten thousande, & yet remembring thy mercy, diddest saue the residue: haue pitie vpon vs, miserable sinners, that now are visited with great sickenes and mortalitie, that like as thou diddest then command thine Angel to cease from punishing: so it may nowe please thee to withdrawe from vs this plague and grieuous sickenesse, through Jesus Christ our Lord, Amen.

O God, whose nature and propertie is euer to haue mercy and to forgiue, receiue our humble petitions: and though we be tyed and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Jesus Christes sake, our mediatour and aduocate, Amen.

¶ The end of the Letanie.

The Collects, with the order how to finde the beginning and end of the Epistles and Gospels in the Newe Testament, by the Chapter and the Verse, as it is appointed in the booke of Common prayer.

¶ The first Sunday in Aduent.

The Collect.

Almightie God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, nowe in time of this mortal life (in the which thy Sonne Jesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious maiestie, to iudge both the quicke and the dead, we may rise to life immortall through him, who liueth and reigneth with thee & the holy Ghost, now & euer, Amen.

The Epistle.

Owe nothing to any man. Rom. 13. verse 8. to the end.

The Gospel.

And when they drew neere. Matth. 21. verse 1. vnto verse 14.

¶ The second Sunday in Aduent.

The Collect.

Blessed Lord, which hast caused al holy Scriptures to be written for our learning, graunt that we may in such wise heare them, read, marke, learne, & inwardly digest them, that by patience and comfort of thy holy word, wee may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Jesus Christ, Amen.

The Epistle.

For whatsoeuer things. Rom. 15. verse 4. vnto verse 14.

The Gospel.

Then there shalbe signes in the. Luke 21. verse 25. vnto verse 34.

¶ The third Sunday in Aduent.

The Collect.

Lord, we beseech thee giue eare to our prayers, and by thy gracious visitation, lighten the darkenesse of our hearts, by our Lord Jesus Christ, Amen.

The Epistle.

Let a man so esteeme of vs. 1. Cor. 4. verse 1. vnto verse 6.

The Gospel.

And when John heard in the. Matth. 11. verse 2. vnto verse 11.

¶ The fourth Sunday in Aduent.

The Collect.

Lord, raise vp, we pray thee, thy power, and come among vs, & with great might succor vs, that whereas through our sinnes and wickednesse we bee lore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy sonne our Lord) may speedily deliuer vs, to whom with thee and the holy Ghost, bee honour and glory world without end, Amen.

The Epistle.

Reioyce in the Lord alway. Phil. 4. verse 4. vnto verse 8.

The Gospel.

Then this is the record of John. verse 19. vnto verse 29.

¶ On Christmas day.

The Collect.

Almightie God, which hast giuen vs thy [illegible] gotten sonne to take our nature vp[illegible]

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day to be borne of a pure Virgin, grant that we being regenerate & made thy children by adoption & grace, may daily bee renued by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle.

At sundry times and in diuers. Hebr. 1.
verse 1. vnto verse 13.

The Gospel.

In the beginning was the. Iohn 1.
verse 1. vnto verse 15.

¶ Saint Steuens day.

The Collect.

GRaunt vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest and reignest, &c.

¶ Then shall follow a Collect of the Natiuitie, which shalbe said continually vntil New yeeres day.

The Epistle.

But he being full of the holy. Acts 7.
verse 55. vnto the end.

The Gospel.

Wherefore behold, I send. Matt. 23.
verse 44. to the end.

¶ Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it beeing lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting giftes, through Iesus Christ our Lord, Amen.

The Epistle.

That which was from the. 1. Ioh. 1
verse 1. vnto the end.

The Gospel.

He said to him, Follow me. Iohn 21.
verse 19. vnto the end.

¶ Innocents day. The Collect.

ALmightie God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kil all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle.

Then I looked, and loe, a Lambe. Reue. 14.
verse 1. vnto the end.

The Gospel.

The Angel of the Lord appeared. Matth. 2.
verse 13 vnto verse 19.

¶ Sunday after Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, & this day to be borne of a pure virgin, grant that we, being regenerate, & made thy children by adoption & grace, may daily be renued by thy holy spirite, through þ same our Lord Iesus Christ, who liueth and reigneth, &c.

The Epistle.

Then I say, that the heire. Gal. 4.
verse 1. vnto verse 8.

The Gospel.

The booke of the generation. Matth. 1.
verse 1. to the end.

¶ The Circumcision of Christ.

The Collect.

Almightie God, which madest thy blessed sonne to
be circumcised and obedient to the lawe for man,
grant the true circumcision of the spirite, that our
all our members being mortified from all
lusts, may in al things obey thy blessed
wil, through þ same thy sonne Iesus Christ our Lord.

The Epistle.

Blessed is the man, to whom. Rom. 4.
verse 8. vnto verse 15.

The Gospel.

And it came to passe when the. Luke 2.
verse 15. vnto verse 22.

¶ If there be a Sunday betweene the Epiphanie and the Circumcision, then shall be vsed the same Collect, Epistle & Gospel, at the Communion, which was vsed vpon the day of Circumcision.

¶ The Epiphanie.

The Collect.

O God, which by the leading of a starre didst manifest thy onely begotten Sonne to the Gentiles, mercifully graunt, that wee which know thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul. Ephes. 3.
verse 1. vnto verse 13.

The Gospel.

When Iesus then was borne. Matth. 2.
verse 1. vnto verse 13.

¶ The first Sunday after the Epiphanie.

The Collect.

LOrd, we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to do, and also haue grace & power faithfully to fulfil the same, through Iesus Christ our Lord.

The Epistle.

I beseech you therefore brethren. Rom. 12.
verse 1. vnto verse 6.

The Gospel.

And when he was twelue yeere. Luke. 2.
verse 42. vnto the ende.

¶ The ij. Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

Seeing then that we haue gifts. Rom. 12
verse 6. ende in verse 16. at, Be not wise, &c.

The Gospel.

And the thirde day, was there a. Iohn. 2.
verse 1. vnto verse 12.

¶ The iij. Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

Be not wise in your selues. Rom. 12.
verse 19. vnto the ende.

The Gospel.

Now when he was come downe. Matth. 8.
verse 1. vnto verse 14.

The iiij. Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to be set in the middes of so many and great dangers, that for mans frailenes we cannot alway stand vprightly: grant to vs þ health of body and soule, that all those things which we suffer for sinne, by thy helpe wee may well passe & ouercome, through Christ our Lord.

The Epistle.

Let euery soule be subiect. Rom. 13.

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verse 1. vnto verse 8.

The Gospel.

And when he was entred into. Matth. 8.
verse 23. vnto the end.

¶ The v. Sunday after the Epiphanie.

The Collect.

LOrd we beseech thee to keepe thy Church & household continually in thy true religion, ỳ they which do leane onely vpon hope of thy heauenly grace, may euermore be defended by thy mightie power, through Christ our Lord.

The Epistle.

Now therefore as the elect of. Col. 3.
verse 12. vnto verse 18.

The Gospel.

The kingdom of heauen is. Matth. 13.
verse 24. vnto verse 31.

¶ The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fist Sunday.

¶ Septuagesima Sunday.

The Collect.

OLorde, wee beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth, &c.

The Epistle.

Know ye not that they which. 1. Cor. 9.
verse 24. to the end.

The Gospel.

For the kingdom of heauen. Matth. 20.
verse 1. vnto verse 17.

¶ Sexagesima Sunday.

The Collect.

LOrde God, which seest that we put not our trust in any thing that we do, mercifully grant, that by thy power wee may bee defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

For ye suffer fooles gladly. 2. Cor. 11.
verse 19. vnto verse 32.

The Gospel.

Now when the people were. Luke 8.
verse 4. vnto verse 16.

¶ Quinquagesima Sunday.

The Collect.

OLorde, which doest teach vs that all our doings without charitie are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: graunt this for thy onely sonne Iesus Christes sake.

The Epistle.

Though I speake with the. 1. Cor. 13.
verse 1. vnto the end.

The Gospel.

Then Iesus tooke vnto him. Luke 18.
verse 31. vnto the end.

¶ The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: Create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtain of thee the God of all mercy perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Turne you vnto me with all. Ioel 2.
verse 12. vnto verse 18.

The Gospel.

Moreouer when ye fast, looke. Matth. 6.
verse 16. vnto verse 22.

¶ The first Sunday in Lent.

The Collect.

OLorde, which for our sakes diddest fast fourtie dayes and fourtie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirite, we may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Epistle.

So we therefore as workers. 2. Cor. 6.
verse 1. vnto verse 11.

The Gospel.

Then was Iesus led of the. Matth. 4.
verse 1. vnto verse 12.

¶ The ij Sunday in Lent.

The Collect.

ALmightie God, which doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may bee defended from all aduersities which may happen to the body, and from all euill thoughts, which may assault & hurt the soule, through Iesus Christ, &c.

The Epistle.

And furthermore we beseech. 1. Thes. 4.
verse 1. vnto verse 9.

The Gospel.

And Iesus went thence. Matth. 4.
verse 21. vnto verse 29.

¶ The iii. Sunday in Lent.

The Collect.

WE beseech thee Almightie God, looke vpon the heartie desires of thy humble seruaunts, and stretch forth the right hand of thy Maiestie, to be our defence against all our enemies, through Iesus Christ our Lord, Amen.

The Epistle.

Be ye therefore followers of. Ephes. 5.
verse 1. vnto verse 15.

The Gospel.

Then he cast out a deuil. Luke 11.
verse 14. vnto verse 29.

¶ The iiii Sunday in Lent.

The Collect.

GRaunt we beseech thee Almightie God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

Tell me, ye that wil be vnder. Gal. 4.
verse 21. vnto the end.

The Gospel.

Iesus went his way ouer the. Ioh. 6.
verse 1. vnto verse 15.

¶ The v. Sunday in Lent.

The Collect.

WE beseech thee Almightie God, mercifully to looke vpon thy people, that by thy great goodnesse, they may be gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle.

But Christ being an hie. Hebr. 9.
verse 11. vnto verse 16.

The Gospel.

Which of you can rebuke me of. Ioh. 8.
verse 46. to the end.

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¶ The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankind should follow the example of his great humilitie: mercifully graunt, that wee both follow the example of his patience, & be made partakers of his resurrection, through þ same Iesus Christ our Lord.

The Epistle.

Let the same mind be in you. Phil. 2.
verse 5. vnto verse 12.

The Gospel.

And it came to passe, when. Matth. 26.
verse 1. vnto Chap. 27. verse 57.

¶ Munday next before Easter.

The Epistle.

Who is this that commeth. Isai. 63.
verse 1. to the end.

The Gospel.

And two dayes after followed. Marke 14.
verse 1. vnto the end.

¶ Tuesday before Easter.

The Epistle.

The Lord God hath opened. Isa. 50.
verse 5. vnto the end.

The Gospel.

And anone in the dawning. Marke 15.
verse 1. vnto the end.

¶ Wednesday before Easter.

The Epistle.

For where a Testament is. Hebr. 9.
verse 16. vnto the end.

The Gospel.

Now the feast of vnleauened. Luke 22.
verse 1. vnto the end.

¶ Thursday next before Easter.

The Epistle.

Now in this that I declare. 1. Cor. 11.
verse 17. vnto the end.

The Gospel.

Then the whole multitude of. Luke 23.
verse 1. vnto the end.

¶ On good Friday.

The Collect.

ALmightie God, we beseech thee graciously to behold this thy familie, for the which our Lorde Iesus Christ was contented to be betraied, and giuen vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth and reigneth, &c.

ALmighty and euerlasting God, by whose spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which wee offer before thee, for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Iesus, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon al Iewes, Turkes, Infidels, & Heretiques, and take from them al ignorance, hardnes of heart, and contempt of thy word, & so fetch them home (blessed Lord) to thy flocke, that they may bee saued among the remnant of the true Israelites, and bee made one folo vnder one sheepeheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

For the loue hauing the. Hebr. 10.
verse 1. vnto verse 26.

The Gospel.

When Iesus had spoken these. Iohn. 18.
verse 1. vnto the end of Chap. 19.

¶ Easter Euen.

The Epistle.

For it is better (if the will of. 1. Pet. 3.
verse 17. vnto the end.

The Gospel.

And when the Euen was come. Matt. 27.
verse 57. vnto the end.

¶ Easter day.

¶ At Morning prayer, in steade of the Psalme, *O come let vs, &c.* These Anthemes shalbe sung or said.

CHrist rising againe from the dead, now dieth not, death from henceforth hath no power vpon him, for in that he died, he died but once to put away sinne, but in that he liueth, hee liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that sleepe, for seeing þ by man came death, by man also cōmeth the resurrection of þ dead: for as by Adam all men do die, so by Christ al men shalbe restored to life.

The Collect.

ALmightie God, which through thy onely begotten sonne Iesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires, so by thy continual helpe, wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

If ye be then risen with Christ. Colos. 3.
verse 1. vnto verse 8.

The Gospel.

Now the first day of the. Iohn 20.
verse 1. vnto verse 11.

¶ Munday in Easter weeke.

The Collect.

Almighty God, &c. As vpon Easter day.

The Epistle.

Then Peter opened his. Actes 10.
verse 34. vnto verse 44.

The Gospel.

And behold, two of them went. Luke 24.
verse 13. vnto verse 36.

¶ Tuesday in Easter weeke.

The Collect.

ALmightie Father, which hast giuen thy only sonne to die for our sinnes, & to rise againe for our iustification: grant vs so to put away the leauen of malice & wickednes, that we may alway serue thee in purenesse of liuing & trueth, through Iesus Christ our Lord. Amē

The Epistle.

Ye men and brethren, children of. Acts 13.
verse 23. vnto verse 42.

The Gospell.

Iesus himselfe stoode in the. Luke 24.
verse 36. vnto verse 49.

The first Sunday after Easter.

The Collect.

Almightie God, &c. As vpon Easter day.

The Epistle.

For all that is borne of God. Iohn 5.
verse 4. vnto verse 13.

The Gospel.

The same day then at night. Iohn 20.
verse 19. vnto verse 25.

¶ The ii. Sunday after Easter. The Collect.

ALmightie God, which hast giuen thy only Sonne to be vnto vs both a sacrifice for sinne, and also an

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example of good life, giue vs the grace that we may alwayes most thankefully receiue that his inestimable benefite, and also daylp endeuour our selues to folowe the blessed steps of his most holy life.

The Epistle.

For this is thanke worthy. 1. Pet. 2.
verse 19. to the ende.

The Gospel.

I am the good shepeheard. Iohn 10.
verse 11. vnto verse 17.

¶ The iij. Sunday after Easter.

The Collect.

ALmighty God, which shewest to al men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnes, grant vnto al them that be admitted into the felowship of Christs Religion, that they may eschewe those things that bee contrary to their profession, & folow al such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle.

Dearely beloued, I beseech you. 1. Pet. 2.
verse 11. vnto verse 18.

The Gospel.

A litle while and ye shal not. Ioh. 16.
verse 16. vnto verse 23.

¶ The iiij. Sunday after Easter.

The Collect.

ALmightie God, which doest make the minds of al faithful men to be of one wil, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the worlde, our heartes may surely there bee fixed, where as true ioyes are to be found, through Christ our Lord, Amen.

The Epistle.

Euery good giuing, and euery. Iames 1.
verse 17. vnto verse 22.

The Gospel.

But now I go my way. Iohn 16.
verse 5. vnto verse 16.

¶ The v. Sunday after Easter.

The Collect.

LOrd, from whom al good things doe come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that bee good, and by thy mercifull guiding may perfourme the same, through our Lord Iesus Christ, Amen.

The Epistle.

And be ye doers of the word. Iames 1.
verse 22. vnto the end.

The Gospel.

Verily, verily I say vnto you. Iohn 16.
verse 23. vnto the end.

¶ Ascension day.

The Collect.

GRant wee beseech thee Almightie God, that like as we doe beleeue thy onely begotten Sonne our Lord to haue ascended into the heauens, so we may also in heart and minde thither ascende, and with him continually dwel.

The Epistle.

I haue made the former. Acts 1.
verse 1. vnto verse 12.

The Gospel.

Finally he appeared vnto. Marke 16.
verse 14. to the ende.

¶ The Sunday after Ascension day.

The Collect.

O God the King of glorie, which hast exalted thine only sonne Iesus Christ, with great triumph into thy kingdome of heauen: we beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth, &c.

The Epistle.

Now the end of al things is at. 1. Pet. 4.
verse 7. vnto verse 12.

The Gospel.

But when the comforter shal. Iohn 15.
verse 26. end Chap. 16. in verse 4. at, And these.

¶ Whitsunday. The Collect.

GOd, which as vpo this day, hast taught the hearts of thy faithful people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a right iudgement in al things, and euermore to reioyce in his holy comfort, through the merites of Christ Iesus our Sauiour, who liueth and reigneth with thee in the vnitie of the same spirite, one God worlde without end, Amen.

The Epistle.

And when the day of Pentecost. Acts. 2.
verse 1. vnto verse 12.

The Gospel.

If ye loue me, keepe my. Iohn 14.
verse 15. vnto the end.

¶ Munday in Whitsun weeke.

The Collect.

God which as, &c. As vpon Whitsunday.

The Epistle.

Then Peter opened his mouth. Acts. 10.
verse 34. vnto the ende.

The Gospel.

For God so loued the worlde. Iohn 3.
verse 16. vnto verse 22.

¶ Tuesday in Whitsun weeke.

The Collect.

God which as, &c. As vpon Whitsunday.

The Epistle.

Now when the Apostles, which. Acts. 8.
verse 14. vnto verse 18.

The Gospel.

Verily, verily I say vnto you. Iohn 10.
verse 1. vnto verse 11.

¶ Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glorie of eternal Trinitie, and in the power of the diuine Majestie to worship the vnitie: we beseech thee that through the stedfastnesse of this faith, wee may euermore be defended from all aduersitie, which liuest and reignest, &c.

The Epistle.

After this I looked, and behold. Reuel. 4.
verse 1. vnto the end.

The Gospel.

There was now a man of the. Iohn 3.
verse 1. vnto verse 16.

¶ The first Sunday after Trinitie.

The Collect.

GOd the strength of al them that trust in thee, mercifully accept our prayers: and because the weaknes of our mortal nature can doe no good thing without thee, grant vs the help of thy grace, that in keeping of thy commandements, wee may please thee both in wil and deed, through Iesus Christ our Lord.

The Epistle.

Beloued, let vs loue one. 1. Iohn 4.
verse 7. vnto the end.

The Gospel.

There was a certaine rich man. Luke
verse 19. vnto the ende.

In their

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¶ The ij. Sunday after Trinitie.

The Collect.

LOrde make vs to haue a perpetual feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them, whome thou doest bring vp in thy stedfast loue: grant this, &c.

The Epistle.

Marueile not my brethren, though. 1. Iohn 3.
verse 13. vnto the ende.

The Gospel.

A certaine man made a great. Luke 14.
verse 16. vnto verse 25.

¶ The ij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee mercifully to heare vs, and vnto whome thou hast giuen an heartie desire to pray, grant that by thy mightie ayd, we may be defended, thrugh Iesus Christ our Lord.

The Epistle.

And submit your selues euery. 1. Pet. 5.
verse 5. vnto verse 12.

The Gospel.

Then resorted vnto him al the. Luke 15.
verse 1. vnto verse 11.

¶ The iiij. Sunday after Trinitie.

The Collect.

GOd the protector of al that trust in thee, without whom nothing is strong, nothing is holy, encrease and multiply vpon vs thy mercy, that thou being our ruler & guide, we may so passe through things temporal, that wee finally lose not the things eternal: grant this heauenly father, for Iesus Christs sake our Lord.

The Epistle.

For I account that the afflictions. Rom. 8.
verse 11. vnto verse 24.

The Gospel.

Be ye therefore merciful, as. Luke 6.
verse 36. vnto verse 43.

¶ The v. Sunday after Trinitie.

The Collect.

GRant Lorde, wee beseech thee, that the course of this worlde may bee so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in al godly quietnesse: thrugh Iesus Christ our Lord.

The Epistle.

Finally, be ye al of one minde. 1. Pet. 3.
verse 8. end in verse 15. at, And be ready.

The Gospel.

Then it came to passe as the. Luke 5.
verse 1. vnto verse 12.

¶ The vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, suche good things as passe al mens vnderstanding: powre into our hearts such loue toward thee, that we louing thee in al things, may obtain thy promises, which exceed al that we can desire, thrugh Iesus Christ, &c.

The Epistle.

Know ye not, that al we which. Rom. 6.
verse 3. vnto verse 12.

The Gospel.

For I say vnto you, except your. Matth. 5.
verse 20. vnto verse 27.

¶ The vij. Sunday after Trinitie.

The Collect.

LOrd of al power and might, which art the author and giuer of al good things, graffe in our hearts loue of thy name, encrease in vs true Religiō, nourish vs with al goodnes, and of thy great mercy keepe vs the same, thrugh Iesus Christ our Lord.

The Epistle.

I speake after the maner of man. Rom. 6.
verse 19. to the ende.

The Gospel.

In those dayes when there was. Matth. 8.
verse 1. vnto verse 10.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs al hurtful things, and giue those things which be profitable for vs: thrugh Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debters. Rom. 8.
verse 12. vnto verse 18.

The Gospel.

Beware of false prophets. Matth. 7.
verse 15. vnto verse 22.

¶ The ix. Sunday after Trinitie.

The Collect.

GRant vs Lord, we beseech thee, the spirit to thinke and doe alwayes such things as be rightful, that we which cannot be without thee, may by thee be able to liue accoording to thy wil, thrugh Iesus Christ our Lord.

The Epistle.

Moreouer brethren, I would. 1. Cor. 10.
verse 1. vnto verse 14.

The Gospel.

And he said also vnto his. Luke 16.
verse 1. vnto verse 10.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy merciful eares, O Lorde, bee open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, thrugh Iesus Christ our Lord.

The Epistle.

Now concerning spiritual gifts. 1. Cor. 12.
verse 1. vnto verse 12.

The Gospel.

And when he was come neere. Luke 19.
verse 41. end in verse 47. at, And the high Priests.

¶ The xj. Sunday after Trinitie.

The Collect.

GOd which declarest al thy mighty power, most chiefly in shewing mercie and pitie, giue vnto vs abundantly thy grace, that we running to thy promises, may bee made partakers of thy heauenly treasure, thrugh Iesus Christ our Lord.

The Epistle.

Moreouer brethren, I declare. 1. Cor. 15.
verse 1. vnto verse 12.

The Gospel.

He spake also this parable vnto. Luke 18.
verse 9. vnto verse 15.

¶ The xij. Sunday after Trinitie.

The Collect.

ALmightie & euerlasting God, which art alwayes more ready to heare then we to pray and are wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, thrugh Iesus Christ our Lord.

The Epistle.

And such trust haue we thrugh. 2. Cor. 3.
verse 4. vnto verse 10.

The Gospel.

And he departed againe. Marke 7.
verse 31. to the end.

The

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¶ The xiij Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth, that thy faithfull people doe vnto thee true and laudable seruice: Graunt wee beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seed. Gal.3
verse 16. vnto verse 23.

The Gospel.

Blessed are the eyes which see. Luke 10.
verse 23. vnto verse 38.

¶ The xiiij Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the increase of faith, hope, and charitie: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest commaund, through Iesus Christ our Lord.

The Epistle.

Then I say, walke in the spirit. Gal.5.
verse 16. vnto verse 25.

The Gospel.

And so it was when he went. Luke 17.
verse 11. vnto verse 20.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church, with thy perpetuall mercy, & because the frailtie of man without thee cannot but fal, keepe vs euer by thy help, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter. Gal.6.
verse 11. to the end.

The Gospel.

No man can serue two masters. Matth.6.
verse 24. vnto the end.

¶ The xvi. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continual pitie cleanse & defend thy cõgregation: & because it cannot continue in safety without thy succour, preserue it euermore by thy help & goodnes, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye. Ephes.3.
verse 13. to the end.

The Gospel.

And it came to passe the day after. Luke 7.
verse 11. vnto verse 18.

¶ The xvii. Sunday after Trinitie.

The Collect.

LOrd we pray thee, that thy grace may alwaies preuent & follow vs, and make vs continually to be giuen to all good works, through Iesus Christ our Lord.

The Epistle.

I therefore being prisoner. Ephes.4.
verse 1. vnto verse 7.

The Gospel.

And it came to passe, that when. Luke 14.
verse 1. vnto verse 12.

¶ The xviii. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, grant thy people grace to auoid the infections of the deuill, & with pure heart and mind to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes. 1. Cor.1.
verse 4. vnto verse 9.

The Gospel.

But when the Pharises had Matt.22.
verse 34 vnto the end.

¶ The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercie, may in all things direct & rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie. Ephe.4.
verse 17. vnto the end.

The Gospel.

Then he entred into a ship. Matth.9.
verse 1. vnto verse 9.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmighty & merciful God, of thy bountifull goodnesse keepe vs from all things that may hurt vs, that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heed therefore, that ye. Ephe.4.
verse 15. vnto verse 22.

The Gospel.

The kingdom of heauen is. Matth.22.
verse 2. vnto verse 15.

¶ The xxi. Sunday after Trinitie.

The Collect.

GRant we beseech thee, merciful Lord, to thy faithful people pardon & peace, that they may be cleansed from all their sinnes, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Epistle.

Finally, my brethren, be strong. Ephe.6.
verse 20. vnto verse 11.

The Gospel.

And there was a certaine ruler. Iohn 4.
verse 46 vnto the end.

¶ The xxii. Sunday after Trinitie.

The Collect.

LOrde wee beseech thee to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free frõ all aduersities, & deuoutly giuen to serue thee in good works, to the glory of thy name, through Iesus Christ our Lord, Amen.

The Epistle.

I thanke my God hauing. Phil.1.
verse 3. vnto verse 12.

The Gospel.

Then came Peter to him. Matth.18.
verse 21. vnto the ende.

¶ The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge & strength, which art the authour of all godlines, be ready to heare the deuout prayers of the Church, and graunt that these things which we aske faithfully, we may obteine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers of me. Phil.3.
verse 17. vnto the end.

The Gospel.

Then went the Pharises and. Mat.22.
verse 15. vnto verse 23.

¶ The xxiiii. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoyle thy people from their offences, that through thy bountiful goodnes we may

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be deliuered from the bonds of all those sinnes, which by our frailtie we haue committed. Grant this, &c.

The Epistle.

We giue thanks to God. Colos. 1.
verse 3. vnto verse 13.

The Gospel.

While he thus spake. Matth. 9.
verse 18. vnto verse 27.

¶ The xxv. Sunday after Trinitie.

The Collect.

STirre vp, we beseech thee, O Lorde, the wills of thy faithful people, that they plenteously bringing forth the fruit of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lord.

The Epistle.

Behold, the dayes come. Iere. 23.
verse 5. vnto verse 9.

The Gospel.

Then Iesus lift vp his eyes. Iohn 6.
verse 5. vnto verse 15.

¶ If there be any moe Sundaies before Aduent Sunday, to supply the same, shall be taken the Collect, Epistle and Gospel, of some of those Sundayes that were omitted betweene the Epiphanie, and Septuagesima.

Saint Andrewes day.

The Collect.

ALmightie God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeied the calling of thy sonne Iesus Christ, and followed him without delay: graunt vnto vs all, that we being called by thy holy worde, may forthwith giue ouer our selues obediently to follow thy holy commaundements, through the same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse. Rom. 10.
verse 9. vnto the end.

The Gospel.

And Iesus walking by the. Matth. 4.
verse 18. vnto verse 23.

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtful in thy sonnes resurrection: Grant vs so perfectly, and without all doubt to beleeue in thy sonne Iesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lorde, through the same Iesus Christ, to whom with, &c.

The Epistle.

Now therefore ye are no. Ephes. 2.
verse 19. vnto the end.

The Gospel.

But Thomas one of the. Iohn 20.
verse 24. vnto the end.

¶ Conuersion of S. Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: Grant we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow & fulfil thy holy doctrine y he taught, through Iesus Christ our Lord.

The Epistle.

And Saul yet breathing out. Actes 9.
verse 1. vnto verse 23.

The Gospel.

Then answered Peter, and. Matth. 19.
verse 27. vnto the ende.

The purification of S. Mary the Virgin.

The Collect.

ALmightie and euerlasting God, wee humbly beseech thy maiestie, that as thy onely begotten sonne was this day presented in the Temple in the substance of our flesh: so graunt that we may bee presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.

The same Epistle appointed the Sunday before.

The Gospel.

And when the dayes of her. Luke 2.
verse 22. end in verse 27. at, And when the.

¶ Saint Matthias day.

The Collect.

ALmightie God, which in the place of the traitour Iudas, didst chuse thy faithful seruant Matthias to be of the number of the twelue Apostles, grant that thy Church being alway preserued frō false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle.

And in those dayes Peter. Acts 1.
verse 15 vnto the end.

The Gospel.

At that time Iesus answered. Matth. 11.
verse 25. vnto the end.

¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee Lorde, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his crosse and passion, wee may be brought vnto the glory of his resurrection, through the same Christ our Lord, Amen.

The Epistle.

And the Lord spake againe vnto. Isa. 7.
verse 10. vnto verse 16.

The Gospel.

And in the first moneth. Luke 1.
verse 26. vnto verse 39.

¶ Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke: giue vs grace, that we bee not like childrē caried away with euery blast of vaine doctrine, but firmely to bee established in the trueth of thy holy Gospel, through Iesus Christ our Lord, Amen.

The Epistle.

But vnto euery one of vs is. Ephe. 4.
verse 7. vnto verse 17.

The Gospel.

I am the true vine, and my. Iohn 15.
verse 1. vnto verse 12.

¶ Saint Philip and Iames day.

The Collect.

ALmighty God, whom truly to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to bee the way, the trueth, and the life, as thou hast taught S. Philip & other Apostles: through Iesus Christ our Lord.

The Epistle.

Iames a seruant of God. Iames 1.
verse 1. vnto verse 13.

The Gospel.

And he said to his disciples. Iohn 14.
verse 1. vnto verse 13.

¶ Saint Barnabe Apostle.

The Collect.

LOrd almightie, which hast endued thy holy Apostle Barnabas, with singular gifts of the holy Ghost, let vs not be destitute of thy manifolde gifts, nor yet of grace, to vse them alway to thy honour & glorie: through

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The Epistle.

Then tidings of those things. Acts.11.
verse 22. to the ende.

The Gospel.

This is my commandement. Iohn 15.
verse 12. vnto verse 17.

¶ Saint Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs to follow his doctrine and holy life, that wee may truely repent according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Comfort ye, comfort ye my. Isai.40.
verse 1. vnto verse 12.

The Gospel.

Now Elizabeths time was. Luke 1.
verse 57. to the ende.

¶ Saint Peters day.

The Collect.

ALmightie God, which by thy sonne Iesus Christ, hast giuē to thy Apostle S. Peter many excellent gifts, & commandedst him earnestly to feed thy flocke: make, we beseech thee, al Bishops and Pastours diligently to preach thy holy word, & the people obediently to follow the same, that they may receiue the crowne of euerlasting glory through Iesus Christ our Lord.

The Epistle.

Now about that time, Herod. Actes 12.
verse 1. vnto verse 12.

The Gospel.

Now when Iesus came. Matt.16.
verse 13. vnto verse 20.

¶ Saint Iames the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint Iames leauing his father, and al that hee had, without delay was obedient vnto the calling of thy Sonne Iesus Christ and followed him: so we forsaking all worldly and carnal affections, may bee euermore ready to followe thy commaundements, through Iesus Christ our Lord.

The Epistle.

In those dayes also came. Acts.11.
verse 27. ende Chap.12. in verse 3. at, Then were the dayes.

The Gospel.

Then came to him the. Matth.20.
verse 20. vnto verse 29.

¶ Saint Bartholomew Apostle.

The Collect.

OAlmightie & euerlasting God, which hast giuen grace to thy Apostle Bartholomewe, truely to beleeue and to preach thy Word, grant we beseech thee, vnto thy Church, both to loue that he beleeued, and to preach that he taught: through Christ our Lord.

The Epistle.

Thus by the hands of the. Actes 5.
verse 12. vnto verse 17.

The Gospel.

And there arose also a strife. Luke 22.
verse 24. vnto verse 31.

¶ Saint Matthew the Apostle.

The Collect.

ALmightie God, which by thy blessed sonne diddest cal Matthew from the receite of custome to be an Apostle and Euangelist, grant vs grace to forsake all couetous desires, & inordinate loue of riches, & to follow thy said sonne Iesus Christ, who liueth & reigneth, &c.

The Epistle.

Therefore, seeing that we. 2.Cor.4.
verse 1. vnto verse 7.

The Gospel.

And as Iesus passed forth. Matth.9.
verse 9. vnto verse 14.

¶ S. Michael and al Angels.

The Collect.

EVerlasting God which hast ordeined & constituted the seruices of al Angels and men in a wonderful order, mercifully grant, that they which alway do thee seruice in heauen, may by thy appointment, succour & defend vs in earth, through Iesus Christ our Lord.

The Epistle.

And there was a battel in. Reue.12.
verse 7. vnto verse 13.

The Gospel.

The same time the disciples. Matth.18.
verse 1. vnto verse 11.

¶ S. Luke the Euangelist. The Collect.

ALmightie God, which calledst Luke the Phisition, whose praise is in the Gospel, to be a Phisition of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

But watch thou in all things. 2.Tim.4.
verse 5. vnto verse 16.

The Gospel.

After these things, the Lord. Luke 10.
verse 1. end in verse 7. at, Goe not from house.

¶ S. Simon and Iude Apostles.

The Collect.

ALmightie God, which hast builded thy Congregation vpon the foundation of the Apostles & Prophets, Iesus Christ himself being the head corner stone: grant vs so to be ioyned together in vnitie of spirite by their doctrine, that we may bee made an holy Temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle.

Iude a seruant of Iesus Christ. Iude.
verse 1. vnto verse 9.

The Gospel.

These things command. Iohn 15.
verse 17. to the end.

¶ Al Saints day. The Collect.

ALmightie God, which hast knit together thy elect in one communion & felowship in the mystical body of thy sonne Iesus Christ our Lord: grant vs grace so to follow thy holy Saints in al vertuous & godly liuing, that we may come to those inspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord, Amen.

The Epistle.

And I saw another Angel come. Reuel.7.
verse 2. vnto verse 13.

The Gospel.

And when he saw the. Matth.5.
verse 1. vnto verse 13.

¶ The ende of the Collects.

¶ The

¶ *The order of the administration of the*

Lords Supper, or holy Communion.

So many as intend to be partakers of the holy Communion, &c.
And so forth as in the great booke of Common prayer.

Our Father which art in heauen, &c.

ALmightie God, vnto whom all hearts be open, all desires knowen, and from whom no secrets are hidde, clense the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly loue thee, & worthily magnifie thy holy Name, through Christ our Lord, Amen.

¶ Then shall the Minister rehearse distinctly all the ten Commandements, and the people kneeling shal after euery Commaundement, aske Gods mercie for their transgression of the same, after this sort.

Minister.

GOd spake these wordes and said, I am the Lorde thy God: thou shalt haue none other gods but me.

People.

Lord haue mercie vpon vs, and incline our heartes to keepe this Lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou shalt not bow down to them, nor worship them: For I the Lord thy God am a ielous God, & visit the sin of the fathers vpon ỹ children vnto the third & fourth generatiō of them ỹ hate mee, & shewe mercy vnto thousands in them that loue me, & keepe my cōmandemēts.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord wil not holde him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to do: but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant and thy maide seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and al that in them is, and rested the seuenth day, wherefore the Lorde blessed the seuenth day, and hallowed it.

People.

Lord haue mercie vpon vs, &c.

Minister.

Honour thy father & thy mother, that thy dayes may be long in ỹ land which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt do no murther.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbors wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy lawes in our hearts we beseech thee.

¶ Then shal folow the Collect of the day, with one of these two Collects following for the Queene, and the Minister standing vp, and saying.

¶ Let vs pray.

Minister.

ALmighty God, whose kingdome is euerlasting, & power infinit, haue mercy vpon the whole congregation, & so rule the heart of thy chosen seruant Elizabeth, our Queene & gouernor, that she (knowing whose minister she is) may aboue all things seeke thy honour and glory, and that wee her subiects (duely considering whose authoritie shee hath) may faithfully serue, honor, and humbly obey her, in thee, & for thee, according to thy blessed word and ordinance, through Jesus Christ our Lorde, who with thee & the holy Ghost, liueth and reigneth, euer one God, world without end. Amen.

ALmightie & euerlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, & that thou dost dispose & turne them as it seemeth best to thy godly wisdom: we humbly beseech thee, so to dispose & gouerne the heart of Elizabeth thy seruant our Queene & gouernour, that in all her thoughts, wordes, and workes, shee may euer seeke thy honour and glory, and study to preserue thy people committed to her charge, in wealth, peace, and godlines: Graunt this, O merciful Father, for thy deare Sonnes sake, Jesus Christ our Lord, Amen.

¶ Immediatly after the Collects, the Minister shal reade the Epistle, beginning thus.

The Epistle written in the Chapter of.

¶ And the Epistle ended, he shal say the Gospel, beginning thus.

The Gospel written in the Chapter of.

¶ And the Epistle and Gospel being ended, shall be sayd the Creede.

I Beleeue in one God, the Father Almightie, maker of heauen and earth, & of al things visible and inuisible: and in our Lord Jesus Christ, the only begotten sonne of God, begotten of his father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom al things were made: who for vs men, & for our saluation, came downe from heauen, & was incarnate by the holy Ghost of the Virgin Mary, and was made man, & was crucified also for vs vnder Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, & ascended into heauen, & sitteth at the right hande of the Father. And hee shal come againe with glory to iudge both the quicke & the dead: whose kingdom shal haue none end. And I beleeue in the holy Ghost, the Lorde & giuer of life, who proceedeth from the father and the sonne, who with the father & the sonne together is worshipped and glorified,

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glozified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creede, if there be no Sermon, shall folow one of the Homilies already set forth, or hereafter to be set forth by common authoritie.

¶ After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes or fasting dayes the weeke folowing, and earnestly exhort them to remember the poore, saying one or moe of these sentences folowing, as hee thinketh most conuenient by his discretion.

Matt. 5. 16. * Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

Mat. 6. 19, 20. * Lay not vp for your selues treasure vpō the earth, where the rust & moth doth corrupt, and where theeues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake through and steale.

Matt. 7. 12. *Whatsoeuer ye would that men should do vnto you, euen so do vnto them, for this is ꝑ law & the Prophets.

Matth. 7. 21. *Not euery one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen: but hee that doeth the wil of my Father which is in heauen.

Luke 19. 8. *Zache stood foorth and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, & if I haue done any wrong to any man, I restore foure fold.

1. Cor. 9. 7. *Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. 9. 11. *If we haue sowen vnto you spiritual things, is it a great matter if we shal reape your worldly things?

1. Cor. 9. 13, 14. *Do yee not knowe, that they which minister about holy things, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel.

2. Cor. 9. 6, 7. *He which soweth litle, shal reape litle: & he that soweth plenteously, shal reape plenteously. Let euery man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheereful giuer.

Gal. 6. 6, 7. *Let him that is taught in the word, minister vnto him that teacheth, in al good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shal he reape.

Gal. 6, 10. *While we haue time, let vs do good vnto al men, & specially vnto them which are of the houshold of faith.

1. Tim. 6. 6, 7 *Godlines is great riches, if a man be content with that hee hath: for wee brought nothing into the world, neither may we carry any thing out.

1. Tim. 6. 17, 18, & 19. *Charge them which are riche in this worlde, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternal life.

Hebr. 6. 10. *God is not vnrighteous, that hee wil forget your workes, and labour that proceedeth of loue: which loue yee haue shewed for his Names sake, which haue ministred vnto the Saints, and yet do minister.

Heb. 13. 16. *To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1. Iohn 3. 17. *Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tobit. 4. 7. *Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lorde shal not be turned away from thee.

*Bee mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob. 4., 8, 9.

*He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shalbe payd him againe. Pro. 19. 17.

*Blessed be the man that prouideth for the sicke and needy: the Lord shal deliuer him in the time of trouble. Psal. 41. 1.

¶ Then shal the Church-wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe, and vpon the offring dayes appointed, euery man & woman shall pay to the Curate the due and accustomed offrings. After which done, the Minister shal say,

¶ Let vs pray for the whole state of Christes Church militant here in earth.

ALmighty and euerlasting God, which by thy holy Apostle hast taught vs to make praiers & supplications, & to giue thanks for al men: we humbly beseech thee, most mercifully (to accept our almes, &) to receiue these our praiers which we offer vnto thy diuine Maiestie, beseeching thee to inspire cōtinually the vniuersal Church with the spirit of trueth, vnitie, & concord: and grant that al they that do confesse thy holy Name, may agree in the trueth of thy holy word, & liue in vnitie & godly loue. We beseech thee also to saue and defend al Christian kings, princes, and gouernors, and specially thy seruant Elizabeth our Queene, that vnder her we may be godly & quietly gouerned: and grant vnto her whole counsaile, & to al that be put in authoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wickednes and vice, & to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly father) to al Bishops, pastors, and Curates, that they may both by their life & doctrine set forth thy true & liuely worde, and rightly & duely administer thy holy Sacraments: and to al thy people giue thy heauenly grace, & especially to this congregation here present, that with meeke heart & due reuerence, they may heare & receiue thy holy word, truely serue thee in holines and righteousnes al the dayes of their life. And we most humbly beseech thee of thy goodnes, O Lord, to comfort and succour al them which in this transitorie life be in trouble, sorow, need, sickenes, or any other aduersitie: grant this, O father, for Iesus Christs sake our onely mediatour and aduocate. Amen. If there be no almes giuen to the poore, then shall ỹ words (*of accepting our almes*) be left out vnsaid.

¶ Then shal folow this exhortation, at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feed at the Lords supper, vnto the which in Gods behalfe I bid you al that be here present, & beseech you for the Lord Iesus Christs sake, that ye wil not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye knowe howe grieuous & vnkind a thing it is, when a man hath prepared a rich feast, decked his table with al kinde of prouision, so that there lacketh nothing but the ghestes to sit downe, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be mooued? Who would not thinke a great iniury & wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heed, least ye withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I wil not communicate, because I am otherwise letted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come: Wherefore then

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ye not repent and amend? When God calleth you, be you not ashamed to say, you will not come? when you should returne to God, will you excuse your selfe, and say that you bee not ready? Consider earnestly with your selues, howe little such fained excuses shal auaile before God. They that refused the feast in the Gospel, because they had bought a Farme, or would trie their yokes of oxen, or because they were maried, were not so excused but counted unworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christes behalfe, I exhort you as you loue your owne saluation, that ye will bee partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeelde up his soule by death upon the crosse for your health: euen so it is your duetie to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now, if you will in no wise thus do, consider with your selues how great iniurie you doe unto God, and howe sore punishment hangeth ouer your heads for the same. And whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindenesse yee will not adde any more: which thing ye shal doe, if yee stand by as gazers and lookers on them that doe communicate, & bee not partakers of the same your selues. For what thing can this be accompted else, then a further contempt and unkindnesse unto God? Truely, it is a great unthankefulnesse to say nay when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysterie of Christ in derision? It is saide unto al, Take ye, and eate, take and drinke yee al of this, do this in remembrance of me. With what face then, or with what countenance shal yee heare these words? What will this be els, but a neglecting, a despising, & mocking of the Testament of Christ? Wherefore rather then ye should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart: ye depart frō the Lords table, ye depart from your brethren, and from the banquet of most heauenly food. These things if ye earnestly consider, yee shal by Gods grace returne to a better minde. For the obtaining whereof, wee shal make our humble petitions, while we shal receiue the holy Communion.

¶ And sometime shalbe said this also, at the discretion of the Curate.

DEarly beloued, forasmuch as our duetie is to render to Almightie God our heauenly Father most heartie thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to bee our Spiritual foode & sustenance, as it is declared unto vs, as wel by Gods word, as by the holy Sacraments of his blessed body and blood, the which being so coūfortable a thing to them which receiue it worthily, and so dangerous to them that wil presume to receiue it unworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great peril of the unworthy receiuing thereof, and so to search and examine your own consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment, required of God in holy Scripture, and so come and bee receiued, as worthy partakers of such a heauenly table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods commandements, and wherein soeuer ye shal perceiue your selues to haue offended, either by will, worde, or deede, there bewaile your owne sinful liues, and confesse your selues to Almightie God, with ful purpose of amendment of life. And if ye shal perceiue your offences to be such, as be not onely against God, but also against your neighbours: then yee shall reconcile your selues unto them, ready to make restitution & satisfaction, according to the uttermost of your powers, for al iniuries & wrongs done by you to any other, & likewise being ready to forgiue other that haue offended you, as you woulde haue forgiuenes of your offences at Gods hand: For otherwise the receiuing of the holy Communion, doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a ful trust in Gods mercy, and with a quiet conscience: therefore if there bee any of you, which by the meanes aforesaid, cannot quiet his owne cōscience, but requireth further comfort or counsel, then let him come to me, or some other discreet and learned minister of Gods word, & open his griefe, that he may receiue such ghostly counsel, aduise, & comfort, as his conscience may be relieued, and that by the ministerie of Gods word he may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding of al scruple and doubtfulnesse.

¶ Then shall the Minister say this exhortation.

DEarely beloued in the Lorde, yee that meane to come to the holy Communion of the body & blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, howe hee exhorteth al persons diligently to trie and examine themselues, before they presume to eate of that bread, & drinke of that cup. For as the benefite is great, if with a true penitent heart & liuely faith wee receiue that holy Sacrament: (For then wee spiritually eate the flesh of Christ, and drinke his blood, then wee dwel in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same unworthily. For then wee bee guiltie of the body and blood of Christ our Sauiour: we eate & drinke our owne damnation, not considering the Lordes body: Wee kindle Gods wrath against vs: We prouoke him to plague vs with diuers diseases, & sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his worde, an adulterer, or be in malice, or enuie, or any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuil enter into you, as he entred into Iudas, & fil you ful of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and bee in perfect charitie with all men, so shal ye bee meete partakers of those holy mysteries. And aboue all things, yee must giue most humble and heartie thankes to God the Father, the Sonne and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ both God and man, who did humble himselfe euen to the death upon the crosse for vs miserable sinners, which lay in darkenes & shadow of death, that he might make vs the children of God, & exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our master & only Sauiour Iesus Christ, thus dying for vs, & the innumerable benefites which (by his precious bloodshedding) he hath obtained to vs: hee hath instituted & ordained holy mysteries, as pledges of his loue, & continual remembrance of his death, to our great & endlesse comfort. To him therefore, with the Father & the holy Ghost, let vs

giue

gine es we are moſt bounden) continuall thanks, ſubmitting our ſelues wholy to his holy wil and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life.

¶ Then ſhall the Miniſte ſay to them that come to receiue the holy Communion.

YOu that do truely and earneſtly repent you of your ſinnes, and be in loue & charitie with your neighbours, & intend to leade a newe life, following the commandements of God, and walking from henceforth in his holy wayes: draw nere & take this holy Sacrament to your cõfort, make your humble cõfeſſion to almighty God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

¶ Then ſhal this generall confeſſion be made, in ỹ name of al thoſe that are minded to receiue the holy Communion, ether by one of them, or els by the Miniſter himſelfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Ieſus Chriſt, maker of all things, iudge of all men, wee knowledge and bewaile our manifold ſinnes & wickednes, which we from time to time moſt grieuouſly haue committed, by thought, word and deed, againſt thy diuine maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs: we doe earneſtly repent, & be heartily ſory for theſe our miſdoings, ỹ remembrance of them is grieuous vnto vs: ỹ burden of thẽ is intolerable: Haue mercy vpõ vs, haue mercy vpõ vs moſt merciful father, for thy ſonne our Lord Ieſus Chriſtes ſake, forgiue vs all that is paſt, & grant ỹ we may euer hereafter ſerue & pleaſe thee, in newneſſe of life, to the honour & glory of thy name, through Ieſus Chriſt our Lord, Amen.

¶ Then ſhall the miniſter or the Biſhop (being preſent) ſtand vp, & turning himſelfe to the people, ſay thus.

ALmightie God our heauenly Father, who of his great mercy hath promiſed forgiueneſſe of ſinnes to all them which with hearty repentance & true faith, turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Ieſus Chriſt our Lord, Amen.

Then ſhal the Miniſter alſo ſay.

Heare what comfortable wordes our Sauiour Chriſt ſaieth to al them that truly turne to him.

Matt. 11. 28. *Come vnto me all ye that trauel, & be heauy laden,
Iohn 3. 16. & I wil refreſh you. *So God loued the world, that hee gaue his only begotten ſonne, to ỹ end that all that beleeue in him ſhould not periſh, but haue life euerlaſting

Heare alſo what S. Paul ſaieth.

1. Tim. 1. 15. *This is a true ſaying, & worthy of al mẽ to be receiued, ỹ Ieſus Chriſt came into ỹ world to ſaue ſinners.

Heare alſo what S. Iohn ſaieth.

1. Ioh. 2. 1, 2. *If any man ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes.

After which the Miniſter ſhall proceed, ſaying,

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Miniſter.

Let vs giue thanks vnto our Lord God.

Anſwere.

It is meete and right ſo to doe.

Miniſter.

It is very meete, right, and our bounden dutie, that we ſhould at all times, & in all places giue thanks vnto thee, O Lord, holy father, almighty euerlaſting God.

¶ Here ſhal follow the proper Preface, according to the time, if there be any ſpecially appointed: or els immediatly ſhal follow, *Therefore with Angels & Archangels, &c.*

Proper Prefaces.

Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou didſt giue Ieſus Chriſt thine onely ſonne to be born as this day for vs, who by the operation of the holy Ghoſt was made very mã, of the ſubſtance of the virgin Mary his mother, & that without ſpot of ſinne, to make vs cleane from al ſinne. Therefore with Angels, &c.

Vpon Eaſter day, and ſeuen dayes after.

BUt chiefly are we bound to praiſe thee, for the glorious reſurrection of thy ſonne Ieſus Chriſt our Lord: for he is the very Paſchal Lambe, which was offered for vs, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to life againe, hath reſtored to vs euerlaſting life. Therefore, &c.

Vpon Aſcenſion day, and ſeuen dayes after.

THrough thy moſt deare beloued ſonne Ieſus Chriſt our Lord, who after his moſt glorious reſurrection, manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thither might we alſo aſcend, and reigne with him in glory. Therefore with Angels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Ieſus Chriſt our Lorde, according to whoſe moſt true promiſe ỹ holy Ghoſt came downe this day from heauen, with a ſudden great ſound, as it had beene a mightie winde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teach them, & to leade them to al trueth, giuing them both the gift of diuers languages, and alſo boldnes with feruent zeale conſtantly to preach ỹ Goſpel vnto al nations, whereby we are brought out of darkneſſe and error, into the cleare light, and true knowledge of thee, and of thy ſonne Ieſus Chriſt. Therefore with Angels, &c.

Vpon the feaſt of Trinitie onely.

IT is very meete, right, and our bounden duetie, that we ſhould at all times, and in al places, giue thankes to thee, O Lord, Almighty, & euerlaſting God, which art one God, one Lord, not one onely perſon, but three perſons in one ſubſtance. For that which we beleeue of the glory of the father, the ſame we beleeue of ỹ ſonne, and of the holy Ghoſt without any difference or inequalitie. Therefore with, &c.

After which prefaces ſhall follow immediately.

Therefore with Angels and Archangels, and with al the company of heauen, we laude and magnifie thy glorious name, euermore prayſing thee, & ſaying, Holy, holy, holy, Lorde God of hoſtes. Heauen and earth are full of thy glory. Glory be to thee, O Lord moſt High.

¶ Then ſhall the Miniſter kneeling downe at Gods board, ſay in the name of all them that ſhall receiue the Communion, this prayer following.

WEe doe not preſume to come to this thy table (O merciful Lorde) truſting in our owne righteouſneſſe, but in thy manifold and great mercies. We be not worthy ſo much as to gather vp the crumbes vnder thy table. But thou art the ſame Lord, whoſe propertie is alway to haue mercy: graunt vs therefore gracious Lorde, ſo to eate the fleſh of thy deare ſonne Ieſus Chriſt, and to drinke his blood, that our ſinfull bodies may be made cleane by his body, and our ſoules waſhed through his moſt precious blood, and that we may euermore dwell in him and he in vs, Amen.

¶ Then the Miniſter ſtanding vp, ſhall ſay as followeth.

ALmightie God our heauenly Father, which of thy tender mercy didſt giue thine onely Sonne Ieſus Chriſt, to ſuffer death vpon the Croſſe for our

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redemption, who made there (by his owne oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and did institute, and in his holy Gospel commaundo us to continue a perpetual memorie, of that his precious death, until his comming againe: Heare us, O mercifull Father we beseech thee, & graunt that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauiour Iesus Christes holy institution, in remembrance of his death and passion, may bee partakers of his owne blessed body and bloud, who in the same night that hee was betrayed, tooke bread, and when he had giuen thanks, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewise after supper he tooke the cup: and when he had giuen thanks, he gaue it to them saying Drinke yee all of this, for this is my blood of the new Testament, which is shedde for you and for many for remission of sinnes: doe this as oft as ye shal drinke it in remembrance of me.

¶ Then shal the Minister first receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers (if any be there present) that they may help the chiefe Minister, and after to the people in their handes, kneeling. And when he deliuereth the bread, he shal say.

The body of our Lord Iesus Christ, which was giuen for thee, preserue thy body & soule into euerlasting life: and take & eate this, in remembrance that Christ dyed for thee, and feede on him in thine heart by faith, with thanksgiuing.

¶ And the Minister that deliuereth the cup, shal say.

The bloud of our Lord Iesus Christ, which was shed for thee, preserue thy body & soule into euerlasting life: and drinke this in remembrance that Christes blood was shed for thee, and be thankfull.

¶ Then shal the Minister say the Lords prayer, the people repeating after him euery petition. After shall bee sayd as followeth.

O Lorde and heauenly Father, we thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of prayse & thankesgiuing, most humbly beseeching thee to graunt, that by the merites and death of thy Sonne Iesus Christ, and through faith in his bloud, wee (and all thy whole Church) may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that as we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifolde sinnes, to offer vnto thee any sacrifice: yet wee beseech thee to accept this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Iesus Christ our Lord, by whome, and with whom, in the vnitie of the holy Ghost, all honour & glory be vnto thee, O Father almightie, world without end, Amen.

¶ Or thus.

ALmightie and euerlasting God, we most heartily thanke thee, for that thou doest vouchsafe to feede vs, which haue duely receiued these holy mysteries, with the spirituall foode of the most precious body and bloud of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauor and goodnesse toward vs, and that we be very members incorporate in the mysticall body, which is the blessed company of all faithful people, and be also heires through hope of thy euerlasting kingdome, by the merites of the most precious death and passion of thy deare Sonne. We now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shalbe said or sung.

GLory be to God on high, and in earth peace, good will towardes men. We prayse thee, we blesse thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glory, O Lord God heauenly king, God the Father Almighty, O Lord, only begotten Sonne Iesu Christ, O Lord God, Lambe of God, sonne of the Father, that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayers. Thou that sittest at the right hand of God the Father, haue mercie vpon vs: for thou only art holy, thou only art the Lord, thou only O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Minister or the Bishop, if he be present, shal let them depart with this blessing.

THe peace of God, which passeth al vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, & of his sonne Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, & remaine with you alwayes. Amen.

¶ Collects to be saide after the offertorie, when there is no Communion, euery such day one. And the same may be saide also as oft as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lorde, in these our supplications & prayers, and dispose the way of thy seruants toward thy attainement of euerlasting saluation, that among al the changes & chaunces of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

OAlmightie Lord and euerlasting God: vouchsafe we beseeche thee, to direct, sanctifie, and governe both our hearts and bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy most mighty protection, both here & euer, we may be preserued in body and soule through our Lord and Sauiour Iesus Christ. Amen.

GRaunt we beseech thee Almighty God, that the wordes which we haue heard this day with our outward eares, may through thy grace be so graffed inwardly in our hearts, that they may bring foorth in vs the fruite of good liuing, to the honour and praise of thy name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lorde, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy name, and finally by thy mercie obteine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God the fountaine of al wisedome which knowest our necessities before we aske, and our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes name, we beseech

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beseech thee mercifully to incline thine eares to vs, that haue made now our prayers & supplications vnto thee, and grant that those things which wee haue faithfully asked according thy will, may effectually bee obteined, to the relefe of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord.

Vpon the holy dayes (if there be no Communion) shalbe said all that is appointed at the Communion, vntil the ende of the Homilie, concluding with the general prayer (for the whole state of Christs Church militant here in earth) and one or moe of these Collects before rehearsed, as occasion shal serue.

And there shalbe no celebration of the Lords Supper, except there be a good number to communicate with the Minister, according to his discretion.

And if there bee not aboue twentie persons in the Parish, of discretion to receiue the Communion, yet there shal be no Communion, except foure or three at the least communicate with the Minister.

And in Cathedral Collegiat Churches, where be many Ministers and Deacons, they shal al receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine: it shall suffice that the bread bee such as is vsual to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may bee gotten. And if any of the bread and wine remaine, the Curate shal haue it to his owne vse.

The bread and wine for the Communion, shalbe prouided by the Curate and Church-wardens, at the charges of the Parish, and the Parish shalbe discharged of such summes of money, or other dueties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And note, that euery Parishioner shal cōmunicate at the least three times in the yere, of which Easter to be one, and shal also receiue the Sacraments, and other rites, according to the order in this booke appointed. And yerely at Easter, euery Parishioner shal recken with his Parson, Vicar, Curate, or his or their Deputie or Deputies, and to pay to them or him al Ecclesiastical dueties, accustomably due then at that time to be payd.

¶ *The ministration of Baptisme to be* vsed in the Church.

When there are children to bee baptized vpon the Sunday or Holy day, the Parents shal giue knowledge ouer night, or in the Morning afore the beginning of Morning prayer, to the Curate, and then the Godfathers, Godmothers, and people, with the children, must be ready at the Font, either immediatly after the last Lesson at Morning prayer, or else immediatly after the last Lesson at Euening prayer, as the Curate by his discretion shal appoint. And then standing there, the Minister shal aske whether the children be baptized, or no. If they answere, No; then shal the Minister say thus.

DEarely beloued, for as much as al men be conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdome of God, except hee be regenerate & borne a newe of water and the holy Ghost: I beseech you to call vpon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shal the Minister say.

Let vs pray.

ALmighty and euerlasting God, which of thy great mercie diddest saue Noe and his familie in the Arke from perishing by water, and also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy baptisme, & by the baptisme of thy welbeloued Sonne Jesus Christ, diddest sanctifie the flood Jordan, and al other waters, to the mystical washing away of sinne: Wee beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, & wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christes Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without ende, through Jesus Christ our Lorde. Amen.

ALmightie and immortal God, the ayde of all that neede, the helper of al that flee to thee for succour, the life of them that beleeue, & the resurrection of the dead: we cal vpon thee for these infants, that they comming to thy holy baptisme, may receiue remission of their sinnes by spiritual regeneration. Receiue them (O Lorde) as thou hast promised by thy welbeloued sonne, saying, Aske, and you shall haue, seeke, and you shal finde, knocke, and it shalbe opened vnto you. So giue now vnto vs that aske: let vs that seeke finde: open the gate vnto vs that knocke, that these infants may enioy the euerlasting benediction of thy heauenly washing, & may come to the eternal kingdome, which thou hast promised by Christ our Lord, Amen.

¶ Then shal the Minister say.

Heare the words of the Gospel written by S. Marke in the tenth Chapter.

AT a certaine time they brought children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, & said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doeth not receiue the kingdome of God as a litle childe, he shal not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them. Mar. 10. 13.

¶ After the Gospel is read, the Minister shal make this briefe exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the words of our Sauiour Christ, that hee commanded the children to bee brought vnto him: howe hee blamed those that would haue kept them from him: how hee exhorted all men to folow their innocencie. Yee perceiue how by

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will toward them: For he imbraced them in his armes, he layd his handes vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue, that he will likewise fauourably receiue these present infants, that hee will embrace them with the armes of his mercie, that he will giue vnto them the blessing of eternal life, and make them partakers of his euerlasting kingdome. Wherefore, wee being thus perswaded of the good will of our heauenly Father toward these infants, declared by his Sonne Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thankes vnto him, and say.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thanks, that thou hast vouchsafed to cal vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may bee borne againe, and bee made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer, Amen.

¶ Then the Minister shal speake vnto the Godfathers and Godmothers on this wise.

WEbeloued friends, ye haue brought these children here to bee baptized, ye haue prayed that our Lorde Iesus Christ would vouchsafe to receiue them, to lay his handes vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Yee haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that yee haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they wil forsake the deuil and al his workes, and constantly beleeue Gods holy word, and obediently keepe his commandements.

¶ Then shal the Minister demaund of the Godfathers and Godmothers these questions folowing.

Doest thou forsake the deuil, and all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not folow, nor be led by them?

Answere.

I forsake them al.

Minister.

Doest thou beleeue in God the father Almighty, maker of heauen and earth? and in Iesus Christ his only begotten sonne our Lord? And that he was conceiued by the holy Ghost, borne of the virgin Mary, that hee suffred vnder Pontius Pilate, was crucified, dead, and buried: that hee went downe into hel, & also did rise againe the third day, that he ascended into heauen, & sitteth on the right hand of God the father Almighty, and from thence shal come againe at the end of the world, to iudge the quicke & the dead? And doest thou beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere.

Al this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

¶ Then shal the Minister say.

OMerciful God, grant that the olde Adam in these children may be so buried, that the new man may be raysed vp in them, Amen.

Grant that al carnall affections may die in them, and that al things belonging to the spirit, may liue and grow in them, Amen.

Grant that they may haue power and strength to haue victorie, and to triumph against the deuil, the world and the flesh, Amen.

Grant that whosoeuer is here dedicated to thee by our office and ministerie, may also be endued with heauenly vertues, & euerlastingly rewarded, through thy mercie, O blessed Lord God, who doest liue & gouerne al things, world without end, Amen.

ALmighty euerliuing God, whose most dearely beloued Sonne Iesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, & gaue commendement to his disciples, that they should go teach al nations, & baptize them in the name of the father, the sonne, & of the holy Ghost: regard, we beseech thee, the supplications of thy congregation, & grant that al thy seruants which shalbe baptized in this water, may receiue the fulnes of thy grace, and euer remaine in the number of thy faithful & elect children, through Iesus Christ our Lord, Amen.

¶ Then shall the Minister take the childe in his hands, and aske the name: And naming the child, shal dip it in the water, so it be discreetly & warily done, saying.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ And if the childe be weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ Then the Minister shal make a crosse vpon the childs forehead.

WE receiue this childe into the congregation of Christs flocke, and doo signe him with the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his baner, against sinne, the world, and the deuil, and to continue Christs faithful souldier and seruant vnto his liues end, Amen.

¶ Then shal the Minister say.

SEeing nowe, dearely beloued brethren, that these children be regenerate and grafted into the body of Christes Congregation, let vs giue thankes vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

¶ Then shal be said.

Our Father which art in heauen, &c.

¶ Then shal the Minister say.

WEe yeelde thee heartie thankes, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation: And humbly we beseech thee to grant, that hee being dead vnto sinne, and liuing vnto righteousnes, & being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sinne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, hee may bee inheritour of thine euerlasting kingdome, through Christ our Lord, Amen.

¶ At the last ende, the Minister calling the Godfathers and Godmothers together, shal say this exhortation folowing.

FOrasmuch as these children haue promised by you to forsake the deuil & al his workes, to beleeue in God and to serue him: you must remember that it is your

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partes and duetie to see that these infants be taught, so soone as they shall be able to learne, what a solemne bowe, promise, and profession they haue made by you. And that they may knowe these things the better, yee shall cal vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, & all other things which a Christian man ought to knowe and beleeue to his soules health. And that these children may be vertuously brought vp to leade a godly and a Christian life, remembring alway that Baptisme doth represent vnto vs our profession, which is, to followe the example of our Sauiour Christ, and to be made like vnto him, that as hee died and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill & corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

¶ The Minister shall commaund that the children bee brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, & the ten Commandements, and bee further instructed in the Catechisme set foorth for that purpose, according as it is there expressed.

Of them that be baptized in priuate houses in the time of necessitie.

THe Pastors and Curates shall often admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday or other Holyday next after the child bee borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them, that without great cause & necessitie, they baptize not children at home in their houses. And when great need shal compel them so to do, that then they minister it on this fashion.

First, let them that be present, cal vpon God for his grace, and say the Lordes prayer, if the time wil suffer. And then one of them shal name the child, and dip him in the water, or powre water vpon him, saying these wordes.

NI baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost, Amen.

And let them not doubt, but that the child so baptized, is lawfully & sufficiently baptized, & ought not to be baptized again in the Church. But yet neuertheless, if the child which is after this sort baptized, doe afterward liue, it is expedient that hee bee brought into the Church, to ỹ intent the Priest may examine & try whether the child be lawfully baptized or no. And if choice ỹ bring any child to the Church, do answer that he is already baptized, then shal the Priest examine them further.

By whom the child was baptized?

Who was present when the child was baptized?

Whether they called vpon God for grace and succour in that necessitie?

With what thing or what matter they did baptize the child?

With what words the child was baptized?

Whether they thinke the child to be lawfully and perfectly baptized?

¶ And if the Minister shall proue by the answeres of such as brought the child, that all things were done as they ought to be: then shal he not christen the childe againe, but shal receiue him as one of the flock of the true Christian people, saying thus.

I certifie you, that in this case yee haue done well, and according vnto due order, concerning the baptizing of this child, which being borne in originall sinne, & in ỹ wrath of God, is now by the lauer of regeneration in baptisme, receiued into the number of the children of God, & heires of euerlasting life. For our Lord Iesus Christ doeth not denie his grace & mercy vnto such infants, but most louingly doth cal them vnto him, as the holy Gospel doeth witnesse to our comfort, on this wise.

Mat. 10, 13. AT a certeine time, they brought children vnto Christ, that he should touch them, and his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, & forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doth not receiue the kingdome of God as a little childe, hee shall not enter therein. And when he had taken them vp in his armes, hee put his handes vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the wordes of our sauior Christ, that he commanded the children to be brought vnto him, howe he blamed those ỹ would haue kept them from him, how he exhorted all men to follow their innocencie. Ye perceiue how by his outward gesture & deed he declared his good wil toward them. For he embraced them in his armes, he laid his handes vpon them, & blessed the. Doubt ye not therfore, but earnestly beleeue that he hath likewise fauorably receiued this present infant, ỹ he hath imbraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternal life, & made him partaker of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heauenly father, declared by his sonne Iesus Christ towards this infant, let vs faithfully and deuoutly giue thanks vnto him, & say the prayer which the Lord himselfe taught, & in declaration of our faith, let vs recite the articles conteined in the Creed.

¶ Here the Minister with the Godfathers and Godmothers shal say.

¶ Our father which art in heauen, &c.

¶ Then shal the Priest demand the name of the childe, which being by the Godfathers & Godmothers pronounced, the Minister shal say.

Doest thou in the name of this childe forsake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to followe and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the Father almightie, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the virgine Marie, that hee suffered vnder Pontius Pilate, was crucified, dead, & buried, that he went downe into hell, and also did rise againe the third day, that hee ascended into heauen, sitteth at the right hand of God the Father almightie, and from thence he shall come againe at the end of th

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worlde to iudge the quicke and the dead? And do you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Let vs pray.

ALmightie and euerlasting God, heauenly father, we giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore, giue thy holy spirite to this infant, that he being borne againe, and being made heire of euerlasting saluation through our Lord Jesus Christ, may continue thy seruant, and attaine thy promise, through þ same our Lord Jesus Christ thy sonne, who liueth and reigneth with thee in the vnitie of the same holy spirit euerlastingly, Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the deuil and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duetie to see that this infant be taught, so soone as hee shall be able to learne, what a solemne vowe, promise, and profession he hath made by you. And that he may know these things the better, ye shal call vpon him to heare sermons, and chiefly ye shal prouide that he may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that this childe may be vertuously brought vp, to leade a godly and a Christian life, remembring alway that Baptisme doth represent vnto vs our profession, which is, to folow the example of our Sauiour Christ, and be made like vnto him, that as hee died and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euil and corrupt affections, and daily proceeding in al vertue and godlinesse of liuing.

And so foorth, as in Publique Baptisme.

¶ But if they which bring the infants to the Church, do make an vncertaine answere to the Priests questions, and say that they cannot tell what they thought, did, or sayd in that great feare and trouble of mind (as oftentimes it chanceth) then let the Priest baptize him in forme aboue writtē concerning publike Baptisme, sauing that at the dipping the children in the Font, he shal vse this forme of words.

If thou be not baptized already, N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost, Amen.

Confirmation, wherein is conteined a Catechisme for children.

TO the end that Confirmation may be ministred to the more edifying of such as shall receiue it (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shal be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commaundements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most conuenient to be obserued, for diuers consideration.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie & confirme the same: and also promise that by the grace of God, they wil euermore endeuour themselues faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that be baptized, that by imposition of handes and prayer, they may receiue strength & defence against al temptations to sinne, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world & the deuil, they begin to be in danger to fall into sundry kindes of sinne.

Thirdly, for that it is agreable with the vsage of the Church in times past, whereby it was ordeined that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christes religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shal thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for trueth, that it is certeine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly saued.

A Catechisme, that is to say, An Instruction to be learned of euery child, before he be confirmed, or admitted to receiue the holy Communion.

Question.

WHat is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdom of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vowe three things in my name. First, that I should forsake the deuil and all his workes, and pompes, the vanities of the wicked world, & all the sinful lustes of the flesh. Secondly, that I should beleeue al the Articles of þ Christian faith. And thirdly, that I should keepe Gods holy will and commande-

ments,

ments, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue, and to do as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Pontius Pilate, was crucified dead, and buried, he descended into hell, the third day he rose againe frō the dead, he ascended into heauen, and sitteth on the right hand of God the Father almightie: from thence shall hee come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answere.

First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You sayd that your Godfathers, and Godmothers did promise for you, that you should keepe Gods commandements. Tell me how many there be?

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bowe downe to them, nor worship them: For I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands in them that loue me, and keepe my commandements.

iii. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

iiii. Remember that thou keepe holy the sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to do: but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen & earth, the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayde, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commandements?

Answere.

I learne two things. My duetie towards God, and my dutie towards my neighbour.

Question.

What is thy dutie towards God?

Answere.

My duetie towardes God, is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy name and his worde, and to serue him truly all the dayes of my life.

Question.

What is thy dutie towards thy neighbour?

Answere.

My duetie towards my neighbour is, to loue him as my selfe, and to doe to all men as I would they should doe vnto me. To loue, honor, and succor my father and mother. To honor and obey the Queene and her ministers. To submit my selfe to al my gouerners, teachers, spirituall pastors and masters. To order my selfe lowly and reuerently to al my betters. To hurt no body by word nor deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euil speaking, lying and slandering. To keepe my body in temperance, soberneſſe, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly father, who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we may worship him, serue him, and obey him as wee ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for our soules and bodies. And that hee will be mercifull vnto vs, and forgiue vs our sinnes, and that

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it wil please him to saue and defend vs in all dangers, ghostly and bodily, and that hee wil keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he wil do of his mercy and goodnesse, through our Lord Iesus Christ. And thereto I say, Amen. So be it.

The Curate of euery parish, or some other at his appointment, shal diligently vpon Sundayes & Holydayes, halfe an houre before Euening prayer, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, & as he shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne.

The forme of solemnization of Matrimonie.

First, the Banes must be asked three seuerall Sundayes or Holydayes, in the time of seruice, the people being present, after the accustomed maner.

And if the persons that would be maried, dwel in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish, shal not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrise asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be maried, shal come into the body of the Church, with their friends and neighbors, and there the Minister shal say thus.

DEarely beloued friends, wee are gathered together here in the sight of God, & in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honorable estate, instituted of God in paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned & beautified with his presence, & first miracle that he wrought in Cana of Galilee, & is commended of S. Paul to be honorable among all men, and therefore is not to be enterprised nor taken in hand vnadusedly, lightly, or wantonly, to satisfie mens carnall lusts and appetities, like bruite beastes that haue no vnderstanding, but reuerently, discretly, aduisedly, soberly, & in the feare of God, duely considering the causes for which Matrimonie was ordained. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, & praise of God. Secondly, it was ordained for a remedie against sinne, & to auoyd fornication, that such persons as haue not the gift of continencie, might marrie and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe & comfort that the one ought to haue of the other, both in prosperity & aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause why they may not lawfully be ioyned together, let him now speake, or els hereafter for euer holde his peace.

¶ And also speaking to the persons that shall be maried, he shal say.

I Require and charge you (as you wil answere at the dreadfull day of iudgement, when the secretes of all hearts shal be disclosed) that if either of you doe know any impediment why you may not bee lawfully ioyned together in Matrimonie, that ye confesse it. For be ye wel assured, that so many as be coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawful.

¶ At which day of mariage, if any man do alleage and declare any impediment, why they may not be coupled together in Matrimonie by Gods Law, or the Lawes of this Realme, and wil be bound, & sufficient sureties with him to the parties, or els put in a caution to the ful value of such charges as the persons to be maried doe sustaine, to prooue his allegation: then the solemnization must be deferred, vnto such time as the trueth be tried. If no impediment be alleaged, then shall the Curate say vnto the man.

NWilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in sickneſſe and in health: and forsaking all other, keepe thee onely vnto her, so long as you both shal liue?

The man shal answere.

I wil.

Then shal the Minister say to the woman.

NWilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, & serue him, loue, honor, and keepe him in sickneſſe & in health, and forsaking al other, keepe thee onely vnto him, so long as you both shal liue?

The woman shal answere.

I wil.

Then shal the Minister say.

Who giueth this woman to be maried to this man?

¶ And the Minister receiuing the woman at her father or friends hands, shall cause the man to take the woman by the right hand, & so either to giue their troth to the other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue, and to cherish till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shal they loose their handes, and the woman taking againe the man by the right hand, shal say.

I N. take thee N. to my wedded husband, to haue & to holde from this day forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue, cherish, & to obey, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shal they againe loose their hands, and the man shal giue vnto the woman a Ring, laying ſ same vpō the booke, w̄ the accustomed duty to ſ Minister & Clarke. And the Minister taking ſ Ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister, shal say.

With this Ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the father, and of the sonne, & of

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the holy Ghost, Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shal say.

¶ Let us pray.

O Eternal God, creator & preseruer of al mankind, giuer of al spiritual grace, the authour of euerlasting life, sende thy blessing vpon these thy seruants, this man & this woman, whom we bless in thy name, that as Isahac & Rebecca liued faithfully together, so these persons may surely perfourme & keep the vow and couenant betwixt them made (wherof this ring giuen and receiued is a token & pledge,) & may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord, Amen.

¶ Then shal the Minister ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put a sunder.

¶ Then shal the Minister speake vnto the people.

Forasmuch as M. and M. hath consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of handes, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ And the Minister shal adde this blessing.

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue, & keepe you, the Lord mercifully with his fauour looke vpon you, and so fil you with al spiritual benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euerlasting, Amen.

¶ Then the Minister or Clerks going to the Lords Table, shal say or sing this Psalme following.

Beati omnes. Psal. Cxxviij.

BLessed are al they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalt thou be.

Thy wife shalbe as the fruitful vine vpon the walls of thy house.

Thy children like the Oliue branches: round about thy table.

Lo, thus shal the man be blessed: ỹ feareth the Lord.

The Lord from out of Sion shal blesse thee: that thou shalt see Hierusalem in prosperitie al thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Or this Psalme.

Deus misereatur. Psal. 67.

GOd be merciful vnto vs, and blesse vs: and shewe vs the light of his countenance, and bee merciful vnto vs.

That thy way may be knowen vpon earth: thy sauing health among al nations.

Let the people praise thee, O God: yea, let al the people praise thee.

O let the nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let al the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shal giue vs his blessing.

God shall blesse vs: and al the endes of the worlde shal feare him.

Glorie bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe world without end, Amen.

¶ The Psalme ended, & the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, shal say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euil, Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sow the seed of eternal life in their mindes, that whatsoeuer in thy holy word they shal profitably learne, they may in deede fulfil the same. Looke, O Lord, mercifully vpon them frō heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham, and Sara, to their great comfort: So vouchsafe to sende thy blessing vpon these thy seruants, that they obeying thy wil, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord, Amen.

¶ This prayer next folowing shalbe omitted where the woman is past childbirth.

O Merciful Lorde, and heauenly Father, by whose gracious gift mankinde is increased: we beseech thee assist thy blessing these two persons, that they may both be fruitful in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image & similitude) woman should take her beginning, & knitting them together, diddest teach that it should neuer bee lawfull to put asunder those, whom thou by Matrimonie hadst made one.

O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy Worde, as Christ did loue his spouse the Church, who gaue himself for it, louing and cherishing it euen as his owne flesh: and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithful & obedient as Sara, & in al quietnesse, sobrietie and peace, bee a folower

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of holy and godly mattons. O Lord bleſſe them both, and grant them to inherite thy euerlaſting kingdome, thzough Jeſus Chriſt our Lord, Amen.

¶ Then ſhal the Miniſter ſay.

ALmighty God, which at the beginning did create our firſt parents Adam and Eue, and did ſanctifie and ioyne them together in matiage, powze vpon you the riches of his grace, ſanctifie and bleſſe you, that ye may pleaſe him both in body and ſoule, and liue toge-ther in holy loue vnto your liues end, Amen.

¶ Then ſhal begin the Communion. And after the Go-ſpel ſhalbe ſaide a Sermon, whereia ordinarily (ſo oft as there is any marriage) the office of man and wife ſhalbe declared, according to holy Scripture. Or if there be no Sermon, the Miniſtee ſhal reade this that ſoloweth.

ALl ye which be married, oz which intende to take the holy ſtate of Matrimonie vpō you, heare what holy Scripture doth ſay as touching the duetie of huſ-bands toward their wiues, & wiues toward their huſ-bands.

Ephes. 5.20. S. Paul in his Epiſtle to the Epheſians the fifth Chapter, doeth giue this commaundement to all mar-ried men. Yee huſbands, loue your wiues, euen as Chriſt loued the Church, and hath giuen himſelfe foz it, to ſanctifie it, purging it in the fountaine of water, thzough the wozd, that he might make it vnto himſelfe a glozious congregation, not hauing ſpot oz wzinckle, oz any ſuch thing, but that it ſhould be holy and blame-leſſe. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, lo-ueth himſelfe: Foz neuer did any man hate his owne fleſh, but nouriſheth & cheriſheth it, euen as the Lozde doeth the congregation, foz we are members of his bo-dy, of his fleſh, and of his bones. Foz this cauſe ſhal a man leaue father and mother, and ſhalbe ioyned vnto his wife, and they two ſhalbe one fleſh. This myſterie is great, but I ſpeake of Chriſt, and the congregation. Neuertheleſſe, let euery one of you ſo loue his owne wife, euen as himſelfe.

Coloſ. 3.19. Likewiſe the ſame S. Paul writing to the Coloſſi-ans, ſpeaketh thus to al men that be maried: Ye men, loue your wiues, and be not bitter vnto them.

1. Pet. 3.7. Heare alſo what Saint Peter the Apoſtle of Chriſt, which was himſelfe a maried man, ſaith vnto al men that are maried: Yee huſbands dwel with your wiues accozding to knowledge, giuing honoz vnto the wife, as vnto the weaker veſſel, and as heires together of the grace of life, ſo that your prayers be not hindzed.

Hitherto ye haue heard the duetie of the huſband to-ward the wife. Nowe likewiſe yee wiues heare and learne your dueties towards your huſbands, euen as it is plainely ſet forth in holy Scripture.

Ephes. 5. 21. verſe 25. S. Paul (in the fozenamed Epiſtle to the Ephe-ſians) teacheth you thus: Ye wome, ſubmit your ſelues vnto your owne huſbands, as vnto the Lozd. Foz the huſband is the wiues head, euen as Chriſt is the head of the Church, and he is alſo the Sauiour of the whole body.

Therefoze as the Church oz Congregation is ſub-iect vnto Chriſt: So likewiſe let the wiues alſo bee in ſubiection vnto their owne huſbands in al things. And againe hee ſaith, Let the wife reuerence her huſband.

Coloſ. 3.18. And (in his Epiſtle to the Coloſſians) S. Paul gineth you this ſhoze leſſon, Ye wiues, ſubmit your ſelues vnto your owne huſbands, as it is conuenient in the Lozd.

1. Pet. 3.1. verſe 7. S. Peter alſo doeth inſtruct you very godly. Thus ſaying. Let wiues be ſubiect to their owne huſbands, ſo that if any obey not the Wozd, they may be wonne without the Wozd, by the converſation of the wiues, while they beholde your chaſte converſation coupled

with feare, Whoſe apparell let it not be outward, with bzayded haire, and trimming about with gold either in putting on of gozgeous apparel: but let the hid man which is in the heart, bee without al coztuption, ſo that the ſpirit be milde and quiet which is a pzecious thing in the ſight of God. Foz after this maner (in the olde time) did the holy women which truſted in God, appa-rel themſelues, being ſubiect to their owne huſbands: as Sara obeyed Abzaham, calling him Lozde, whoſe daughters ye are made doing wel, and not being diſ-mayed with any feare.

¶ The new maried perſons (the ſame day of their ma-riage) muſt receiue the holy Communion.

¶ The order for the viſitation of the ſicke.

¶ The Miniſter entring the ſicke perſons houſe ſhal ſay. Peace be in this houſe, and to al that dwel in it.

¶ When he commeth into the ſicke mans preſence, hee ſhal ſay, kneeling downe.

REmember not Lozd our iniquities, noz the iniquities of our fozefathers. Spare vs good Lozde, ſpare thy people, whome thou haſt redeemed with thy moſt pzeci-ous blood, and bee not angry with vs foz euer.

Lozd haue mercy vpon vs.
Chriſt haue mercie vpon vs.
Lozd haue mercie vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation, &c.

Anſwere.

But deliuer vs from euil, Amen.

Miniſter.

O Lozd ſaue thy ſeruant.

Anſwere.

Which putteth his truſt in thee.

Miniſter.

Send him helpe from thy holy place.

Anſwere.

And euermoze mightily defend him.

Miniſter.

Let the enemie haue none aduantage of him.

Anſwere.

Noz the wicked appzoch to hurt him.

Miniſter.

Be vnto him, O Lozd, a ſtrong tower.

Anſwere.

From the face of his enemie.

Miniſter.

Lozd heare our pzayer.

Anſwere.

And let our cry come vnto thee.

Miniſter.

O Lozd looke downe from heauen, behold, viſite and releeue this thy ſeruant. Looke vpon him with the eyes of thy mercie, giue him comfozt & ſure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetual peace and ſafetie, thzough Je-ſus Chriſt our Lozd. Amen.

HEare vs Almightie and moſt mercifull God and Sauiour, extende thy accuſtomed goodnes to this thy ſeruant, which is grieued with ſickne: viſit him, O Lozd, as thou diddeſt viſite Peters wiues mother, and the captaines ſeruant. So viſite and reſtoze vnto this ſicke perſon his fozmer health (if it be thy wil) oz elſe giue him grace ſo to take thy viſitation, that after this paineful life ended, he may dwel with thee in life euer-laſting. Amen.

¶ Then ſhal the Miniſter exhort the ſicke perſon af-ter this forme, oz other like.

Dearely

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DEarely beloued, knowe this, that almightie God is the Lord of life & death, and ouer all things to them pertaining, as youth, strength, health, age, weaknes, and sicknes. Wherefore, whatsoeuer your sicknes is, know you certainely that it is Gods visitation. And for what cause soeuer this sicknesse is come vnto you, whether it bee to trie your patience for the example of other, and that your faith may bee found in the day of the Lord laudable, glorious, and honourable, to the encrease of glory and endlesse felicitie, or else it be sent vnto you to correct and amend in you whatsoeuer doeth offend the eies of your heauenly father. Know you certainly, that if you truely repent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercie, for his deare sonne Jesus Christes sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholy to his wil, it shal turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited bee very sicke, then the Curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lorde. For whom the Lord loueth, hee chastiseth: yea, as Saint Paul saieth, hee scourgeth euery sonne which he receiueth. If you endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastardes and not children. Therefore, seeing that when our carnal fathers do correct vs, we reuerently obey them: shall wee not nowe much rather bee obedient to our spirituall father, and so liue? And they for a few dayes doe chastise vs, after their owne pleasure: But he doeth chastise vs for our profite, to the intent he may make vs partakers of his holines. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiuing, beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For hee himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory before he was crucified: So truely our way to eternal ioy, is, to suffer here with Christ, & our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Nowe therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made to God in your baptisme. And forasmuch as after this life there is a count to bee giuen vnto the righteous iudge, of whom all must bee iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may find mercy at our heauenly fathers hand for Christes sake, and not be accused and condemned in that feareful iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you do beleeue as a Christian man should, or no.

¶ Then the Minister shall rehearse the Articles of the faith, saying,

Doest thou beleeue in God the Father Almightie? (And so foorth as it is in Baptisme.)

¶ Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue frō the bottome of his heart all persons that haue offended him, & if he haue offended other, to aske them forgiuenes, and where hee hath done iniurie or wrong to any man, that he make amends to the vttermost of his power. And if hee haue not afore disposed his goods, let him then make his wil, and also declare his debts, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his executours. But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shal see cause.

The Minister may not forget, nor omit to moue the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shal the sicke person make a special confession, if he feele his conscience troubled with any weightie matter. After which confession, the Minister shall absolue him after this sort.

OVr Lord Jesus Christ, who hath left power to his Church to absolue al sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from al thy sinnes, in the Name of the Father, & of the sonne, and of the holy Ghost. Amen.

¶ And then the Minister shal say this Collect folowing.

¶ Let vs pray.

OMost merciful God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remēbrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon & forgiuenes. Renue in him (most louing Father) whatsoeuer hath bene decayed by the fraude and malice of the deuil, or by his owne carnal wil and frailenesse: preserue and cōtinue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shalbe seene to thee most expedient for him. And forasmuch as hee putteth his ful trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued Sonne Jesus Christ, Amen.

Then shall the Minister say this Psalme,

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnes, encline thine eare to mee, and saue me.

Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous & cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shalbe alway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, and they that lay waite for my soule, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abid alway: and will

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praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lorde God: and will make mention of thy righteousnes only.

Thou, O God, hast taught mee from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

Forsake mee not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh me: yea, and broughtest mee from the deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes (O God) playing vpon an instrument of musike: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euil.

Glory be to the Father, and to the, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

Then shall the Minister say.

THe almightie Lorde, which is a most strong towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bowe and obey, be now and euermore thy defence, and make thee knowe and feele, that there is none other name vnder heauen giuen to man, in whom, & through whom thou mayest receiue health and saluation, but onely the name of our Lord Christ, Amen.

The Communion of the sicke.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: wee beseech thee to haue mercy vpon this thy seruant, visited with thy hand, and to grant that he may take his sicknesse patiently, and recouer his bodily health (if it bee thy gracious will) & whensoeuer his soule shall depart from the body, it may bee without spot presented vnto thee, through Iesus Christ our Lord, Amen.

The Epistle.

ebr. 11. rse 5.

MY sonne, despise not the correction of the Lorde, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and bee scourgeth euery sonne whom he receiueth.

The Gospel.

hn 5. rse 24.

VEerely, verely, I say vnto you, hee that heareth my word, and beleeueth on him that sent mee, hath euerlasting life, and shal not come into damnation, but he passeth from death vnto life.

¶ When the sicke person is visited, and receiueth the holy Communion all at one time, then the Minister for the more expedition, shall cut off the forme of the visitation at the Psalme, (*In thee, O Lorde, haue I put my trust*) and goe straight to the Communion.

The order for the buriall of the dead.

The Minister meeting the corps at the Church stile, shal say, or the Ministers and Clarkes shal sing and goe either vnto the Church, or towards the graue.

IAm the resurrection and the life (saieth the Lord) he that beleeueth in me, yea thoughe he were dead, yet shal he liue. And whosoeuer liueth and beleeueth in me, shal not die for euer. Iohn 11.25, 25,26.

IKnow that my redeemer liueth, and that I shal rise out of the earth in the last day, and shalbe couered againe with mylkin, and shal see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes. Iob 19.25, 26,27.

WE brought nothing into this worlde, neither may we carry any thing out of this world. The Lorde giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the name of the Lord. 1.Tim.6 7. Iob 1.21.

¶ When they come to the graue, while the corpes is made ready to be laid into the earth, the Minister shal say, or the Ministers and Clarkes shal sing.

MAn that is borne of a woman, hath but a short time to liue, and is full of miserie. He commeth vp, and is cut downe like a flower: he fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life, we be in death: of whom may we seeke for succor, but of thee, O Lord, which for our sinnes iustly art displeased: Yet O Lord God most holy, O Lorde most mightie, O holy and most merciful Sauior, deliuer vs not into the bitter paines of eternal death. Thou knowest Lord the secrets of our hearts, shut not vp thy merciful eies to our prayers: But spare vs Lord most holy, O God most mightie, O holy and most merciful sauior, thou most worthy iudge eternall, suffer vs not at our last houre for any paines of death to fal from thee. Iob 14.1,2,

¶ Then while the earth shall be cast vpon the body, by some standing by, the Minister shall say.

FOrasmuch as it hath pleased almightie God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like to his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

Then shalbe said or sung.

IHeard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord: Euen so saith the spirite, that they rest from their labours. Reue.14.13.

¶ Then shal follow this Lesson taken out of the fifteenth chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till he haue put all his enemies vnder his feete. The last enemie that shalbe destroyed is death. For he hath put all things vnder his feete. But when he saieth, All things are put vnder him, it is manifest 1.Cor.15.20

that

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that he is excepted which did put al things vnder him. When al things are subdued vnto him, then shal the sonne also himselfe be subiect vnto him ꝑ put al things vnder him, that God may bee al in al. Else what doe they which are baptized ouer the dead, if the dead rise not at al? Why are they then baptized ouer them? yea, & why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beasts at Ephesus after the maner of men, what aduantageth it me, if the dead rise not againe? Let vs eate & drinke, for to morow we shal die. Be not ye deceiued, euil wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man wil say, How arise ꝑ dead? With what bodies shal they come? Thou foole, ꝑ which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not the body ꝑ shalbe, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. Al flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestial bodies, & there are bodies terrestrial. But the glory of the celestial is one, & the glory of ꝑ terrestrial is another. There is one maner glory of the Sunne, another glory of the moone, & another glory of the starres. For one star differeth from another in glory: So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption: it is sowen in dishonour, it riseth againe in honour: it is sowen in weakenes, it riseth againe in power: it is sowen a natural body, it riseth againe a spiritual body. There is a natural body, and there is a spiritual body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spiritual, but that which is natural, and then that which is spiritual. The first man is of the earth, earthie: The second man is the Lorde from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shal we beare the image of the heauenly. This say I brethren, that flesh & blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mysterie, Wee shal not al sleepe, but we shal al be changed, and that in a moment, in the twinkling of an eie, by the last trumpe. For the trumpe shal blow, and the dead shal rise incorruptible, & we shalbe chaged, for this corruptible must put on incorruptiō, & this mortal must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall bee brought to passe ꝑ saying ꝑ is writte, Death is swalowed vp into victory: Death where is thy sting? hel where is thy victory? The sting of death is sin, & the strength of sinne is the law: but thanks be vnto God, which hath giue vs victory through our Lord Iesus Christ. Therfore my deare brethren, bee ye stedfast & vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in ꝑ Lord.

¶ The Lesson ended, the Minister shal say.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
¶ Our Father, &c. And lead vs not, &c.

Answere.

But deliuer vs from euil. Amen.

Minister.

ALmightie God, with whom doe liue the spirits of them that depart hence in the Lord, & in whom the soules of them that bee elected, after they be deliuered from the burden of the flesh be in ioy and felicitie: We giue thee hearty thanks for that it hath pleased thee to deliuer this thy N. our brother, out of the miseries of this sinful world, beseeching thee, that it may please thee of thy gratious goodnes, shortly to accomplish ꝑ number of thine elect, & to hasten thy kingdom, that we with this our brother, & al other departed in the true faith of thy holy name, may haue our perfect cōsummation & blisse both in body & soule, in thy eternal & euerlasting glory. Amē.

The Collect.

OMerciful God, ꝑ father of our Lord Iesus Christ who is the resurrection & the life, in whom whosoeuer beleeueth, shal liue, though he die, & whosoeuer liueth, & beleeueth in him, shal not die eternally, who also taught vs (by his holy Apostle Paul) not to be sory, as men wout hope, for them that sleepe in him: We meekly beseech thee, O Father, to raise vs from the death of sinne, vnto the life of righteousnes, that when we shal depart this life, we may rest in him, as our hope is this our brother doeth: & that at the general resurrection in the last day, we may be found acceptable in thy sight, & receiue that blessing which thy welbeloued sonne shal then pronounce to al that loue and feare thee, saying, Come ye blessed children of my father, receiue ꝑ kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O merciful father, thorow Iesus Christ our mediator and redeemer, Amen.

¶ The thankesgiuing of women, after childbirth, commonly called the Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these wordes or such like, as the case shal require.

FOrasmuch as it hath pleased Almighty God of his goodnes to giue you safe deliuerance, & hath preserued you in the great danger of childbirth: yee shal therefore giue heartie thankes vnto God, and pray.

¶ Then shal the Priest say this Psalme. Psal. 121.

I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He wil not suffer thy foote to be moued: and he that keepeth thee wil not sleepe.

Beholde, hee that keepeth Israel: shal neither slumber nor sleepe.

The Lorde himselfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the Sunne shal not burne thee by day: nor the Moone by night.

The Lorde shal preserue thee from al euil: yea, it is euen he that shal keepe thy soule.

The Lord shal preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, and to the &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euil, Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

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Priest.
Be thou to her a strong towre.
Answere.
From the face of her enemie.
Priest.
Lord heare our prayer.
Answere.
And let our cry come vnto thee.
Priest.
¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine & peril of childbirth: grant wee beseech thee, most merciful Father, that she through thy help, may both faithfully liue, and walke in her vocation, according to thy will in this life present, & also may be partaker of euerlasting glory in the life to come, through Jesus Christ our Lord. Amē.

¶ The woman that commeth to giue her thankes, must offer accustomed offrings: & if there be a cōmunion, it is conuenient that she receiue the holy Cōmunion.

¶ A commination against sinners, with certaine prayers to be vsed diuers times in the yere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shal be said, after the accustomed maner: which ended, the Minister shal goe into the Pulpit, and say thus.

BRethren, in ꝑ Primitiue Church there was a godly discipline, that at ꝑ beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might be saued in ꝑ day of ꝑ Lord: & that other being admonished by their exāple, might be the more afraid to offend.

In the stead whereof, until the saide discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time (in your presence) should bee read the general sentences of Gods curssing against impenitent sinners, gathered out of the xxvii. chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes the curse of God to be due.

Deut. 27.15. Curssed is the man that maketh any carued or molten image, an abomination to the Lorde, the worke of the hand of the craftes man, and puttith it in a secret place to worship it.

¶ And the people shal answere and say.

Amen.

Minister.

Deut. 27.16. Curssed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Deut. 27.17. Curssed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Deut. 27.18. Curssed is he ꝑ maketh ꝑ blind to go out of his way.

Answere.

Amen.

Minister.

Deut. 27.19. Curssed is hee that letteth in iudgement the right of the stranger, of them that be fatherles, & of widowes.

Answere.

Amen.

Minister.

Curssed is he that smiteth his neighbour secretly. Deut. 27.24.

Answere.

Amen.

Minister.

Curssed is he that lyeth with his neighbours wife. Leuit. 20.10.

Answere.

Amen.

Minister.

Curssed is he that taketh reward to slay the soule of innocent blood. Deut. 27.25.

Answere.

Amen.

Minister.

Curssed is he that putteth his trust in man, & taketh man for his defence, & in his heart goeth frō the Lord. Iere. 17.5.

Answere.

Amen.

Minister.

Curssed are the vnmerciful, the fornicators, and adulterers, and the couetous persons, the worshippers of images, blasphemers, drunkards, and extortioners. Matt. 25.41. 1. Cor. 6.9, 10. Gal. 5.19, 20, 21.

Answere.

Amen.

Minister.

NOw seeing that al they bee accursed (as the Prophet Dauid beareth witnes) which *doe erre and go astray from the commandements of God, let vs (remembring the dreadful iudgement hanging ouer our heads, and being alwayes at hande) returne vnto our Lord God, with al contrition & meekenes of heart, bewailing & lamenting our sinful life, knowledging and confessing our offences, & seeking to bring forth worthy fruites of penance. *For nowe is the axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire. Psal. 119.21. Matth. 3.10.

* It is a feareful thing to fal into the handes of the liuing God: hee shal powre downe raine vpon the sinners, *snares, fire and brimstone, storme and tempest, this shalbe their portion to drinke. For loe, * the Lord is commen out of his place, to visite the wickednes of such as dwel vpon the earth. But *who may abide the day of his comming: Who shalbe able to endure when he appeareth? *His fanne is in his hand, and hee wil purge his floore, and gather his wheat into the barne: but hee wil burne the chaffe with vnquencheable fire. *The day of the Lord commeth as a thief in the night: and when men shall say, peace, and al things are safe, then shal sudden destruction come vpon them as sorow commeth vpon a woman trauailing with childe, & they shal not escape. Then *shal appeare the wrath of God in ꝑ day of vengēāce, which obstinate sinners, through the stubbernes of their heart, haue heaped vnto themselues, which despised the goodnes, patience, and long sufferance of God, when hee called them continually to repentance. *Then shal they cal vpon mee (saith the Lord) but I wil not heare, they shal seeke me early, but they shal not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsel, & despised my correction. Then shal it be too late to *knocke, when ꝑ doore shalbe shut, and too late to cry for mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shalbe pronounced vpon them, when it shalbe said vnto them, *Goe yee cursed into the fire euerlasting, which is prepared for the deuil and his Angels. Heb. 10.31. Psal. 11.6. Isa. 26.21. Malac. 3.2. Mat. 3.12. 1. Thes. 5. 2, 3. Rom. 2.4, 5. Prou. 1.28, 29. Matt. 25.10, 11, 12. Matt. 25.41.

*Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night cōmeth, when no man can worke: but let *vs while we haue the light, beleeue in the light, and walke as the children of the light, ꝑ we be not cast into the vtter darkenes, *where 2. Cor. 6.2. Ioh. 9.4, 5. Matt. 25.30.

is

is weeping & gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pitie, promiseth vs forgiuenes of that which is past, if (with a whole mind & true
Esai.1,18,30 heart) we return vnto him. *For though our sins be as red as scarlet, they shalbe as white as snow, & though they be like purple, yet shal they bee as white as wool.
Ezc.28,30, *Turne you cleane (saith the Lord) frō al your wickednes, and your sinne shal not be your destruction.

Cast away from you al your vngodlines that ye haue done, make you new hearts, & a new spirit. Wherefore wil ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and ye shal liue.
1.Ioh.2,1,2, *Although we haue sinned, yet haue we an aduocate with the Father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes.
Esai.53,5, *For he was wounded for our offences, & smitten for our wickednes. Let vs therefore returne vnto him, who is the merciful receiuer of al true penitent sinners, assuring our selues that he is ready to receiue vs, & most willing to pardon vs, if wee come to him with faithfull repentance, if we wil submit our selues vnto him, and
Matt.11,29, 30. from henceforth walk in his waies, *if we wil take his easie yoke, & light burden vpon vs, to folow him in lowlines, patience, & charity, & be ordred by þ gouernance of his holy spirit, seeking alwayes his glory, & seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ wil deliuer vs from the curse of the law, and frō the extreme malediction which shal light vpon them that shalbe set on the left hand, and he wil set vs
Mat.25,33, 34. on his right* hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto þ which he vouchsafe to bring vs al for his infinite mercie, Amen.

¶ Then shal they al kneele vpon their knees, & the Minister and Clearkes kneeling (where they were accustomed to say the Letanie) shal say this Psalme.

¶ Miserere mei Deus.

Psal.51. HAue mercy vpon me, O God, after thy great goodnes: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickednes: and clense me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisdome secretly.

Thou shalt purge me with hysope, & I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, O God: and renue a right spirit within me.

Cast mee not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shal I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O bee fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with þ sacrifice of righteousnesse, with the burnt offerings and oblations: then shal they offer yong bullocks vpon thine altar.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euil, Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answere.

And for the glory of thy names sake deliuer vs, be merciful vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes vnto thee, that they (whose consciences by sinne are accused) by thy merciful pardō may be absolued through Christ our Lord, Amen.

O Most mightie God & merciful Father, which hast compassion of all men, & hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, & be saued: mercifully forgiue vs our trespasses, receiue & comfort vs, which be grieued & wearied wt the burned of our sinnes: thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which bee vile earth, & miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenes, & truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord, Amen.

¶ Then shal the people say this that foloweth, after the Minister.

TUrne thou vs, O good Lord, and so shal we be turned: be fauourable, O Lord, bee fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, ful of compassion, long suffring, and of great pitie. Thou sparest when wee deserue punishment, & in thy wrath thinkest vpon mercie. Spare thy people, good Lord spare them, let not thine heritage be brought to confusion. Heare vs, O Lorde, for thy mercy is great, & after the multitude of thy mercies looke vpon vs.

THE END

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¶ The Psalmes of Dauid, of that translation which is commonly vsed in the Church.

Beatus vir qui non abijt. Psal. 1.

Morning prayer.

BLessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull.

2 But his delight is in the Lawe of the Lord: and in his Law wil he exercise himselfe day and night.

3 And hee shalbe like a tree planted by the water side: that wil bring forth his fruit in due season.

4 His leafe also shal not wither: and looke whatsoeuer he doeth, it shal prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shal not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shal perish.

Quare fremuerunt? Psal 2.

WHy doe the heathen so furiously rage together: and why do the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsaile together: against the Lord, and against his anoynted.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 Hee that dwelleth in heauen shall laugh them to scorne: the Lord shal haue them in derision.

5 Then shal hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my king vpon my holy hil of Sion.

7 I wil preach the Law, whereof the Lord hath said vnto me: thou art my sonne, this day haue I begotten thee.

8 Desire of mee, and I shall giue thee the heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruse them with a rodde of yron: and breake them in pieces like a potters vessel.

10 Be wise now therfore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne least he be angry, and so ye perish from the right way: if his wrath bee kindled (yea but a little) blessed are al they that put their trust in him.

Domine quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worshipp, and the lifter vp of my head.

4 I did call vpon the Lorde with my voyce: and hee heard me out of his holy hil.

5 I layd mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I wil not be afraide for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe me, O my God: for thou smitest al mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long wil ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I cal vpon the Lord, he wil heare me.

4 Stand in awe, & sinne not: commune with your owne heart, and in your chamber, and be stil.

5 Offer the sacrifice of righteousnes: and put your trust in the Lord.

6 There bee many that say: who wil shewe vs any good?

7 Lorde lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oile increased.

9 I wil lay me downe in peace, and take my rest: for it is thou Lord only that makest me dwel in safetie.

Verba mea auribus. Psal. 5.

POnder my wordes, O Lorde: consider my meditation.

2 O hearken thou vnto the voyce of my calling my King & my God: for vnto thee wil I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and wil looke vp.

4 For thou art the God that hast no pleasure in wickednes: neither shal any euil dwel with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest al them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lorde wil abhorre both the bloodthirstie and deceitful man.

7 But as for mee, I wil come into thy house, euen vpon the multitude of thy mercie: and in thy feare wil I worship toward thy holy Temple.

8 Lead me O Lord, in thy righteousnes, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednes.

10 Their throte is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish throughtheir owne imaginations: cast them out in the multitude of their vngodlines, for they haue rebelled against thee.

12 And let al them that put their trust in thee, reioyce: they shal euer be giuing of thanks, because thou defendest them, they that loue thy Name shalbe ioyful in thee.

13 For thou Lorde wilt giue thy blessing vnto the righteous: and with thy fauourable kindnes wilt thou defend him, as with a shield.

Domine ne in furore, Psal. 6.

Euening prayer.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lorde, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who wil giue thee thanks in the pit?

6 I am wearie of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lorde will receiue my prayer.

10 All mine enemies shall bee confounded and sore vexed: they shalbe turned back, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lorde my God, in thee haue I put my trust: saue me from all them that persecute me, & deliuer me.

2 Lest he deuour my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hartes and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his sword: he hath bent his bowe, and made it ready.

14 Yee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecuters.

15 Behold, he trauaileth with mischiefe: hee hath conceiued sorow, and brought forth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that he made for other.

17 For his trauaile shal come vpon his owne head: and his wickednes shal fall vpon his owne pate.

18 I wil giue thankes vnto the Lord, according to his righteousnes: and wil praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens!

2 Out of the mouth of very babes & sucklings, hast thou ordained strength, because of thine enemies, that thou mightest stil the enemie and the auenger.

3 For I wil consider the heauens, euen the works of thy fingers: the Moone and the starres which thou hast ordained.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the works of thy hands: and thou hast put al things in subiection vnder his feete.

7 All sheepe and oxen: yea, & the beasts of the field.

8 The foules of the aire, & the fishes of the sea: and whatsoeuer walketh through the paths of the sea.

9 O Lord our gouernour: how excellent is thy name in all the world!

Confitebor tibi. Psal. 9. Morning prayer.

I Will giue thanks vnto thee, O Lord, with my whole heart: I wil speake of thy marueilous works.

2 I wil be glad & reioyce in thee: yea, my songs wil I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right, & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroied the vngodly: thou hast put out their Name for euer & euer.

6 O thou enemie, destructions are come to a perpetual end: euen as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shal endure for euer: hee hath also prepared his seate for iudgement.

8 For hee shall iudge the world in righteousnesse: and ministre true iudgement vnto the people.

9 The Lord also wil be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O prayse the Lorde which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: & forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuilie, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hel: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shal not perish for euer.

19 Up Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lorde:) and hidest thy face in the needeful time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them bee taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proude, that hee careth not for God: neither is God in al his thoughts.

5 His waies are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he al his enemies.

6 For he hath saide in his heart, Tush, I shal neuer

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be cast downe: there shal no harme happen vnto me.

7 His mouth is ful of cursing, deceite, and fraude: vnder his tongue is vngodlinesse and vanitie.

8 Hee sitteth lurking in the theeuish corners of the streetes: and priuily in his lurking dennes doeth hee murther the innocent: his eyes are set against ỹ poore.

9 For he lieth waiting secretly, euen as a Lion lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 Hee falleth downe and humbleth himselfe: that the congregation of the poore may fal into the handes of his captaines.

12 Hee hath saide in his heart, Tush, God hath forgotten: he hideth away his face, and he wil neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore shoulde the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou maiest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly & malicious: take away his vngodlines, & thou shalt finde none.

18 The Lorde is king for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, & thine eare heareth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth bee no more exalted against them.

In Domino confido. Psal. 11.

IN the Lorde put I my trust: howe say ye then to my soule, that she should flee as a bird vnto the hil?

2 For loe, the vngodly bend their bowe, and make ready their arrowes within the quiuer: that they may priuily shoote at them which are true of heart.

3 For the foundations wil be cast downe: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seate is in heauen.

5 His eyes consider the poore: and his eye lids trieth the children of men.

6 The Lorde alloweth the righteous: but the vngodly, and him that deliteth in wickednesse doeth his soule abhorre.

7 Upon the vngodly hee shal raine snares, fire, and brimstone, storme, and tempest: this shalbe their portion to drinke.

8 For the righteous Lorde loueth righteousnes: his countenance wil behold the thing that is iust.

Saluum me fac. Psal. 12.

HElpe me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanitie euery one with his neighbour: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shal roote out al deceitful lips: and the tongue that speaketh proud things.

4 Which haue saide, With our tongue we wil preuaile: we are they that ought to speake, who is Lorde ouer vs?

5 Now for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

6 I wil vp (saith the Lord:) and wil helpe euery one from him that swelleth against him, and wil set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lorde: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget mee (O Lord) for euer: how long wilt thou hide thy face from me?

2 Howe long shal I seeke counsaile in my soule, and bee so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death

4 Lest mine enemie say, I haue preuailed against him: for if I bee cast downe, they that trouble mee wil reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyful in thy saluation.

6 I wil sing of the Lord, because hee hath dealt so louingly with mee: yea, I wil praise the Name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one ỹ doth good. (no not one.)

3 The Lorde looked downe from heauen vpon the children of men: to see if there were any that woulde vnderstand and seeke after God.

4 But they are al gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lippes.

6 Their mouth is ful of cursing and bitternesse: their feete are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And cal not vpon ỹ Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion? when the Lorde turneth the captiuitie of his people, then shal Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit? Psal. 15.

LOrd who shal dwel in thy tabernacle: or who shal rest vpon thy holy hil? Morning prayer.

Euen he that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euil to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eies: & maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his own hinderãce.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doeth these things: shal neuer fall.

Conserua me. Psal. 16.

PReserue me, O GOD: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excel in vertue.

4 But they that runne after another god: shal haue great trouble.

5 Their drinke offerings of blood wil I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I wil thanke the Lorde for giuing mee warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for hee is on my right hand, therefore I shal not fal.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shal rest in hope.

11 For why? thou shalt not leaue my soule in hel, neither shalt thou suffer thine holy one to see corruptiō.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let mine eyes looke vpon the thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednes in mee: for I am vtterly purposed, that my mouth shal not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the wayes of the destroyer.

5 O holde thou vp my goings in thy paths: that my footesteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to mee, and hearken vnto my words.

7 Shew thy marueilous louing kindnes, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings,

9 From the vngodly that trouble mennine enemies compasse me round about, to take away my soule.

10 They are inclosed in their owne fatte: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his praye: and as it were a Lions whelpe lurking in secret places.

13 Up Lorde, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hande, O Lorde, from the men, I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for mee. I will beholde thy presence in righteousnes: and when I awake vp after thy likenes, I shalbe satisfied with it.

Diligam te. Psal. 18.

Euening prayer.

I Will loue thee (O Lord) my strength, the Lorde is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I wil trust, my buckler, the horne also of my saluation, and my refuge.

2 I wil cal vpon the Lorde, which is worthy to bee praised: so shal I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

4 The paines of hel came about mee: the snares of death ouertooke me.

5 In my trouble I wil call vpon the Lorde: and complaine vnto my God.

6 So shal he heare my voice out of his holy temple: and my complaint shal come before him, it shal enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hils shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also & came downe: and it was darke vnder his feete.

10 Hee rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 He made darkenes his secret place: his Pauilion round about him, with darke water, & thicke clouds to couer him.

12 At the brightnes of his presence his cloudes remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, & the highest gaue his thunder: hailestones and coales of fire.

14 He sent out his arrowes, and scattered them: hee cast forth lightnings and destroyed them.

15 The springs of waters were seene, & the foundations of ỹ round world were discouered at thy chiding, O Lord: at the blasting of ỹ breath of thy displeasure.

16 Hee shal send downe from the high to fetch mee: and shal take me out of many waters.

17 He shal deliuer mee from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought mee forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.

20 The Lorde shal reward mee after my righteous dealing: according to the cleannes of my hands shal he recompense me.

21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto al his lawes: and wil not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednes.

24 Therefore shal the Lorde reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy, thou shalt bee holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnes.

27 For thou shalt saue the people that are in aduersitie: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lorde my God shal make my darkenes to be light.

29 For in thee I shal discomfit an hoste of men: and with the helpe of my God I shal leape ouer the wal.

30 The way of God is an vndefiled way: the word of the Lorde also is tried in the fire, hee is the defender of al them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of

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warre: and maketh my way perfect.

33 He maketh my feete like harts feete: and setteth me vp on high.

34 He teacheth my handes to fight: and mine armes shal breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shal holde me vp, and thy louing correction shal make me great.

36 Thou shalt make roume ynough vnder me for to goe: that my footesteps shal not slide.

37 I wil followe vpon mine enemies, and ouertake them: neither wil I turne againe til I haue destroyed them.

38 I wil smite them, that they shall not bee able to stand: but fal vnder my feete.

39 Thou hast girded me with strength vnto the battel: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon mee, and I shal destroy them that hate me.

41 They shall cry, but there shal bee none to helpe them: yea, euen vnto the Lorde shal they cry, but hee shal not heare them.

42 I wil beate them as small as the dust before the winde: I wil cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the striuings of the people: & thou shalt make me the head of the heathen.

44 A people whome I haue not knowen: shal serue mee.

45 Assoone as they heare of me, they shal obey mee: but the strange children shal dissemble with me.

46 The strange children shal faile: and be afraide out of their prisons.

47 The Lord liueth, & blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruel) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause wil I giue thankes vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindenesse vnto Dauid his anoynted, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: & one night certifieth another.

3 There is neither speach nor language: but their voyces are heard among them.

4 Their sound is gone out into al lands: and their wordes into the ends of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a giant to runne his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the ende of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lorde are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

10 More to be desired are they then golde, yea, then much fine golde: sweeter also then hony, and the honie combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tel how oft he offendeth: O clense thou me from my secret faults.

13 Keepe thy seruant also frō presumptuous sinnes, lest they get the dominion ouer me: so shal I be vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, and the meditation of my heart: be alwaye acceptable in thy sight.

15 O Lord my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the name of the God of Iacob defend thee.

2 Send thee helpe frō the Sanctuarie, and strength thee out of Sion.

3 Remember al thy offrings: and accept thy burnt sacrifice.

4 Grant thee thy heartes desire: and fulfil al thy minde.

5 We wil reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe al thy petitions.

6 Now know I that the Lorde helpeth his anoynted, and wil heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lorde our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lorde, and heare vs, O King of heauen: when we cal vpon thee.

Domine in virtute. Psal. 21.

THe King shal reioyce in thy strength, O Lord: exceeding glad shal he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercie of the most highest, he shal not miscarie.

8 Al thine enemies shal feele thy hande: thy right hand shal finde them out that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shal destroy them in his displeasure, and the fire shal consume them.

10 Their fruit shalt thou roote out of the earth: and their seede from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lorde in thine owne strength: so wil we sing and praise thy power.

Deus, Deus meus. Psal. 22.

MY God, my God (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the wordes of my complaint? Euening prayer.

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a beerie scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoot out their lips, and shake their head, saying.

8 He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers woombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bene left vnto thee euer since I was borne: thou art my God, euē from my mothers woombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fatte bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting ware.

15 My strength is dried vp like a potsheard, & my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogges are come about me: & the counsel of the wicked layeth siege against me.

17 They pearced my hands & my feete, I may tel al my bones: they stand staring and looking vpon me:

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou far from me, O Lord: thou art my succor, haste thee to helpe me.

20 Deliuer my soule from the sworde: my dearling from the power of the dog.

21 Saue me from the Lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I wil declare thy name vnto my brethren: in ỹ middest of the congregation wil I praise thee.

23 O praise the Lord ye that feare him: magnifie him al ye of the seed of Iaacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in ỹ great congregation: my vowes wil I performe in the sight of them ỹ feare him.

26 The poore shal eate and bee satisfied: they that seeke after the Lord, shal praise him, your heart shal liue for euer.

27 Al the ends of the world shal remember themselues, & be turned vnto the Lord: and al the kindreds of the nations shal worship before him.

28 For the kingdome is the Lords: and he is the gouernor among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust shal kneele before him: and no man hath quickned his owne soule.

31 My seed shal serue him: they shalbe counted vnto the Lord for a generation.

32 They shal come, and the heauens shal declare his righteousnesse: vnto a people that shal be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepeheard: therefore can I lacke nothing.

2 He shal feed me in a greene pasture: and lead me foorth beside the waters of comfort.

3 He shal conuert my soule: and bring me foorth in the pathes of righteousnes for his names sake.

4 Yea, though I walke thorow the valley of the shadow of death, I wil feare no euil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me against the that trouble me: thou hast anointed my head with oile, and my cup shalbe ful.

6 But thy louing kindnesse and mercy shal folow me al the dayes of my life: and I wil dwel in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, & al that therein is: the compasse of the world, & they that dwel therein. Morning prayer.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shal ascend into the hil of the Lord: or who shal rise vp in his holy place?

4 Euen he that hath cleane hands & a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbor.

5 He shal receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlasting doores: and the King of glory shal come in.

8 Who is the King of glory? it is the Lord strong and mighty, euen the Lord mightie in battel.

9 Lift vp your heads, O yee gates, and bee ye lift vp ye euerlasting doores: and the King of glorie shal come in.

10 Who is the King of glorie? euen the Lorde of hosts, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, wil I lift vp my soule, my God. I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For al they that hope in thee shal not be ashamed: but such as transgresse without a cause, shalbe put to confusion.

3 Shewe me thy wayes, O Lorde: and teach me thy pathes.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bene my hope al the day long.

5 Cal to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bene euer of olde.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lorde: therefore wil he teach sinners in the way.

8 Them that be meeke shal he guide in iudgement: and such as be gentle, them shal he learne his way.

9 Al the pathes of the Lord are mercy & trueth: vnto such as keepe his couenant and his testimonies.

10 For thy names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lord: him shal he teach in the way that he shal chuse.

12 His soule shal dwel at ease: and his seed shal inherit the land.

13 The secret of the Lord is among them that feare him: and he wil shew them his couenant.

14 Mine eyes are euer looking vnto the Lord: for he shal pluck my feet out of the net.

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15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and rightreous dealing wait vpon mee: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of al his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prooue me: try out my reines and my heart.

3 For thy louing kindnes is euer before mine eies: and I wil walke in thy truech.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitful.

5 I haue hated the congregation of the wicked: & wil not sit among the vngodly.

6 I wil wash my hands in innocencie, O Lorde: and so wil I go to thine altar.

7 That I may shewe the voyce of thankesgiuing: and tel of al thy wondrous works.

8 Lorde, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the bloudthirstie.

10 In whose hands is wickednesse: and their right hands are ful of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be merciful vnto me.

12 My foote standeth right: I wil praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

THe Lorde is my light and my saluation, whom then shal I feare: the Lorde is the strength of my life, of whom then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fel.

3 Though an hoste of men were laide against me, yet shal not my heart be afraid: & though there rose vp warre against me, yet wil I put my trust in him.

4 One thing haue I desired of the Lorde, which I wil require: euen that I may dwell in the house of the Lord al the dayes of my life, to behold the faire beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shal hide me in his tabernacle: yea, in the secret place of his dwelling shal he hide me, and set me vp vpon a rocke of stone.

6 And now shal he lift vp mine head: aboue mine enemies round about me.

7 Therefore wil I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I crie vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face, Lord wil I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead me in the right way because of mine enemies.

14 Deliuer me not ouer into the wil of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tarie thou the Lords leasure: be strong, and hee shal comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee wil I crie, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voice of my humble petitions when I crie vnto thee: when I holde vp my hands toward the mercy seat of thy holy Temple.

3 O plucke mee not away (neither destroy mee) with the vngodlie and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their handes: pay them that they haue deserued.

6 For they regard not in their minds the works of the Lord, nor the operation of his hands: therefore shal he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voyce of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, & I am helped: therefore my heart danceth for ioy, and in my song wil I praise him.

9 The Lord is my strength: and he is the wholesome defence of his annointed.

10 O saue thy people, & giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lorde (O yee mightie) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lorde the honor due vnto his name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mightie in operation: the voice of the Lord is a glorious voyce.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syrion like a yong Vnicorne.

7 The voice of the Lorde diuideth the flames of fire, the voice of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernes of Cades.

8 The voyce of the Lorde maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honor.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a king for euer.

10 The Lorde shal giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I Wil magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hel: thou hast kept my life from them that go downe to the pit.

4 Sing

Euening prayer.

Morning prayer.

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4 Sing prayses vnto the Lord (O yee saints of his: and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eie, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I said, I shal neuer be remoued: thou Lord of thy goodnesse hast made my hil so strong.

7 Thou didst turne thy face (from me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shal the dust giue thanks vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, & girded me with gladnesse.

13 Therfore shal euery good man sing of thy praise without ceasing: O my God, I wil giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirite: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I wil be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roome.

10 Haue mercy vpon mee, O Lorde, for I am in trouble: and mine eie is consumed for very heauines, yea, my soule and my body.

11 For my life is waren old with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueied themselues from me.

14 I am cleane forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I haue heard ye blasphemy of the multitude: and feare is on euery side, while they conspire together against me, & take their counsel to take away my life.

16 But my hope hath bene in thee, O Lorde: I haue sayd, Thou art my God.

17 My time is in thy hand, deliuer me fro the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let ye lying lips be put to silence: which cruelly, disdainfully, & despitefully speake against ye righteous.

21 O howe plentiful is thy goodnesse, which thou hast layde vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euē before the sonnes of men?

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy tabernacle fro the strife of tongs.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong citie.

24 And when I made haste, I sayd: I am cast out of the sight of thine eies.

25 Neuertheles, thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord, al ye his Saints: for the Lorde preserueth them that are faithful, and plentiously rewardeth the proud doer.

27 Be strong, and he shal stablish your heart: al ye that put your trust in the Lord.

Beati quorum. Psal 32.

Euening prayer.

BLessed is he whose vnrighteousnesse is forgiuen and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauie vpon mee day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sinne vnto thee: & mine vnrighteousnesse haue I not hid.

6 I said, I wil confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godlie make his prayer vnto thee in a time when thou maiest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide mee in: thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I wil informe thee, & teach thee in ye way wherein thou shalt go: and I wil guide thee with mine eie.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, least they fal vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, & reioyce in the Lord: and be ioyful al ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth wel the iust to be thankful.

2 Praise the Lord with harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing prayses lustily (vnto him) with a good courage.

4 For the worde of the Lord is true: and all his workes are faithful.

5 He loueth righteousnes and iudgement: the earth is ful of the goodnesse of the Lord.

6 By the word of the Lord were ye heauens made: and al the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let al the earth feare the Lord: stand in awe of him al ye that dwel in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the deuices of the people to bee of none effect, and casteth out the counsels of Princes.

11 The

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11 The counsel of the Lorde shal endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling he considereth al them that dwel in the earth.

14 He fashioneth al the hearts of them: and vnderstandeth al their works.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man delyuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eie of the Lord is vpon them y feare him: and vpon them that put their trust in his mercy,

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently taried for the Lord: for he is our helpe, and our shield.

20 For our heart shal reioyce in him: because wee haue hoped in his holy name.

21 Let thy merciful kindnesse (O Lord) bee vpon vs: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lorde: his prayse shal euer be in my mouth.

2 My soule shal make her boast of the Lord: the humble shal heare thereof and be glad.

3 O prayse the Lord with me: and let vs magnifie his name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces we are not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him, and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his saints: for they that feare him, lacke nothing.

10 The Lions doe lacke, & suffer hunger: but they which seeke the Lord, shal want no maner of thing that is good.

11 Come ye children, and harken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euil, and thy lips that they speake no guile.

13 Eschew euil, & do good: seeke peace, & ensue it.

14 The eies of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lorde is against them that doe euil: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of al their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of al.

19 He keepeth al his bones: so that not one of them is broken.

20 But misfortune shal slay the vngodly: and they that hate the righteous shalbe desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shal not bee destitute.

Iudica Domine. Psal. 35.

PLeade thou my cause, O Lorde, with them that striue with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring foorth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For they haue priuily layd their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily catch himselfe: that he may fal into his owne mischiefe.

9 And my soule, be ioyful in the Lord: it shal reioice in his saluation.

10 All my bones shal say, Lorde, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misrie, from him that spoileth him.

11 False witnes did rise vp: they laid to my charge things that I knew not.

12 They rewarded mee euil for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shal turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at mee, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this? O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So wil I giue thee thanks in the great congregation: I wil praise thee among much people.

19 O let not them that are mine enemies, triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their comming is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

21 They gaped on me with their mouthes, & sayd: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, go not far from me, O Lord.

23 Awake & stand vp to iudge my quarel: auenge thou my cause, my God and my Lord.

24 Iudge me, O Lorde my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them be clothed with rebuke and dishonor that boast themselues against me.

27 Let

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27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shal bee talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntil his abominable sinne be found out.

3 The wordes of his mouth are vnrighteous, and ful of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth hee abhorre any thing that is euil.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulnes vnto the cloudes.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, howe excellent is thy mercy, O God: and the children of men shal put their trust vnder the shadow of thy wings.

8 They shalbe satisfied with the plentifulnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the wel of life: and in thy light shal we see light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shall not be able to stand.

Euening prayer.

Noli æmulari. Psal. 37.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euil doers.

2 For they shal soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, & be doing good: dwel in the land, and verily thou shalt be fed.

4 Delight thou in the Lorde: and he shal giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shal bring it to passe.

6 He shal make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee stil in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doth after euil counsailes.

8 Leaue off from wrath, and let go displeasure: fret not thy selfe, else shalt thou be moued to doe euil.

9 Wicked doers shal bee rooted out: and they that patiently abide the Lord, those shal inherite the land.

10 Yet a little while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and hee shal bee away.

11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

12 The vngodly seeketh counsaile against the iust: and gnasheth vpon him with his teeth.

13 The Lord shal laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sworde, and haue bent their bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.

15 Their sword shal goe through their owne heart: and their bowe shalbe broken.

16 A smal thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

18 The Lorde knoweth the dayes of the godly: and their inheritance shal endure for euer.

19 They shall not bee confounded in the perilous time: and in the daies of dearth they shal haue ynough.

20 As for the vngodly they shal perish, and the enemies of the Lord shal consume as the fat of lambs: yea, euen as the smoke shal they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is merciful and liberal.

22 Such as be blessed of God, shal possesse the land: and they that be cursed of him, shalbe rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fal, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong, and now am old: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer merciful, and lendeth: and his seed is blessed.

27 Flee from euil, and doe the thing that is good: and dwel for euermore.

28 For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shalbe punished: as for the seed of the vngodly it shalbe rooted out.

30 The righteous shal inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdome: and his tongue wilbe talking of iudgement.

32 The Lawe of God is in his heart: and his goings shal not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lorde wil not leaue him in his hande: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shal promote thee, that thou shalt possesse the lande: when the vngodly shal perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shal perish together: and the ende of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the righteous, commeth of the Lorde: which is also their strength in the time of trouble.

41 And the Lord shal stand by them, & saue them: hee shal deliuer them from the vngodly, and shal saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnes.

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6 I am brought into so great trouble and miserie: that I goe mourning al the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest al my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed mee: and the sight of mine eyes is gone from me.

11 My louers and my neighbors did stand looking vpon my trouble: and my kinsemen stood afar off.

12 They also that sought after my life, layd snares for me: and they that went about to doe me euil, talked of wickednes, and imagined deceit al the day long.

13 As for mee, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required, that they (euen mine enemies) should not triumph ouer mee: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I wil confesse my wickednes: and bee sorie for my sinne.

19 But mine enemies liue, & are mightie: and they that hate me wrongfully, are many in number.

20 They also that reward euil for good, are against me: because I follow the thing that good is.

21 Forsake mee not, O Lord my God: be not thou far from me.

22 Haste thee to helpe mee: O Lorde God my saluation.

Dixi, custodiam. Psal. 39.

I Said, I wil take heede to my wayes: that I offende not in my tongue.

2 I wil keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good words, but it was paine and grieke to me.

4 My heart was hot within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, & the number of my daies: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, & verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: hee heapeth vp riches, and can not tel who shal gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from al mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as al my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 Hee brought me also out of the horrible pit, out of the mire and clay: and set my feete vpon the rocke, and ordered my goings.

3 And hee hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shal see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous works which thou hast done: like as bee also thy thoughtes which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be more then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy wil, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnes in the great congregation: loe, I wil not refraine my lips, O Lord, and that thou knowest.

12 I haue not hidde thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercie and trueth: from the great Congregation.

14 Withdrawe not thou thy mercie from mee, O Lorde: let thy louing kindenes and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the haires of mine head, and my heart hath failed me.

16 O Lorde, let it bee thy pleasure to deliuer mee: make haste (O Lord) to helpe.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euil.

18 Let them bee desolate & rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let al those that seeke thee, bee ioyful and glad in thee: and let al such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needie: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

B Lessed is he that considereth the poore (and needie:) the Lorde shall deliuer him in the time of trouble. Euening prayer.

2 The Lorde preserue him & keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the wil of his enemies.

3 The Lorde comfort him when he lieth sicke vpon his bed: make thou al his bed in his sickenesse.

4 I said, Lord be merciful vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euil of mee: when shal hee die, and his name perish.

6 And

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himselfe, & when he commeth foorth he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euil.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great waite for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shal reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end, Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they daily say vnto me, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them foorth into the house of God.

5 In the voyce of praise and thanksgiuing: among such as keepe holy day.

6 Why art thou so ful of heauinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I wil yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the litle hil of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: al thy waues and stormes are gone ouer me.

10 The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I wil say vnto the God of my strength: why hast thou forgotten me: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder, as with a sword: while mine enemies (that trouble mee) cast me in the teeth.

13 Namely, while they said daily vnto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I wil yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, & defend my cause against the vngodly people: O deliuer me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O send out thy light and thy trueth, that they may lead mee: and bring me vnto thy holy hil, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnes: & vpon the Harpe wil I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I wil yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old. Morning prayer.

2 How thou hast driuen out the Heathen with thy hand, and planted them in: how thou hast destroied the nations and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, & the light of thy countenance: because thou hadst a fauour vnto them.

5 Thou art my King (O God:) send helpe vnto Jacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I wil not trust in my bow: it is not my sword that shal helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God al day long: and wil praise thy Name for euer.

10 But nowe thou art farre off, and puttest vs to confusion: and goest not foorth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the Heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to be a byword among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voyce of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadowe of death.

21 If wee haue forgotten the Name of our God, and holden vp our handes to any strange god: shall not God search it out? for hee knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a readie writer.

3 Thou art fairer then the children of men: full of

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grace are thy lips, because God hath blessed thee for euer.

4 Girde thee with thy sword vpon thy thigh, O thou most mightie: according to thy worship and renowme.

5 Good lucke haue thou with thine honour: ride on, because of the worde of trueth, of meekenesse and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the middest among the Kings enemies.

7 Thy seate (O God) endureth for euer: the sceptre of thy kingdome is a right sceptre.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrre, Aloes, and Cassia: out of the Ivorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) & consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall bee there with a gift: like as the riche also among the people shal make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought golde.

15 She shall be brought vnto the King in rayment of needle worke: the virgins that be her fellowes shall beare her company, and shalbe brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shal the people giue thankes vnto thee world without ende.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare, though the earth be moued: and though the hils be caried into the middest of the sea.

3 Though the waters thereof rage and swel: and though the mountains shake at the tempest of ỹ same.

4 The riuers of the flood thereof shal make glad the citie of God: the holy place of the tabernacle of ỹ most highest.

5 God is in the middest of her, therefore shal she not be removed: God shal helpe her, and that right early.

6 The heathen make much adoe, and the kingdoms are moued: but God hath shewed his voyce, and the earth shal melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, & behold the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: hee breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Bee still then, and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lorde of hostes is with vs, the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clap your handes together, (all yee people) O sing vnto God with the voyce of melodie. Euening prayer.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 Hee shal chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the trumpe.

6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our King.

7 For God is the king of al the earth: sing yee prayses with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for Gods (which is very high exalted) doeth defend the earth: as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praysed: in the citie of our God, euen vpon his holy hil.

2 The hil, of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the citie of the great king, God is wel knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast down.

5 Feare came there vpon them, and sorowe: as vpon a woman in her trauaile.

6 Thou shalt breake the shippes of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse (O God:) in the middes of thy Temple.

9 O God, according vnto thy Name, so is thy prayse vnto the worldes ende: thy right hande is ful of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walke about Sion, and goe rounde about her: and tel the towres thereof.

12 Marke wel her bulwarkes, set vp her houses: that ye may tel them that come after.

13 For this God is our God for euer and euer: hee shalbe our guide vnto death.

Audite hæc omnes. Psal. 49.

OHeare yee this al yee people: ponder it with your eares al ye that dwel in the world.

2 High and low, rich and poore: one with another.

3 My mouth shal speake of wisedome: and my heart shal muse of vnderstanding.

4 I wil encline mine eare to the parable: and shew my darke speach vpon the Harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though hee liue long: and see not the graue.

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10 For hee seeth that wise men also die, and perish together: as wel as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shal continue for euer: and that their dwelling places shall endure from one generation to another, and cal the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shal consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hel: for he shal receiue me.

16 Be not thou afraid though one be made rich: or if the glorie of his house be increased.

17 For hee shal cary nothing away with him when he dieth: neither shal his pompe folow him.

18 For while he liued, he counted himselfe a happie man: and so long as thou doest wel vnto thy selfe, men will speake good of thee.

19 He shal folow the generation of his fathers: and shal neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mightie God hath spoken: and called the world, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shal not keepe silence: there shall goe before him a consuming fire, & a mightie tempest shalbe stirred vp round about him.

4 He shal cal the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnes: for God is iudge himselfe.

7 Heare, O my people, and I wil speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I wil not reproue thee, because of thy sacrifices, or for thy burnt offrings: because they were not alway before me.

9 I wil take no bullocke out of thine house: nor hee goates out of thy folds.

10 For al the beastes of the forest are mine: and so are the cattels vpon a thousand hils.

11 I know al the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I be hungry, I wil not tel thee: for the whole world is mine, and al that is therein.

13 Thinkest thou that I wil eate Buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: & pay thy vowes vnto the most Highest.

15 And cal vpon me in the time of trouble: so wil I heare thee, and thou shalt praise me.

16 But vnto the vngodly saide God: why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to bee reformed: and hast cast my words behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughest wickedly that I am euen such a one as thy selfe: but I wil reprooue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offreth me thanks and praise, he honoureth me: & to him that ordereth his conuersation right, wil I shew the saluation of God.

Miserere mei Deus. Psal 51.

HAue mercy vpon me, O God, after thy great goodnes: according to the multitude of thy mercies do away mine offences.

2 Wash mee throughly from my wickednes: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, & done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisdome secretly.

7 Thou shalt purge me with hysope, and I shalbe cleane: thou shalt wash mee, and I shalbe whiter then snow.

8 Thou shalt make mee heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: & put out all my misdeedes.

10 Make me a cleane heart, O God: & renue a right spirit within me.

11 Cast mee not away from thy presence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shal I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shal they offer yong bullocks vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas ye goodnes of God: endureth yet daily.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnes more then goodnes: and to talke of lies more then righteousnes.

5 Thou hast loued to speake al words that may doe hurt: O thou false tongue.

6 Therefore shal God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, & roote thee out of the land of the liuing.

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7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I will alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it wel.

Dixit insipiens. Psal. 53.

Euening prayer.

THe foolish body hath said in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickednes: there is none that doeth good.

3 God looked down from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are al gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eate bread: they haue not called vpon God.

6 They were afraide where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue mee, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: & tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 Hee shal reward euil vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy name (O Lord:) because it is so comfortable.

7 For he hath deliuered me out of al my trouble: & mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed vnto me, & heare me: howe I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernes.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lorde) & deuide them: for I haue spied vnrighteousnes and strife in the city.

10 Day and night they go about within the walles thereof: mischiefe also and sorow are in the midst of it.

11 Wickednes is therein: deceit and guile goe not out of their streetes.

12 For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie that did magnifie himselfe against mee: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsel together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will cal vpon God: and the Lorde shal saue me.

18 In the euening & morning, & at noone day will I pray, and that instantly: and he shal heare my voyce.

19 It is hee that hath deliuered my soule in peace, from the battell that was against mee: for there were many with me.

20 Yea, euen God that endureth for euer, shal heare me, and bring them downe: for they wil not turne, nor feare God.

21 Hee layed his handes vpon such as bee at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, and hee shall nourish thee: and shal not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie & deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shalbe in thee, O Lord.

Miserere mei Deus. Psal. 56.

BE merciful vnto me, O God, for man goeth about to deuoure me: hee is dayly fighting and troubling mee. Morning prayer.

2 Mine enemies are dayly in hand to swallow me vp: for they bee many that fight against mee, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I wil praise God because of his word: I haue put my trust in God, and wil not feare what flesh can doe vnto me.

5 They daily mistake my words: al that they imagine, is to doe me euil.

6 They holde together, and keepe themselues close: and marke my steppes, when they lay waite for my soule.

7 Shal they escape for their wickednes: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottel: are not these things noted in thy booke?

9 Whensoeuer I cal vpon thee, then shal mine enemies bee put to flight: this I knowe, for God is on my side.

10 In Gods word will I reioyce: in the Lordes word wil I comfort me.

11 Yea in God haue I put my trust: I wil not bee afraid what man can doe vnto me.

12 Vnto thee (O God) wil I pay my vowes: vnto thee wil I giue thankes.

13 For thou hast deliuered my soule from death and my feete from falling: that I may walke before God in the light of the liuing.

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Miserere mei Deus. Psal. 57.

BE mercifull vnto mee, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shalbe my refuge, vntil this tyrannie bee ouerpast.

2 I wil cal vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shal send from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shal sende foorth his mercie and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue al the earth.

7 They haue layed a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe wil awake right early.

10 I wil giue thankes vnto thee, O Lorde, among the people: & I wil sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue al the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnes, O ye congregation: and do ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednes.

3 The vngodly are frowarde euen from their mothers wombe: assoone as they be borne they go astray, and speake lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lord: let them fal away like water that runneth apace, & when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and be like the vntimely fruite of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when hee seeth the vengeance: he shal wash his footesteps in the blood of the vngodly.

10 So that a man shal say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies, (O God:) defend me from them that rise vp against me.

2 O deliuer me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lie waiting for my soule, the mightie men are gathered against mee, without any offence or fault of me, O Lord.

4 They runne and prepare themselues without my fault: arise thou therefore to helpe mee, and beholde.

5 Stand vp (O Lorde God of hostes) thou God of Israel, to visite al the heathen: and be not merciful vnto them that offend of malicious wickednes.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, & swords are in their lips: for who doeth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh al the heathen to scorne.

9 My strength wil I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shal let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, & put them downe, O Lord our defence.

12 For the sinne of their mouth, & for the wordes of their lips, they shalbe taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they wil returne: grin like a dogge, and wil goe about the citie.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for mee I wil sing of thy power, & wil praise thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) wil I sing: for thou, O God, art my refuge, and my merciful God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattred vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and deuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe mee with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and deuide Sichem: and mete out the valley of Sucoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpot, ouer Edom wil I cast out my shooe: Philistia be thou glad of me.

9 Who wil leade mee into the strong citie: who wil bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shal we doe great actes: for it is he that shal tread downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth wil I cal vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for mee against the enemie.

4 I wil dwel in thy tabernacle for euer: & my trust shalbe vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his

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peeres may endure throughout all generations.

7 He shal dwel before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwayes sing prayse vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal. 62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him commeth my saluation.

2 He verely is my strength and my saluation: he is my defence, so that I shall not greatly fal.

3 How long will ye imagine mischiefe against euery man: ye shall bee slaine all the sort of you, yea, as a tottering wal shal ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whome God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule, wait thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: hee is my defence, so that I shal not fal.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitful vpon the weightes, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art merciful: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal. 62.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry lande, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shal praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shall bee satisfied euen as it were with marowe and fatnesse: when my mouth praiseth thee with ioyful lips.

7 Haue I not remembred thee in my bed: & thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings wil I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shal goe vnder the earth.

11 Let them fall vpon the edge of the sworde: that they may be a portion for foxes.

12 But the King shall reioyce in God, al they also that sweare by him, shalbe commended: for the mouth of them that speake lies shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide mee from the gathering together of the frowards: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sworde: and shoote out their arrowes, euen bitter words.

4 That they may priuily shoot at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shal see them.

6 They imagine wickednes, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shal suddenly shoot at them with a swift arrow: that they shalbe wounded.

8 Yea, their owne tongues shall make them fal: in so much y who so seeth them shal laugh them to scorne.

9 And all men that see it shal say, This hath God done: for they shal perceiue that it is his worke.

10 The righteous shal reioyce in the Lord, and put his trust in him: and al they that are true of heart, shall be glad.

Te decet hymnus. Psal 65.

Euening prayer.

THou, O God, art praysed in Sion: & vnto thee shall the vow be performed in Hierusalem.

2 Thou that hearest the prayer: vnto thee shal all flesh come.

3 My misdeeds preuaile against me: O bee thou merciful vnto our sinnes.

4 Blessed is the man whome thou choosest and receiuest vnto thee: he shal dwel in thy court, and shalbe satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shewe vs wonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of al the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: & the noyse of his waues, and the madnesse of his people.

8 They also that dwel in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is ful of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnes: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernes: and the litle hils shal reioyce on euery side.

14 The foldes shalbe ful of sheepe: the valleis also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal 66.

OBe ioyful in God all ye landes: sing prayses vnto the honour of his Name, make his praise to bee glorious.

2 Say vnto God, O how wonderful art thou in thy works: through the greatnesse of thy power shal thine enemies be found liars vnto thee.

3 For all the worlde shal worship thee: sing of thee, and praise thy Name.

4 O come hither, and beholde the workes of God, how wonderful he is in his doing toward the children of men.

5 Hee turned the sea into dry lande: so that they went through the water on foote, there did we reioyce thereof.

6 Hee ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God (yee people:) & make the voyce of

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of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laidst trouble vpon our loines.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will go into thy house with burnt offrings: and will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks & goates.

14 O come hither & hearken, all ye that feare God: and I will tel you what he hath done for my soule.

15 I called vnto him with my mouth: & gaue him prayses with my tongue.

16 If I encline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praysed bee God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be merciful vnto vs, and blesse vs: and shewe vs the light of his countenance, and bee merciful vnto vs.

2 That thy way may be knowen vpon earth: thy saluing health among al nations.

3 Let the people prayse thee, O God: yea, let al the people prayse thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people prayse thee, O God: let al the people prayse thee.

6 Then shal the earth bring forth her increase: and God, euen our owne God shal giue vs his blessing.

7 God shal blesse vs: and al the endes of the world shal feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyful.

4 O sing vnto God, and sing prayses vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horse, prayse him in his Name, yea, and reioyce before him.

5 He is a father of the fatherles, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is ꝑ God that maketh men to be of one minde in an house, & bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy congregation shal dwel therein: for thou, O God, hast of thy goodnes prepared for the poore.

11 The Lorde gaue the word: great was the company of the preachers.

12 Kings with their armies did flee & were discomfited: and they of the household deuided the spoile.

13 Though ye haue lien among the pots, yet shal ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the Almightie scattered Kings for their sake: then were they as white as snow in Salmon.

15 As the hil of Basan, so is Gods hil: euen an high hil, as the hil of Basan.

16 Why hop ye so yee high hils? this is Gods hil, in the which it pleaseth him to dwel: yea, the Lord wil abide in it for euer.

17 The charets of God are twentie thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, & receiued gifts for men: yea, euen for thy enemies, that the Lord God might dwel among them.

19 Praysed be the Lord daily: euen the God which helpeth vs, and powreth his benefites vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

21 God shal wound the head of his enemies: and the hairie scalpe of such a one as goeth on stil in his wickednesse.

22 The Lord hath sayd, I wil bring my people againe, as I did from Basan: mine owne wil I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is wel seene, O God, how thou goest: howe thou my God and King goest in the sanctuarie.

25 The singers goe before, the minstrels follow after: in the middest are the damosels playing with the timbrels.

26 Giue thanks, O Israel, vnto God the Lorde in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counsaile: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy temples sake at Ierusalem: so shal kings bring presents vnto thee.

30 When the company of the speare men, and multitude of the mightie, are scattered abroad among the beasts of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre,

31 Then shal the princes come out of Egypt: ꝑ Morians land shal soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdoms of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, hee doeth send out his voyce, yea, and that a mightie voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he wil giue strength & power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.

SAue me, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods run ouer me.

3 I am wearie of crying, my throte is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are moe then the haires of my head: they that are mine enemies,

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and would destroy me guiltlesse, are mightie.

5 I paied them the things that I neuer tooke: God thou knowest my simplenesse, and my faultes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lorde, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue mee gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table bee made a snare to take themselues withal: and let the things (that should haue bene for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bowe downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation bee voyde: and no man to dwel in their tents.

27 For they persecute him whom thou hast smitten: and they talke howe they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe (O God) shal lift me vp.

31 I wil praise the Name of God with a song: and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble shal consider this, & be glad: seeke ye after God, and your soule shall liue.

34 For the Lorde heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea, and all that moueth therein.

36 For God wil saue Sion, and build the cities of Iuda: that men may dwel there, & haue it in possession.

37 The posteritie also of his seruaunts shal inherite it: and they that loue his Name shal dwel therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euil.

3 Let them (for their reward) bee soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, be ioyfull & glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lorde make no long tarying.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnes, encline thine eare to mee, and saue me. Morning prayer.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the behand of the vnrighteous & cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shalbe alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, & they that lay waite for my soule, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Go not farre from me, O God: my God haste thee to helpe me.

11 Let thē be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I wil patiently abid alway: and will praise thee more and more.

13 My mouth shal daily speake of thy righteousnes and saluation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousnes only.

15 Thou, O God, hast taught me from my youth vp hitil now: therefore wil I tel of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles & aduersities hast thou shewed me, and yet diddest thou turne and refresh me: yea, and broughtest mee from the deepe of the earth againe.

19 Thou hast brought me to great honor: and comforted me on euery side.

20 Therefore wil I praise thee & thy faithfulnes (O God) playing vpon an instrument of musike: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

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21 My lips wil be faine when I sing vnto thee: and so wil my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euil.

Deus iudicium. Psal.72.

GIue the King thy iudgements (O God:) and thy righteousnes vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the litle hils the righteousnes vnto the people.

4 He shal keepe þ simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shal feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 Hee shall come downe like the raine into a fleece of wool: euen as the drops that water the earth.

7 In his time shal the righteous flourish: pea, and abundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from the one sea to the other: and from the flood vnto the worlds end.

9 They that dwel in the wildernes shal kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the Iles shal giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All kings shal fall downe before him: all nations shal doe him seruice.

12 For he shal deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 Hee shalbe fauourable to the simple and needie: and shal preserue the soules of the poore.

14 Hee shall deliuer their soules from falshood and wrong: and deare shal their blood be in his sight.

15 Hee shall liue, and vnto him shalbe giuen of the gold of Arabia: prayer shalbe made euer vnto him, and daily shal he be praised.

16 There shalbe an heape of corne in the earth hie vpon the hils: his fruite shal shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.

17 His name shal endure for euer, his name shall remaine vnder the Sunne among þ posterities: which shalbe blessed through him, and all the heathen shall praise him.

18 Blessed be the Lorde God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the name of his maiestie for euer: and al the earth shalbe filled with his maiestie, Amen, Amen.

Quam bonus Israel. Psal.73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheles my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

7 Their eyes swel with fatnes: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fal the people vnto them: and thereout sucke they no smal aduantage.

11 Tush (say they) howe should God perceiue it: is there knowledge in the most highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I sayd, then haue I cleansed my heart in vaine, and washed my hands in innocencie.

13 All the day long haue I bene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Until I went into the sanctuarie of God: then vnderstood I the end of these men.

17 Namely, howe thou dost set them in slipperie places: and castest them downe, and destroyest them.

18 Oh how suddenly doe they consume: perish, and come to a feareful end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of þ citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheles I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For lo, they that forsake thee shal perish: thou hast destroyed al them that comit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lorde God: and to speake of al thy workes (in the gates of the daughter of Sion.)

Vt quid Deus? Psal.74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou maiest vtterly destroy euery enemie: which hath done euil in thy Sanctuarie.

5 Thine aduersaries roare in the midst of thy congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thick trees: was knowen to bring it to an excellent worke.

7 But now they breake downe al the carued worke thereof: with Axes and Hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, let vs make hauock of them altogether: thus haue they burnt vp al the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, howe long shal the aduersarie doe this dishonour: howe long shall the enemie blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hande out of thy bosome to consume the enemie?

13 For God is my king of old: the helpe that is done

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vpon earth, he doeth it himselfe.

14 Thou diddest deuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Liuiathan in pieces: and gauest him to bee meate for the people in the wildernes.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is ful of darkenes, and cruel habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebor tibi. Psal. 75.

Morning prayer.

VNto thee (O God) doe wee giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wonderous workes declare.

3 When I receiue the congregation: I shal iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the iudge: hee putteth downe one, and setteth vp another.

9 For in the hande of the Lorde there is a cup, and the wine is redde: it is ful mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shal drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudæa. Psal. 76.

IN Jurie is God knowen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honor and might: then the hils of the robbers.

5 The proud are robbed, they haue slept their sleep: and all the men (whose hands were mighty) haue found nothing.

6 At thy rebuke (O God of Jacob) both the charet and horse are fallen.

7 Thou, euen thou art to bee feared: and who may stand in thy sight when thou art angrie?

8 Thou diddest cause thy iudgements to be heard from heauen: the earth trembled and was stil.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shal turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all yee that are round about him: bring presents vnto him that ought to be feared.

12 Yee shall refraine the spirite of princes: and is wonderful among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God wil I cry with my voyce, and hee shal hearken vnto mee.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I wil thinke vpon God: when my heart is vexed, I wil complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeres that are past.

6 I cal to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Wil the Lorde absent himselfe for euer: and wil he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and wil hee shut vp his louing kindenesse in displeasure?

10 And I saide, It is mine owne infirmitie: but I wil remember the yeeres of the right hande of the most Highest.

11 I wil remember the works of the Lord: and call to minde thy wonders of old time.

12 I wil thinke also of all thy works: and my talking shalbe of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters sawe thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The cloudes powred out water, the aire thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withal.

19 Thy way is in the sea, & thy paths in the great waters: and thy footesteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. Psal. 78.

Euening prayer.

HEare my Lawe, O my people: encline your eares vnto the words of my mouth.

2 I wil open my mouth in a parable: I wil declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shewe the honour of the Lorde, his mightie and wonderful workes that he hath done.

5 Hee made a couenant with Jacob, and gaue Israel a lawe: which he commaunded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

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7 To the intent that when they came vp: they might shewe their children the same.
8 That they might put their trust in God: and not to forget the workes of God: but to keepe his cõmandements.
9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.
10 Like as the children of Ephraim: which being harnessed & carying bowes, turned themselues backe in the day of battel.
11 They kept not the couenant of God: and would not walke in his Lawe.
12 But forgat what he had done: & the wonderful worke that he had shewed for them.
13 Marueilous things did hee in þ sight of our forefathers in the land of Egypt: euen in the field of Zoan.
14 He deuided the Sea, and let them goe through: he made the waters to stand on an heape.
15 In the day time also hee led them with a cloud: and all the night through with a light of fire.
16 He claue the hard rocks in the wildernes: & gaue them drinke thereof, as it had bin out of þ great depth.
17 He brought waters out of the stony rocke: so that it gushed out like the riuers.
18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse:
19 They tempted God in their heartes: and required meate for their lust.
20 They spake against God also, saying: shall God prepare a table in the wildernesse?
21 Hee smote the stony rocke in deede, that the water gushed out, and the streames flowed withal: but can he giue bread also, or prouide flesh for his people?
22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.
23 Because they beleeued not in God: and put not their trust in his helpe.
24 So he commanded the cloudes aboue: and opened the doores of heauen.
25 Hee rained downe Manna also vpon them for to eate: and gaue them foode from heauen.
26 So man did eate Angels foode: for he sent them meate ynough.
27 Hee caused the East winde to blowe vnder heauen: and through his power hee brought in the South-west winde.
28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.
29 He let it fal among their tents: euen rounde about their habitation.
30 So they did eate and were wel filled, for he gaue them their owne desire: they were not disappointed of their lust.
31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.
32 But for al this they sinned yet more: and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.
34 When hee slew them, they sought him: and turned them early, and enquired after God.
35 And they remembred that God was their strength: and that the high God was their redeemer.
36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue:
37 For their heart was not whole with him: neither continued they stedfast in his couenant.
38 But hee was so merciful that hee forgaue their misdeedes: and destroyed them not.
39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.
40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.
41 Many a time did they prouoke him in the wildernesse: and greiued him in the desert.
42 They turned backe and tempted God: and moued the holy one in Israel.
43 They thought not of his hand: & of the day when he deliuered them from the hand of the enemie.
44 Howe hee had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.
45 Hee turned their waters into blood: so that they might not drinke of the riuers.
46 He sent lice among them, and deuoured them vp: and frogs to destroy them.
47 Hee gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.
48 He destroyed their Vines with hailestones: and their Mulberry trees with the frost.
49 He smote their cattel also with hailestones: and their flockes with hote thunderbolres.
50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euil angels among them.
51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.
52 And smote al the first borne in Egypt: the most principal and mightiest in the dwellings of Ham.
53 But as for his owne people, he led them forth like sheepe: and caried them in the wildernesse like a flocke.
54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.
55 And brought them within the borders of his Sanctuarie: euen to his mountaine, which he purchased with his right hand.
56 He cast out the heathen also before them: caused their land to bee deuided among them for an heritage, and made the tribes of Israel to dwel in their tentes.
57 So they tempted and displeased the most high God: and kept not his testimonies.
58 But turned their backes, & fel away like their forefathers: starting aside like a broken bow.
59 For they greiued him with their hil altars: and prouoked him to displeasure with their images.
60 When God heard this, he was wroth: and tooke sore displeasure at Israel.
61 So that he forsooke the tabernacle in Silo: euen the tent that he had pitched among them.
62 Hee deliuered their power into captiuitie: and their beautie into the enemies hand.
63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.
64 The fire consumed their young men: and their maidens were not giuen to mariage.
65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.
66 So the Lord awaked as one out of sleepe: and like a Gyant refreshed with wine.
67 He smote his enemies in the hinder parts: and put them to a perpetual shame.
68 He refused the tabernacle of Joseph: and chose not the tribe Ephraim.
69 But chose the tribe of Juda: euen the hil of Sion, which he loued.

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70 And there hee builded his temple on high: and layd the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant, and tooke him away from the sheepefoldes.

72 As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Psal. 76.

Morning prayer.

O God, the Heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy saints vnto the beastes of the land.

3 Their blood haue they shedde like water on euery side of Hierusalem: & there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lorde, howe long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the Heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layed waste his dwelling place.

8 O remember not our olde sinnes, but haue mercy vpon vs, and that soone: for wee are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and bee mercifull vnto our sinnes for thy Names sake.

10 Wherefore doe the heathen say: where is nowe their God?

11 O let the vengeance of thy seruaunts blood that is shed: be openly shewed vpon the heathē in our sight.

12 O let the sorowful sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: rewarde thou them, O Lord, seuen folde into their bosome.

14 So we that be thy people & sheepe of thy pasture, shal giue thee thankes for euer: & will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shewe thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, & Manasseh: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.

4 O Lorde God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shalbe whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hilles were couered with the shadowe of it: & the boughs thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the sea: and her boughs vnto the riuer.

12 Why hast thou then broken downe her hedges: that all they which goe by plucke off her grapes?

13 The wilde Boze out of the wood doeth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: beholde, and visite this vine.

15 And the place of the vineyarde that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shal perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: & vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shal cal vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance: and we shalbe whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheereful noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blowe vp the Trumpet in the new moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This hee ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, & I deliuered thee: & heard thee what time as ꝑ storme fel vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I wil assure thee, O Israel: if thou wilt hearken vnto me.

10 There shal no strange god bee in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shal fil it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them folow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lorde should haue bene found liers: but their time should haue endured for euer.

17 Yee should haue fedde them also with the finest wheate floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: he is a iudge among gods. Euening prayer.

2 Howe long wil ye giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in neede and necessitie haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not bee learned, nor vnderstand: but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, ye are gods: and ye all are children of the most Highest.

7 But ye shal die like mē: & fal like one of ꝑ princes.

8 Arise.

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8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsel against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they bee no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites and the Hagarenes.

7 Gebal, and Ammon, & Amalech: the Philistims, with them that dwel at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Iabin, at the brooke Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountains.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Iehouah) art onely the most highest ouer al the earth.

Quam dilecta. Psal. 84.

OHowe amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God,

3 Yea, the sparow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwel in thy house: they wil be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.

7 They wil go from strength to strength: and vnto the God of gods appeareth euery one of the in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather bee a doore keeper in the house of my God: then to dwel in the tents of vngodlines.

12 For the Lord God is a light & defence: the Lord wil giue grace and worship, and no good thing shal he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered al their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathful indignation.

4 Turne vs then, O God our Sauiour: & let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to an other?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lorde: and grant vs thy saluation.

8 I wil hearken what the Lorde God wil say concerning me: for he shal speake peace vnto his people, and to his saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwel in our land.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shal florish out of the earth: and righteousnes hath looked downe from heauen.

12 Yea, the Lord shal shew louing kindnesse: & our land shal giue her increase.

13 Righteousnesse shal goe before him: and he shal direct his going in the way.

Inclina Domine. Psal. 86.

BOwe downe thine eare, O Lord, and heare me: for I am poore and in miserie. Morning prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be merciful vnto me, O Lord: for I wil cal daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) do I lift vp my soule.

5 For thou Lord art good & gracious: and of great mercy vnto al them that cal vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I wil cal vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shal come and worship thee, O Lord: and shal glorifie thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way (O Lord) and I wil walke in thy trueth: O knit my heart vnto thee, that I may feare thy name.

12 I wil thanke thee, O Lord my God, with al my heart: and wil praise thy name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hel.

14 O God, the proud are risen against me: and the congregations of naughtie men haue sought after my soule, and haue not set thee before their eies.

15 But thou (O Lord God) art ful of compassion & mercy: long suffring, plenteous in goodnes and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me, may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then al the dwel-

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lings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistims also: and they of Tyre, with the Mozians, loe, there was he borne.

5 And of Sion it shalbe reported that he was born in her: and the most High shal stablish her.

6 The Lord shal rehearse it when he writeth vp the people: that he was borne there.

7 The singers also & trumpetters shal be rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is ful of trouble: and my life draweth nigh vnto hel.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layd me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lorde, I haue called daily vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead; or shal the dead rise vp againe and praise thee?

11 Shal thy louing kindnes be shewed in ỹ graue: or thy faithfulnes in destruction?

12 Shal thy wonderous workes be knowen in the darke: or thy righteousnes in the land where al things are forgotten?

13 Vnto thee haue I cried, O Lord: & earely shal my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrors haue I suffred with a troubled mind.

16 Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee daily like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

My song shall be alway of the louing kindnesse of the Lord: with my mouth wil I euer bee shewing thy trueth, from one generation to another.

2 For I haue said, mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede wil I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation of the saints.

6 For who is he among the clouds: that shalbe compared vnto the Lord?

7 And what is he among the gods: that shalbe like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of al them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, & destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laied the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shal reioice in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate: mercy and trueth shal go before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shal walk in the light of thy countenance.

17 Their delight shal be daily in thy name: and in thy righteousnes shal they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our King.

20 Thou spakest sometimes in visions vnto thy Saints, and saydest, I haue layd help vpon one that is mighty. I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shal hold him fast: and my arme shall strengthen him.

23 The enemie shal not be able to do him violence: the sonne of wickednes shal not hurt him.

24 I shal smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shal be with him: and in my name shal his horne be exalted.

26 I wil set his dominion also in the sea: and his right hand in the floods.

27 He shal cal me, thou art my father: my God, and my strong saluation.

28 And I wil make him my first borne: higher then the kings of the earth.

29 My mercy wil I keepe for him for euermore: and my couenant shal stand fast with him.

30 His seed also wil I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandements: I wil visite their offences with the rod, and their sinne with scourges.

33 Neuertheles, my louing kindnes will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant wil I not breake, nor alter ỹ thing that is gone out of my lips: I haue sworne once by my holines that I wil not faile Dauid.

35 His seede shal endure for euer: and his seate is like as the sunne before me.

36 Yee shall stand fast for euermore as the moone: and as the faithful witnes in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen al his hedges: and bro-

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ken downe his strong holds.

40 Al they that go by, spoile him: and he is become a rebuke to his neighbors.

41 Thou hast set vp the right hand of his enemies: and made al his aduersaries to reioyce.

42 Thou hast taken away the edge of his swoorde: and giuest him not victorie in the battel.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shal thy wrath burne like fire?

46 Oh remember howe short my time is: wherefore hast thou made al men, for nought?

47 What man is he that liueth, & shal not see death: and shal he deliuer his soule from the hand of hel?

48 Lord, where are thy old louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember (Lord) the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people,

50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine annoynted: praised be the Lorde for euermore. Amen. Amen.

Domine, refugium. Psal. 90.

Morning prayer.

LOrde, thou hast bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlasting, and worlde without ende.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For we consume away in thy displeasure: and are afraide at thy wrathful indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, al our dayes are gone: we bring our yeres to an ende, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, & though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 So teach vs to number our dayes: that wee may apply our hearts vnto wisedome.

13 Turne thee againe (O Lord) at the last: and be gratious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shal we reioyce and be glad al the dayes of our life.

15 Comfort vs againe now after the time that thou hast plagued vs: and for the yeeres wherein wee haue suffered aduersitie.

16 Shewe thy seruants thy worke: and their children thy glory.

17 And the glorious maiestie of the Lorde our God be vpon vs: prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the Almightie.

2 I will say vnto the Lorde, Thou art my hope and my strong hold: my God, in him wil I trust.

3 For he shal deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He shal defend thee vnder his wings, & thou shalt be safe vnder his feathers: his faithfulnes and trueth shalbe thy shield and buckler.

5 Thou shalt not be afraide for any terror by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in the darkenes: nor for the sickenes that destroyeth in the noone day.

7 A thousand shal fal beside thee, and ten thousand at thy right hand: but it shal not come nigh thee.

8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.

9 For thou Lorde art my hope: thou hast set thine house of defence very high.

10 There shall no euil happen vnto thee: neither shal any plague come nigh thy dwelling.

11 For he shal giue his angels charge ouer thee: to keepe thee in al thy wayes.

12 They shal beare thee in their handes: that thou hurt not thy foote against a stone.

13 Thou shalt go vpon the Lion & Adder: the yong Lion and the Dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shal I deliuer him: I shal set him vp, because hee hath knowen my Name.

15 He shal cal vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, & bring him to honour.

16 With long life wil I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: and to sing prayses vnto thy Name, O most highest.

2 To tell of thy louing kindnes early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lorde hast made mee glad through thy workes: and I wil reioyce in giuing prayse for the operations of thy hands.

5 O Lorde, howe glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shal they bee destroyed for euer, but thou Lorde art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shal perish: and al the workers of wickednes shal be destroyed.

9 But my horne shalbe exalted like the horne of an Unicorne: for I am anoynted with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine eare shal heare his desire of the wicked that rise vp against me.

11 The righteous shal flourish like a Palme tree: and shal spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lorde: shal flourish in the courts (of the house) of our God.

13 They also shal bring foorth more fruite in their age: and shalbe fat and wel liking.

14 That they may shewe howe true the Lorde my strength is: & that there is no vnrighteousnes in him.

Dominus regnauit. Pal. 93.

THe Lord is king, and hath put on glorious apparel: the Lorde hath put on his apparel, and girded himselfe with strength. Euening prayer.

2 He

2 He hath made the round worlde so sure: that it can not be moued.

3 Euer since the worlde began hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lorde) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whome vengeance belongeth: thou God to whome vengeance belongeth, shewe thy selfe.

2 Arise, thou iudge of the worlde: and rewarde the proud after their deseruing.

3 Lord, how long shal the vngodly: howe long shall the vngodly triumph?

4 How long shal al wicked doers speake so disdainfully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murder the widowe and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lorde shall not see: neither shal the God of Iacob regard it.

8 Take heede ye vnwise among the people: O yee fooles, when will ye vnderstand?

9 He that planted the eare: shal he not heare? or hee that made the eye, shal he not see?

10 Or he that nurtureth the Heathen: it is he that teacheth man knowledge, shal he not punish?

11 The Lorde knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whome thou chastenest (O Lord:) and teachest him in thy Lawe.

13 That thou mayest giue him patience in time of aduersitie: vntil the pit be digged vp for the vngodly.

14 For the Lorde will not faile his people: neither wil he forsake his inheritance.

15 Until righteousnesse turne againe vnto iudgement: al such as be true in heart shall folow it.

16 Who wil rise vp with me against the wicked: or who will take my part against the euil doers?

17 If the Lord had not holped me: it had not failed but my soule had bene put to silence.

18 But when I sayde, my foote hath slipped: thy mercie (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednes: which imagineth mischiefe as a lawe?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 Hee shal recompense them their wickednes, and destroy them in their owne malice: yea, the Lorde our God shal destroy them.

Venite exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiuing: and shewe our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue al gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also,

5 The sea is his, and hee made it: and his handes prepared the dry land.

6 O come, let vs worship, and fal downe: & kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye wil heare his voyce, harden not your hearts: as in the prouocation, & as in the day of temptation in the wildernes.

9 When your fathers tempted me: proued me, and saw my workes.

10 Fourty yeres long was I grieued with this generation, and saide: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whome I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lorde a newe song: sing vnto the Lord al the whole earth.

2 Sing vnto the Lorde, and praise his Name: bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lorde is great, and cannot worthily bee praised: he is more to be feared then al gods.

5 As for al the gods of the heathen, they bee but Idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuarie.

7 Ascribe vnto the Lorde (O ye kinreds of the people:) ascribe vnto the Lorde worship and power.

8 Ascribe vnto the Lorde the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beautie of holines: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the rounde worlde so fast that it cannot be moued, and how that he shal iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, and al that therein is.

12 Let the fielde be ioyful, and al that is in it: then shal al the trees of the wood reioyce before the Lord.

13 For hee commeth, for hee commeth to iudge the earth, and with righteousnes to iudge the world, and the people with his truth.

Dominus regnauit. Psal. 97.

The Lord is King, the earth may bee glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Cloudes and darknes are rounde about him: righteousnes and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on every side.

4 His lightning gaue shine vnto the worlde: the earth saw it, and was afraid.

5 The hils melted like wax at the presence of the Lord: at the presence of the Lorde of the whole earth.

6 The heauens haue declared his righteousnesse: and al the people haue seene his glory.

7 Confounded be al they that worship carued images, and that delight in vaine gods: worship him al ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

9 For thou Lorde art higher then al that are in the earth: thou art exalted farre aboue al gods.

10 O yee that loue the Lorde, see that yee hate the thing which is euil: the Lorde preserueth the soules of his saints, hee shall deliuer them from the hand of the vngodly.

11 There

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11 There is spzong vp a light foz the righteous: and ioyfull gladneſſe foz ſuch as be true hearted.

12 Reioyce in the Lozde ye righteous: and giue thankes foz a remembzance of his holineſſe.

Cantate Domino. Psalm. 98.

Euening prayer.

O Sing vnto the Lozde a newe ſong: foz he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himſelfe the victozie.

3 The Lozd declared his ſaluation: his righteouſnes hath he openly ſhewed in the ſight of the heathen.

4 He hath remembzed his mercy & trueth towarde the houſe of Iſrael: and all the ends of the world haue ſeene the ſaluation of our God.

5 Shewe your ſelues ioyfull vnto the Lozde, all ye lands: Sing, reioyce, and giue thankes.

6 Pzaiſe the Lozd vpon the harpe: ſing to the harpe with a Pſalme of thankeſgiuing.

7 With Trumpets alſo & Shawmes: O ſhewe your ſelues ioyfull befoze the Lozd the King.

8 Let the ſea make a noyſe, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hilles be ioyfull together befoze the Lozde: foz he is come to iudge the earth.

10 With righteouſnes ſhal he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lozd is King, be the people neuer ſo impatient: he ſitteth betweene the Cherubims, be the earth neuer ſo vnquiet.

2 The Lozd is great in Sion: and high aboue all people.

3 They ſhal giue thankes vnto thy name: which is great, wonderful, and holy.

4 The kings power loueth iudgement, thou haſt pzepared equitie: thou haſt executed iudgement and righteouſneſſe in Jacob.

5 O magnifie the Lozde our God: and fall downe befoze his footeſtole, foz he is holy.

6 Moſes and Aaron among his Pzieſtes: and Samuel among ſuch as call vpon his name: theſe called vpon the Lozd, and he heard them.

7 He ſpake vnto them out of the cloudy pillar: foz they kept his teſtimonies, & the law that he gaue the.

8 Thou heardeſt them (O Lozd our God:) thou fozgaueſt them, O God, and puniſheſt their owne inuentions.

9 O magnifie the Lozde our God, and wozſhip him vpon his holy hil foz the Lozd our God is holy.

Iubilate Deo. Psal. 100.

OBe ioyfull in the Lozde all ye landes: ſerue the Lozde with gladneſſe, and come befoze his preſence with a ſong.

2 Be ye ſure that the Lozd he is God, it is he that hath made vs, & not we our ſelues: we are his people, and the ſheepe of his paſture.

3 O goe your way into his gates with thankeſgiuing, and into his courtes with pzaiſe: be thankful vnto him, and ſpeake good of his name.

4 Foz the Lozde is gracious, his mercie is euerlaſting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY ſong ſhalbe of mercy and iudgement: vnto thee, O Lozd, wil I ſing.

2 O let me haue vnderſtanding: in the way of godlineſſe.

3 When wilt thou come vnto me: I wil walke in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſinnes of vnfaithfulneſſe: there ſhal no ſuch cleaue vnto me.

5 A froward heart ſhall depart from me: I wil not know a wicked perſon.

6 Who ſo priuily ſlaundereth his neighbour: him will I deſtroy.

7 Who ſo hath alſo a pzoude looke, and high ſtomacke: I will not ſuffer him.

8 Mine eyes looke vnto ſuch as be faithfull in the land: that they may dwel with me.

9 Who ſo leadeth a godly life: he ſhalbe my ſeruant.

10 There ſhall no deceitfull perſon dwell in my houſe: he that telleth lies ſhal not tary in my ſight.

11 I ſhall ſoone deſtroy all the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lozd.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my pzayer, O Lozde: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right ſoone.

3 Foz my dayes are conſumed away like ſmoke: & my bones are burnt vp as it were a firebzand.

4 My heart is ſmitten downe, and withered like graſſe: ſo that I forget to eate my bzead.

5 Foz the voyce of my groning my bones wil ſcarſe cleaue to my fleſh.

6 I am become like a Pellicane in the wildernes: and like an owle that is in the deſart.

7 I haue watched, & am euen as it were a ſparow that ſitteth alone vpon the houſe top,

8 Mine enemies reuile me all the day long: & they that are mad vpon me, are ſwoze together againſt me.

9 Foz I haue eaten aſhes as it were bzead: & mingled my dzinke with weeping.

10 And that becauſe of thine indignation & wzath: foz thou haſt taken me vp, and caſt me downe.

11 My dayes are gone like a ſhadowe: and I am withered like graſſe.

12 But thou (O Lozde) ſhalt endure foz euer: and thy remembzance throughout all generations.

13 Thou ſhalt ariſe and haue mercie vpon Sion: foz it is time that thou haue mercie vpon her, yea, the time is come.

14 And why? thy ſeruants thinke vpon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhal feare thy name, O Lozd: and al the kings of the earth thy maieſtie.

16 When the Lozd ſhal builde vp Sion: and when his glozy ſhal appeare.

17 When hee turneth him vnto the pzayer of the pooze deſtitute: and deſpiſeth not their deſire.

18 This ſhalbe writte foz thoſe that come after: and the people which ſhalbe bozne, ſhal pzaiſe the Lozd.

19 Foz he hath looked downe from his Sanctuarie: out of the heauen did the Lozd behold the earth.

20 That he might heare the mournings of ſuch as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the name of the Lozde in Sion: and his wozſhip at Hieruſalem.

22 When the people are gathered together: and the kingdomes alſo to ſerue the Lozd:

23 He bzought downe my ſtrength in my iourney: and ſhortened my dayes.

24 But I ſaide, O my God, take me not away in the middeſt of mine age: as foz thy yeeres they endure throughout all generations.

25 Thou Lozde in the beginning haſt layde the foundation of the earth: and the heauens are the

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of thy handes.

26 They shal perish, but thou shalt endure: they all shal waxe olde as doeth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shal not faile.

28 The children of thy seruants shal continue: and their seede shal stand fast in thy sight.

Benedic anima. Psalme. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy name.

2 Praise the Lord, O my soule: and forget not all his benefites.

3 Which forgiueth al thy sinne: and healeth al thine infirmities.

4 Which saueth thy life from destruction: & crowneth thee with mercie and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.

6 The Lord executeth righteousnes & iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He wil not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercie also towarde them that feare him.

12 Looke howe wide also ỳ East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he florisheth as a floure of the fielde.

16 For assoone as the wind goeth ouer it, it is gone: and the place thereof shal knowe it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children's children.

18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfil his commandement, and hearken vnto the voyce of his wordes.

21 O praise the Lord al ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lorde my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He layde the foundations of the earth: that it ne-

6 Thou couerest it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afrayd.

8 They goe vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 Yee sendeth the springs into the riuers: which runne among the hilles.

11 All beastes of the fielde drinke thereof: and the wilde asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 He bringeth forth grasse for the cattell: & greene herbes for the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheereful countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are ful of sappe: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birds make their nestes: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wild Goates: and so are the stonye rockes for the Conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the forest do moue.

21 The Lions roaring after their praye: doe seeke their meate at God.

22 The sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: until the euening.

24 O Lorde, howe manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both smal and great beasts.

26 There goe the ships, & there is that Liuiathan whom thou hast made to take his pastime therein.

27 These waite al vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and whē thou openest thine hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth, they shal be made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lorde shal endure for euer: the Lord shal reioyce in his workes.

32 The earth shal tremble at the looke of him: if he do but touch the hils, they shal smoke.

33 I wil sing vnto the Lord, as long as I liue: I will praise my God, while I haue my being.

34 And so shal my wordes please him: my ioy shalbe in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shal come to an end: praise thou the Lord, O my soule: praise the Lord.

Confitemini Domino. Psal. 105.

OGiue thankes vnto the Lorde, and call vpon his name: tel the people what thinges he hath done.

Morning prayer.

2 O let your songs bee of him, and prayse him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that hee hath done: his wonders, and the iudgements of his mouth.

6 O yee seede of Abraham his seruant: ye children of Jacob his chosen.

7 He is the Lord our God: his iudgements are in al the world.

8 He hath bene alway mindful of his couenant and promise: that he made to a thousand generations.

9 Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.

10 And appointed the same vnto Jacob for a lawe: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee wil I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a fewe of them: and they strangers in the land.

13 What time as they went from one nation to an other: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen kings for their sakes.

15 Touch not mine anoynted: and do my Prophets no harme.

16 Moreouer, he called for a dearth vpon the land: and destroyed al the prouision of bread.

17 But he had sent a man before them: euen Joseph which was sold to be a bond seruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Until the time came that his cause was knowen: the word of the Lord tried him.

20 The King sent and deliuered him: the prince of the people let him goe free.

21 He made him lord also of his house: and ruler of al his substance.

22 That hee might enforme his princes after his wil: and teach his Senators wisedome.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And hee increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

26 Then sent hee Moses his seruaunt: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 Hee sent darkenes, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and slewe their fish.

30 Their land brought forth frogges: yea, euen in their Kings chambers.

31 He spake the word, and there came all maner of flies: and lice in al their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

33 Hee smote their vines also and figge trees: and destroyed the trees that were in their coastes.

34 He spake the word & the grashoppers came, and caterpillers innumerable: & did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 Hee smote all the first borne in their land: euen the chiefe of al their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And hee brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the landes of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes and obserue his lawes.

Confitemini Domino. Psal. 106.

O Giue thanks vnto the Lord, for he is gracious and his mercie endureth for euer. Euening prayer.

2 Who can expresse the noble actes of the Lord: or shew forth all his prayse?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember mee, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuertheles, hee helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the red sea also, and it was dried vp: so he led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang prayse vnto him.

13 But within a while they forgat his works: and would not abide his counsel.

14 But lust came vpon them in the wildernes: and they tempted God in the desert.

15 And he gaue them their desire: and sent leannes withal into their soule.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened and swalowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their sauiour: which had done so great things in Egypt.

22 Wonderous workes in the lande of Ham: and feareful things by the red sea.

23 So he said hee would haue destroyed them, had not Moses his chosen stand before him in the gappe: to turne away his wrathfull indignation, least hee should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

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25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.
26 Then lift he vp his hand against them: to ouerthrow them in the wildernes.
27 To cast out their seede among the nations: and to scatter them in the lands.
28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.
29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.
30 Then stood vp Phinees, and prayed: and so the plague ceased.
31 And that was counted vnto him for righteousnes: among al posterities for euermore.
32 They angred him also at the waters of strife: so that he punished Moses for their sakes.
33 Because they prouoked his spirite: so that hee spake vnaduisedly with his lippes.
34 Neither destroyed they the heathen: as the Lord commanded them.
35 But were mingled among the heathen: & learned their workes.
36 In so much that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.
37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the lande was defiled with blood.
38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.
39 Therefore was the wrath of the Lorde kindled against his people: insomuch that hee abhorred his owne inheritance.
40 And hee gaue them ouer into the hande of the heathen: and they that hated them were Lordes ouer them.
41 Their enemies oppressed them: and had them in subiection.
42 Many a time did he deliuer them. but they rebelled against him with their owne inuentions: and were brought downe in their wickednes.
43 Neuertheless, when he saw their aduersitie: he heard their complaint.
44 He thought vpon his couenant, and pitied them according vnto the multitude of his mercies: yea, hee made al those that had led them away captiue to pitie them.
45 Deliuer vs (O Lord our God) & gather vs from among the heathen: that wee may giue thankes vnto thy holy Name, and make our boast of thy praise.
46 Blessed be the Lord God of Israel, from euerlasting, and worlde without ende: and let al the people say, Amen.

Confitemini Domino. Psal. 107.

Morning praye.

O Giue thankes vnto the Lorde, for he is gracious: and his mercie endureth for euer.
2 Let them giue thanks, whō the Lord hath redeemed: and deliuered from the hand of the enemie.
3 And gathered them out of the lands, frō the East and from the West: from the North & frō the South.
4 They went astray in the wildernesse out of the way: and found no citie to dwell in.
5 Hungry and thirstie: their soule fainted in them.
6 So they cried vn o the Lord in their trouble: and he deliuered them from their distresse.
7 Hee ledde them forth by the right way: that they might goe to the citie where they dwelt.
8 O that men would therefore praise the Lorde for his goodnesse: and declare the wonders that hee doeth for the children of men.
9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnesse.
10 Such as sit in darkenesse and in the shadow of death: being fast bound in miserie and yron.
11 Because they rebelled against the words of the Lord: & lightly regarded the counsel of the most High.
12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.
13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.
14 For he brought them out of darknes, & out of the shadow of death: and brake their bonds in sunder.
15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.
16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.
17 Foolish men are plagued for their offence: and because of their wickednes.
18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.
19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.
20 He sent his word & healed them: and they were saued from their destruction.
21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.
22 That they would offer vnto him the sacrifice of thankesgiuing: and tell out his workes with gladnes.
23 They that go downe to the sea in ships: and occupy their businesse in great waters.
24 These men see the workes of the Lord: and his wonders in the deepe.
25 For at his word the stormie wind ariseth: which lifteth vp the waues thereof.
26 They are carried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.
27 They reele to and fro, and stacker like a drunken man: and are at their wits ende.
28 So when they cry vnto the Lorde in their trouble: he deliuereth them out of their distresse.
29 For hee maketh the storme to cease: so that the waues thereof are stil.
30 Then are they glad, because they are at rest: and so hee bringeth them vnto the hauen where they would be.
31 O that men would therefore praise the Lord for his goodnes: and declare the wonders that hee had for the children of men.
32 That they would exalt him also in the congregation of the people: and prayse him in the seate of the elders.
33 Which turneth the floods into a wildernes: and drieth vp the water springs.
34 A fruitfull land maketh he barren: for the wickednesse of them that dwel therein.
35 Againe hee maketh the wildernesse a standing water: and water springs of a dry ground.
36 And there he setteth the hungry: that they may build them a citie to dwel in.
37 That they may sowe their lands, and plant vineyards: to yeeld them fruits of increase.
38 Hee blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.
39 And againe, when they are minished & brought low: through oppression, through any plague or trouble.
40 Though hee suffer them to bee euill intreated through

throughe tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him houshelds like a flocke of sheepe.

42 The righteous will consider this, & reioyce: and the mouth of all wickednesse shalbe stopped.

43 Who so is wise, will ponder these things: & they shall understand the louing kindenesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I will sing and giue prayse with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpō the Philistines will I triumph.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt not thou God goe forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shal do great acts: and it is he that shal tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my prayse: for the mouth of the vngodly, yea and the mouth of the deceitful is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed mee about also with wordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children bee fatherlesse: and his wife a widow.

9 Let his children be vagabounds, and begge their breed: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the strangers spoyle his labour.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: & let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memorial of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it bee vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lorde vnto mine enemies: and to those that speake euil against my soule.

20 But deale thou with mee (O Lord God) according vnto thy Name: for sweete is thy mercie.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen as the grashopper.

23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe mee (O Lord my God:) oh saue mee according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against mee, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloke.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and prayse him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

THe Lord sayde vnto my Lorde: sit thou on my right hand, vntill I make thine enemies thy foote stoole. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: bee thou ruler euen in the mids among thine enemies.

3 In the day of thy power shal the people offer thee free will offerings with an holy worship: the dewe of thy birth is of the wombe of the morning.

4 The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shal wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shal fil the places with the dead bodies: and smite in sunder the heads ouer diuers countreis.

7 Yee shal drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal 111.

I Will giue thankes vnto the Lorde with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to bee praysed and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to bee had in remembrance.

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5 He hath giuen meate vnto them that feare him: he shall euer be mindful of his Couenant.
6 He hath shewed his people þ power of his workes: that he may giue them the heritage of the heathen.
7 The workes of his hands are veritie and iudgement: al his commandements are true.
8 They stand fast for euer and euer: and are done in trueth and equitie.
9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.
10 The feare of the Lord is the beginning of wisdome, a good vnderstanding haue al they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandements.
2 His seede shalbe mightie vpon earth: the generation of the faithful shalbe blessed.
3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.
4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.
5 A good man is mercifull: and wil guide his words with discretion.
6 For he shall neuer be moued: and the righteous shalbe had in an euerlasting remembrance.
7 He will not be afrayd for any euill tidings: for his heart standeth fast and beleeueth in the Lord.
8 His heart is stablished and will not shrinke: vntil he see his desire vpon his enemies.
9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shalbe exalted with honour.
10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (ye seruants:) O praise the Name of the Lord.
2 Blessed bee the Name of the Lord: from this time forth for euermore.
3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.
4 The Lord is high aboue all Heathen: and his glory aboue the heauens.
5 Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?
6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.
7 That he may set him with the princes: euen with the princes of his people.
8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Iacob from among the strange people.
2 Iuda was his Sanctuarie: and Israel his dominion.
3 The sea saw that, and fled: Iordane was driuen backe.
4 The mountaines skipped like Rammes: and the little hils like yong sheepe.
5 What aileth thee, O thou sea, that thou fleddest: and thou Iordane, that thou wast driuen backe?
6 Ye mountaines that yee skipped like Rammes: and ye litle hils like yong sheepe?
7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.
8 Which turned the hard rocke into a standing water: and the flint stone into a springing wel.

Non nobis Domine. Psal. 115.

NOT vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy trueths sake.
2 Wherefore shall the Heathen say: where is now their God?
3 As for our God, he is in Heauen: he hath done whatsoeuer pleased him.
4 Their idoles are siluer and gold: euen the worke of mens hands.
5 They haue mouthes and speake not: eyes haue they, and see not.
6 They haue eares and heare not: noses haue they and smell not.
7 They haue handes and handle not, feete haue they, and walke not: neither speake they through their throate.
8 They that make them, are like vnto them: and so are all such as put their trust in them.
9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.
10 Ye house of Aaron, put your trust in the Lorde: he is their helper and defender.
11 Yee that feare the Lorde, put your trust in the Lord: he is their helper and defender.
12 The Lord hath bene mindfull of vs, and he shal blesse vs: euen he shal blesse the house of Israel, he shal blesse the house of Aaron.
13 Hee shall blesse them that feare the Lorde: both small and great.
14 The Lord shall increase you more and more: you and your children.
15 Ye are the blessed of the Lord: which made heauen and earth.
16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.
17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.
18 But wee will prayse the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am wel pleased: that the Lord hath heard the voyce of my prayer.
2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.
3 The snares of death compassed me round about: and the paines of hel gate hold vpon me.
4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord I beseech thee deliuer my soule.
5 Gracious is the Lord and righteous: yea our God is mercifull.
6 The Lord preserueth the simple: I was in miserie, and he helped me.
7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.
8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.
9 I will walke before the Lord: in the land of the liuing.
10 I beleeued, and therefore will I speake, but I was sore troubled: I sayde in my haste, All men are lyars.
11 What reward shal I giue vnto the Lord: for all the benefites that he hath done vnto me?
12 I will receiue the cup of saluation: and cal vpon the

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the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmayd, thou hast broken my bonds in sunder.

15 I wil offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I wil pay my vowes vnto the Lorde, in the sight of all his people: in the courtes of the Lordes house, euen in the middes of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psal. 117.

O Prayse the Lord all ye heathen: prayse him all ye nations.

2 For his mercifull kindenesse is euer more & more toward vs: and the trueth of the Lorde endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lorde taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed mee round about: but in the Name of the Lord wil I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord wil I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I wil destroy them.

13 Thou hast thrust sore at me, that I might fal: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lorde bringeth mightie things to passe.

17 I wil not die, but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnes: that I may goe into them, and giue thankes vnto the Lord.

20 This is the gate of the Lord: the righteous shal enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we wil reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lorde which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I wil prayse thee.

29 O giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

Euening prayer.

BLessed are those that are vndefiled in the way: and walke in the way of the Lord.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shal diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shal I not be confounded: while I haue respect vnto all thy commandements.

7 I wil thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man clense his waye euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy wordes haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy statutes: and I wil not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou mee accoyding to thy word.

2 I haue knowledged my wayes, and thou heardest

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me: O teach me thy statutes.

3 Make me to vnderstand the way of thy commandements: and so shal I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me accoꝛding vnto thy woꝛd.

5 Take from mee the way of lying: and cause thou me to make much of thy law.

6 I haue chosen the way of trueth: and thy iudgements haue I layd before me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I will runne the way of thy commaundements when thou hast set my heart at libertie.

Legem pone.

Morning prayer.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the ende.

2 Giue me vnderstanding, and I shal keepe thy lawe: yea, I shal keepe it with my whole heart.

3 Make mee to goe in the path of thy commaundements: foꝛ therein is my desire.

4 Incline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy woꝛd in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: foꝛ thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto mee, O Lord: euen thy saluation, accoꝛding vnto thy woꝛd.

2 So shall I make answere vnto my blaspheмers: foꝛ my trust is in thy woꝛd.

3 O take not the woꝛd of thy trueth vtterly out of my mouth: foꝛ my hope is in thy iudgements.

4 So shall I alway keepe thy lawe: yea, foꝛ euer and euer.

5 And I will walke at libertie: foꝛ I seeke thy commandements:

6 I will speake of thy testimonies also, euen before Kings: and will not be ashamed.

7 And my delight shalbe in thy commaundements: which I haue loued.

8 My hands also will I lift vp vnto thy commandements, which I haue loued: and my studie shall bee in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruant, as concerning thy woꝛd: wherein thou hast caused me to put my trust.

2 The same is my comfoꝛt in my trouble: foꝛ thy woꝛd hath quickened me.

3 The proud hath had mee exceedingly in deriſion: yet haue I not shrinked from thy Law.

4 Foꝛ I remembred thine euerlasting iudgements, O Lord: and receiued comfoꝛt.

5 I am horribly afraid: foꝛ the vngodly that foꝛsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Lawe.

8 This I had: because I kept thy cõmandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Lawe.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me accoꝛding to thy woꝛd.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

4 I made haste, & prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not foꝛgotten thy Law.

6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of al them that feare thee: and keepe thy commandement.

8 The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: accoꝛding vnto thy woꝛd.

2 O learne mee true vnderstanding & knowledge: foꝛ I haue beleeued thy commandements.

3 Before I was troubled, I went wroꝛg: but now haue I kept thy woꝛd.

4 Thou art good and gracious: O teach mee thy statutes.

5 The proud haue imagined a lie against me: but I will keepe my cõmandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bene in thy Law.

7 It is good foꝛ mee that I haue bene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O Euening giue me vnderstanding, that I may learne thy prayer. commandements.

2 They that feare thee, will bee glad when they see me: because I haue put my trust in thy woꝛd.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfoꝛt: accoꝛding to thy woꝛd vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: foꝛ thy Law is my delight.

6 Let the proud bee confounded, foꝛ they goe wickedly about to destroy mee: but I will bee occupied in thy commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed foꝛ thy saluation: and I haue a good hope because of thy woꝛd.

2 Mine eies long seꝛe foꝛ thy woꝛd: saying, O when wilt thou comfoꝛt me?

3 Foꝛ I am become like a bottle in the smoke: yet doe I not foꝛget thy statutes.

4 Howe many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits foꝛ mee: which are not after thy Law.

6 All thy commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I foꝛsooke not thy commandements.

8 O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy woꝛd: endureth foꝛ euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day accoꝛding to thine ordi-

nance:

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nance: for al things serue thee.
4 If my delight had not bin in thy Law: I should haue perished in my trouble.
5 I wil neuer forget thy commandements: for with them thou hast quickned me.
6 I am thine, oh saue mee: for I haue sought thy commandements.
7 The vngodly layed waite for mee, to destroy me: but I wil consider thy testimonies.
8 I see that al things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Lawe: al the day long is my studie in it.
2 Thou through thy cõmandements hast made me wiser then mine enemies: for they are euer with me.
3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.
4 I am wiser then the aged: because I keepe thy commandements.
5 I haue refrained my feete from euery euil way: that I may keepe thy Word.
6 I haue not shrunke from thy iudgements: for thou teachest me.
7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.
8 Through thy commandements I get vnderstanding: therefore I hate al wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy worde is a lanterne vnto my feete: and a light vnto my pathes.
2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.
3 I am troubled aboue measure: quicken mee (O Lord) according to thy word.
4 Let the free wil offerings of my mouth please thee, O Lord: and teach me thy iudgements.
5 My soule is alway in my hand: yet do I not forget thy Lawe.
6 The vngodly haue layd a snare for me: but yet I swarued not from thy commandements.
7 Thy testimonies haue I claimed as mine heritage for euer: & why? they are the very ioy of my heart.
8 I haue applied my heart to fulfil thy statutes alway: euen vnto the end.

Iniquos odio habui.

IHate them that imagine euil things: but thy Lawe doe I loue.
2 Thou art my defence and shielde: and my trust is in thy word.
3 Away from me ye wicked: I wil keepe the commandements of my God.
4 O stablish mee according vnto thy word, that I may liue: and let me not be disappointed of my hope.
5 Hold thou me vp, & I shalbe safe: yea, my delight shalbe euer in thy statutes.
6 Thou hast troden downe al them that depart from thy statutes: for they imagine but deceit.
7 Thou puttest away al the vngodly of the earth like drosse: therefore I loue thy testimonies.
8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

IDeale with the thing that is lawful & right: O giue me not ouer vnto mine oppressors.
2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.
3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.
4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.
5 I am thy seruant, O grant mee vnderstanding: that I may know thy testimonies.
6 It is time for thee Lord to lay to thine hand: for they haue destroyed thy Lawe.
7 For I loue thy commandements: aboue golde and precious stone.
8 Therefore holde I straight al thy commandements: and al false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderful: therefore doeth my soule keepe them.
2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.
3 I opened my mouth and drew in my breath: for my delight was in thy commandements.
4 O looke thou vpon me, and be merciful vnto me: as thou vsest to doe vnto those that loue thy Name.
5 Order my steps in thy word: and so shal no wickednes haue dominion ouer me.
6 O deliuer mee from the wrongful dealings of men: and so shal I keepe thy commandements.
7 Shew thy light of thy countenance vpon thy seruant: and teach me thy statutes.
8 Mine eyes gush out with water: because men keepe not thy Lawe.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgment.
2 The testimonies that thou hast commanded: are exceeding righteous and true.
3 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.
4 Thy word is tried to the vttermost: and thy seruant loueth it.
5 I am smal, and of no reputation: yet doe I not forget thy commandements.
6 Thy righteousnesse is an euerlasting righteousnesse: and thy Lawe is the trueth.
7 Trouble and heauines haue taken holde vpon me: yet is my delight in thy commandements.
8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding, and I shal liue.

Clamaui in toto corde meo.

Euening prayer.

ICal with my whole heart: heare me, O Lord, I wil keepe thy statutes.
2 Yea, euen vpon thee doe I cal: helpe me, and I shal keepe thy testimonies.
3 Early in the morning doe I cry vnto thee: for in thy word is my trust.
4 Mine eyes preuent the night watches: that I might be occupied in thy words.
5 Heare my voyce (O Lorde) according vnto thy louing kindenesse: quicken mee according as thou art wont.
6 They drawe nigh that of malice persecute me: and are farre from thy Lawe.
7 Be thou nigh at hand, O Lord: for all thy commandements are true.
8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

OConsider mine aduersitie, and deliuer mee: for I doe not forget thy Lawe.
2 Auenge thou my cause, and deliuer me: quicken me according vnto thy word.
3 Health is farre from the vngodly: for they regard not thy statutes.
4 Great is thy mercy, O Lorde: quicken mee as thou art wont.
5 Many there are that trouble mee, and persecute me: yet doe I not swarue from thy testimonies.

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6 It grieueth me when I see the transgressors: because they keepe not thy law.

7 Consider, O Lorde, how I loue thy commandements: O quicken mee according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousnes endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy wordes.

2 I am as glad of thy worde: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Lawe: and thy are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commaundements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lippes shal speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shal sing of thy word: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandements.

6 I haue longed for thy sauing health, O Lorde: and in thy law is my delight.

7 O let my soule liue, and it shal praise thee: and thy iudgements shal helpe me.

8 I haue gone astray like a sheepe ỹ is lost: oh seeke thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shalbe giuen or done vnto thee, thou false tongue: euen mightie and sharpe arrowes, with hote burning coales.

4 Wo is me, that I am constrained to dwel with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that bee enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battel.

Morning prayer.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and hee that keepeth thee will not sleepe.

4 Beholde, hee that keepeth Israel: shal neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shal not burne thee by day: neither the Moone by night.

7 The Lord shal preserue thee from all euil: yea, it is euen he that shal keepe thy soule.

8 The Lord shal preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feete shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seate of iudgment: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace bee within thy walls: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I wil wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I wil seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eies of a maiden vpon the hand of her mistresse: euen so our eies waite vpon the Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scorneful reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (nowe may Israel say:) if the Lord himselfe had not bene on our side when men rose vp against vs.

2 They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a praie vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fouler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the name of the Lorde, which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shal bee euen as the mount Sion: which may not be removed, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hands vnto wickednesse.

4 Doe well, O Lorde: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shall lead them forth with the euil doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame. Euening prayer.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the Heathen: the Lorde

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hath done great things for them.

4 Yea, the Lorde hath done great things for vs already: wherof we reioyce.

5 Turne our captiuitie, O Lorde: as the riuers in the South.

6 They that sowe in teares shal reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seede: shal doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EExcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the Citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnes: for so he giueth his beloued sleepe.

4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hande of the Gyant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shal not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O wel is thee, and happy shalt thou be.

3 Thy wife shal bee as the fruitful vine: vpon the walles of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man bee blessed: that feareth the Lord.

6 The Lord soo out of Sion shal so blesse thee: that thou shalt see Hierusalem in prosperity al thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lorde: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euil will at Sion.

6 Let them be euen as the grasse growing vpō the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OUt of ꝑ deep haue I called vpon thee (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider wel: the voyce of my complaint.

3 If thou Lord wilt bee extreme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lorde: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lorde, for with the Lorde there is mercy: and with him is plenteous redemption.

8 And he shal redeeme Israel: from al his sinnes.

Domine, non est. Psal. 131.

LOrde, I am not high minded: I haue no proude lookes.

2 I do not exercise my selfe in great matters which are too high for me.

3 But I refraine my soule, and keepe it lowe, like as a child that is weaned from his mother: yea, my soule is euen as a weaned child.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble. Morning prayer.

2 How he sware vnto the Lorde: and vowed a vowe vnto the Almightie God of Jacob.

3 I wil not come within the tabernacle of my house: nor climbe vp into my bed.

4 I wil not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Until I finde out a place for the Temple of the Lord: an habitation for the mightie God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We wil goe into his tabernacle: and fal lowe on our knees before his footestoole.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithful othe vnto Dauid: and he shal not shrinke from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children wil keepe my couenant and my testimonies that I shal learne them: their children also shal sit vpon thy seate for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here wil I dwel, for I haue a delight therein.

16 I wil blesse her vitailes with increase: and wil satisfie her poore with bread.

17 I wil decke her Priestes with health: and her saints shal reioyce and sing.

18 There shal I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anointed.

19 As for his enemies, I shal clothe them with shame: but vpon himselfe shal his crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyful a thing it is: brethren to dwel together in vnitie.

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the deaw of Hermon: which fel vpon the hil of Sion.

4 For there the Lord promised the blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: al ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the sanctuarie: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

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Laudate nomen. Psal.135.

O Prayse the Lord, laud ye the Name of the Lord: prayse it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O prayse the Lord, for the Lorde is gracious: O sing prayses vnto his Name, for it is louely.

4 For why? the Lord hath chosen Iacob vnto him selfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue al gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: & in the sea, and in al deepe places.

7 He bringeth forth the cloudes from the ends of the worlde: and sendeth forth lightnings with the raine bringing the winds out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O thou lande of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: and slue mighty kings.

11 Sehon king of the Amorites, and Og the king of Basan: and al the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are al they that put their trust in them.

19 Prayse the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Prayse the Lord ye house of Leui: ye that feare the Lord, prayse the Lord.

21 Praysed be the Lorde out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal.136.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 O giue thankes vnto the God of al gods: for his mercie endureth for euer.

3 O thanke the Lorde of al lords: for his mercy endureth for euer.

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which layde out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mightie hande and stretched out arme: for his mercy endureth for euer.

13 Which deuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to go through the middes of it: for his mercy endureth for euer.

15 But as for Pharaoh & his hoste, he ouerthrewe them in the red sea: for his mercy endureth for euer.

16 Which led his people through the wildernesse: for his mercy endureth for euer.

17 Which smote great kings: for his mercy endureth for euer.

18 Yea, and slew mighty kings: for his mercy endureth for euer.

19 Sehon king of the Amorites: for his mercy endureth for euer.

20 And Og the king of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruaunt: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth foode to all flesh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercie endureth for euer.

27 O giue thankes vnto the Lorde of lords: for his mercy endureth for euer.

Super flumina. Psal.137.

BY the waters of Babylon we sate downe & wept: when we remembred (thee) O Sion.

2 As for our harps, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

4 How shal we sing the Lords song: in a strange land.

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleaue to the roote of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they sayde, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted in misery: yea, happy shal hee be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal.138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods wil I sing praise vnto thee.

2 I wil worship toward thy holy temple, & praise thy Name, because of thy louing kindnes & trueth: for thou hast magnified thy Name, & thy word aboue al things.

3 When I called vpon thee, thou heardest me: and endued my soule with much strength.

4 All the Kings of the earth shal prayse thee, O Lord: for they haue heard the wordes of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, hee beholdeth them a farre off.

7 Though I walke in the middest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lorde shall make good his louing kindenesse toward me: yea, thy mercy, O Lord, endureth for euer, desp ise not then the workes of thine owne hands.

Domine

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Morning prayer.

Domine probasti. Psal. 139.

O Lorde, thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laied thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shal I go then from thy Spirit: or whither shal I goe then from thy presence?

7 If I clime vp into heauen, thou art there: if I go downe to hel, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the sea.

9 Euen there also shal thy hand leade me: and thy right hand shal hold me.

10 If I say, Peraduenture the darkenesse shal couer me: then shal my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknes and light (to thee) are both alike.

12 For my reines are thine: thou hast couered mee in my mothers wombe.

13 I wil giue thanks vnto thee, for I am fearefully & wonderfully made: marueilous are thy workes, and that my soule knoweth right wel.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them?

18 If I tel them, they are moe in number then the sand: when I awake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lorde, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie mee, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke wel if there bee a way of wickednesse in me: and lead me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me O Lord, from the euil man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

4 Keepe me, O Lorde, from the handes of the vngodly: preserue me from the wicked men which are purposed to ouerthrow my goings.

5 The proude haue laied a snare for me, and spred a net abroad with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, thou art my God: heare the voyce of my prayers, O Lord.

7 O Lorde God, thou strength of my health: thou hast couered my head in the day of battel.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they bee too proud.

9 Let the mischiefe of their owne lips fal vpon the head of them: that compasse me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes, shal not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord wil auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name: and the iust shal continue in thy sight.

Domine clamaui. Psal. 141.

LOrd, I cal vpon thee, haste thee vnto me: and consider my voyce, when I cry vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my handes be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: & keepe the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let me not bee occupied in vngodly workes, with the men that worke wickednesse, least I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I wil pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my words, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laied for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cried vnto the Lord with my voice: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauines, thou knewest my path: in the way wherein I walked, haue they priuily laied a snare for me.

4 I looked also vpon my right hand: and sawe there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cried vnto thee, O Lorde, and said: Thou art my hope, and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutors: for they are too strong for mee.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt grant me, then shal the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy truth and righteousnesse sake.

2 And enter not into iudgement with thy seruaunt: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: he hath layde me in the darknes, as the men that haue bene long dead.

4 Therefore

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4 Therefore is my spirit vexed within me: and my heart with in me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy handes.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, least I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me O Lorde, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy names sake: for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnes slay my enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my handes to warre, and my fingers to fight.

2 My hope and my fortresse, my castle & deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadowe.

5 Bowe thy heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednes.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto Kings: and hast deliuered Dauid thy seruant from the peril of the sword.

11 Saue me & deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streetes.

14 That our oxen may be strong to labor, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happy are the people that be in such a case yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my King: & I will praise thy Name for euer and euer.

2 Euery day will I giue thanks vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shal praise thy works vnto another: and declare thy power.

5 As for me I will bee talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shal speake of the might of thy marueilous acts: and I will also tel of thy greatnesse.

7 The memorial of thine abundant kindnesse shal be shewed: and men shal sing of thy righteousnesse.

8 The Lord is gracious and merciful: long suffering, and of great goodnes.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lorde: and thy saintes giue thanks vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdom: might be knowen vnto men.

13 Thy kingdom is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fal: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lorde: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plentousnesse.

17 The Lord is righteous in al his wayes: and holy in all his works.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as cal vpon him faithfully.

19 Hee wil fulfil the desire of them that feare him: he also wil heare their cry, and wil helpe them.

20 The Lord preserueth al them that loue him: but scattereth abroad all the vngodly.

21 My mouth shal speake the praise of the Lorde: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lorde, O my soule, while I liue wil I praise the Lord: yea, as long as I haue any being, wil I sing praises vnto my God.

2 O put not your trust in Princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, hee shal turne againe to his earth, and then all his thoughtes perish.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shalbe King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

OPraise the Lorde, for it is a good thing to sing praises vnto our God: yea, a ioyful and pleasant thing it is to be thankful.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lorde, and great is his power: yea, and his wisedom is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thankesgiuing: sing praises

prayses vpon the harpe vnto our God.

8 Which couereth the heauens with cloudes, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattel: and feedeth the yong rauens that cal vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.

11 But the Lordes delight is in them that feare him: and put their trust in his mercie.

12 Prayse the Lorde, O Hierusalem: prayse thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 He sendeth forth his commaundement vpon earth: and his word runneth very swiftly.

16 He giueth snowe like wool: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his winde, and the waters flowe.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Prayse the Lorde of heauen: prayse him in the height.

2 Prayse him al ye Angels of his: prayse him al his hoste.

3 Prayse him Sunne and Moone: prayse him al ye starres and light.

4 Prayse him al ye heauens: and yee waters that be aboue the heauens.

5 Let them prayse the Name of the Lorde: for he spake the word, and they were made, hee commanded, and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a lawe which shal not be broken.

7 Prayse the Lord vpon earth: ye Dragons and al deepes.

8 Fire and haile, snowe and vapours: winde and storme, fulfilling his Word.

9 Mountaines and al hils: fruitfull trees, and al Cedars.

10 Beastes and al cattel: wormes, and feathered foules.

11 Kings of the earth, and al people: princes, and al Iudges of the world.

12 Yong men and maidens, old men and children, prayse the Name of the Lorde: for his Name onely is excellent, and his prayse aboue heauen and earth.

13 Hee shal exalt the horne of his people, al his Saintes shal prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints prayse him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyful in their King.

3 Let them prayse his Name in the dance: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lorde hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints bee ioyful with glory: let them reioyce in their beds.

6 Let the prayses of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Prayse him in his noble actes: prayse him according to his excellent greatnesse.

3 Prayse him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse him in the Cymbales and dances: prayse him vpon the strings and pipe.

5 Prayse him vpon the well tuned Cymbales: prayse him vpon the lowd Cymbales.

6 Let euery thing that hath breath: prayse ℔ Lord.

FINIS.

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¶ A prayer conteining the duetie of euery true Christian.



Most mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearly beloued Sonne Iesus Christ my onely Sauiour and Redeemer: and most humbly beseech thee for his sake to bee mercifull vnto mee, and to cast al my sinnes out of thy sight and remembrance, through the merits of his bloodie death and passion.

Powre vpon me (O Lord) thy holy Spirit of wisedome and grace: Gouerne and leade mee by thy holy word, that it may bee a lanterne vnto my feete, and a light vnto my steps. Shew thy mercie vpon me, and so lighten the natural blindnesse and darkenesse of my heart through thy grace, that I may daily bee renued by the same spirit and grace: By the which (O Lord) purge the grossenesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy word and heauenly wil, beleeue and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kil al vice in me, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, & grant me thy peace al my dayes: Graciously pardon mine infirmities, and defend mee in al daungers of body, goods & name: But most chiefly, my soule against al assaults, temptations, accusations, subtil baites and sleights of that olde enemie of mankinde Satan that roaring Lion, euer seeking whome he may deuoure.

And here (O Lord) I prostrate, with most humble minde craue of thy diuine Maiestie, to be mercifull vnto the vniuersal Church of thy Sonne Christ: And especially according to my bounden duetie, beseech thee for his sake to bless, saue and defend the principal members thereof, thy seruant our most deare and soueraigne Lady Queene Elizabeth, encrease in her royal heart true faith, godly zeale, and loue of the same: And grant her victory ouer al her enemies, a long, prosperous and honourable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto her Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and wee in our seueral callings, may truely & godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Encrease in vs true faith and Religion: Replenish our mindes with al goodnes, and of thy great mercy keepe vs in the same til the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continual ioy in the holy Ghost.

And lastly I commend vnto thy fatherly protection, al that thou hast giuen mee, as wife, children, and seruants: Aide mee, O Lord, that I may gouerne, nourish, and bring them vp in thy feare & seruice. And forasmuch as in this world I must alwayes bee at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the deuil which is the prince of darkenesse, and with wicked men executors of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand in this battaile with an inuincible constancie against al corruption, which I am compassed with on euery side, until such time as I hauing ended the combate which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for mee and al thine elect, through Christ our Lord and onely Sauiour.

¶ Certaine godly prayers for sundry dayes.

¶ Munday.

Almightie God, the Father of mercie, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lorde, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost, we may haue power & strength hereafter to resist sin by our Sauiour & Lord Iesus Christ. Amen.

¶ Tuesday.

O Lorde God, which despisest not a contrite heart, and forgettest the sinnes and wickednes of a sinner, in what houre soeuer he doeth mourne and lament his olde maner of liuing: grant vnto vs (O Lorde) true contrition of heart, that wee may vehemently despise our sinful life past, and wholy bee conuerted vnto thee, by our Sauiour and Lord Iesus Christ. Amen.

¶ Wednesday.

O Merciful Father, by whose power and strength wee may ouercome our enemies both bodily and ghostly: grant vnto vs, O Lorde, that according to our promise made in our baptisme, wee may ouercome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after lead our liues in holines and righteousnesse, that wee may serue thee in spirite and trueth, and that by our Sauiour and Lord Iesus Christ. Amen.

¶ Thursday.

O Almightie and euerlasting God, which not onely giuest euery good and perfect gift, but also encreasest those gifts that thou hast giuen: we most humbly beseech thee (merciful God) to increase in vs the gift of faith, that wee may truely beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtil craftes and assaultes of the deuil, wee bee driuen from faith in the blood of our Sauiour and Lorde Iesus Christ. Amen.

¶ Friday.

Grant vnto vs, O merciful God (wee most heartily beseech thee) knowledge and true vnderstanding of thy worde, that al ignorance expelled, wee may knowe what thy wil and pleasure is in al things, and howe to doe our duelies, and truely to walke in our vocation: and that also wee may expresse in our liuing, those things that we doe knowe, that we be not onely knowers of thy word good Lorde, but also be workers of the same, by our Sauiour and Lorde Iesus Christ. Amen.

¶ Saturday.

O Almightie God, which hast prepared euerlasting life to al those that be thy faithful seruants: grant vnto vs Lord, sure hope of the life euerlasting, that we being in this miserable worlde, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merites and deseruing of our Sauiour and Lord Iesus Christ, Amen.

O merciful

O Merciful God, our onely aide, succour, & strength at all times: graunt vnto vs, O Lord, that in the time of prosperitie we be not proud, and so forget thee, but that with our whole heart and strength wee may cleaue vnto thee, and in the time of aduersitie, that we fall not into infidelitie and desperation, but that alwayes with constant faith, we may call for helpe vnto thee: graunt this, O Lord, for our aduocates sake, and Sauiour Iesus Christ, Amen.

Sunday.

O Almightie and merciful Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O Lord, thy holy spirit, that hee may beare witnesse with our spirit, that wee be thy children, and heires of thy kingdome, & that by the operation of this thy spirit, we may kil al carnal lustes, vnlawful pleasures, concupiscences, euil affections, contrary vnto thy wil, by our Sauiour and Lord Iesus Christ, Amen.

A prayer for trust in God.

The beginning of the fal of man, was trust in himselfe. The beginning of the reflozing of man, was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Sauiour Christ, which doest lead them the right way to immortall blessednes, which truely and vnfainedly trusting in thee, commit themselues to thee: Grant vs, that like as we be blind and feeble indeed, so we may take and repute our selues, but so farre to see, that allway we may haue thee before our eyes, to follow thee, being our guide, to be ready at thy cal most obediently, and to commit our selues wholy vnto thee, that thou which onely knowest the way, maist lead vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glozie for euer, Amen.

Certaine godly prayers to be vsed for sundry purposes.

A generall confession of sinnes, to be said euery Morning.

O Almighty God our heauenly Father, I confesse and knowledge, that I am a miserable and a wretched sinner, & haue manifolde wayes most grieuously transgressed thy most godly cõmandemẽts, through wicked thoughtes, vngodly lustes, sinful wozds & deedes, committed al my whole life. In sinne am I bozne and conceiued, & there is no goodnes in me, in asmuch as if thou shouldest enter into thy narrowe iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needes perish and be damned for euer: So litle helpe, comfort, or succour is there either in me, or in any other creature. Onely this is my comfort (O heauenly Father) that thou didest not spare thy onely deare beloued sonne, but didest giue him vp vnto the most bitter, and most vile and slanderous death of the crosse for mee, that he might so pay the ransome for my sinnes, satisfie thy iudgement, stil & pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, & euerlasting life. Wherefore through the merite of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt benchsafe to be gracious and mercifull vnto me, to forgiue and pardon me of all my sinnes, to lighten my heart with thy holy spirit, to renue, conforme, & strengthen me with a right and perfect faith, and to inflame me in loue toward thee and my neighbour, that I may hencefoorth with a willing and glad heart, walke as becommeth me in thy most godly commaundements, and so glorifie and praise thee euerlastingly. And also that I may with a free conscience and quiet heart, in al maner of temptations, afflictions, or necessities, and euen in the very pangs of death, crie boldly and merily vnto thee, and say, I beleeue in God the Father Almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it: I come vnto thee to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our Father which art in heauen, halowed be thy name, &c.

Prayers to be said in the Morning.

O Merciful Lord God, heauenly Father, I render most high laudes, praise, and thankes vnto thee, that thou hast preserued me, both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from hencefoorth into thy tuition, ruling and gouerning me with thy holie Spirit, that al maner of darknes, of misbeliefe, infidelitie, and of carnal lustes, and affections, may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glorie and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour, Amen.

ALl possible thankes that we are able, wee render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to bee prosperous vnto vs: and wee beseech thee likewise to prosper al this same day vnto vs for thy glorie, and for the health of our soule, and that thou which art the true light, not knowing any going downe, and which art the Sunne eternal giuing life, foode, and gladnes vnto al things, vouchsafe to shine into our mindes, that wee may not any where stumble or fal into any sinne, but may through thy good guiding and conducting, come to the life euerlasting, Amen.

O Lord Iesus Christ, which art the true Sunne of the worlde, euermore arising, and neuer going downe, which by thy most holesome appearing & light, doest bring forth, preserue, nourish, & refresh al things as wel that are in heauen, as also that are on earth: we beseech thee mercifully & fauourably to shine into our hearts, that the night & darknes of sinnes, & the mistes of errors on euery side driuen away, that bright shining within our heartes, we may al our life space goe without any stumbling or offence, & may decently and seemely walke (as in the day time) being pure & cleane from the workes of darknes and abounding in al good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghost liuest and reignest for euer and euer, Amen.

O God

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O God and Lorde Jesus Christ, thou knowest, yea and hast also taught vs how great the infirmitie and weakenesse of man is, and how certaine a thing it is that it can nothing doe without thy godly helpe. If man trust to himselfe, it cannot be auoyded, but that he must headlong runne & fall into a thousand vndoings and mischiefes. O our Father haue thou pitie and compassion vpon the weakenesse of vs thy children, be thou preest and ready to helpe vs, alwayes shewing thy mercie vpon vs, and prospering whatsoeuer wee godly go about, so that thou giuing vs light, we may see what things are truely good in deede: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for wee hauing nothing but mistrust in our selues, doe yeeld and commit our selues full and whole vnto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

A prayer against temptation.

O Lord Jesus Christ, the onely stay and fence of our mortal state, and onely hope, our onely saluation, our glory, and our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) diddest suffer thy selfe to be tempted of Satan, and who onely and alone of all men didst vtterly ouercome and vanquish sinne, death, the world, the deuil, and all the kingdome of hell: and whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it: neither hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresaid euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise ouerthrowe Satan in thy members, as thou hadest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom hee may deuoure. Thou being that same Serpent, the true giuer of health and life, that was nailed on high vpon a treee, giue vnto vs thy tillie ones, wilinesse against the deceitfull awapting of the most subtile serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyrannie, giue vnto vs thy litle sheepe the strength and vertue of thy spirite, that being in our selues weake and feeble, and in thee strong and valiant, we may withstand and ouercome all assaults of the deuil, so that our ghostly enemie may not glory on vs, but being conquered through thee, wee may giue thankes to thy mercy, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer without end, Amen.

A prayer for the obtaining of wisedome.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordeined man through thy wisedome, that hee should haue dominion ouer the creatures which thou hast made, that he should order the world according to equitie and righteousnes, and execute iudgement with a true heart: giue mee wisedome, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handmaid, am a feeble person, of a short time, and too yong to the vnderstanding of thy iudgements and lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, hee shall be nothing worth. O send thy wisedome out of thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for she knoweth & vnderstandeth all things, and shee shall conduct me right soberly in thy workes, and preserue me in her power, so shal my workes be acceptable. Amen.

A prayer against worldly carefulnesse.

O Most deare and tender father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindnesse of our mindes, and carefulnesse of worldly things, and may put our whole studie and care in keeping of thy holy law, and that we may labour and trauaile for our necessities in this life, like the birdes of the ayre, and the lilies of the field without care. For thou hast promised to be carefull for vs, and hast commanded that vpon thee we should cast all our care: which liuest and reignest world without end, Amen.

A prayer necessary for all persons.

O Merciful God, I a wretched sinner reknowledge my selfe bound to keepe thy holy commandements, but yet vnable to performe them, & to bee accepted for iust without the righteousnesse of Jesu Christ thy onely sonne, who hath perfectly fulfilled thy lawe, to iustifie all men that beleeue and trust in him. Therefore grant mee grace, I beseech thee, to bee occupied in doing of good workes, which thou commandest in holy Scripture, all the daies of my life, to thy glory, and yet to trust onely in thy mercy, and in Christes merites, to be purged from my sinnes, and not in my good workes, bee they neuer so many. Giue mee grace to loue thy holy word feruently, to search the Scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue me grace not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, bee they neuer so contrary to my desires. Teach mee so to pray, that my petitions may bee graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lord, saue me, that I waxe not proude. In aduersitie help me, that I neither despaire nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sory without desperation, trust in thy mercie without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithful and trustie without deceit, mery without lightenesse, sad without mistrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my household in thy lawes truely, to obey our Queene and all gouernours vnder her vnfainedly, to receiue all lawes and common ordinances (which disagreeth not from thy holy word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbor secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord grant me thus to doe, for the glory of thy holy name. Amen.

A prayer for patience in trouble.

How hast thou (O Lord) humbled and plucked me downe? I dare now vnethes make my prayers vnto thee, for thou art angry with mee, but not without my deseruing. Certainely I haue sinned, Lord, I confesse it: I will not denye it: but, oh my God, pardon my trespasses, release my debts, render now thy grace againe vnto me, stoppe my woundes, for I am all to plagued

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and beaten: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee, continually waiting for relefe at thy hand, and that not without skill, for I haue receiued a token of thy fauour and grace towards me, I meane thy word of promise concerning Christ, who for mee was offered on the Crosse for a ransome, a sacrifice & price for my sinnes: wherefore according to that thy promise, defend mee Lord by thy right hand, & giue a gracious eare to my requests, for all mans staues are but vaine. Beat downe therefore mine enemies thine owne selfe with thy power, which art mine only aider and protector, O Lord God Almightie. Amen.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darknesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in me through a right & pure faith, and that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour.

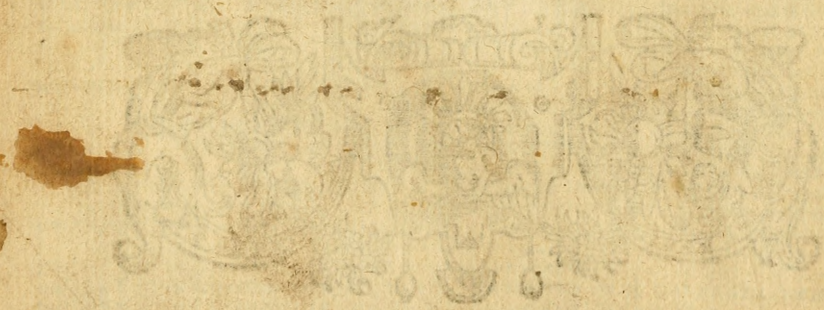
¶ A prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and commit my selfe wholly vnto thy most blessed will. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile & wicked flesh in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptations, and that thou wilt couer and defend me with the buckler of thy mercie against al the assaults of the deuil. I see and knowledge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust is in thy most mercifull goodnesse. I haue no merites nor good workes which I may allege before thee. Of sinnes and euill workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to whom thou wilt not impute their sinnes, but take and accept me for righteous and iust, and to be the inheritour of euerlasting life. Thou mercifull Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou diddest preach and teach, thou didst pray and fast for my sake, thou diddest all good workes and deedes for my sake, thou sufferedst most grieuous paines and tormentes for my sake. And finally thou gauest thy most precious body to die, and thy blood to be shed on the crosse for my sake. Now most merciful Sauiour, let all these things profite mee, which thou freely hast giuen mee, that hast giuen thy selfe for mee. Let thy blood cleanse and wash away the spots and foulenesse of my sinnes. Let thy righteousnesse hide and couer mine vnrighteousnesse. Let the merites of thy passion and blood, bee the satisfaction for my sinnes. Giue mee Lord thy grace, that my faith and saluation in thy blood wauer not in mee, but bee euer firme and constant, that the hope of thy mercie & life euerlasting neuer decay in me, that charitie wax not colde in me. Finally that the weakenesse of my flesh bee not ouercome with the feare of death. Graunt mee, mercifull Sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, In manus tuas Domine, commendo spiritum meum, (that is to say) O Lord, into thy hands I giue and commit my soule: Domine Iesu accipe spiritum meum: Lorde Iesu receiue my soule vnto thee. Amen. Amen.

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The

Black munnanday

A full and exact description of that great and terrible eclipse of the sun which happened on ye 29 of march 1652 betwicken nyn and ten in the forenuny in which tyme the sune was all most totally darkened and the starrs did apeir in the day tyme

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Androw Marshall

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Alexandor Glen

The feir of the Lord is the beginning of wisdome

A.j.

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THE BIBLE:

THAT IS, THE HOLY SCRIPTVRES CONTEINED IN THE OLDE AND NEW TESTAMENT:

TRANSLATED ACCORDING to the Ebrew and Greeke, and conferred with the best translations in diuers languages.

¶ With most profitable ANNOTATIONS vpon all the hard places, and other things of great importance.



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THE BIBLE:

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TESTAMENT:

TRANSLATED ACCORDING

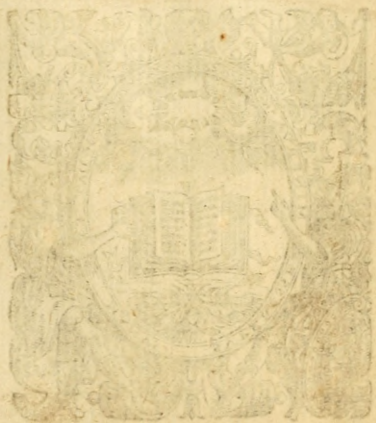
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BEsides the manifold and continual benefits which Almightie God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darknes, from the liuing God to dumme and dead idoles, and that after so cruel murther of Gods Saints, as alas, hath bene amõg vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especial loue & fauour. To the intent therefore that we may not be vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the whole of all wisdome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thought that we could bestow our labours & studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath nowe reuealed, the translations required greatly to bee perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great and wonderful worke (with all reuerence, as in the presence of God, as in treating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point & worde, according to the measure of that knowledge which it pleased Almightie God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnes, that we haue by all meanes endeuoured to set foorth the puritie of the worde and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the woordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised and also delight in the sweete sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speach or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speach seemed hardly to agree with ours, we haue noted it in the margent after this sort ǂ, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered frõ the old text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsual names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some worde, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, & how many are discouraged (as they pretend) be cause they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best cõmentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory & the edification of his Church. Furthermore whereas certaine places in the bookes of Moses, of the Kings and Ezekiel seemed so darke, that by no description they could be made easie to the simple reader, we haue so set them forth with figures & notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters, a. b c. &c. attein thereunto, yet by the perspectiue, and as it were by the eye, may sufficiently knowe the true meaning of all such places, whereunto also we haue added certaine Mappes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countreys, partly described, and partly by occasion touched, both in the Old and new Testament.

Finally, that nothing might lack which might be bought by labours for the increase of knowledge & furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other conteyning all the chiefe & principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope & saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdom, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly study it, and in all your life practise it, that ye may now appeare indeede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

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Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3.&49 10.reue.21.16. & 22.17. Ierem.33.15. psal.119.160. reu.2.7.& 22.2. psal.119.142, 144. Ioh.6.35. Luke.2.10. Ephes.6.16. Matth.7.6. 2.Pet.2.22. Matth.6.22. Psal.119.27, 73. Iude.20. Psal.119.11. Ioshua.1.8. Psal.1.1,2. Psal.94.12,13.

Here is the spring where waters flowe,
to quench our heate of sinne:
Here is the tree where trueth doth grow,
to leade our liues therein:
Here is the iudge that stints the strife,
when mens deuises faile:
Here is the bread that feedes the life,
that death cannot assaile.
The tidings of saluation deare,
comes to our eares from hence:
The fortresse of our faith is here,
and shielde of our defence.
Then be not like the hogge that hath
a pearle at his desire,
And takes more pleasure in the trough
and wallowing in the mire.
Reade not this booke in any case,
but with a single eye:
Reade not but first desire Gods grace,
to vnderstand thereby.
Pray still in faith with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happy thou in all thy life,
what so to thee befalles:
Yea, double happie shalt thou be,
when God by death thee calles.

OGratious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy worde, assist vs with thy spirite, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this O heauenly Father, for Iesus Christes sake. Amen.

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Howe to take profite by reading of the holy Scriptures.

Who so euer mindeth to take profite by reading Scriptures, must

1. Earnestly and vsually pray vnto God that he wil vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his commaundements.

   } Psal. 119.

2. Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
   - At the least, twise euery daye this exercise be kept. } Deu. 11. v. 19
   - The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke. 9. v. 62.
   - Superstition be auoyded.
   - At one other time that be done, which is left vndone at any time. } Esa. 29. v. 36. Ephe. 5. v. 16.

3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
   - Teache, that we may learne trueth.
   - Improue, that we may be kept from errour.
   - Correct, that we may be driuen from vice.

   } 2. Tim. 3. ver. 16. & 17.
   - Instruct, that wee may be setled in the way of well doing.
   - Comfort, that in trouble we may be confirmed in patient hope. } Rom. 15. v. 4.

4. Remember that Scriptures conteine matter concerning
   - Religion and the right worshipping of God, as
     - Faith in one God
       - Father.
       - Sonne.
       - Holy Ghost.
     - The state of mankinde, by
       1. Creation.
       2. fall and sinne.
       3. regeneration in Christ.
     - The Church and the gouernment thereof.
       - Before Christ.
       - Since Christ.
     - The word of God written in the Testament
       - Olde.
       - Newe.
     - Sacraments
       - Before Christ.
       - Since Christ.
     - The ende and generall iudgement of the
       - Good.
       - Wicked.
   - Common wealthes and gouernments of people, by
     - Magistrates
       - Good.
       - Euill.
     - Peace and warre.
     - Prosperitie and plagues.
     - Subiectes
       - Quiet.
       - Disordered.
   - Families and things that belong to household, in which are
     - Husbands. } Godly blessed.
     - Wiues. } Godly blessed.
     - Parents. } Godly blessed.
     - Children. } Vngodly plagued.
     - Masters. } Vngodly plagued.
     - Seruants. } Vngodly plagued.
   - The priuate life and doings of euery man in
     - Wisedome and follie.
     - Loue and hatred.
     - Soberneese and incontinencie.
     - Mirth and sorrowe.
     - Speach and silence.
     - Pride and humilitie.
     - Couetousneese and liberalitie
   - The common life of all men as
     - Riches, pouertie.
     - Nobilitie.
     - Fauour.
     - Labour and idleneese.

5. Refuse all sense of Scripture contrary to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second table of Gods commandements.

6. Marke and consider the
   1. Coherence of the text, how it hangeth together.
   2. Course of times and ages, with such things as belong vnto them.
   3. Maner of speach proper to the Scriptures.
   4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7. Take opportunitie to
   - Reade interpreters, if he be able.
   - Conferre with such as can open the Scriptures. Acts. 8. v. 30, 31. &c.
   - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP.

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The names and order of all the Books of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50
Exodus	40
Leuiticus	27
Nombers	36
Deuteronomie	34
Iosua	24
Iudges	21
Ruth	4
1.Samuel	31
2.Samuel	24
1.Kings	22
2.Kings	25
1.Chronicles	29
2.Chronicles	36
The prayer of Manasseh, Apocryphe.	
Ezra	10
Nehemiah	13
Ester	10
Iob	42
Psalmes	150
Prouerbes Chapters	31
Ecclesiastes	12
The song of Salomon.	8
Isaiah	66
Ieremiah	52
Lamentations	5
Ezekiel	48
Daniel	12
Hosea	14
Ioel	3
Amos	9
Obadiah	1
Ionah	4
Micah	7
Nahum	5
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

The bookes called Apocrypha.

1.Esdras	9
2.Esdras	16
Tobit	14
Iudeth	16
The rest of Esther	6
Wisedome	19
Ecclesiasticus	51
Baruch with the Epistle of Ieremiah	6
The song of the three children	
The storie of Susanna	
The idole Bel and the Dragon	
1.Maccabees	16
2.Maccabees	15

The bookes of the Newe Testament.

Matthewe	28
Marke	16
Luke	24
Iohn	21
The Actes	28
The Epistle to the Romanes	16
1.Corinthians	16
2.Corinthians	13
Galatians	6
Ephesians	6
Philippians	4
Colossians	4
1.Thessalonians	5
2.Thessalonians	3
1.Timotheus	6
2.Timotheus	4
Titus	3
Philemon	1
To the Hebrewes	13
The Epistle of Iames	5
1.Peter	5
2.Peter	3
1.Iohn	5
2.Iohn	1
3.Iohn	1
Iude	1
Reuelation	22

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THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

* This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

MOses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, & confirmed him in the same by his promise of Christ to come, by whom he should ouercome Satan, death and hell. Secondly, that the wicked vnmindfull of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the example of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might be confounded, and the Name of God euermore praysed.

CHAP. I.

1 God created the heauen and the earth, 3 The light and the darkenesse, 8 The firmament. 9 He separateth the water from the earth. 16 He createth the sunne, the moone, and the starres. 24 He createth the fish, birds, beasts. 26 He createth man and giueth him rule ouer all creatures, 29 And prouideth nourisher for man and beast.

IN the [a] beginning *God created the heauen & the earth.

2 And the earth was [b] ‖ without forme & voyd, and [c] darkenesse was vpon the † deepe, and the Spirite of God [d] mooued vpon the † waters.

3 Then God sayd,* Let there be light: And there was [e] light.

4 And God sawe the light that it was good, and God separated † the light from the darknes.

5 And God called the light, Day, and the darknes he called Night. "† So the euening and the morning were the first day.

6 ¶ Againe God said,*Let there be a ‖ firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were [f] vnder the firmament, from the waters which were * aboue the firmament, and it was so.

8 And God called the firmament, [g] Heauen. "So the Euening and the Morning were the second day.

9 ¶ God sayd againe,*Let the waters vnder the heauen be gathered into one place, and let the dry land appeare, and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, [h] Let the earth bud foorth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruite according to his kind, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought foorth the bud of the herbe, that seedeth seede according to his kind, also the tree that beareth fruite, which hath his seed in it selfe according to his kind: and God saw that it was good.

13 "So the euening and the morning were the third day.

14 ¶ And God said,* Let there be [k] lightes in the firmament of the heauen, to [l] separate the day from the night, and let them be for [m] signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two [n] great lightes: the greater light to [o] rule the day, and the lesse light to rule the night: he *made* also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to * rule in the day, and in the night, and to separate the light from the darknes: and God saw that it was good.

19 "So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring-

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11. 14. *Psal. 33. 6. & 136. 5. Eccles. 18. 1. Actes. 14. 15. and 17. 24.

b As a rude lompe and without any creature in it: for the waters couered all.

‖ Or, waste.

c Darknes couered the deepe waters, for as yet the light was not created.

† Ebr. face of the deepe.

d He maintained this confuse heape by his secret power.

† Ebr. face of the waters.

* Heb. 11. 3.

e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which only appertaineth to God. † Eb. betweene the light, & betweene the darknes. "The first day. † Ebr. So was the euening, and so was the morning. * Psal. 33. 6. and 136. 5. Ier. 10. 12. & 51. 15. ‖ Or, stretching ouer, & one. f As the sea & riuers from those waters that are in the clouds, which are vpholden by Gods power, least they should ouerwhelme the world. * Psal. 148. 4. g That is, the region of the aire, & all that is aboue vs. "The second day. * Psal. 33. 7. & 89. 11. & 136. 6. Iob 38. 4.

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profite of man: but for sinne they were accursed, yet to the elect, by Christ they are restored and serue to their wealth. "The third day. * Psal. 136. 7. deut. 4. 19

k By the lightes he meaneth the Sunne, the Moone, and the Starres.

l Which is the artificiall day, from the sunne rising to the going downe.

m Of things appertaining to natural and politicall orders and seasons.

n To wit, the Sunne and the Moone; and here he speaketh as man iudgeth by his eye: for els the Moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. * Ier. 31. 35. "The fourth day.

foorth

p As fish and wormes which slide, swimme, or creepe,
† Ebr. the soule of life.
† Ebr. face of the firmament.
q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gaue power to his creatures to ingender.
s The 5 day.
† Ebr. soule of life.
* Chap. 5.1. & 9 6. 1.cor.11.7.col.3.10.
t God commanded the water and the earth to bring forth other creatures: but of man he sayeth, Let vs make: signifying, that God tooke counsell with his wisdome and vertue, purposing to make an excellent worke aboue all the rest of his creation.
u This image and likenesse of God in man is expounded, Ephes 4.24: where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisedome, iustice, innocencie, power, &c.
* Wisd.2.23. ecclus.17.1. * Matt.19.4. Psal.128. * Chap.8.17 and 9.1. x Gods great liberalitie to man, taketh away all excuse of his ingratitude. * Chap 9.3. * Exod.31.17. ecclus.39.16,33. marke 7.37. y The 6 day.

8 That is, the innumerable abundance of creatures in heauen & earth.
* Exod.20.11 and 31.17. deut. 5 14. hebr.4 4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his workes and Gods goodnesse towards him. ‖ Or, the originall and beginning. ‖ Or, tree, as chap. 2.1.3.

fourth in abundance *euery* p creeping thing that hath † life: and let the foule flie vpon the earth in the † open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing & mouing, which the q waters brought foorth in abundance according to their kind, and euery feathered foule according to his kind: and God saw that it was good.

22 Then God r blessed them, saying, Bring foorth fruite and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.

23 s So the euening and the morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring foorth the † liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kind, & euery creeping thing of the earth according to his kind: & God saw that it was good.

26 Furthermore God said, *t Let vs make man in our t image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: hee created them * male and female.

28 And God u blessed them, and God said to them, * Bring forth fruite and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, & ouer euery beast that moueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you x euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * *that* shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe *shall be* for meate, and it was so.

31 * And God sawe all that he had made, and loe, it was very good. y So the euening and the morning were the sixt day.

CHAP. II.

2 *God resteth the seuenth day, and sanctifieth it.* 15 *He setteth man in the garden.* 22 *He createth the woman.* 24 *Mariage is ordained.*

THus the heauens and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his work which he had made, * and the seuenth day hee b rested from all his worke, which he had made.

3 So God blessed the seuenth day, & c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in † day that the Lord God made the earth & the heauens,

5 And euery ‖ plant of the fielde, † before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither *was there* a man to till the ground,

6 But a myst went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in f Eden, and there he put the man whome he had made.

9 (For out of the ground made the Lorde God to grow euery tree pleasant to the sight, and good for meate: the g tree of life also in the mids of the garden, h and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one *is* * Pihon: the same compasseth the whole land i of Hauilah, where is golde.

12 And the golde of that land is good: there *is* ‖ Bdelium, and the Onyx stone.

13 And the name of the second riuer *is* Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer *is* ‖ Hiddekel: this goeth toward the Eastside of ‖ Asshur: and the fourth riuer is ‖ Perath)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might k dresse it, and keepe it.

16 And the Lorde God l commaunded the man, saying, † Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euil, thou shalt not eate of it: for ‖ in that day that thou eatest thereof, thou shalt die the m death.

18 Also the Lorde God sayd, It is not good that the man should be himselfe alone: I wil make him an helpe † meete for him.

19 So the Lorde God formed of the earth euery beast of the fielde, and euery foule of the heauen, and brought *them* vnto the n man to see how he would call *them*: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the fielde: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and he tooke one of his ribs, and closed vp the flesh in steede thereof.

22 And the rib which the Lorde God had taken from the man, † made hee a o woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shalbe called ‖ woman, because she was taken out of man.

24 * Therefore shal man leaue p his father and his mother, and shal cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, the man and his wife, and were not q ashamed.

d God onely openeth the heauens & shutteth them, he sendeth drought and raine according to his good pleasure.
‖ Or, formed.
e Hee sheweth whereof mans body was created, to the intent ỹ man should not glory in the excellencie of his own nature.
* 1.Cor.15.45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
* Ecclus.24.29.
i Which Hauilah is a countrey ioyning to Persia Eastward, and enclineth toward the West.
‖ Or, precious stone, or pearle. Bdulc sayth it is the name of a tree.
‖ Or, Ethiopia.
‖ Or, Tigris.
‖ Or, Assyria.
‖ Or, Euphrates.
k God would not haue man idle though as yet there was no need to labour.
l So ỹ man might know there was a soueraigne Lord, to whom he owed obedience.
† Ebr. Eating thou shalt eate of.
‖ Or, whensoeuer.
m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.
† Ebr. before him.
n By mouing them to come and submit themselues to Adam.
† Ebr. built.
o Signifying, that mankind was perfite, when the woman was created, which before was like an vnperfite building.
* 1.Cor.11.8.
‖ Or, Manneſſe, because she commeth of man: for in Ebrew Ish is man, & Ishah the woman.
* Mat.19.5. mar.10.7. 1.cor.6.16. ephes 5.31. p So that mariage requireth a greater ductie of vs toward our wiues, then otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest and comely.

THE

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THE SITVATION OF THE GARDEN OF EDEN.

¶ Because mention is made in the tenth verse of this Chapter, of the riuer that watered the garden, we must note that Euphrates and Tygris, called in Hebrewe, Perath and Hiddekel, were called but one riuer where they ioyned together, th they had foure heads: that is, two at their springs, and two where they fell into the Persian sea. In this countrey and most plentifull land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulnesse and abundance thereof. And whereas it is said that Pishon compasseth the land of Hauilah, it is meant of Tygris, which in some countries, as it passed by diuers places, was called by sundry names, as sometime Diglito, in other places Pasitygris, and of some Phasis or Pishon. Likewise Euphrates toward the countrey of Cush or Ethiopie, or Arabia, was called Gihon. So that Tygris and Euphrates (which were but two riuers, and sometime when they ioyned together, were called after one name) were according to diuers places called by these foure names, so that they might seeme to haue bene foure diuers riuers.



Armenia the great.

The land of Hauilah.

The fall of Euphrates.

The fall of Tygris.

The goulfe of the Persian Sea.

CHAP. III.

1 *The woman seduced by the serpent,* 6 *entiseth her husband to sinne.* 8 *They both flee from God.* 14 *They three are punished.* 15 *Christ is promised.* 19 *Man is deaft.* 22 *Mans cast out of Paradise.*

NOwe * the serpent was more a subtill then any beast of the fielde, which the Lord God had made: and he b said to the woman, Yea, hath God in deede said, Ye shall not eate of euery tree of the garden?

2 And the woman said vnto the serpent, We eate of the fruite of the trees of the garden,

3 But of the fruite of the tree which is in the middes of the garden, God hath said, Ye shall not eate of it, neither shall ye touch it, c lest ye die.

4 Then * the serpent said to the woman, Ye shall not d † die at all,

5 But God doeth knowe, that when yee shall eate thereof, your eyes shall be opened, and yee shall be as gods, e knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruit therof, and did * eate, and gaue also to her husband with her, and he f did eate.

7 Then the eyes of them both were opened, and they g knewe that they were naked, and they sewed fig tree leaues together, and made themselues † breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man & his wife h hid themselues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who sayde, I heard thy voyce in the garden, and was afraid: because I was i naked, therefor I hid my selfe.

11 And hee said, Who tolde thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eate?

12 Then the man sayde, The woman which thou k gauest *to be* with me, shee gaue mee of the tree, and I did eate.

13 And the Lord God sayd to the woman, Why hast thou done this? And the woman saide, l The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed aboue al cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and n dust shalt thou eate all the dayes of thy life.

* *Wisd.* 2. 24.

a As Satan can change himselfe into an Angel of light, so did he abuse the wisdome of the serpent to deceiue man.

b God suffered Satan to make the serpent his instrument to speake in him.

c In doubting of Gods threatning, shee yeelded to Satan.

* 2. *Cor.* 11. 3.

d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings.

† *Heb. die the death.*

e As though he should say, God doeth not forbid you to eate of the fruite, sane that hee knoweth that if yee should eate therof, yee should bee like to him * *Eccles* 25. 26. 2. *tim* 2. 14. f Not so much to please his wife, as moued by ambition at her perswasion.

g They began to feele their miserie, but they sought not to God for remedy.

‖ *Hebr. things to gird about them to hide their priuities, Gr. winde.*

h The sinfull conscience fleeth Gods presence.

i His hypocrisie appeareth in that he hid the cause of his nakednesse, which was the transgression of Gods commandement.

k His wickednesse and lacke of true repentance appeareth in this, that he burdeneth God with his fault, because he had giuen him a wife.

l Instead of confessing her sinne, she increaseth it by accusing the serpent.

m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercy.

n As a vile and contemptible beast, Isa. 65. 25.

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o He chiefly meaneth Sathan, by whose motion and craft the serpent deceiued the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not ouercome them.
r The Lord comforteth Adam by the promise of the blessed seede, and also punisheth the body for the sinne, which the soule should haue bene punished for, that the spirit hauing conceiued hope of forgiuenesse, might liue by faith.
* 1. Cor. 14. 34.
s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse.
t These are not the naturall fruits of the earth, but proceede of the corruption of sinne.
u Or gaue them knowledge to make themselues coates.
x By this derision he reprocheth Adams miserie, whereinto he was fallen by ambition.

15 I will also put enimitie betweene o thee and the woman, and betweene thy seede and her seede. He shal breake thine p head, and thou shalt q bruise his heele.

16 ¶ Vnto the woman he said, I will greatly increase thy r sorowes, and thy conceptions. In sorow shalt thou bring foorth children, and thy desire *shalbe subiect* to thine husband, and he shall * rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I commaunded thee, saying, Thou shalt not eate of it) s cursed *u* the earth for thy sake: in sorowe shalt thou eate of it all the dayes of thy life.

18 t Thornes also, and thistles shall it bring foorth to thee, and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because she was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lord God u make coates of skinnes, and clothed them.

22 ¶ And the Lord God sayd, x Behold, the man is become as one of vs, to know good and euil. And now lest he put forth his hand, and y take also of the tree of life and eate and liue for euer,

23 Therefore the Lord God sent him foorth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

y Adam depriued of life, lost also the signe thereof.

CHAP. IIII.

1 *The generation of mankind.* 3 *Kain and Habel offer sacrifice.* 8 *Kain killeth Habel.* 23 *Lamech a tyrant encourageth his fearefull wiues.* 26 *True religion is restored.*

a Mans nature, the estate of mariage, and Gods blessing were not vtterly abolished thorough sinne, but the qualitie or condition thereof was changed.
b That is, according to the Lords promise, as chap. 3. 15. some read, To the Lord, as reioycing for the sonne which shee had borne, whome shee woulde offer to the Lord as the first fruites of her birth.
c This declareth that the father instructed his children in the knowledge of God, and also howe God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life. * Hebr. 11. 4.
d Because he was an hypocrite, and offered onely for an outward shew without sinceritie of heart.
e Both thou and thy sacrifice shall be acceptable to me.

AFterward the man knewe Heuah his wife: which a conceiued and bare Kain, and sayd, I haue obteined a man b by the Lord.

2 And againe she brought foorth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an c oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruites of his sheepe, and of the fat of them, and the Lord had respect vnto * Habel, and to his offering.

5 But vnto Kain and to his offering he had no d regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord sayde vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be e accepted? and if thou doest not well, sinne lieth at the f doore: also vnto thee his g desire *shalbe subiect*, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And *when they were in the field, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord sayde vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. h Am I my brothers keeper?

10 Againe he said, What hast thou done? the ivoice of thy brothers blood crieth vnto me from the earth.

11 Now therefore art thou cursed k from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not hencefoorth yeelde vnto thee her strength: a l vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, m|| My punishment is greater, then I can beare.

14 Beholde, thou hast cast mee out this day from † the earth, and from thy face shall I be hid, and shall bee a vagabond, and a runnagate in the earth, and whosoeuer findeth mee, shall slay me.

15 Then the Lord saide vnto him, Doubtlesse whosoeuer slaieth Kain, he shall be n punished seuen fold. And the Lord set a o marke vpon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod towarde the East-side of Eden.

17 Kain also knewe his wife, which conceiued and bare Henoch: and he built a p citie, and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 ¶ And Lamech tooke to him q two wiues: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ||father of such as dwell in the tentes, and of such as haue cattell.

21 And his brothers name *was* Iubal, who was the father of all that play on the harpe and ||organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of iron: and the sister of Tubal-kain *was* Naamah.

23 Then Lamech sayde vnto his wiues Adah and Zillah, Heare my voyce, yee wiues of Lamech: hearken vnto my speech: r for I would slay a man in my wound, and a yong man in mine hurt.

24 If Kain shalbe auenged seuen folde, truely Lamech s seuentie times seuen folde.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and shee called his name Sheth: for God, *sayde shee*, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and hee called his name Enosh. Then began men to t call vpon the name of the Lord.

f Sinne shall still torment thy conscience.
g The dignitie of the first borne is giuen to Kain ouer Habel. *Wisd. 10. 3. mat. 23. 35. 1. Ioh. 3. 12. iude 11.
h Thus is the nature of the reprobate when they are reprooued of their hypocrisie, euen to neglect God and despite him.
i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe crieth for vengeance.
k The earth shall bee a witnesse against thee, which mercifully receiued that blood which thou most cruelly sheddest.
l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.
m He burdeneth God as a cruell iudge, because he did punish him so sharpely. ||Or, *my sinne is greater then can be pardoned.*
† *Ebr. from off the face of.*
n Not for the loue he bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement, that others should feare thereby.
p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.
q The lawfull institution of mariage, which is, that two shoulde be one flesh, was first corrupt in the house of Kain by Lamech. ||Or, *first inuentor.* ||Or, *flutes and pipes.*
r His wiues seeing that all men hated him for his crueltie, were afrayde: therefore he braggeth that there is none so lustie that were able to resist, although hee were already wounded.
s Hee mocked at Gods sustentance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others.
t In these dayes God began to moue the hearts of the godly to restore religion, which along time by the wicked had bene suppressed.

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CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His succession vnto Noah and his children. 24 Henoch was taken away.

THis is the ‖book of the generations of Adam. In the day that God created Adam, in the [a] likenesse of God made he him.

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begate a childe in his owne [c] likenesse after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and hee begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeeres: and he died.

6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enosh.

7 And Sheth liued after hee begate Enosh, eight hundreth and seuen yeeres, & begate sonnes and daughters.

8 So all the dayes of Sheth were [e] nine hundreth and twelue yeeres: and he died.

9 ¶ Also Enosh liued ninetie yeeres, and begate Kenan.

10 And Enosh liued, after hee begate Kenan, eight hundreth and fiftéene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundreth and fiue yeeres: and he died.

12 ¶ Likewise Kenan liued seuentie yeeres, and begate Mahalaleel.

13 And Kenan liued, after hee begate Mahalaleel, eight hundreth and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.

15 ¶ Mahalaleel also liued sixtie & fiue yeres, and begate Iered.

16 Also Mahalaleel liued, after he begate Iered, eight hundreth and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeeres: and he died.

18 ¶ And Iered liued an hundreth sixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundreth yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundreth sixtie and two yeeres: and he died.

21 ¶ *Also Henoch liued sixtie & fiue yeeres, and begate Methushelah.

22 And Henoch [f] walked with God, after hee begate Methushelah, three hundreth yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundreth sixtie and fiue yeeres.

24 And Henoch walked with God, and hee was no more *seene*: for [g] God tooke him away.

25 Methushelah also liued an hundreth eightie and seuen yeeres, and begate Lamech.

26 And Methushelah liued, after hee begate Lamech, seuen hundreth eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundreth sixtie and nine yeeres: and he died.

28 ¶ Then Lamech liued an hundreth eightie and two yeeres, and begate a sonne,

29 And called his name, Noah, saying, This same shall [h] comfort vs concerning our worke and sorow of our handes, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after he begate Noah, fiue hundreth ninetie and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundreth seuentie and seuen yeeres: and hee died.

32 And Noah was fiue hundreth yeere olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the [a] sonnes of God saw the daughters [b] of men that they were [c] faire, & they tooke them wiues of all that they ‖ liked.

3 Therefore the Lord sayd, My Spirite shall not alway [d] striue with man, because hee is but flesh, and his dayes shalbe an [e] hundreth & twentie yeeres.

4 There were ‖ giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in olde time were men of [f] renoume.

5 ¶ When the Lorde sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his * heart were onely euill † coontinually,

6 Then it [g] repented the Lorde, that hee had made man in the earth, and hee was sorie in his heart.

7 Therefore the Lorde sayd, I will destroy from the earth the man, whome I haue created, from man [h] to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah [i] found grace in the eyes of the Lorde.

9 ¶ These are the ‖ generations of Noah. Noah was a iust and vpright man in his time: *and* Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God: for the earth was filled with * crueltie.

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God sayd vnto Noah, ‖ An end of all flesh is come before mee: for the earth is filled with ‖ crueltie † through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of † pine trees: thou shalt make † cabines in the Arke, and shalt pitch it within and without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shall be three hundreth cubites, the breadth of it fiftie cubites, and the height of it

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‖ *Or, rehearsall of the stocke.*

a Read Chap. 1. 26.

b By giuing them both one name, he noteth the inseparable coniunction of man and wife.

c Aswell concerning his creation, as his corruption.

* *1. Chron. 1. 1.*

d He proueth Adams generation by them, which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that he continued euer his graces toward it by a continuall succession.

e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally prayse his Name.

* *Eccle. 44. 16. hebr. 11. 5.*

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became is meere curiositie.

h Lamech had respect to the promise, Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet sawe but a figure thereof, he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

a The children of the godly, which began to degenerate.

b Those that came of wicked parents as of Kain.

c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.

‖ *Or, had chosen.*

d Because man could not be wonne by Gods lenitie and long sufferance, whereby he striue to ouercome him, he would no longer stay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.

‖ *Or, tyrants.*

f Which vsurped authoritie ouer others, and did degenerate from that simplicitie, wherein their fathers liued.

* *Chap. 8. 21. matth. 15. 19.*

† *Ebr. euery day.*

g God doeth neuer repent, but he speaketh after our capacitie, because hee did destroy him, and in that as it were, did disauow him to be his creature.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

i God was merciful vnto him. ‖ *Or, historie.* k Meaning that all were giuen to the contempt of God, and oppression of their neighbours. ‖ *Or, I will destroy mankind.* ‖ *Or, oppression and wickednesse.* † *Ebr. from the face of them.* † *Ebr. Gopher.* † *Ebr. nests.* ‖ *Or, of this measure.*

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thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] lowe, second, and third *roume*.

l That is, of three heights, as appeareth in the figure.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my couenant, & thou shalt go into the Arke, thou, & thy sonnes, & thy wife, & thy sonnes wiues with thee.

m To the intent that in this great enterprise and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe *them* aliue with thee: they shalbe male and female.

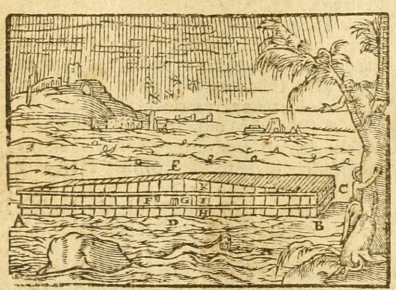
20 Of the foules after their kind, and of the cattell after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe *them* aliue.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

Hebr. 11.7.

22 * Noah therefore did according vnto all, that God commanded him: *euen* [n] so did he.

n That is, he obeied Gods commandement in all points, without adding or diminishing.



A B. The length three hundreth cubites.
B C. The bredth fiftie.
D E. The height thirtie.
F. The window a cubite long. G. The doore. H I K. The three heights.

CHAP. VII.

1 *Noah and his enter into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this ‖ age.

*2. Pet. 2. 5.

a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.

‖ *Or, generation.*

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male & his female: but of vncleane beasts by couples, the male & his female.

b Which might be offred in sacrifice, whereof sixe were for breed and the seuenth for sacrifice.

3 Of the foules also of the heauen by seuens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I wil cause it raine vpon the earth fourtie dayes and fourtie nightes, and all the substance that I haue made, wil I destroy from off the earth.

* *Matt.* 24 37. *Luke* 17. 26. 1. *Pet.* 3. 20.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah *was* sixe hundreth yeere olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, & his sonnes wiues with him into the Arke,

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2, 19.

Because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two *and* two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundreth yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did ouerflow, and also the clouds powred downe.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kinde, and euery thing that creepeth and moueth vpon the earth after his kind, & euery foule after his kind, *euen* euery bird of euery feather.

15 For they came to Noah into the Arke, two *and* two, [f] of all flesh wherein is the breath of life.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

16 And they entring in, came male & female of all flesh, as God had commanded him: and the Lord [g] ‖ shut him in.

g So that Gods secret power defended him against the rage of the mightie waters.

‖ *Or, shut it vpon him.*

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters † preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

† *Ebr. waxed very mightie.*

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that moued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

* *Wisd* 10. 4. *eccle.* 39. 28.

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the dry land, they died.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

h That is, God.

i Learne what it is to obey God only, and to forsake the multitude, 1. Pet. 3. 20.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VII.

13 *The flood ceaseth.* 16 *Noah is commanded to come forth of the Arke with his.* 20 *He sacrificeth to the Lord.* 22 *God promiseth that all things shall continue in their first order.*

NOwe God [a] remembred Noah and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

a Not that God forgetteth his at any time, but when he sendeth succour, then hee sheweth that hee remembreth them.

b If God remember euery brutte beast, what ought to be the assurance of his children.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the ende of the hundreth and fiftieth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke ‖ rested vpon the mountaines of ‖ Ararat.

c Which conteined part of September and part of October.

‖ *Or, stayed.*

‖ *Or, Armenie.*

5 And

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5 And the waters were going and decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So † after fourtie dayes, Noah opened the windowe of the Arke, which he had made,

7 And sent foorth a "rauen, which went out going foorth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he sent a "doue from him, that hee might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foote: therefore shee returned vnto him into the Arke (for the waters *were* vpon the whole earth) and he [e] put foorth his hand, and receiued her, and tooke her to him into the Arke.

10 And hee abode yet other seuen dayes, and againe he sent forth the doue out of the Arke.

11 And the doue came to him in the euening, and loe, in her || mouth *was* an [f] oliue leafe that shee had pluckt: whereby Noah knewe that the waters were abated from off the earth.

12 Notwithstanding hee waited yet other seuen dayes, and sent foorth the doue, which returned not againe vnto him any more.

13 ¶ And in the six hundreth and one yeere, in the first *day* of the [g] first moneth the waters were dried vp from off the earth: and Noah remoued the couering of the Arke and looked, and beholde, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth was the earth drie.

15 Then God spake to Noah, saying,

16 [h] Goe forth of the Arke, thou & thy wife, and thy sonnes and thy sonnes wiues with thee.

17 Bring foorth with thee euery beast that is with thee, of all flesh, *both* fowle and cattell, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, *and bring foorth fruite and increase vpon the earth.

18 So Noah came foorth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery fowle, all that moueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord and tooke of euery cleane beast, & of euery cleane fowle, and offered burnt offrings vpon the altar.

21 And the Lord smelled a || [k] sauour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans * heart [u] euill, *euen* from his youth: neither will I smite any more al things liuing, as I haue done.

22 Hereafter [l] seede time and haruest, and cold and heate, and summer and winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 *The confirmation of marriage.* 2 *Mans authoritie ouer all creatures.* 3 *Permission of meates.* 6 *The power of the sword.* 14 *The rainebowe is the signe of Gods promise.* 21 *Noah is drunken, and mocked of his sonne, whom he curseth.* 29 *The age and death of Noah.*

AND God [a] blessed Noah and his sonnes, and sayde to them, * Bring foorth fruite, and multiplie, and replenish the earth.

2 Also the [b] feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Euery [c] thing that moueth and liueth, shall be meate for you: as the * greene herbe, haue I giuen you all things.

4 * [d] But flesh with the life thereof, *I meane,* with the blood thereof, shall ye not eate.

5 [e] For surely I will require your blood, wherein your liues *are:* at the hand of euery beast will I require it: and at the hand of man, *euen* at the hand of a mans || brother will I require the life of man.

6 Who so * sheadeth mans blood, [f] by man shall his blood bee shead: *for in the [g] image of God hath he made man.

7 But bring yee foorth fruite and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah, and to his sonnes with him, saying,

9 Beholde, I, euen I establish my [h] couenant with you, and with your [i] seede after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you: from all that goe out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shal there bee a flood to destroy the earth any more.

12 Then God saide, This is the token of the couenant which I make betweene mee and you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue set my [k] bowe in the cloude, and it shall be for a signe of the couenant betweene me and the earth.

14 And when * I shall couer the earth with a cloud, and the bowe shall be seene in the cloud,

15 Then wil I remember my [l] couenant, which is betweene me and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall bee in the cloud, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayde yet to Noah, [m] This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah going foorth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the [n] whole earth ouerspread.

20 || Noah also beganne *to be* an husband man and planted a vineyard.

21 And hee drunke of the wine, and was [o] drunken, and was vncouered in the middes of his tent.

22 And when Ham the father [p] of Canaan sawe the nakednesse of his father, [q] hee tolde his two brethren without.

23 Then tooke Shem and Japheth a garment, and put it vpon both their shoulders, and went backeward, and couered the nakednesse of their

d Which was the moneth of December.

† *Ebr. at the end of fourty dayes.*

" The rauen is sent forth & returneth.

" He sendeth the doue.

e It is like, that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in. ‖ *Or, bird.*

f Which was a signe that the waters were much diminished: for the olives growe not on the high mountaines.

g Called in Ebrewe Abib, conteining part of March, and part of Aprill.

h Noah declareth his obedience in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God. * *Chap.1.22 & 9.1.*

i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thanks to God for his benefites. ‖ *Or, a sweete sauour.*

k That is, thereby he sheweth himselfe appeased, and his anger to rest. * *Chap.6.5. matt.15.19.*

l The order of nature destroyed by the flood, is restored by Gods promise.

a God increased them with fruite, and declared vnto them his counsell as touching the replenishing of the earth. * *Chap.1.28. and 8.17.*

b By the vertue of this commandement beasts rage not so much against man as they would, yea, and many serue to his vse thereby.

c By this permission man may with a good conicience vse the creatures of God for his necessitie.

* *Chap.1.29.*

" *Leuit.17.14.*

d That is, liuing creatures and the flesh of beastes that are strangled: and hereby all crueltie is forbidden.

e That is, I will take vengeance for your blood. ‖ *Or, neighbour.* * *Mat.26.52. reuel.13.10.*

f Not only by the magistrate, but oftimes God raiseth vp one murtherer to kill another. * *Chap.1.27.*

g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.

h To assure you that the world shall be no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods couenant made with their fathers. * *Isa.54.9.*

k Hereby we see that signes or sacraments ought not to be separate from the word. * *Gen.9.12.*

l When men shall see my bowe in the heauen, they shall knowe that I haue not forgotten my couenant with them.

m God doth repeate this the oftner to confirme Noahs faith so much the more.

n This declareth what was the vertue of Gods blessing, when he said, Increase and bring forth, Chap.1.28. ‖ *Or, Noah began again.*

o That is, set before our eyes to shewe what an horrible thing drunkennesse is.

p Of whom came the Canaanites that wicked nation, who were also cursed of God.

q In derision and contempt of his father.

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father with their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And sayd, [r] Cursed *be* Canaan: a [f] seruant of seruants shall he be vnto his brethren.

26 And sayd moreouer, blessed *be* the Lorde God of Shem, and let Canaan be ‖ his seruant.

27 God ‖ [e] perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeres: and he died.

r He pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham and his posteritie were accursed.
f That is, a most vile slaue.
‖ Or, their.
‖ Or, inlarge, or cause to returne.
t He declareth that the Gentiles, which came of Iapheth, and were separated from the Church, should be ioyned to the same by the perswasion of Gods spirit and preaching of the Gospell.

CHAP. X.

1 The increase of mankinde by Noah and his sonnes. 10 The beginning of cities, countries and nations.

a These generations are here recited, partly to declare the marueilous increase in so small a time, & also to set forth their great forgetfulnes of Gods grace towards their fathers.
b Of Madai & Iauan came ¶ Medes and Greeks.
c The Iewes so call all countries which are separated from them by sea, as Grecia, Italy, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.
d Of Cush and Mizraim came the Ethiopians and Egyptians.
e Meaning, a cruell oppressor and tyrant.
f His tyrannie came into a prouerbe as hated both of God and man: for he passed not to commit cruelties euen in Gods presence.
g For there was another citie in Egypt called also Babel.
‖ Or, the streets, of the citie.
h Of Lud came the Lydians.
‖ Or, the Cappadocians

NOw these are the [a] generations of the sonnes of Noah, Shem, Ham, and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth *were* Gomer and Magog, and [b] Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshith, Kittim, and Dodanim.

5 Of these were the [c] yles of the Gentiles diuided in their landes, euery man after his tongue, *and* after their families in their nations.

6 ¶ Moreouer, the sonnes of Ham *were* [d] Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah *were* Sheba and Dedan.

8 And Cush begate Nimrod, who began to be [e] mightie in the earth.

9 He was a mightie hunter before the Lord. wherefore it is sayd, [f] As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, Erech, and Accad, and Calneh, in the land [g] of Shinar.

11 Out of that land came Asshur, and builded Niniueh, and the ‖ citie Rehoboth, and Calah:

12 Resen also betweene Niniueh and Calah: this is a great citie.

13 And Mizraim begate [h] Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also, & Casluhim (out of whom came the Philistims) and ‖ Caphtorims.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini.

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spred abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntill Azzah, and as thou goest vnto Sodom & Gomorah, and Admah, and Zeboiim, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countries *and* in their nations.

21 ¶ Vnto [i] Shem also the father of all the sonnes of [k] Eber, and elder brother of Iapheth were children borne.

22 * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Vz and Hul, and Gether and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth [l] diuided: and his brothers name *was* Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmauech, and Ierah,

27 And Hadoram, and Vzal, and Dicklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these *were* the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues in their countries and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more large.
k Of whom came the Ebrewes or Iewes.
* 1. Chron. 1. 17.
l This diuision came by the diuersitie of languages, as appeareth, chap. 11. 9.
‖ Or, of these came diuers nations.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tounges. 10 The age & generations of Shem vnto Abram. 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language and one speech.

2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke for stone, and slime had they in stead of morter:

4 Also they sayd, Goe to, let vs [e] build vs a citie and a tower, whose top *may reach* vnto the heauen, that wee may get vs a name, lest wee be scattered vpon the whole earth.

5 But the Lord [f] came downe, to see the citie and tower which the sonnes of men builded.

6 And the Lord said, [g] Beholde, the people *is* one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

7 Come on, [h] let vs goe downe, and [i] there confound their language, that euery one perceiue not another's speech.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖ Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem *was* an hundreth yere olde, and begate Arpachshad two yere after the flood.

*Wisdom. 10. 5.
a In the yeere an hundreth and thirtie after the flood.
b To wit Nimrod and his company.
c That is, from Armenia, where the Arke stayed.
d Which was afterward called Caldea.
e They were moued with pride and ambition, thinking to preferre their owne glorie to Gods honour.
f Meaning, that he declared by effect that hee knew their wicked enterprise: for Gods power is euery where, and doth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.
h He speaketh as though he tooke counsell with his owne wisedome and power: to wit,

with the Sonne and holy Ghost: signifying the greatnesse and certeinetie of the punishment. i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glory. ‖ Or, confusion. * 1. Chron. 1. 17. k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

11 And

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11 And Shem liued, after he begate Arpachshad, fiue hundreth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fiue & thirty yeres, and begate Shelah.

13 And Arpachshad liued, after hee begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued, after he begat Eber, foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure & thirty yeeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundreth and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

* 1. Chr. 1. 25.

19 * And Peleg liued, after hee begate Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth and seuen yeeres, & begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued, after hee begate Nahor, two hundreth yeeres, and begate sonnes and daughters.

* 1. Chro. 1. 26. iosh. 24. 2.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

1 He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old: for in the destruction of Sodom he was 99: And it was destroied 52. yeeres after the confusion of tongues.

25 So Nahor liued, after hee begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

† Ebr. Casdim.

27 ¶ Now these are the generations of Terah: Terah begate 1 Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of † the Chaldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, & the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

m Some thinke that this Iscah was Sarai.

30 But Sarai was barren, and had no childe.

31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Chaldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

* Iosh. 24. 2. nehe. 9. 7. iudeth 5. 7. actes 7. 4.

o Which was a citie of Mesopotamia.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 *Abram by Gods commandement goeth to Canaan.* 3 *Christ is promised.* 7 *Abram buildeth altars for exercise and declaration of his faith among the Infidels.* 10 *Because of the dearth he goeth into Egypt.* 15 *Pharaoh taketh his wife, and is punished.*

* Actes 7. 3.

[a] OR the Lord had saide vnto Abram, * Get thee out of thy countrey, and from thy kinred, and from thy fathers house vnto [b] the land that I will shew thee.

a From the flood to this time were foure hundreth twentie and three yeeres.

b In appointing him no certaine place, he proueth so much more his faith and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.

c The world shall recouer by thy seede, which is Christ, the blessing which they lost in Adam.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lorde spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeeres olde, when hee departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the [d] soules that they had gotten in Haran, & they departed, to goe to the land of Canaan: & to the land of Canaan they came.

d Meaning, as well seruants as cattell.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, & vnto the ||plaine of Moreh (and the [f] Canaanite *was* then in the land)

e He wandred to and fro in the land before he could finde a seiling place: thus God exerciseth the faith of his children.

|| Or, oke grone.

7 And the Lorde appeared vnto Abram, and saide, Vnto thy seede will I giue this lande. And there builded hee an [g] altar vnto the Lord, which appeared vnto him.

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a figure.

8 Afterward remouing [h] thence vnto a mountaine Eastward from Beth-el, hee pitched his tent hauing Beth-el on the West side, and Haai on the East: and there he built an [i] altar vnto the Lord, and called on the Name of the Lord.

h Because of the troubles that he had among that wicked people.

i And so serued the true God, and renounced all idolatrie.

9 [k] Againe Abram went forth going & iourneying toward the South.

k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt to sojourne there: for there was a great famine in the lande.

l This was a new triall of Abrams faith: whereby we see that the ende of one affliction is the beginning of another.

11 And when he drew neere to enter into Egypt, he sayde to Sarai his wife, Beholde now, I knowe that thou art a fayre woman to [m] looke vpon:

m By this we may learne not to vse vnlawfull meanes, not to put others in danger to saue our selues, reade verse 20. albeit it may appeare that Abram feared not so much death, as that if he should die without issue, Gods promise should not haue taken place: wherin appeared a weake faith.

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee aliue.

† Ebr. that my soule may liue.

13 Say, I pray thee, that thou art my [n] sister, that I may fare well for thy sake, & that my † life may be preserued by thee.

n To be his wife.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for shee was very faire.

15 And the Princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was [n] taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants, and maide seruants, and shee asses, and camels.

17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

o The Lord tooke the defence of this poore stranger against a mightie King: and as he is euer carefull ouer his, so did he preserue Sarai.

18 Then Pharaoh called Abram, and sayde, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saidest thou, Shee is my sister, that I should take her to bee my wife? Now therefore behold thy wife, take *her* and goe thy way.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 *Abram departeth out of Egypt.* 4 *He calleth vpon the Name of the Lord.* 11 *Lot departeth from him.* 13 *The wickednesse of*

of the Sodomites. 14 *The promise made to Abram is renewed.* 18 *Abram buildeth an altar to the Lord.*

a His great riches gotten in Egypt, hindred him not to followe his vocation.

THen a Abram went vp from Egypt, hee, and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram *was* very riche in cattell, in siluer, and in golde.

b Hee called the place by that name, which was after giuen vnto it, Chap. 28. 19. * *Chap.* 12. 7.

3 And hee went on his iourney from the South toward d Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el & Haai,

4 Vnto the place of the * altar, which he had made there at the first: and there Abram called on the Name of the Lord.

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. * *Chap.* 36. 7. d Who seeing their contention, might blaspheme God and destroy them. e He cutteth off the occasion of contention: therefore the euil ceaseth. f Abram resigneth his owne right to bye peace.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents,

6 So that the lande could not c beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell (and the d Canaanites and the Perizzites dwelled at that time in the land:)

8 Then saide Abram vnto Lot, Let there be no e strife, I pray thee, betweene thee and me, neither betweene mine heardmen and thine heardmen: for we be brethren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt f take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

g Which was in Eden, chap. 2. 10. h This was done by Gods prouidence, that onely Abram and his seede might dwell in the lande of Canaan. i Lot thinking to get paradise, found hell. k The Lord comforted him, lest he should haue taken thought for the departure of his nephew. * *Cha.* 12. 7. & 15. 7, 18. & 26. 4. *deut.* 4. 34. 4. l Meaning, a long time, and till the coming of Christ, as Exod. 12. 13: and 23. 6. deut. 5. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (*for* before the Lord destroyed Sodom and Gomorah, *it was* as the g garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the h one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodome.

13 Now the men of Sodom *were* wicked and exceeding i sinners against the Lord.

14 ¶ Then the Lord said vnto k Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westwarde:

15 For all * the lande, which thou seest, will I giue vnto thee and to thy seede for l euer,

16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke thorow the land, in the length thereof, and breadth thereof: for I wil giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, & builded there an altar vnto the Lord.

CHAP. XIIII.

12 *In the ouerthrow of Sodom Lot is taken prisoner.* 16 *Abram deliuereth him.* 18 *Melchi-zedek commeth to meete him.* 23 *Abram would not be enriched by the king of Sodom.*

a That is, of Babylon: by Kings here, meaning them that were gouernours of cities. b Of a people gathered of diuers countreys.

AND in the dayes of Amraphel King of a Shinar, Arioch King of Ellasar, Chedor-laomer King of Elam, and Tidal King of the b nations:

2 *These men* made warre with Bera King of Sodom, and with Birsha King of Gomorah, Shinab King of Admah, and Shemeber King of Zeboiim, and the King of Bela, which is Zoar.

c Ambition is the chiefe cause of warres among princes. ‖Or, *of the laboured fields.* d Called also the dead Sea, or the lake Alphaltite neere vnto Sodom and Gomorah. ‖Or, *giants.* ‖Or, *plaine.*

3 All these c ioyned together in the vale of ‖Siddim, which is the d salt Sea.

4 Twelue yeere were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the foureteenth yeere came Chedor-laomer, and the Kings that were with him, and smote the ‖Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned and came to En-mishpat, which is Kadesh, and ‖smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

‖Or, *destroyed.*

8 Then went out the king of Sodom, and the King of Gomorah, and the King of Admah, and the King of Zeboiim, and the King of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 *To wit,* with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel King of Shinar, and Arioch King of Ellasar: foure Kings against fiue.

e And afterward was ouerwhelmed with water, and so was called the salt Sea. ‖Or, *were discomfited.*

10 Now the e vale of Siddim was full of slime pits, and the Kings of Sodom and Gomorah fled and ‖fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom & Gomorah, and all their vitailes, and went their way.

f The godly are plagued many times with the wicked: therefore their companie is dangerous. g God mooued thē to ioyne with Abram, and preserued him from their idolatrie and superstitions. ‖Or, *armed.*

12 They f tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were g confederate with Abram.

14 When Abram heard that his brother was taken, ‖he brought forth of thē that were borne and brought vp in his house, three hundreth and eighteene, and pursued them vnto Dan.

†Ebr. *Dammesek.*

15 Then hee, and his seruants diuided themselues against them by night, & smote them, and pursued them vnto Hobah, which is on the left side of † Damascus,

16 And he recouered al the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer & of the Kings that were with him, came the King of Sodom foorth to meete him in the valley of Shaueh, which is the * Kings dale.

*2. *Sam.* 18. 18.

18 And * Melchi-zedek King of Shalem h brought foorth bread and wine: and hee was a Priest of the most high God.

* *Hebr.* 7. 1. h For Abram and his souldiers refection, and not to offer sacrifice.

19 Therefore he i blessed him, saying, Blessed *art thou,* Abram, of God most high possessour of heauen and earth,

i In that Melchizedek fed Abram, he declared himselfe to represent a King: and in that he blessed him, the hie Priest.

20 And blessed *be* the most high God, which hath deliuered thine enemies into thine hande. * And *Abram* gaue him tythe of all.

* *Hebr.* 7 8. † Ebr. *soules.*

21 Then the King of Sodom sayd to Abram, Giue me the † persons, and take the goods to thy selfe.

22 And Abram said to the King of Sodom, ‖I haue

‖Or, *I haue sworne.*

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haue lift vp mine hand vnto the Lorde the moſt high God poſſeſſour of heauen and earth,

23 † That I will not take of all that is thine, ſo much as a threed or ſhoolatchet, leaſt thou ſhouldeſt ſay, I haue made Abram rich.

24 [k] Saue onely that, which the yong men haue eaten, and the partes of the men which went with me, Aner, Eſhcol, and Mamre: let them take their partes.

†Ebr. I take from thee a thred, &c. read 1. Sam. 14. 44.

k He would not that his liberalitie ſhould be hurtfull vnto others.

CHAP. XV.

1 *The Lord is Abrams defence and reward.* 6 *Hee is iuſtified by faith.* 13 *The ſcruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promiſed the ſeuenth time.*

AFter theſe things, the ‖word of the Lord came vnto Abram in a * viſion, ſaying, Feare not, Abram, I am thy buckler, *and* thine exceeding * great reward.

2 And Abram ſayd, [a] O Lord God, what wilt thou giue me, ſeeing I goe childleſſe, & the ſteward of mine houſe *is* this Eliezer of Damaſcus?

3 Againe Abram ſayd, Beholde, to mee thou haſt giuen no ſeede: wherefore loe, a ſeruant of mine houſe ſhalbe mine heire.

4 Then beholde, the word of the Lord came vnto him, ſaying, This man ſhal not be thine heire, but one that ſhall come out of thine owne bowels, he ſhalbe thine heire.

5 Moreouer he brought him forth and ſayd, *Looke vp now vnto heauen, and tell the ſtarres, if thou be able to number them: and he ſayd vnto him, So ſhall thy ſeed be.

6 And *Abram* *beleeued the Lorde, and he counted that to him for righteouſneſſe.

7 Againe he ſaid vnto him, I am the Lord, that brought thee out of * Vr of the Caldees, to giue thee this land to inherite it?

8 And he ſaid, O Lord God, [b] whereby ſhall I know that I ſhall inherite it?

9 Then he ſayd vnto him, Take me an heifer of three yeeres olde, and a ſhee goate of three yeeres old, and a ramme of three yeeres old, a turtle doue alſo and a pigeon.

10 So he tooke all theſe vnto him, and [c] diuided them in the middes, and layd euery piece one againſt another: but the birds diuided he not.

11 Then foules fell on the carkaſes, and Abram droue them away.

12 And when the ſunne went downe, there fel an heauie ſleepe vpon Abram: and loe, † a verie fearefull darkeneſſe fell vpon him.

13 Then hee ſayd to Abram, * Knowe for a ſuretie, that thy ſeed ſhall be a ſtranger in a land, that is not theirs, * [d] foure hundreth yeeres, and ſhall ſerue them: & they ſhall entreat them euill.

14 Notwithſtanding, the nation whome they ſhall ſerue, will I iudge: and afterward ſhall they come out with great ſubſtance.

15 But thou ſhalt goe vnto thy fathers in peace, *and* ſhalt be buried in a good age.

16 And in the ‖ fourth generation they ſhall come hither againe: for the [e] wickednes of the Amorites is not yet full.

17 Alſo when the ſunne went downe, there was a darknes: and behold, a ſmoking fornace, & a firebrand, which went betweene thoſe pieces.

18 * In that ſame day the Lord made a couenant with Abram, ſaying, Vnto thy ſeede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer † Euphrates.

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites alſo, and the Canaanites, and the Girgaſhites, and the Iebuſites.

§Or, the Lord ſpake to Abram.
* Num. 12. 6.

* Pſal. 16. 6.

a His feare was not onely leaſt hee ſhould not haue children, but leaſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

* Rom. 4. 18.
* Rom. 4. 3. gal. 3. 6. iames 2. 23.
* Chap. 11. 28.
b This is a particular motion of Gods Spirit, which is not lawfull for all to follow in aſking ſignes: but was permitted to ſome by a peculiar motion, as to Gideon & Ezekiah.
c This was the olde cuſtome in making couenants, Iere. 34. 18. to the which God added theſe conditions, that Abrams poſteritie ſhould be as torne in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet deliuered.
†Ebr. a feare of great darkeneſſe.
* Act. 7. 6.
* Exod. 12. 40.
d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will ſuffer his to be afflicted in this world.
‖Or, after foure hundreth yeres.
e Though God ſuffer the wicked for a time, yet his vengeance falleth vpon them, when the meaſure of their wickednes is full.
* Chap. 12. 7. and 13. 15. and 24. 7. deut. 4. 5.
* 1. King. 4. 21. 2. chro. 9. 26.
†Ebr. Perath.

CHAP. XVI.

2 *Sarai being barren, giueth Hagar to Abram.* 4 *Which conceiueth and deſpiſeth her dame:* 6 *And being ill handled, fleeth.* 7 *The Angel comforteth her.* 11. 12 *The name and maners of her ſonne.* 13 *Shee calleth vpon the Lord, whom ſhe findeth true.*

NOwe [a] Sarai Abrams wife bare him no children, and ſhe had a maide an Egyptian, Hagar by name.

2 And Sarai ſaid vnto Abram, Beholde now, the Lord hath [b] reſtreined mee from childe-bearing. I pray thee go in vnto my maid: ‖ it may be that I ſhall † receiue a childe by her. And Abram obeyed the voice of Sarai.

3 Then Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her huſband Abram for his wife.

4 ¶ And he went in vnto Hagar, & ſhe conceiued: and when ſhe ſaw that ſhe had conceiued, her dame was [c] deſpiſed in her eyes.

5 Then Sarai ſaide to Abram, † Thou doeſt me wrong. I haue giuen my maide into thy boſome, and ſhe ſeeth that ſhe hath conceiued, and I am deſpiſed in her eyes: the Lorde iudge betweene me and thee.

6 Then Abram ſaide to Sarai, Beholde thy maide *is* in thine ‖ hand: doe with her as it pleaſeth thee. Then Sarai dealt roughly with her: wherefore ſhe fled from her.

7 ¶ But the [d] Angell of the Lord found her beſide a fountaine of water in the wilderneſſe by the fountaine in the way to Shur,

8 And he ſaide, Hagar Sarais maide, whence commeſt thou? and whither wilt thou goe? And ſhe ſaid, I flie from my dame Sarai.

9 Then the Angell of the Lord ſayde to her, [e] Returne to thy dame, and humble thy ſelfe vnder her hands.

10 Againe the Angel of the Lord ſayde vnto her, I will ſo greatly increaſe thy ſeede, that it ſhall not be numbred for multitude.

11 Alſo the Angel of the Lord ſayd vnto her, See thou art with childe, and ſhalt beare a ſonne, and ſhalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee ſhalbe a ‖ wilde man: his hande *ſhall be* againſt euery man, and euery mans hand againſt him. * and [f] he ſhall dwell in the preſence of all his brethren.

13 Then ſhee called the name of the Lorde, that ſpake vnto her, Thou God looked ſt on mee: for ſhe ſaide, [g] Haue I not alſo here looked after him that ſeeth me?

14 * Wherefore the well was called, ‖ Beer-lahai-roi: loe, *it is* betweene Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſonne, and Abram called his ſonnes name, which Hagar bare, Ishmael.

16 And Abram *was* foure ſcore and ſixe yeres olde, when Hagar bare him Ishmael.

a It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.
b She faileth in binding Gods power to the common order of nature, as though God couldc not giue her children in her olde age.
‖Or, peraduenture.
†Ebr. be builded by her.
c This puniſhment declareth what they gaine that attempt any thing againſt the worde of God.
† Ebr. Mine iniurie *is* vpon thee.
‖Or, power.
d Which was Chriſt, as appeareth veiſe 13. and chap. 18. 17.
e God reiecteth none eſtate of people in their miſeries, but ſendeth them comfort.
‖Or, fierce and cruell, or, as a wild aſſe.
* Chap. 25. 18.
f That is, the Iſhmaelites ſhall be a peculiar people by themſelues, and not a portion of another people.
g She rebuketh her owne vnbeleefe, and acknowledgeth Gods grace, who was preſent with her euery where.
* Chap. 24. 62.
‖Or, the well of the liuing and ſeeing me.

CHAP. XVII.

1 *Abrams name is changed to confirme him in the promes,* 8 *The land of Canaan is the fifth time promiſed.* 12 *Circumciſion*

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cision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninetie yeere olde and nine, the Lorde appeared to Abram, and said vnto him, I am God ‖ all sufficient, * walke before me, and be thou ‖ vpright,

‖ *Or, almightie.* * *Chap.5.22.* ‖ *Or, without hypocrisie.*

2 And I will make my couenant betweene me and thee, and I wil multiplie thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Beholde, I *make* my couenant with thee, and thou shalt be a [a] father of many nations,

5 Neither shall thy name any more be called Abram, but thy name shall be [b] Abraham:* for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, Kings shall proceede of thee.

7 Moreouer I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee, and to thy seede after thee.

8 And I will giue thee and thy seede after thee the land, wherein thou art a stranger, *euen* all the land of Canaan, for an euerlasting possession, and I wil be their God.

9 ¶ Againe God said vnto Abraham, Thou also shalt kept my couenant, thou, and thy seede after thee in their generations.

10 [c] This is my couenant which ye shall keepe betweene me & you, and thy seede after thee,* Let euery man childe among you be circumcised:

11 That is, ye shall circumcise the [d] foreskinne of your flesh, and it shall be a * signe of the couenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shalbe circumcised in your generations, aswell he that is borne in *thine* house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money, must needes be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised [e] man childe, in whose flesh the foreskin is not circumcised, euen that person shall be cut off from his people, *because* he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah *shalbe* her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be *the mother* of nations: Kings *also* of people shall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and said in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is ninetie yeere olde bare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayde, * Sarah thy wife shall beare thee a sonne indeede, and thou shalt call his name Izhak: and I will establish my couenant with him for an [g] euerlasting couenant, *and* with his seede after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitefull, and will multiplie him † exceedingly: twelue princes shall hee beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne and all that were borne in his house, and all that was bought with his money, *that is*, euery man childe among the men of Abrahams house, and [h] hee circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was ninetie yeeres olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeeres olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumcised with him.

a Not onely according to the flesh, but of a farre greater multitude by faith. Rom.4.17.
b The changing of his name is a seale to confirme Gods promise vnto him.
* *Rom.4.17.*
* *Chap.13.16.*
c Circumcision is called the couenant, because it signifieth the couenant, & hath the promise of grace ioyned to it: which phrase is common to all Sacraments.
* *Acts 7.8.*
d That proue part is circumcised, to shewe that all that is begotten of man is corrupt, & must be mortified.
* *Rom.4.11.*
e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promise.
‖ *Or, damis, or printesse.*
f Which proceeded of a sudden ioy and not of infidelitie.
* *Chap.18.10. and 21.2.*
g The euerlasting couenant is made with the children of the Spirit: and with the children of the flesh is made the temporal promise, as was promised to Ishmael.
† *Hebr. greatly, greatly.*
h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as a preacher to their families, that from the hiest to the lowest they may obey the will of God.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lord * appeared vnto him in the ‖ plaine of Mamre, as he sate in his tent doore about the heate of the day.

* *Heb.13.2.*
‖ *Or, oke grone.*

2 And he lift vp his eyes, and looked: and lo, three [a] men stood by him, and when he saw *them*, he ranne to meete them from the tent doore, and bowed himselfe to the ground.

3 And he saide, [b] Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, bee brought, and [c] wash your feete, and rest your selues vnder the tree.

5 And I wil bring a morsell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therfore are ye [d] come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and sayde, Make readie at once three † measures of fine meale: kneade it, and make cakes vpon the hearth.

7 And Abraham ranne to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it readie.

8 And hee tooke butter and milke, and the calfe, which he had prepared, & set before them, and stoode himselfe by them vnder the tree, and [e] they did eate.

9 ¶ Then they said to him, Where is Sarah thy wife? And he answered, Beholde, *she is* in the tent.

10 And he said,* I wil certainely come againe vnto thee according to the time [f] of life: and loe, Sarah thy wife shal haue a sonne. and Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham and Sarah *were* olde and striken in age, *and* it ceased to be with Sarah after the maner of women)

12 Therefore Sarah [g] laughed within her selfe, saying,

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for he thought they had bin men.
c For men vsed because of the great heate to goe bare footed in those partes.
d As sent of God, that I should doe my duetie to you.
† *Ebr. Seim.*
e For as God gaue them bodies for a time, so gaue hee them the faculties thereof, to walke, to eate and drinke, and such like.
* *Chap.17.19,21. and 21.2. rom.9.9.*
f That is, about this time when she shalbe aliue, or when the childe shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promes of God.

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saying, After I am waxed olde, * and my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am olde?

14 (Shall any thing be ‖ hard to the Lord? at the time appointed will I returne vnto thee, *euen* according to the time of life, and Sarah shal haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, † It is not so: for thou laughedst.

16 ¶ Afterwarde the men did rise vp from thence and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lord said, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall bee in deede a great and a mightie nation, and * all the nations of the earth shalbe blessed in him?

19 For I knowe him [i] that he will commaund his sonnes and his houshold after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lorde may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lorde saide, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will [k] goe downe now, and see whether they haue done altogether according to the [l] crie which is come vnto mee: and if not, *that* I may knowe.

22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drewe neere, and sayde, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee frō doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom [m] fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold now, I haue begun to speake vnto my Lord, and I am [n] but dust and ashes.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And hee said, If I finde there fiue and fourtie, I will not destroy it.

29 And he yet spake to him againe, and saide, What if there shall be found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he said, Let not my Lord now bee angrie, that I speake, What if thirtie bee found there? Then he saide, I will not doe it, if I finde thirtie there.

31 Moreouer he said, Behold, now I haue begun to speake vnto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then hee said, Let not my Lord bee now angrie, and I will speake but this [o] once, What if ten be found there? And he answered, I will not destroy it for tennes sake.

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthie lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 31 Lots daughters lie with their father, of whome come Moab and Ammon.

AND in the euening there came two [a] Angels to Sodom: and Lot sate at the gate of Sodom, and Lot sawe *them*, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he said, See my lords, I pray you turne in now into your seruants house, and tarie all night, and * wash your feete, and ye shall rise vp early and goe your wayes. Who saide, Nay, but we will abide in the streete all night.

3 Then [b] he preassed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, and they [c] did eate.

4 But before they went to bed, the men of the citie, *euen* the men of Sodom compassed the house round about from the young euen to the olde, [d] all the people from *all* quarters.

5 Who crying vnto Lot said to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you, my brethren, doe not *so* wickedly.

8 Beholde now, I haue two [e] daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: [f] for therefore are they come vnder the shadowe of my roofe.

9 Then they said, Away hence. and they said, He is come alone as a stranger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they preassed sore vpon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house with blindnes both small and great, so that they were wearie in † seeking the doore.

12 ¶ Then the men said vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we [g] wil destroy this place, because the * crie of them is great before the Lorde, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which ‖ married his daughters. and said, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters † which are here, lest thou be destroyed in the punishment of the citie.

16 And as he [h] prolonged the time, * the men caught both him & his wife, and his two daughters

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*1.Pet.3.6.

‖ *Or, hid.*

† *Ebr. No.*

h Iehouah the Ebrewe worde, which wee call Lord, sheweth that this Angell was Christ: for this word is only applied to God.

* *Chap.12.3. and 22.18.*

i He sheweth that fathers ought both to knowe Gods iudgements and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our sinnes crie for vengeance though none accuse vs.

† *Ebr. doe iudgement.*

m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt, that not only fiftie, but ten righteous men could not bee found here, and also that the wicked are spared for the righteous sake.

n Hereby wee learne, that the neerer we approch vnto God & more doeth our miserable estate appeare, and the more are we humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more will he graunt the prayers of the godly for the afflicted Church?

a Wherein we see Gods prouident care in preserving his: albeit he reuelleth not himselfe to all alike: for Lot had but two Angels, and Abraham three.

* *Chap.18.4.*

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come that they would reueile themselues.

d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his ghestes, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniurie.

* *2.Pet.2.7.*

* *Wisd.19.16.*

† *Ebr. fainting.*

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

* *Chap.18.20.*

‖ *Or, should marry.*

† *Ebr. which are found.*

h The mercie of God striueth to ouercome mans slownes in following Gods calling.

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ters by the hands (the Lord being mercifull vnto him) and they brought him foorth, and set him without the citie.

17 ¶ And when they had brought him out, *the Angell* sayde, Escape for thy life: *i* looke not behinde thee, neither tarrie thou in all the plaine: escape into the mountaine, lest thou bee destroyed.

18 And Lot sayde vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto mee in sauing my life: and I cannot escape in the mountaine, lest *some* euill take me, and I die.

20 See now this citie heere by to flee vnto, which is a little one: Oh let me escape thither: is it not a *k* little one, and my soule shall liue?

21 Then he said vnto him, Behold, I haue receiued † thy request also concerning this thing, that I will not ouerthrow this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can doe nothing til thou be come thither. Therefore the name of the citie was called *m* Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah brimstone, & fire from the Lord out of heauen,

25 And ouerthrewe those cities and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a *n* pillar of salt.

27 ¶ And Abraham rising vp early in the morning *went* to the place, where he had stood before the Lord,

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, he saw the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrewe the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, & dwelt in the mountaine with his two daughters: for he *o* feared to tarie in Zoar, but dwelt in a caue, he, and his two daughters.

31 And the elder saide vnto the yonger, Our father is old, and there is not a man in the *p* earth to come in vnto vs after the maner of all *q* earth.

32 Come, wee will make our father *q* drinke wine, and lie with him, that we may preserue seede of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceiued not, neither when she lay down, neither when she rose vp.

34 And on the morow the elder saide to the yonger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou *and* lie with him, that we may † preserue seede of our father.

35 So they made their father drinke wine that night also, and the yonger arose, & lay with him, but he perceiued not, when shee lay downe, neither when she rose vp.

36 Thus were *r* both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the *s* Moabites vnto this day.

38 And the yonger bare a sonne also, and shee called his name *t* Ben-ammi: the same is the father of the Ammonites vnto this day.

cest, so were they and their posteritie vile and wicked.

of my people: signifying that they rather reioyced in their sinne, for the same.

CHAP. XX.

1 *Abraham dwelleth as a stranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 3 *God reprouueth the King.* 9 *And the King, Abraham.* 11 *Sarah is restored with great gifts.* 17 *Abraham prayeth, and the King and his are healed.*

AFterward Abraham departed thence toward the South countrey and dwelled betweene Cadesh and *a* Shur, and soiourned in Gerar,

2 And Abraham said of Sarah his wife, *b* She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and said to him, Behold, *c* thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou slay euen *d* the righteous nation?

5 Said not he vnto me, She is my sister? yea, and she her selfe said, He is my brother: with an vpright *e* minde, and *f* innocent hands haue I done this.

6 And God saide vnto him by a dreame, I knowe that thou diddest this euen with an vpright minde, and I *g* kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a *h* Prophet, and he *i* shall pray for thee that thou mayest liue: but if thou deliuer her not againe, bee sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruantes, and tolde all these things † vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me, and on my *k* kingdome *this* great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech saide vnto Abraham, What sawest thou that thou hast done this thing?

11 The Abraham answered, Because I thought *thus*, Surely the *l* feare of God *is* not in this place, and they will slay me for my wiues sake.

12 Yet in very deede she is my *m* sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnesse that thou shalt shew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe & beeues, & men seruants, & women seruants, & gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech saide, Beholde, my land *is* ‖ before thee: dwell where it pleaseth thee.

16 Likewise

i He willed him to flee from Gods iudgements, and not to be lothe to depart from that rich countrey and full of vaine pleasures.

k Though it be litle, yet it is great ynough to saue my life: wherein he offendeth in choosing another place then the Angel had appointed him.

† *Ebr. thy face.*

l Because Gods commandement was to destroy the citie and to saue Lot:

m Which before was called Bela, Chap. 14.2.

* *Deut. 29.23, Isa. 13.19, Iere. 50.40, ezek. 16.49, hose. 11.8, amos 4.11, luke 17.29, iude 7.*

n As touching the body onely: and this is a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercie, he durst not prouoke him againe by continuing among the wicked.

p Meaning in the countrey which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that abominable acte.

† *Ebr. keepe aliue.*

r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednesse of Sodom could not ouercome.

s Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

t That is, sonne of my people: signifying that they rather reioyced in their sinne, for the same.

a Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of marriage.

d The infidels confessed that God would not punish but for iust occasion: therefore, whensoeuer hee punisheth, the occasion is iust.

e As one falling by ignorance, and not doing euill of purpose.

f Not thinking to do any man harme.

g God by his holy spirit reteineth them that offend by ignorance, that they fall not into greater inconuenience.

h That is, one, to whom God reueileth himselfe familiarly.

i For the prayer of the godly is of force to wardes God.

† *Ebr. in their eares.*

k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l He sheweth that no honestie can be hoped for, where the feare of God is not.

m By sister, hee meaneth his cousin germane, and by daughter, Abrahams neece, Chap. 11.29. for so the Ebrewes vse these wordes.

* *Chap. 12.13.*

‖ *Or, at thy commandement.*

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16 Likewise to Sarah he sayd, Behold, I haue
n Such an head as with whom thou mayest be preserued from all dangers.
giuen thy brother a thousand pieces of siluer: behold, he is the n vaile of thine eyes to all that are with thee, and to all *others*: and thee was o thus reproued.
o God caused this heathen king to reproue her because she dissembled, seeing that God had giuen her a husband, as her vaile and defence.
17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: and they bare children.
18 For the Lorde p had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.
p Had taken away from them the gift of conceiuing.

CHAP. XXI.

2 Izhak is borne. 9 Ismael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOwe the Lord visited Sarah, as hee had sayd, and did vnto her * according as he had promised.
* *Chap.17.19. and 18.10.*
2 For * Sarah conceiued, and bare Abraham a sonne in his a olde age, at the same season that God told him.
* *Mat.1.2. &c.7.8. gal 4.23. hebr.11.11.*
a Therefore the miracle was greater.
3 And Abraham callled his sonnes name that was borne vnto him, which Sarah bare him, Izhak.
4 Then Abraham circumcised Izhak his sonne, when hee was eight dayes olde, * as God had commanded him.
* *Chap.17.12.*
5 So Abraham was an hundreth yeere olde, when his sonne Izhak was borne vnto him.
6 ¶ Then Sarah sayd, God hath made mee to reioyce: all that heare, will reioyce with me.
7 Againe she sayd, b Who would haue sayd to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age.
b She acconseth her selfe of ingratitude that she did not beleeue § Angel.
8 Then the child grew and was weaned: and Abraham made a great feast the same day that Izhak was weaned.
9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which shee had borne vnto Abraham) c mocking.
c He derided Gods promise made to Izhak, which the Apostle calleth persecution, Gal.4.29.
10 Wherefore she sayd vnto Abraham, * Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.
* *Gal.4.30.*
11 And this thing was very grieuous in Abrahams sight, because of his sonne.
12 ¶ But God sayd vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be d called.
d The promised seede shalbe counted from Izhak, and not from Ishmael, Rom 9.7. hebr.11.18.
13 As for the sonne of the bondwoman, I will make him e a nation also, because he is thy seede.
e The Ishmaelites shall come of him.
14 So Abraham arose vp early in the morning, and tooke bread, and a bottell of water, and gaue it vnto Hagar, putting it on her shoulder, and the childe *also*, and f sent her away: who departing wandered in the wildernesse of Beer-sheba.
f True faith renounceth all naturall affections to obey Gods commandement.
15 And when the water of the bottell was spent, she cast the childe vnder a certaine tree.
16 Then shee went and sate her ouer against *him* a farre off about a bowe shoote: for she said, I will not see the death of the childe. and she sate downe ouer against *him*, and lift vp her voyce, and wept.
17 Then God g heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar?
g For his promise sake made to Abraham, and not because the childe had discretion and iudgement to pray.
feare not, for God hath heard the voyce of the childe where he is.
18 Arise, take vp thy childe, and holde him in thine hand: for I will make of him a great people.
19 And God h opened his eyes, and shee sawe a well of water, so shee went and filled the bottell with water, and gaue the boy drinke.
h Except God open our eyes, we can neither see, nor vse the meanes which are before vs.
20 So God was i with the childe, and he grewe and dwelt in the wildernesse, and was an ‖ archer.
i As touching outward things God caused him to prosper.
‖ Or, shot in the bowe, and was an hunter.
21 And he dwelt in the wildernesse of Paran, and his mother tooke him a wife out of the land of Egypt.
22 ¶ And at the same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God u with thee in all that thou doest.
23 Nowe therefore sweare vnto me heere by God, that thou wilt not † hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast beene a stranger, according vnto the kindnesse that I haue shewed thee.
† Hebr. deale falsely with me, or lie.
24 Then Abraham said, I will k sweare.
k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the trueth, and to assure others of our sinceritie.
25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.
l Wicked seruants do many euils vnknowen to their masters.
26 And Abimelech sayde, l I know not who hath done this thing: also thou toldest mee not, neither heard I *of it* but this day.
27 Then Abraham tooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.
28 And Abraham set seuen lambs of the flocke by themselues.
29 Then Abimelech said vnto Abrahā, What meane these seuen lambes, which thou hast set by themselues?
30 And hee answered, Because thou shalt receiue of mine hand *these* seuen lambs, that it may be a witnes vnto me, that I haue digged this well.
‖ Or, well of the othe, or, of seuen, meaning lambes.
31 Wherefore the place is called ‖ Beer-sheba, because they both sware.
m This we see that the godly as touching outward things may make peace with the wicked that know not the true God.
32 Thus made they a m couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.
n That is, he worshipped God in all points of true religion.
33 ¶ And Abraham planted a groue in Beer-sheba, & n called there on the name of the Lord, the euerlasting God.
34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1,2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whome commeth Rebekah.

AND after these things God did * proue Abraham, and said vnto him, Abraham. Who answered, † Here am I.
* *Heb.11.17.*
† *Ebr. Loe, I.*
2 And he saide, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the lande of a Moriah, and b offer him there for a burnt offring vpon one of the mountaines, which I will shew thee.
a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.
b Herein stoode the chiefest point of his tentation, seeing he was commanded to offer vp him in whom God had promised to bless all the nations of the world.
3 Then Abraham rose vp early in the morning, and sadled his asse, and tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offering, and rose vp & went to the place, which God had tolde him.

4 ¶ Then

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4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the childe wil goe yonder and worship, and c come againe vnto you.

c Hee doubted not, but God would accomplish his promes, though he should sacrifice his sonne.

6 Then Abraham tooke thee wood of the burnt offering, and layed it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And hee answered, Here am I, my sonne. And he said, Beholde the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will d prouide him a lambe for a burnt offering: so they went both together.

d The onely way to ouercome all tentations is to rest vpon Gods prouidence.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and e bound Izhak his sonne * and layd him on the altar vpon the wood.

e For it is like that his father had declared to him Gods commandement whereunto he shewed himselfe obedient.

* *Iames.2.21. 1.mac.2.52.*

10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither doe any thing vnto him: for now I f know that thou feareſt God, seeing for my sake ‖ thou hast not spared thine † onely sonne.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ *Or, and hast not withholden thine onely sonne from me.*

† *Ebr. thy sonne, thine onely sonne.*

13 And Abraham lifting vp his eyes, looked: & behold, there was a ramme behind *him* caught by the hornes in a bush. then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ‖ Iehouah Iireh. as it is said this day, In the mount will the Lord g be seene.

‖ *Or, The Lord will see, or prouide.*

g The name is changed, to shewe that God doeth both see and prouide secretly for his, and also euidently is seene, and felt in time conuenient.

15 ¶ And the Angel of the Lorde cryed vnto Abraham from heauen the second time,

16 And sayde, * By h my selfe haue I sworne (saieth the Lorde) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, and will greatly multiply thy seede, as the starres of ‖ heauen, and as the sand which is vpon the sea shore, and thy seed shal possesse the ‖ gate of his enemies.

* *Psal.105.9.eccles. 44.21.luke.1.73. hebr.6.13.*

h Signifying, that there is no greater then he.

‖ *Or, holder.*

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

* *Chap.12.3. and 18.18 eccles.44.22. act.3.25. gal.3.8.*

19 Then turned Abraham againe vnto his seruants, and they rose vp, & went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Behold Milcah, shee hath also borne children vnto thy brother Nahor:

21 *To wit*, Vz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram,

‖ *Or, of the Syrians.*

22 And Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his i concubine called Reumah, shee bare also Tebah, and Gahan, and Thahash, and Maachah.

i Concubine is oftentimes taken in the good part, for those women, which were in seruitude to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 Hee buyeth a field, to burie her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and seuen yeere olde († so long liued she)

† *Ebr. the yeeres of the life of Sarah.*

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. and Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham a rose vp from the sight of his corps, and talked with the † Hittites, saying,

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

† *Ebr. the sonnes of Heth.*

4 I am a stranger, and a forreiner among you, giue mee a possession of buriall with you, that I may burie my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my Lord: thou art a prince b of God among vs: in the chiefest of our sepulchres burie thy dead: none of vs shal forbid thee his sepulchre, but thou mayest burie thy dead *therein*.

b That is godly or excellent: for the Ebrewes so speake of al things that are notable, because all excellencie commeth of God.

† *Ebr. in your sonle.*

7 Then Abraham stoode vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be † your minde, that I shall burie my dead out of my sight, heare me, and intreate for me to Ephron, the sonne of Zohar,

9 That he would giue me the caue ‖ of Machpelah, which he hath in the ende of his field: that he would giue it mee for as much † money as it is worth, for a possession to bury in among you.

‖ *Or, double caue, because one was within another.*

† *Ebr. in full siluer.*

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that c went in at the gates of his citie, saying,

c Meaning, all the citizens and inhabitants.

11 No, my lord, heare mee: the fielde giue I thee, and the caue, that therein is, I giue it thee: *euen* in the presence of the sonnes of my people giue I it thee, to burie thy dead.

12 Then Abraham d bowed himselfe before the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou *wilt giue it*, I pray thee, heare mee, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lorde, hearken vnto mee: the lande *is worth* foure hundreth e shekels of siluer: what *is* that betweene mee and thee? burie therefore thy dead.

e The common shekel is about 20. pence, so then 400. shekels mount to 33 pound. 6. shillings, and 8 pence, after 5 shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which he had named, in the audience of the Hittites, *euen* foure hundreth siluer shekels of currant money among marchants.

17 ¶ So the fielde of Ephron *which was* in Machpelah, and ouer against Mamre, *euen* the fielde and the caue that was therein, and all the trees that were in the fielde, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, *euen* of all that ‖ went in at the gates of his citie.

‖ *Or, citizens.*

19 And after this, Abraham buried Sarah his wife in the caue of the fielde of Machpelah ouer against Mamre: the same is Hebron in the lande of Chanaan.

20 Thus the fielde and the caue, that is therein, was made sure vnto Abraham for a possession of burial f by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kindred. 12 The seruant prayeth to God.

33 His

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33 His fidelitie toward his master. 50 The frindes of Rebekah commit the matter to God. 58 They aske her consent and she agreeth, 67 And is married to Izhak.

† *Ebr. come into dayes.*

NOwe Abraham was olde, *and* † striken in yeeres, and the Lorde had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, *a Put now thine hand vnder my thigh,

3 And I will make thee b sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of ỹ Canaanites among whom I dwell.

4 But thou shalt go vnto my c countrey, and to my kinred, & take a wife vnto my sonne Izhak.

5 And the seruant sayd to him, What if the woman wil not come with me to this land? shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto me, saying, * Vnto thy seede wil I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne frō thence.

8 Neuertheless if the woman wil not follow thee, then shalt thou be † discharged of this mine othe: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for hee *had* all his masters goods in his hand:) *and* so hee arose, and went to ‖ Aram Naharaim, vnto the e citie of Nahor.

11 And he made his camels to † lie down without the citie by a well of water, at euentide about the time that *the women* come out to draw *water*.

12 And he sayd, O f Lord God of my master Abrahā, I beseech thee, ‖ send me good speed this day, and shew mercy vnto my master Abraham.

13 Loe, I stand by the well of water whiles the mens daughters of this citie come out to drawe water.

14 g Grant therefore that the mayd, to whome I say, Bowe downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I wil giue thy camels drinke also: may be shee that thou hast ordained for thy seruant Izhak: and thereby shal I know that thou hast shewed mercie on my master.

15 ¶ And now yer he had left speaking, behold, h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgine and vnknowen of man) and shee i went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and sayd, Let mee drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke † sir: and she hasted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when she had giuen him drinke, shee sayd, I will draw water for thy camels also vntill they † haue drunken inough.

20 And shee powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and helde his peace, to knowe whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ k abillement of l halfe a *shekel* weight, and two bracelets for her hands, of ten shekels weight of golde:

23 And he sayd, Whose daughter art thou? tell mee, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she sayd to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender inough, & roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And sayd, Blessed *be* the Lord God of my master Abraham, which hath not withdrawen his mercie m and his trueth from my master: *for* when I was in the way, the Lord brought mee to my masters brethrens house.

28 And the maide ranne and tolde them of her mothers house according to these wordes.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene the earings and the bracelets in his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, n he stood by the camels at the well.

31 And he sayd, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels?

32 ¶ Then the man came into the house, and o he vnsadled the p camels, & brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he saide, I q wil not eate, vntill I haue said my message. And he sayd, Speake on.

34 Then he sayd, I am Abrahams seruant,

35 And the Lorde hath r blessed my master wonderfully, that hee is become great: for hee hath giuen him sheepe, and beeues, and siluer, and gold, and men seruants, and maide seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath he giuen all that he hath.

37 Nowe my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of ỹ f Canaanites, in whose land I dwel.

38 But thou shalt go vnto my t fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I sayd vnto my master, What if the woman wil not follow me?

40 Who answered mee, The Lorde, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of u mine othe, when thou commest to my kinred: and if they giue thee not one, thou shalt bee free from mine othe.

42 So I came this day to the well, and sayde,

*Chap.47.29.
a Which ceremonie declared the seruants obedience towards his master, and the masters power ouer the seruant.
b This sheweth that an othe may be required in a lawfull cause.
c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marrying with the vngodly are set foorth in sundry places of the Scriptures.
d Lest he should lose the inheritance promised.
* *Chap.12.7. & 13.15.and 15.18.and 24.4.*
† *Ebr. innocent.*

‖ *Or, Mesopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.*
e That is, to Charran.
† *Ebr. to bowe their knees.*
f Hee groundeth his prayer vpon Gods promise made to his master.
‖ *Or, cause me to meete.*
g The seruant mooued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.
h God giueth good successe to all things that are vndertaken for the glory of his name and according to his word.
i Here is declared that God euer heareth the prayers of his, and granteth their requests.

† *Ebr. my lord.*

† *Ebr. haue made an end of drinking.*

‖ *Or, earering.*
k God permitted many things both in apparel & other things, which are now forbid: specially when they appertaine not to our mortification.
l The golden shekel is here meant and not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For he waited on Gods hand, who had nowe heard his prayer.
o To wit, Laban.
p The gentle intertainement of strangers vsed among the godly fathers.
q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.
r To blesse, signifieth here, to enrich, or increase with substance, as the text in ỹ same verse declareth.
f The Canaanites were accursed, and therfore the godly could not ioyne with them in marriage.
t Meaning, among his kinsfolkes, as verse 40.

u Which by mine authoritie I required thee to make.

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O Lord, the God of my master Abraham, if thou now prosper my ‖ iourney which I goe,

43 Behold, *I stand by the wel of water: when a virgine commeth foorth to drawe water, and I say to her, Giue me, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also drawe for thy camels, let her be the wife, which the Lorde hath ‖ prepared for my masters sonne.

45 And before I had made an end of speaking in mine [x] heart, beholde, Rebekah came foorth, and her pitcher on her shoulder, and shee went downe vnto the well, and drewe water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her *shoulder*, and said, Drinke, and I wil giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whome Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 [y] And I bowed downe and worshipped the Lorde, and blessed the Lorde God of my master Abraham, which had brought me the † right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye wil deale [z] mercifully and truely with my master, tell mee: and if not, tell mee, that I may turne me to the [a] right hand or to the left.

50 Then answered Laban and Bethuel, and said, [b] This thing is proceeded of the Lorde: wee cannot therefore say vnto thee, *neither* euill nor good.

51 Beholde, Rebekah *is* ‖ before thee, take *her* and goe, that she may be thy masters sonnes wife, euen as the Lord hath ‖ sayd.

52 And when Abrahams seruant heard their wordes, hee bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke foorth iewels of siluer, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue giftes.

54 Afterward they did eate & drinke, *both* he, and the men that were with him, and taried all night. and when they rose vp in the morning, hee sayd, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least † ten dayes: then shall she go.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, We will call the maide, and aske [c] her † consent.

58 And they called Rebekah, and said vnto her, Wilt thou goe with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayd vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the [d] gate of his enemies.

61 ¶ Then Rebekah arose, & her maydes, and rode vpon the camels, and followed the man: and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to [e] pray in the fielde toward the euening: who list vp his eyes and looked, and beholde, the camels came.

64 Also Rebekah lift vp her eyes, and when she saw Izhak, she lighted downe from the camel.

65 (For shee had said to the seruant, Who is yonder man, that commeth in the field to meete vs? and the seruant had sayd, It is my master) So she tooke [f] a vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was ‖ comforted after his mothers *death*.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob & Esau. 30 Esau selleth his birthright for a messe of potage.

NOwe Abraham had taken [a] him another wife called Keturah,

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian *were* Ephah, and Epher, and Hanoch, and Abida, and Eldaah, all these were the sonnes of Keturah.

5 ¶ And Abraham gaue † all his goods to Izhak,

6 But vnto the [b] sonnes of the [c] concubines, which Abraham had, Abraham [d] gaue giftes, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth fiuentie and fiue yeeres.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was [e] gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the fielde of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which * fielde Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the † eldest sonne of Ishmael *was* Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa.

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castels: *to wit*, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie and seuen yeeres, and he yeelded the spirit, and died, and was gathered vnto his [f] people.)

18 And

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§ *Or, may.*
* *Verse 13.*
‖ *Or, shewed.*
x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.
y Hee sheweth what is our dueti when we haue receiued any benefite of the Lord.
† *Ebr. in the way of truth.*
z If you will freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide els where.
b So soone as they perceiue that it is Gods ordinance they yeelde.
§ *Or, at thy commandement.*
§ *Or, ordained.*
* *Verse 56. & 59.*
† *Ebr. dayes, or, ten.*
c This sheweth that parents haue not authoritie to marie their children without consent of the parties.
† *Ebr. her mouth.*
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.
* *Chap. 16. 14. and 25. 11.*
e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.
f The custome was that ỹ spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.
§ *Or, had left mourning for his mother.*
a Whiles Sarah was yet aliue.
* *1. Chron. 1. 32.*
† *Ebr. all that he had.*
b For by the vertue of Gods word he had not onely Izhak, but begate many moe.
c Reade Chap. 22. 24.
d To auoyde the dissension that els might haue come becaule of the heritage.
e Hereby the ancients signified that man by death perished not wholy but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetual paine.
* *Chap. 23. 16.*
* *Chap. 16. 14. and 24. 62.*
* *1. Chron. 1. 29.*
† *Ebr. first borne.*
f Which dwelt among the Arabians and were separate from the blessed seede.

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18 And they dwelt from Hauilah vnto Shur, that is towardes Egypt, as thou goest to Assiur, *Ismael* ‖ dwelt in the presence of all his brethren.

‖ *Or, his lot fell.*

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak,

g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap.16.12.

20 And Izhak was fourtie yeeres old, when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, *and* sister to Laban the Aramite.

‖ *Or, Syrian of Mesopotamia.*

21 And Izhak prayed vnto the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceiued,

22 But the children ‖ stroue together within her: therefore she said, Seeing *it is* so, why am I thus? wherefore she went to aske the Lord.

‖ *Or, hurt one another.*

h That is, with childe, seeing one shall destroy another.

i For that is the onely refuge in all our miseries.

23 And the Lord said to her, Two nations *are* in thy wombe, and two maner of people shall be diuided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serue the yonger.

*Rom.9.12.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes *were* in her wombe.

25 So he that came out first was red, and hee was all ouer as a rough garment, and they called his name Esau.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Nowe Izhak was threescore yeeres olde when *Rebekah* bare them.

*Hosh.12.4. Matth.1.2.

27 And the boyes grewe, and Esau was a cunning hunter, and † liued in the fieldes: but Iaakob was a ‖ plaine man, and dwelt in tents.

† *Ebr. a man of the field.*

‖ *Or, simple and innocent.*

28 And Izhak loued Esau, for † venison *was* his meate, but Rebekah loued Iaakob.

† *Ebr. venison in his mouth.*

29 Nowe Iaakob sod pottage, and Esau came from the field and was wearie.

30 Then Esau said to Iaakob, ‖ Let me eate, I pray thee, of that *pottage* so red, for I am wearie. Therefore was his name called Edom.

‖ *Or, feede me quickely.*

31 And Iaakob sayd, Sell mee euen now thy birthright.

k The reprobate esteeme not Gods benefites except they feele them presently, & therefore they preferre present pleasures.

32 And Esau sayd, Lo, I am almost dead, what *is* then this k birthright to me?

*Heb.12.16.

33 Iaakob then said, Sweare to me euen now. And he sware to him, * and l solde his birthright vnto Iaakob.

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate and drinke, and rose vp, and went his way: So Esau contemned *his* birthright.

CHAP. XXVI.

1 *God prouideth for Izhak in the famine.* 3 *He renueth his promise.* 9 *The King blameth him for denying his wife.* 14 *The Philistims hate him for his riches,* 15 *Stop his wels,* 16 *And drive him away.* 24 *God comforteth him.* 31 *Hee maketh alliance with Abimelech.*

AND there was a famine in the a land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech King of the Philistims vnto Gerar.

a In the land of Canaan.

2 For the Lord appeared vnto him, and said, b Goe not downe into Egypt, *but* abide in the land which I shall shew vnto thee.

b Gods prouidence alwayes watcheth to direct the wayes of his children.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countreys: and I will performe the othe which I sware vnto Abraham thy father.

*Chap.12.3 & 15.18. & 18.18. and 22.18. and 28.14.

4 Also I will cause thy seede to multiplie as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be * blessed,

5 Because that Abraham c obeyed my voyce and kept mine † ordinance, my commandements, my statutes, and my lawes.

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercy, so doth the confirmation thereof proceede of the same fountaine.

† *Ebr. my keeping.*

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked *him* of his wife, and he said, She is my sister: for he d feared to say, She is my wife, lest, *said he*, the men of the place should kill me, because of Rebekah: for she was beautifull to the eye.

d Whereby we see that feare and distrust is found in the most faithfull.

8 ¶ So after he had bene there long time, Abimelech King of the Philistims looked out at a windowe, and loe, he sawe Izhak e sporting with Rebekah his wife.

e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

9 Then Abimelech called Izhak, and sayde, Loe, shee is of a suretie thy wife, and why saydst thou, She is my sister? To whom Izhak answered, Because I thought *thus*, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought f sinne vpon vs.

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖ hundreth folde by estimation: and so the Lord blessed him.

‖ *Or, an hundreth measures.*

13 And the man waxed mightie, and † still increased, till he was exceeding great,

† *Ebr. he went forth going & increasing.*

14 For hee had flockes of sheepe, and heards of cattell, and a mightie houshold: therefore the Philistims had g enuie at him,

g The malicious enuy alwayes the graces of God in others.

15 In so much that the Philistims stopped and filled vp with earth all the wels, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the h valley of Gerar, and dwelt there.

h The Ebrewe word signifieth a flood, or valley, where water at any time runneth.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖ liuing water.

‖ *Or, springing.*

20 But the herdmen of Gerar did striue with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well ‖ Esek, because they were at strife with him.

‖ *Or, contention, strife.*

21 Afterward they digged another well, and stroue for that also; and he called the name of it ‖ Sitnah.

‖ *Or, hatred.*

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called he the name of it ‖ Rehoboth, and said, Because the Lord hath now made vs roome, we shall increase vpon the earth.

‖ *Or, largenesse, roomth.*

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and sayd, I am the God i of Abraham thy father: feare not, for I am with thee, and wil blesse thee, and multiplie thy seede for my seruant Abrahams sake.

i God assureth Izhak against all feare by rehearsing the promise made to Abraham.

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k To signifie that he would serue none other God, but the God of his father Abraham.

25 Then he built an k altar there, and called vpon the Name of the Lord, and there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the captaine of his armie.

27 To whom Izhak said, Wherefore come ye to mee, seeing ye hate me and haue put me away from you?

28 Who answered, Wee sawe certainely that the Lord was with thee, and wee thought *thus*, Let there be nowe an othe betweene vs, *euen* betweene vs and thee, and let vs make a couenant with thee.

l The Ebrewes in swearing, begin commonly with If, and vnderstand the rest, that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraid lest that come to them, which they would doe to other.

29 l If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, *doe thou.*

30 Then hee made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a wel, which they had digged, and said vnto him, We haue found water.

‖Or, othe.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

‖Or, the well of the othe.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite *also.*

*Chap. 27. 46.

35 And they * were ‖ a griefe of minde to Izhak and to Rebekah.

‖Or, disobedient and rebellious.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping, moueth his father to pitie him. 41 Esau hateth Iacob, and threateneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme (so that he could not see) he called Esau his eldest sonne, and sayde vnto him, My sonne. And he answered him, † I am here.

†Ebr. Lor, I.

2 Then he said, Behold, I am now olde, *and* know not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, and get thee to the fielde, that thou mayest † take mee some venison.

†Ebr. hunt.

4 Then make mee sauourie meate, such as I loue, and bring it me that I may eate, *and* that my a soule may blesse thee, before I die.

a The carnall affection, which he bare to his sonne made him forget that which God spake to his wife, Chap. 25. 23.

5 (Nowe Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaacob her sonne, saying, Behold, I haue heard thy father talking with Esau thy brother, saying,

7 Bring mee venison, and make mee sauorie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Nowe therefore, my sonne, heare my voyce in that which I command thee.

9 b Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

b This subtiltie is blame worthy, because she should haue tarried till God had performed his promise.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob sayde to Rebekah his mother, Beholde, Esau my brother *is* rough, and I am smooth.

12 My father may possibly feele me, and I shal seeme † to him to be a ‖ mocker: so shall I bring a curse vpon me, and not a blessing.

†Ebr. before his eyes.

‖Or, as though I would deceiue him.

13 But his mother said vnto him, ‖ c Vpon me *be* thy curse, my sonne: onely heare my voyce, and goe and bring me *them.*

‖Or, I will take the danger on me.

c The assurance of Gods decree made her bold.

14 So he went and fet *them*, and brought *them* to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And she couered his hands and the smooth of his necke with the skinnes of the kiddes of the goates.

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob sayd to his father, d I am Esau thy first borne, I haue done as thou badest mee, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

d Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lies, and the more because he abuseth Gods name therefore.

20 Then Izhak said vnto his sonne, How hast thou found it so quickely my sonne? Who sayde, Because the Lorde thy God brought it to mine hand.

21 Againe sayde Izhak vnto Iaakob. Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and hee felt him and sayde, The e voyce *is* Iaakobs voyce, but the handes *are* the handes of Esau.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

23 (For he knew him not, because his hands were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe he saide, Art thou that my sonne Esau? Who answered, † Yea.

†Ebr. I am.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward his father Izhak said vnto him, Come neere now, and kisse me, my sonne.

27 And he came neere and kissed him. Then he smelled the sauour of his garments, & blessed him, and sayd, Behold, the smell of my sonne *is* as the smell of a field, which the Lord hath blessed.

28 * God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

*Hebr. 11. 20.

29 Let people bee thy seruants, and nations bowe vnto thee: bee Lorde ouer thy brethren, and let thy mothers children honour thee. cursed *be he* that curseth thee, and blessed *be he* that blesseth thee.

30 ¶ And when Izhak had made an ende of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting,

31 And he also prepared sauourie meate, and brought it to his father, and sayd vnto his father, Let my father arise, and eate of his sonnes venison, that thy soule may blesse me.

32 But

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32 But his father Izhak sayd vnto him, Who art thou? And hee answered, I am thy sonne, *euen* thy first borne Esau.

33 Then Izhak was f stricken with a maruelous great feare, and said, Who, *and* where *is* hee that hunted venison, and brought it mee, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shalbe blessed.

34 When Esau heard the words of his father, he cryed out with a great crie and bitter, out of measure, and said vnto his father, Blesse me, *euen* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then hee said, Was hee not iustly called g Iaakob? for hee hath deceiued mee these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and said vnto Esau, Beholde, I haue made him h thy lorde, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau sayd vnto his father, Hast thou but one blessing, my father? blesse mee, ‖ *euen* me also, my father: and Esau lifted vp his voyce, and * wept.

39 Then Izhak his father answered, and sayd vnto him, Behold, the fatnesse of the earth shalbe thy dwelling place, and *thou shalt haue* of the dewe of heauen from aboue.

40 And i by thy sworde shalt thou liue, and shalt be thy brothers k seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the words of Esau her elder sonne, and shee sent and called Iaakob her yonger sonne, and sayd vnto him, Behold, thy brother Esau m is comforted against thee, *meaning* to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fiercenesse be swaged.

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou hast done to him: then will I send and take thee from thence: why should I be n depriued of you both in one day?

46 Also Rebekah said to Izhak, * I am weary of my life, for the o daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, p what auaileth it mee to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

THen Izhak called Iaakob and a blessed him, and charged him, and sayd vnto him, Take not a wife of the daughters of Canaan,

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God ‖ all sufficient blesse thee, and make thee to increase, and multiplie thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, *euen* to thee and to thy seede with thee that thou mayest inherite the land (wherein thou art a b stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent foorth Iaakob, & he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when hee blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And *that* Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & tooke ‖ vnto the wiues *which he had*, Mahalath the daughter of c Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer-sheba, and went to Haran,

11 And he came vnto a *certaine* place, and tarried there all night, because the sunne was downe, and tooke of the stones of the place, and layd vnder his head and slept in the same place.

12 Then he dreamed, and behold, there stood a d ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 *And behold, the Lord stood aboue it, and said, I am the Lorde God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, e will I giue thee and thy seede.

14 And thy seede shall be as the dust of the earth, and thou shalt spread abroad *to the West, and to the East, & to the North, & to the South, and in thee and in thy seede shall all the * families of the earth be blessed.

15 And lo, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.

17 And he was f afraid, and said, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp earely in the morning, and tooke the stone that he had layd vnder his head, and g set it vp as * a pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place ‖ Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If h God wil be with me, and will keepe mee in this iourney which I goe, and will giue mee bread to eate, and clothes to put on:

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.
‖ Or, *sufficiently.*
g In the Chap. 25. he was so called because he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.
h For Izhak did this as he was the minister and Prophet of God.
‖ Or, *I am also thy sonne.*)
* *Hebr.* 12. 17.
i Because thine enemies shall be round about thee.
k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.
* *Obadi* 1. 10.
l Hypocrites only abstaine from doing euill for feare of men.
m He hath good hope to recouer his birthright by killing thee.
n For the wicked sonne will kill the godly: and the plague of God will after ward light on the wicked sonne.
* *Chap.* 26. 35.
o Which were Esaus wiues.
p Hereby shee perswaded Izhak to agree to Iaakobs departing.
a This second blessing was to confirme Iaakobs faith, lest hee should thinke that his father had giuen it without Gods motion.
* *Hos.* 12. 12.
* *Chap.* 24. 10.
‖ Or, *almightie.*
b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.
‖ Or, *beside his wiues.*
c Thinking hereby to haue reconciled himselfe to his father, but al in vaine: for he taketh not away the cause of the euill.
d Christ is the ladder whereby God and man are ioyned together, and by whome the Angels minister vnto vs: all graces by him are giuen vnto vs, and we by him ascend into heauen.
* *Chap.* 35. 1. & 48. 3.
e He felt the force of this promise only by faith: for all his life time he was but a stranger in this land.
* *Deut.* 12. 20. *and* 19. 14.
* *Chap.* 12. 3. & 18. 18. & 22. 18. & 26. 4.
f He was touched with a godly feare and reuerence.
g To be a remembrance only of the vision shewed vnto him.
* *Chap.* 31. 13.
‖ Or, *house of God.*
h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, & promiseth to be thankfull.

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21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp *as* a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban & serueth seuen yeeres for Rahel. 23 Leah brought to his bed instead of Rahel. 27 He serueth seuen yeeres moe for Rahel. 32 Leah conceiueth and beareth foure sonnes.

THen Iaakob [a] lift vp his feete and came into the † East countrey.

2 And as he looked about, behold, there was a well in the field, [b] and lo, three flocks of sheepe lay thereby (for at that well were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flocks gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place,

4 And Iaakob sayd vnto them, My [c] brethren, whence be yee? And they answered, Wee are of Haran.

5 Then he sayd vnto them, Know ye Laban the sonne of Nahor? Who said, We know him.

6 Againe he sayd vnto them, [d] Is he in good health? And they answered, *He is* in good health, and beholde, his daughter Rahel commeth with the sheepe.

7 Then hee sayd, Lo, *it is* yet hie day, neither *is it* time that the cattell should be gathered together: water ye the sheepe and go feede *them*.

8 But they sayd, We may not, vntill all the flockes be brought together, and *till men* roll the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that he was her fathers ‖brother, and that hee was Rebekahs sonne) then she ranne and tolde her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban [e] all these things.

14 To whom Laban sayd, Well, thou art my [f] bone, and my flesh. and hee abode with him the space of a moneth.

15 ¶ For Laban sayd vnto Iaakob, Though thou be my brother, shouldest thou therfore serue me for nought? tell me, what *shalbe* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, & said, I wil serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but [g] a few dayes, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue *me* my wife, ỹ I may go in to her, for my † terme is ended.

22 Wherfore Laban gathered together all the men of the place, and made a feast.

23 But [h] when the euening was come, hee tooke Leah his daughter, & brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, *to be* her seruant.

25 But when the morning was come, behold, it was Leah. Then sayd he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherfore then hast thou beguiled me?

26 And Laban answered, It is not the [i] maner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we will also gine thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to *be* his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide *to be* her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeeres moe.

31 ¶ When the Lord saw that Leah was despised, he † made her [k] fruitfull: but Rahel *was* barren.

32 And Leah conceiued & bare a sonne, and she called his name Reuben: for she said, Because the [l] Lord hath looked vpon my tribulation, now therefore mine husband will [m] loue me.

33 And she conceiued againe & bare a sonne, and sayd, Because the Lord heard that I was hated, hee hath therefore giuen me this *sonne* also, and she called his name Simeon.

34 And she conceiued againe & bare a sonne, and said, Now at this time wil my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she conceiued againe and bare a sonne, saying, Now will I ‖praise the Lord: * therefore she called his name Iudah, and † left bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made very rich.

ANd when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue me children, or els I die.

3 Then Iaakobs anger was kindled against Rahel, and he sayd, Am I in [a] Gods stead, which hath withholden from thee the fruite of the wombe?

3 And she said, Behold my maide Bilhah, go in to her, and she shal beare vpon my [b] knees, and † I shall haue children also by her.

4 Then shee gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a sonne.

6 Then sayd Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, Dan.

7 And Bilhah Rahels maide conceiued againe, and bare Iaakob the second sonne.

8 Then Rahel said, With † excellent wrestlings

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a That is, he went forth on his iourney. †*Ebr. to the land of the children of the East.*

b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call euen strangers, brethren.

d Or, is hee in peace? by the which worde the Ebrewes signifie all prosperitie.

‖*Or, nephewe.*

e That is, the cause why he departed from his fathers house and what he saw in the way.

f That is, of my blood and kinred.

‖*Or, bleare eyed.*

g Meaning, after that the yeeres were accomplished. †*Ebr. my dayes are full.*

h The cause why Iaakob was deceiued was, that in old time the wife was couered with a vaile, when she was brought to her husband in signe of chastitie and shamefastnes.

i Hee esteemed more the profite that he had of Iaakobs seruice then either his promise or ỹ maner of the countrey, though he alledged custome for his excuse.

†*Ebr. opened her wombe.*

k This declareth that ofttimes they which are despised of men, are fauoured of God.

l Hereby appeareth, that she had recourse to God in her affliction.

m For children are a great cause of mutuall loue betweene man and wife.

‖*Or, confesse.* * *Matt. 1. 2.*

†*Ebr. stoode from bearing.*

a It is onely God that maketh barren & fruitful, and therefore I am not in fault.

b I will receiue her children on my lap, as though they were mine owne.

† *Ebr. I shall be builded.*

† *Ebr. wrestlings of God.*

c The arrogancie of mans nature appeareth in that she contemneth her sister after she hath receiued this benefite of God to beare children.

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lings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

9 And when Leah saw that she had left bearing, she tooke Zilpah her mayde, and gaue her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a sonne.

11 Then saide Leah, [d] A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs maide bare Iaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me, and she called his name, Asher.

14 ¶ Now Reuben went in the dayes of the wheate harueſt, and found [e] mandrakes in the fielde, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayde Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, and Leah went out to meete him, and said, Come in to me, for I haue † bought and paid for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and shee conceiued, and bare vnto Iaakob the fift sonne.

18 Then said Leah, God hath giuen *me* my reward, because I gaue my [f] maide to my husband, and she called his name Issachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah said, God hath endowed me with a good dowrie: nowe will mine husband dwell with mee, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, ‖ and opened her wombe.

23 So she conceiued and bare a sonne, and said, God hath taken away my [g] rebuke.

24 And shee called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Send mee away that I may goe vnto my place and to my countrey.

26 Giue *me* my wiues and my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue nowe found fauour in thy sight, *tarie*: I haue ‖ perceiued that the Lord hath blessed me for thy sake.

28 Also he sayd, Appoynt vnto me thy wages, and I will giue it *thee*.

29 But he said vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy catteli hath bene ‖ vnder me.

30 For the little that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but nowe when shall [h] I trauell for mine owne house also?

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for me, I will returne, feede, *and* keepe thy sheepe.

32 I will passe through all thy flocks this day, *and* ‖ separate from them all the sheepe with little spots and great spots, and all ‖ blacke lambes among the sheepe, and the great spotted, and little spotted among the goates: [i] and it shall be my wages.

33 So shall my [k] righteousnesse answere for me hereafter, when it shall come for my reward before thy face, *and* euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shalbe ‖ theft with me.

34 Then Laban sayde, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he tooke out the same day the hee goates that were partie coloured and with great spots, and all the shee goates with litle and great spots, *and* all that had white in them, and all the ‖ blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob [l] tooke rods of greene popular, and of hasell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters *and* watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)

39 And the sheepe ‖ were in heate before the rods, and *afterward* brought forth yong of partie colour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards *those lambes* partie coloured, and all maner of blacke, among the sheepe of Laban: so he put his owne flocks by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the [m] stronger sheepe, Iaakob layd the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 8 God commandeth him to returne to his country. 13, 24 The care of God for Iaakob. 19 Rahel stealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

NOwe he heard the [a] words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Iaakob beheld the countenance of Laban † that it was not towards him as in times past.

3 And the Lord had said vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not toward mee † as it was wont, and the [b] God of my father hath bene with me.

6 And yee knowe that I haue serued your father with all my might.

d That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Chap.49.19.

e Which is a kinde of herbe, whose roote hath a certaine likenesse of the figure of a man.

† *Ebr. buying I haue bought.*

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

‖ *Or, made her fruitfull.*

g Because fruitfulnesse came of Gods blessing, who said, Increase and multiplie: barrennesse was counted as a curse.

‖ *Or, tried by experience.*

‖ *Or, with me.*

† *Ebr. at my foote.*

h The order of nature requireth that euery one prouide for his owne familie.

i That which shall hereafter be thus spotted.

k God shall testifie for my righteous dealing by rewarding my labours.

‖ *Or, counted theft.*

‖ *Or, Laban.*

‖ *Or, red, or bronne.*

l Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the next chap. vers. 9 and 11.

‖ *Or, conceiued.*

m As the which tooke the ramme about September, and brought forth about March: so the feebler in March, and lambd in September.

a The children vttered in words that which the father dissembled in heart, for the couetous thinke that whatsoeuer they cannot snatch, is pluckt from them.

† *Ebr. and lot, yet he with him, as yesterday, and yer yesterday.*

† *Ebr. as yesterday and before yesterday.*

b The God whom my father worshipped.

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7 But your father hath deceiued me, and changed my wages ‖ten times: but God suffered him not to hurt me.

‖Or, many times.

8 If he thus said, The spotted shall be thy wages, then al the sheepe bare spotted: and if he said thus, The partie coloured shalbe thy reward, then bare all the sheepe particoloured.

9 Thus hath c God taken away your fathers ‖substance, and giuen it me.

c This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.

‖Or, catell.

10 ¶ For in ramming time I lifted vp mine eyes, and sawe in a dreame, and beholde, the hee goates leaped vpon the shee goates, that were partie coloured with litle and great spots spotted.

11 And the Angel of God sayde to mee in a dreame, Iaakob. And I answered, Lo, I am here.

12 And he said, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with little and great spots: for I haue seene all that Laban doth vnto thee.

13 d I am the God of Beth-el, where thou *anointedst the pillar, where thou vowedst a vow vnto me. Nowe arise, get thee out of this countrey and returne vnto the land where thou wast borne.

d This Angel was Christ, which appeared to Iaakob in Beth el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.

*Chap. 28.18.

14 Then answered Rahel and Leah, and sayde vnto him, Haue wee any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath e solde vs, and hath eaten vp and consumed our money.

e For they were giuen to Iaakob in recompense of his seruice: which was a kinde of sale.

16 Therefore all the riches, which God hath taken frō our father, is ours & our childrens: now then whatsoeuer God hath said vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away all his flocks, and all his substance which he had gotten, *to wit*, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe, then Rahel stole her fathers f idoles.

f For so the word here signifieth, because Laban calleth them gods, vers. 30.

20 Thus Iaakob ‖stole away the heart of Laban the Aramite: for he told him not that he fled.

‖Or, went away priuily from Laban.

21 So fled he with all that he had, and hee rose vp, and passed the ‖ riuer, and set his face toward mount Gilead.

‖Or, Euphrates.

22 And the third day after was it told Laban, that Iaakob fled.

23 Then he tooke his ‖ brethren with him, and followed after him seuen dayes iourney, and ‖ouertooke him at mount Gilead.

‖Or, kinsfolks and friends.

‖Or, ioyned with him.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob † ought saue good.

†Ebr. from good to euill.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban *also* with his brethren pitched vpon mount Gilead.

26 Then Laban sayde to Iaakob, What hast thou done? ‖ thou hast euen stollen away mine heart and carried away my daughters as though they had bene taken captiues with the sword.

‖Or, conueyed thy selfe away priuily.

27 Wherefore diddest thou flie so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

†Ebr. power is in mine hand.

28 But thou hast not suffered me to kisse my sonnes and my daughters: nowe thou hast done foolishly in doing *so*.

g He was an Idolater, and therefore would not acknowledge the God of Iaakob for his God.

29 I am † able to doe you euill: but the g God of your father spake vnto me yesternight, saying, Take heede that thou speake not to Iaakob ought saue good.

30 Nowe though thou wentest thy way, because thou greatly longedst after thy fathers house, *yet* wherefore hast thou stolen my gods?

31 Then Iaakob answered and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 *But* with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue *of thine*, and take it to thee, (but Iaakob wist not that Rahel had stollen them)

‖Or, let him die.

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found *them* not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idols, and put them in the camels ‖ litter and sate downe vpon them) and Laban searched all the tent, but found *them* not.

‖Or, straw, or sadale.

35 Then said she to her father, † My Lord, be not angry that I cannot rise vp before thee: for the custome of women *is* vpon me: so he searched, but found not the idoles.

†Ebr. let not anger be in the eyes of my Lord.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched al my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeere haue I bene with thee: thine ewes & thy goats haue not ‖ cast their yong, and the rammes of thy flocke haue I not eaten.

‖Or, been barren.

39 †Whatsoeuer was torne *of beasts*, I brought it not vnto thee, *but* made it good my selfe: *of mine hand diddest thou require it, *were it* stollen by day, or stollen by night.

†Ebr. she torne, or taken by pray.

*Exod. 22.12.

40 I was in the day consumed with heate, and with frost in the night, and my ‖ sleepe departed from mine eyes.

‖Or, I slept not.

41 Thus haue I bene twentie yeeres in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had bene with mee, surely thou haddest sent mee away nowe emptie: *but* God beheld my tribulation, and the labour of mine hands, and rebuked *thee* yesternight.

h That is, the God whom Izhak did feare and reuerence.

43 Then Laban answered, and saide vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Nowe therefore i come and let vs make a couenant, I and thou, which may be a witnesse betweene me and thee.

i His conscience reprooued him of his misbehauiour toward Iaakob, and therefore mooued him to seeke peace.

45 Then tooke Iaakob a stone, and set it vp *as* a pillar:

46 And Iaakob sayde vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon an heape.

‖Or, the heape of witnesse.

47 And Laban called it ‖Iegar-sahadutha, and Iaakob called it k Galeed.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore he called the

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the name of it Galeed.

49 Also *he called it* ‖ Mizpah, because he said, The Lord [l] looke betweene me and thee, when we shalbe ‖ departed one from another.

50 If thou shalt vexe my daughters, or shalt take [m] wiues beside my daughters: *there is* no man with vs, beholde, God *is* witnesse betweene me and thee.

51 Moreouer Laban sayde to Iaakob, Behold this heape, and behold the pillar, which I haue set betweene me and thee,

52 This heape *shall be* witnesse, and the pillar *shall be* witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of [n] Nahor, *and* the God of their father be iudge betweene vs: but Iaakob sware by the [o] feare of his father Izhak.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate ‖ bread: and they did eate bread, & taried all night in ỹ mount.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, & [p] blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9. 10. Hee prayeth vnto God confessing his vnworthinesse. 13 He sendeth presents vnto Esau. 24. 28 He wrestled with the Angell who nameth him Israel.

NOw Iaakob went forth on his iourney, and * the Angels of God met him.

2 And when Iaakob saw them, he said, [a] This is Gods hoste, and called the name of the same place ‖ Mahanaim.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom he gaue commandement, saying, Thus shall ye speake to my [b] lorde Esau: thy seruant Iaakob sayeth thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeues also and asses, sheepe, & men seruants, and women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and hee also commeth against thee and foure hundreth men with him.

7 Then Iaakob was [c] greatly afraide, and was sore troubled, and diuided the people that was with him, and the sheepe, and the beeues, and the camels into two companies.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob said, O God of my father Abraham, & God of my father Izhak, Lord, which * saidest vnto me, Returne vnto thy countrey, and to thy kinred, and I will doe thee good,

10 I am not † woorthy of the least of all the mercies, and all the trueth, which thou hast shewed vnto thy seruant: for with my [d] staffe came I ouer this Iorden, and now haue I gotten two bands.

11 I pray thee, deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest hee will come and smite mee, *and* the [e] mother vpon the children.

12 For thou saydst, I will surely doe thee good, and make thy seede, as the sande of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and tooke of that which came to hand, a [f] present for Esau his brother:

14 Two hundreth she goates and twentie hee goates, two hundreth ewes and twentie rammes:

15 Thirtie milche camels with their coltes, fourtie kine, and ten bullockes, twentie she asses and ten foles.

16 So he deliuered them into the hand of his seruants, euery droue by themselues, and said vnto his seruants, Passe before mee, and put a space betweene droue and droue.

17 And hee commanded the foremost, saying, If Esau my brother meete thee, and aske thee, saying, Whose *seruant* art thou? And whither goest thou? and whose are these before thee?

18 Then thou shalt say, *They bee* thy seruant Iaakobs: it is a present sent vnto my lorde Esau: and behold, he himselfe also is behinde vs.

19 So likewise commanded he the second, and the third, and all that followed the droues, saying, After this maner, yee shall speake vnto Esau, when ye finde him.

20 And yee shall say moreouer, Behold, thy seruant Iaakob *commeth* after vs (for he thought, I [g] wil appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will † accept me.)

21 So went the present before him: but he taried that night with the company.

22 And hee rose vp the same night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And hee tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a [h] man with him vnto the breaking of the day.

25 And he sawe that he could not [i] preuaile against him: therefore hee touched the holow of his thigh, and the holowe of Iaakobs thigh was loosed, as he wrestled with him.

26 And he saide, Let me goe, for the morning appeareth. Who answered, * I will not let thee goe except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, Iaakob.

28 Then saide he, * Thy name shalbe called Iaakob no more, but Israel: because thou hast had [k] power with God, thou shalt also preuaile with men.

29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? and hee blessed him there.

30 And Iaakob called the name of the place, Peniel: for, *saide he*, I haue seene God face to face, and ‖ my life is preserued.

31 And the sunne rose to him as hee passed Peniel, and he [l] halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinewe that shranke in the holowe of the thigh, vnto this day: because hee touched the sinew that shranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his gifts. 19 Iaakob byeth a possession, 20 And buyldeth an altar.

And

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[l] *Or, watch tower.*
[m] To punish the trespasser.
[n] *Or, hid.*
[o] Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.
[p] Behold, how the idolaters mingle the true God with their feined gods.
[q] Meaning, by the true God whom Izhak worshipped.
[r] *Or, meate.*
[s] Wee see that there is euer some seed of the knowledge of God in the hearts of the wicked.

* *Chap. 48. 16.*
[a] He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hosts of Angels.
[b] *Or, sents.*
[c] He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promise.
[d] Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.
* *Chap. 31. 13.*
† *Ebr. I am lesse then all thy mercies.*
[e] That is, poore and without all prouision.
[f] Meaning, hee will put all to death: this proverbe commeth of them which kill the byrde together, with her yong ones.
[f] Not distrusting Gods assistance, but vsing such meanes as God had giuen him.
[g] Hee thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.
† *Ebr. receiue my face.*
[h] That is, God in forme of man.
[i] For God assaileth his with the one hand, and vpholdeth them with the other.
* *Hosh. 12. 4.*
* *Chap. 35. 10.*
[k] God gaue Iaakob both power to ouercome, and also the praise of the victorie.
[l] *Or, my soule is deliuered.*
[l] The faithfull so ouercome their tentations, that they feele the smart thereof, to the intent that they should not glory, but in their humilitie.

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AND as Iaakob lift vp his eyes, and looked, beholde, Esau came, and with him foure hundreth men: and he [a] diuided the children to Leah, and to Rahel, and to the two maides.

2 And hee put the maides, and their children foremost, and Leah, and her children after, and Rahel and Ioseph hindermost.

3 So he went before them and [b] bowed himselfe to the ground seuen times, vntill hee came neere to his brother.

4 Then Esau ran to meete him, and embraced him, & fel on his neck, & kissed him, & they wept.

5 And he lift vp his eyes, and saw the women, and the children, and saide, Who are these with thee? And he answered, *They are* the children whom God of his grace hath giuen thy seruant.

6 Then came the maydes neere, they and their children, and [c] bowed themselues.

7 Leah also with her children came neere and made obeysance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, *I haue sent it*, that I may finde fauour in the sight of my lord.

9 And Esau sayd, I haue ynough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee, if I haue found grace now in thy sight, then receiue my present at mine hand: for [d] I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my ‖ blessing, that is brought thee: for God hath had mercie on mee, and therefore I haue all things: so he [e] compelled him, and he tooke it.

12 And he said, Let vs take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children *are* tender, & the ewes and kine with yong vnder mine hand: and if they should ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his seruant, & I wil driue softly, according to the pase of ỹ cattell, which is before mee, and as the children be able to endure, vntil [f] I come to my lord vnto Seir.

15 Then Esau said, I will leaue then some of my folke w̃ thee. And he answered, What *needeth* this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, *and went* his way that same day vnto Seir.

17 And Iaakob went forward toward Succoth, and built him an house, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

18 ¶ Afterward, Iaakob came safe to Shechem a citie, which is in the lande of Canaan, when he came frõ ‖ Padan Aram, & pitched before the city.

19 And there he bought a parcell of ground, where hee pitched his tent, at the hande of the sonnes of Hamor Shechems father, for an hundreth ‖ pieces of money.

20 And he set vp there an altar, and called [g] it, The mightie God of Israel.

CHAP. XXXIIII.

2 *Dinah is rauished.* 8 *Hamor asketh her in marriage for his sonne.* 22 *The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor.* 25 *The whoredome is reuenged.* 28 *Iaakob reproueth his sonnes.*

THen Dinah the daughter of Leah, which she bare vnto Iaakob, [a] went out to see ỹ daughters of that countrey.

2 Whome when Shechem the sonne of Hamor the Hiuite lorde of that countrey sawe, hee tooke her, and lay with her, and † defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maid, and † spake kindly vnto the maide.

4 Then saide Shechem to his father Hamor, saying, [b] Get me this maide to wife.

5 (Now Iaakob heard that hee had defiled Dinah his daughter, and his sonnes were with his cattell in the fielde: therefore Iaakob helde his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the field and heard it, it grieued the men, & they were very angry, because he had wrought ‖ villenie in Israel, in that he had lien with Iaakobs daughter: † which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make ‖ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And yee shall dwell with vs, and the lande shalbe before you: dwell, and doe your businesse in it, and haue your possessions therein.

11 Shechem also said vnto her father & vnto her brethren, ‖ Let me finde fauour in your eyes, and I wil giue whatsoeuer ye shall appoint me.

12 † Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me, so that yee giue me the maide to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they said vnto them, [c] We cannot doe this thing, to giue our sister to an vncircumcised man: for that were a [d] reproofe vnto vs.

15 But in this will we consent vnto you, if ye will be as we *are*, that euery man childe among you be [e] circumcised:

16 Then will wee giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye wil not hearken vnto vs to be circumcised, thẽ wil we take our daughter & depart.

18 Now their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to doe the thing, because he loued Iaakobs daughter: he was also the ‖ most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his sonne went vnto the [f] gate of their citie, and communed with the men of their citie, saying,

21 These men are [g] peaceable with vs: and that they may dwell in the lande, and doe their affaires therein (for behold, the land hath roume ynough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men consent vnto vs for to dwell with vs, and to bee one people, if all the men children among vs [h] bee circumcised as they are circumcised.

23 Shall not [h] their flockes & their substance and all their cattell be ours? onely let vs consent *herein* vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie:

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[a] That if the one part were assailed, the other might escape.

[b] By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

[c] Iaakob and his familie are the image of ỹ Church vnder the yoke of tyrants, which for feare are brought to subiection.

[d] In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ *Or, gift.*

[e] By earnest intreatie.

[f] Hee promised that which (as seemeth) his minde was not to performe.

‖ *Or, tents.*

‖ *Or, Mesopotamia.*

‖ *Or, lambes, or money so marked.*

[g] He calleth the signe, the thing which it signifieth, in token that God had mightily deliuered him.

[a] This exãple teacheth ỹ too much liberty is not to be giuen to youth.

† *Ebr. humbled her.*

† *Ebr. spake to the heart of the maide.*

[b] This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessary.

‖ *Or, follie.*

† *Ebr. and it shall not be so done.*

‖ *Or, marriages.*

‖ *Or, graunt my request.*

† *Ebr. multiplie greatly the dowrie.*

[c] They made the holy ordinance of God a meane to compasse their wicked purpose.

[d] As it is abomination for them that are baptized to ioyne with infidels.

[e] Their fault is the greater, in that they make religion a cloke for their craft.

‖ *Or, most honourable.*

[f] For the people vsed to assemble there, and iustice was also ministred.

[g] Thus many pretend to speake for a publike profite, when they onely speake for their own priuate gaine and commoditie.

[h] Thus they lacke no kind of persuasiõ, which preferre their owne commodities before ỹ common wealth.

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tie: and all the men chidren were circumcised, *euen* all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Iaakob, i Simeon and Leui, Dinahs brethren tooke either of them his sword and went into the citie boldly, and * slew k euery male.

26 They slew also Hamor and Shechem his sonne with the † edge of the sword, & tooke Dinah out of Shechems house, and went their way.

27 *Againe*, the *other* sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beeues, and their asses, and whatsoeuer was in the citie, and in the fieldes.

29 Also they caried away captiue and spoyled all their good, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob sayd to Simeon and Leui, Ye haue troubled mee, and made me ‖ stinke among the inhabitants of the land, *aswel* the Canaanites, as the Perizzites, & I being few in number, they shall gather themselues together against mee, and slay me, *and* so shal I, and my house be destroyed.

31 And they answered, Should hee abuse our sister as a whore.

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Beth-el, to build an altar. 2 He reformeth his household. 5 God maketh the enemies of Iaakob afrayd. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lyeth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

THen a sayd God to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his household & to all that were with him, Put away the strange gods that are among you, and b clense your selues, and change your garments:

3 For we will rise and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which *were* in their hands, and all their c earings which were in their eares, and Iaakob hidde them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them: so that they did not followe after the sonnes of Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourse dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it ‖ Allon Bachuth.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God said vnto him, Thy name is Iaakob: thy name shalbe no more called Iaakob, but * Israel shall be thy name: and hee called his name Israel.

11 Againe God said vnto him, I am God ‖ all sufficient. growe, and multiplie. a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee, will I giue that land.

13 So God e ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth el.

16 ¶ Then they departed from Beth-el, and when there was f about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing, she was in perill.

17 And when she was in paines of her labour, the midwife sayde vnto her, Feare not, for thou *shalt haue* this sonne also.

18 Then as shee was about to yeelde vp the Ghost (for she died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus * died Rahel and was buried in the way to Ephrath, which is Beth-lehem.

20 And Iaakob set a g pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-ezer.

22 Now, when Israel dwelt in that land, Reuben went, and h lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Judah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph & Beniamin.

25 And the sonnes of Bilhah Rahels mayde: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs mayde: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the Ghost & died, and was *gathered vnto his people, being old and ful of dayes: & his sonnes Esau & Iaakob buried him.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

NOwe these are a the generations of Esau, which is Edom.

2 Esau tooke his wiues of the b daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah ỹ daughter of Anah, the daughter of Zibeon an Hiuite,

3 And *tooke* Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wiues and his sonnes, and his daughters, and al the soules of his house, & his flocks, & all his cattel, & all his substance, which he

i For they were the chiefe of the company. *Chap.49.6.

k The people are punished with their wicked princes.

†*Ebr. mouth of the sword.*

‖*Or, to be abhorred.*

a God is euer at hand to succour his in their troubles. *Chap.28.13.

b That by this outward acte they should shew their inward repentance.

c For therein was some signe of superstition, as in tablets and Agnus deis.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob.

*Chap.28.19.

‖*Or, oke of lamentation.*

*Chap.32.28.

‖*Or, almighty.*

e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when vision is ouded.

f The Ebrew word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuelled.

h This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies, whose election by their faultes was not changed. *Chap.49.4.

*Chap.25.8.

a This genealogie declareth that Esau was blessed temporally, & that his fathers blessing tooke place in worldly things.

b Besides those wiues whereof is spoken, Chap. 26.34. *1.Chron.1.35.

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he had gotten in the land of Canaan, and [c] went into *another* countrey from his brother Iaakob.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise. * *Iosh.24.4.*

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receiue them because of their flockes.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

‖ *Or, the Edomites.*

10 These are the names of Esaus sonnes: * Eliphaz, the sonne of Adah, the wife of Esau, *and* Reuel the sonne of Bashemath, the wife of Esau.

* *1.Chron.1.35.*

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

‖ *Or, nephewes.*

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

‖ *Or, neece.*

15 ¶ These were ‖ [d] Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

‖ *Or, chiefe men.*

d If Gods promes be so sure towards them, which are not of his household, how much more wil he performe the same to vs?

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes *that came* of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

‖ *Or, nephewes.*

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Mahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes *that came* of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

‖ *Or, nephewes.*

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes *came* of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This *Esau* is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which [e] inhabited the land *before*, Lotan, and Shobal, and Zibeon, and Anah.

* *1.Chron.1.38.*

e Before that Esau did thete inhabite.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Hemam, and Lotans sister *was* Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found [f] mules in the wildernesse, as hee fed his father Zibeons asses.

f Who not contented with those kindes of beasts, which God had created, found out the monstrous generation of mules betweene the Asse and the mare.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Vz, & Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan. these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the [g] Kings that raigned in the land of Edom, before there reigned *any* King ouer the children of Israel.

g The wicked rise vp suddenly to honour, and perish as quickely: but the inheritance of the children of God continueth euer, *Psal.102.28.*

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer, reigned in his stead.

h Which citie is by the riuer Euphrates.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie *was* Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

‖ *Or, neece.*

40 Then these are the names of the Dukes of Esau, according to their families, their places *and* by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these bee the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of [i] Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmaelites. 34 Iaakob bewayleth Ioseph.

IAakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the [a] generations of Iaakob, *when* Ioseph was seuenteene yeeres old, he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their euill ‖ [b] saying.

a That is, the story of such things as came to him and his familie, as Chap.5.1.

‖ *Or, slander.*

b He complained of the euill words and iniuries which they spake and did against him.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many ‖ colours.

‖ *Or, pieces.*

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph [c] dreamed a dreame, and told his brethren, who hated him so much the more.

c God reuealed to him by a dreame what should come to passe.

6 For hee said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the fielde: and loe, my sheafe arose and also stood vpright, & behold, your sheaues compassed round about, & did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they [d] hated him so much the more, for his dreames, and for his words.

d The more that God sheweth himselfe fauourable to his, the more doth the malice of the wicked rage against them.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and said, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to me.

10 Then

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10 Then he tolde it vnto his father and to his brethren, and his father [e] rebuked him, and saide vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, & thy brethren come in deede & fall on the ground before thee?

11 And his brethren enuied him, but his father ‖ [f] noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel saide vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I wil send thee to them.

14 And he answered him, I am here. Then he said vnto him, Goe now, see whether it bee well with thy brethren, and how the flockes prosper, and bring me word againe. so hee sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the fielde, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe *sheepe*.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him afarre off, euen before he came at them, they [g] conspired against him for to slay him.

19 For they said one to another, Behold, this ‖ dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and wee will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 *But when Reuben heard *that*, he deliuered him out of their handes, and sayd, † Let vs not kill him.

22 Also Reuben said vnto them, Shed not blood, *but* cast him into this pit that is in the wildernesse, and lay no hand vpon him. *Thus he said*, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast [h] him into a pit, and the pit *was* emptie, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and ‖ balme, and myrrhe, and were going to cary it downe into Egypt.

26 Then Iudah said vnto his brethren, What auaileth it, if wee slay our brother, though wee keepe his blood secret?

27 Come & let vs sell him to the Ishmeelites, and let not our hands be vpon him: for he is our brother, *and* our flesh: and his brethren obeyed.

28 Then the* Midianites merchant men passed by, & they drew forth, & lift Ioseph out of the pit, and solde Ioseph vnto the [i] Ishmeelites for twenty *pieces* of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioseph *was* not in the pit: then hee rent his clothes,

30 And returned to his brethren, and said, The childe is not *yonder*, and I, whither shall I goe?

31 And they tooke Iosephs coat, & killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coat, [k] and they brought it vnto their father, and sayd, This haue we found: see now, whether it bee thy sonnes coate, or no.

33 Then he knew it, and said, *It is* my sonnes coate: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but hee would not bee comforted, but saide, ‖ Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar [l] an Eunuche of Pharaohs, *and* his ‖ chiefe steward.

CHAP. XXXVIII.

The marriage of Iudah. 7. 9 The trespasse of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to be burnt for whoredome. 29. 30 The birth of Phares and Zarah.

AND at that time [a] Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah sawe there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her *to wife*, and went in vnto her.

3 So she conceiued and bare a sonne, and he called his name Er.

4 *And she conceiued againe, & bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whom she called Shelah: and *Iudah* was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne *sonne* whose name *was* Tamar.

7 *Now Er ỹ first borne of Iudah was wicked in ỹ sight of the Lord: therfore the Lord slew him.

8 Then Iudah said to Onan, Goe in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise [c] vp seede vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in lawe, [d] Remaine a widow in thy fathers house, till Shelah my sonne growe vp (for hee thought *thus*, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he † had left mourning, went vp to his sheepe shearers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, Beholde, thy father in lawe goeth vp to Timnah, to shere his sheepe.

14 Then shee put her widowes garments off from her, and couered *her* with a vaile, and wrapped her selfe, and sate downe in ‖ Pethah-enaim, which is by the way to Timnah, because shee saw that Shelah was growen, and shee was not giuen vnto him to wife.

15 When Iudah saw her, hee iudged her an whore;

---

e Not despising the vision, but seeking to appease his brethren.

[f] *Or, kept diligently.* † He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost couereth not mens faults, as do vaine writers, which make vice vertue.

‖ *Or, master of dreames.*

*Chap.42.22.

† *Ebr. let vs not smite his life.*

h Their hypocrisie appeareth in this that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

[i] *Or, rosen, turpentine, or triacle.* *Wisd.10.13. Psal.105.17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confounde their names: as also appeareth, verse 36. & chap.39.1 or els he was first offered to the Midianites, but solde to the Ishmeelites.

k To wit, the messengers which were sent.

*Chap.44.28.

[l] *Or, I will mourne for him so long as I liue.*

l Which worde doeth not alway signifie him that is gelded, but also him that is in some high dignitie.

[l] *Or, captaine of the garde.*

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

*1.Chron.2.3.

b Which affinitie notwithstanding was condemned of God.

* *Numb.26.19.*

*Numb.26.19.

c This order was for the preseruatiõ of the stocke, that the childe begotten by the second brother should haue the name and inheritance of the first: which is in the new Testament abolished.

d For she could not marry in any other familie so long as Iudah would retaine her in his.

† *Ebr. was comforted.*

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whore: for she had couered her face.

16 And hee turned to the way towardes her, and said, Come, I pray thee, let me lie with thee. (for he e knewe not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie with me?

17 Then said hee, I will send thee a kid of the goates from the flocke. and she said, *Well*, if thou wilt giue me a pledge, till thou send it.

18 Then hee said, What is the pledge that I shal giue thee? And she answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and shee was with childe by him.

19 Then shee rose, and went and put her vaile from her, and put on her widowes rayment.

20 Afterwarde Iudah sent a kid of the goates by the hand of his f neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, Where is the whore, *that sate* in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and said, I cannot finde her, and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, lest we be † g shamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in law hath played the whore, and lo, with playing the whore, she is great with childe. Then Iudah said, Bring yee her forth, and let her be h burnt.

25 When she was brought foorth, she sent to her father in law, saying, By the man vnto whom these things *pertaine*, am I with childe: and said also, Looke I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knewe *them*, and said, Shee is i more righteous then I: for *she hath done it* because I gaue her not to Shelah my sonne. So hee lay with her k no more.

27 ¶ Now, when the time was come that she should be deliuered, beholde, there *were* twinnes in her wombe.

28 And when she was in trauel, *the one* put out his hand: and the midwife tooke & bound a red *threed* about his hand, saying, This is come out first.

29 But when hee l plucked his hand backe againe, loe, his brother came out, and *the midwife* said, How hast m thou broken the breach vpon thee? and his name was called * Pharez.

30 And afterward came out his brother that *had* the red *threede* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 *Ioseph is solde to Potiphar.* 2 *God prospereth him.* 7 *Potiphars wife tempteth him.* 15. 20 *Hee is accused and cast in prison.* 21 *God sheweth him fauour.*

NOw Ioseph was brought downe into Egypt: and Potiphar a an Eunuche of Pharaohs (*and his* chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the b Lord was with Ioseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord *was* with him, and that the Lorde made all that hee did to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and hee made him c ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lorde d blessed the Egyptians house for Iosephs sake: and the blessing of the Lorde was vpon all that he had in the house, and in the fielde.

6 Therefore he left all that he had in Iosephs hand, e and tooke account of nothing, *that was* with him, saue only of ỹ bread, which he did eate. And Ioseph was a faire person, and wel fauoured.

7 Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and sayde, f Lie with me.

8 But he refused and said to his masters wife, Behold, my master knoweth not what *hee hath* in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, ‖ but only thee, because thou art his wife: how then can I do this great wickednesse and *so* sinne against g God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, *or* to be in her company.

11 Then on a certaine day *Ioseph* entred into the house, to doe his businesse: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with me: but hee left his garment in her hand and fled, and got him out.

13 Now when shee sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Behold, he hath brought in an Ebrew vnto vs ‖ to mocke vs: who came in to me for to haue slept with mee: but I h cryed with a loude voyce.

15 And when he heard that I lift vp my voyce and cryed, he left his garment with mee, and fled away, and got him out.

16 So shee layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him ‖ according to these words, saying, The Ebrew seruāt, which thou hast brought vnto vs, came in to me, to mocke me.

18 But assoone as I lift vp my voyce & cried, he left his garment with me, and fled out.

19 Then when his master heard the wordes of his wife, which she told him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in † i prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lorde was with Ioseph, and † shewed him mercie, and got him fauour in the sight of the ‖ master of the prison.

22 And the keeper of the prison cōmitted to Iosephs hand al the prisoners that were in the prison, and k whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord *was* with him: for whatsoeuer hee did, the Lord made it to prosper.

CHAP. XL.

8 *The interpretation of dreames is of God.* 12. 19 *Ioseph expounded the dreames of the two prisoners.* 23 *The ingratitude of the butler.*

And

e God had wonderfully blinded him that he could not know her by her talke.

‖ *Or, tyre of thine head.*

f That his wickednesse might not be knowen to others.

† *Ebr. in contempt.*
g He feareth man more then God.

h We see that the Lawe, which was written in mans heart, taught them that whoredome should be punished with death: albeit no law as yet was giuen.

i That is, shee ought rather to accuse me then I her.

k For the horrour of the sinne condemned him.

l Their hainous sinne was signified by this monstruous birth.

m Or the separation betweene thee and thy brother.

* 1. *Chron.* 2. 4. *matth.* 1. 3.

a Reade Chap. 37. 36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so he made religion to serue his profite.

d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper wel: therefore he ate and dranke, and tooke no care.

f In this word he declareth the summe whereunto all her flatteries did tende.

g The feate of God preserued him against her continuall tentations.

‖ *Or, to doe vs villanie and shame.*

h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

‖ *Or, after this maner.*

† *Ebr. in the prisons house.*

i His euill intreatment in the prison may be gathered of the Psal. 105. 18.

† *Ebr. inclined mercie vnto him.*

‖ *Or, lord.*

k That is, nothing was done without his commaundement.

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AND after these things, the butler of the King of Egypt and his baker offended their lorde the King of Egypt.

2 And Pharaoh was angrie against his two ‖officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison *and* place where a Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and hee serued them: and they continued a season in warde.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, b eche one according to the interpretation of his dreame, *both* the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore † looke ye so sadly to day?

8 Who answered him, Wee haue dreamed, *eche one* a dreame, and there is none to interprete the same. Then Ioseph sayd vnto them, c Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and sayd vnto him, In my dreame, behold, a vine *was* before me,

10 And in the vine *were* three branches, and as it budded, her floure came foorth: and the clusters of grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This d is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine † office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, vnto me, and e make mention of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, & here also haue I done nothing, wherfore they should put me ‖in ỹ dungeō.

16 And when the chiefe baker sawe that the interpretation was good, hee sayd vnto Ioseph, Also mee thought in my dreame that I had three f white baskets on mine head.

17 And in the vppermost basket there *was* of all maner baken meates for Pharaoh: & the birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and saide, g This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, & shal hang thee on a tree, and the birdes shall eate thy flesh from off thee.

20 ¶ And so the third day, *which was* Pharaohs h birth-day, he made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 43 Ioseph name is changed. 50 He hath two sonnes: Manasseh and Ephraim. 54 The famine beginneth throughout the world.

AND † two yeeres after, Pharaoh also a dreamed, and behold, he stoode by a riuer,

2 And loe, there came out of the riuer seuen ‖goodly kine and fat-fleshed, and they fed in a ‖medow:

3 And loe, seuen other kine came vp after them out of the riuer, euill fauoured and leane fleshed, and stoode by the *other* kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eate vp the seuen well fauoured and fatte kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the b second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the East wind, sprang vp after them.

7 And the thinne eares deuoured the seuen ranke and full eares, then Pharaoh awaked, and loe, *it was* a dreame.

8 Now when the morning came, his spirite was c troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but d none could interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I e call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in warde in the chiefe stewards house, *both* me and the chiefe baker.

11 Then wee dreamed a dreame in one night, *both* I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there *was* with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whom whē we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

13 And as hee declared vnto vs, so it came to passe: *for* he restored me to mine office, and hanged him.

14 * Then sent Pharaoh, and f called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, & came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, *that when* thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, g Without me God shall †answere for the wealth of Pharaoh.

17 And Pharroh sayde vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the medowe.

19 Also loe, seuen other kine came vp after them, poore and very † euill fauoured, and leane-fleshed: I neuer saw the like in all the land of Egypt, for euilfauoured.

20 And the leane and euilfauoured kine did eate

‖*Or, eunuches, the worde signifieth them that were in high estate, or them that were gelded.*

a God worketh many wonderfull meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

†*Ebr. why are your faces euill.*

c Cannot God raise vp such as shall interprete such things?

d He was assured by the spirite of God, that his interpretatiō was true.

†*Ebr. place.*

e He refused not the meanes to be deliuered, which he thought God had appoynted.

‖*Or, in the pit.*

f That is, made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reueileth vnto them.

h Which was an occasion to appoynt his officers, and so to examine them that were in prison.

†*Ebr. at the ende of two yeeres of dayes.*

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods Church.

‖*Or, faire to behold.*

‖*Or, flaggie place.*

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was ynough to teach him, that this visiō was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his wil is reueiled.

e He confesseth his fault against the king before he speake of Ioseph.

* Read Chap. 40. 5

*Psal. 105. 20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, If I interprete thy dreame, it commeth of God, and not of me.

†*Ebr. answere peace.*

†*Ebr. naught.*

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eate vp the first seuen fat kine.

†Ebr. were gone into their inward partes.

21 And when they † had eaten them vp, it could not be knowen that they had eaten them, but they were still as euil fauoured, as they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, *and* blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

h Both his dreams tend to one end.

25 ¶ Then Ioseph answered Pharaoh, h *Both* Pharaohs dreames are one, God hath shewed Pharaoh, what he is about to doe.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euilfauoured kine, that came out after them, are seuen yeeres: and the seuen emptie yeeres blasted with the Eastwind, are seuen yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

‖Or, abundance and saturitie.

29 Beholde, there come seuen yeeres of great ‖plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

‖Or, they shall remember no more the plentie.

31 Neither shal the plentie be ‖knowen in the land by reason of this famine that *shal come* after, for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, & God hasteth to perform it.

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

33 Nowe therefore let Pharaoh i prouide for a man of vnderstanding & wisdome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe *it*.

36 So the foode shall bee for the prouision of the land, against the seuen yeeres of famine, which shall be in the land of Egypt, that the land perish not by famine.

k None should be preferred to honour that haue not gifts of God meete for the same. *Psal. 105. 21. 1. mac. 2. 53. Act. 7. 10.

†Ebr. mouth.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde *such* a man as this, in whom *is* the k Spirit of God?

l Some reade, the people shall kisse thy mouth, that is, shall obey thee in all things.

‖Or, his signet.

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

40 *Thou shalt be ouer mine house, and at thy † l word shall all my people bee armed, onely in the kings throne will I be aboue thee.

41 Moreouer Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ‖ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

†Ebr second cha-

43 So hee set him vpon the † best charet that hee had, saue one: and they cried before him, m Abrech, and placed him ouer all the land of Egypt.

m In signe of honour: which word some expound, tender father, or father of the king, or kneele downe.

44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the land of Egypt.

‖Or, the expounder of secrets.

45 And Pharaoh called Iosephs name ‖Zaphnath-paaneah: and he gaue him to wife Asenath the daughter of Poti-pherah ‖prince of On. then went Ioseph abroad in the land of Egypt.

‖Or, priest.

n His age is mentioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and moe.

†Ebr. made for gatherings.

46 ¶ And Ioseph *was* n thirty yeere olde when he stoode before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth † brought forth store.

48 And hee gathered vp all the foode of the seuen plenteous yeeres, which were in the land of Egypt, and layd vp foode in the cities: the foode of the fielde, that was round about *euery* citie, laid he vp in the same.

49 So Ioseph gathered wheate, like vnto the sand of the sea in multitude out of measure, vntill he left numbring: for *it was* without number.

*Chap. 46. 20. and 48. 5.

50 Now vnto Ioseph were borne *two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperitie caused him to forget it.

51 And Ioseph called the name of the first borne Manasseh: for God, *said he*, hath made me forget all my labour & all my ofathers household.

*Psalm 105. 16.

52 Also hee called the name of the second, Ephraim: for God, *said he*, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt were ended.

54 *Then began the seuen yeeres of famine to come, according as Ioseph had sayd: and the famine was in all landes, but in all the land of Egypt was ‖ bread.

‖Or, foode.

55 At the length all the land of Egypt was famished, and the people cried to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was vpon all the lande, Ioseph opened all *places*, wherein *the store was*, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

‖Or, came to Egypt to Ioseph.

57 And all countreis ‖came to Egypt to bye corne of Ioseph, because the famine was sore in all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24 Simeon is put in prison. 26 The other returne to their father to fetche Beniamin.

THen a Iaakob sawe that there was ‖foode in Egypt, and Iaakob said vnto his sonnes, Why b gaze ye one vpon another?

a This story sheweth plainely that all things are gouerned by Gods prouidence for the profite of his Church.

‖Or, corne.

b As men destitute of counsell. *Acts 7. 12.

2 And he said, Behold, I haue heard that there is foode in Egypt. * Get you downe thither, and bye vs foode thence, that wee may liue and not dye.

3 ¶ So went Iosephs ten brethren downe to bye corne of the Egyptians.

4 But Beniamin Iosephs brother would not Iaakob send with his brethren: for he saide, Lest death should † befall him.

†Ebr. should meete him.

5 And the sonnes of Israel came to bye foode among them that came: for there was famine in the land of Canaan.

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6 Nowe Ioseph was gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knewe them, and c made himselfe strange toward them, and spake to them roughly, and sayd vnto them, Whence come yee? Who answered, Out of the land of Canaan, to buy vitaile.

c This dissembling is not to be followed, nor any particular factes of the fathers not approued by Gods worde.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembred the* dreames, which he dreamed of them) and he sayd vnto them, Ye are spies, *and* are come to see the † weakneſſe of the land.

* *Chap.37.5.*

† *Ebr. nakednesse, or, filthinesse.*

10 But they sayd vnto him, Nay, my lord, but to buy vitaile thy seruants are come.

11 We are all one mans sonnes: wee meane truely, and thy seruants are no spies.

12 But hee sayde vnto them, Nay, but yee are come to see the weakneſſe of the land.

13 And they sayd, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and beholde the yongeſt *is* this day with our father, and one ‖ is not.

‖ *Or, is dead.*

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby yee shall be prooued: d *by* the life of Pharaoh, ye shall not goe hence, except your yongeſt brother come hither.

d The Egyptians which were idolatets, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

16 Send one of you which may fet your brother, & ye shalbe kept in prison, that your words may be prooued, whether there be trueth in you: or els *by* the life of Pharaoh ye are but spies.

17 So he put them in warde three dayes.

18 Then Ioseph sayde vnto them the third day, This doe, and liue: *for* I e feare God.

e And therefore am true and iust.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe yee, carie foode *for* the famine of your houses:

20 * But bring your yonger brother vnto me, that your wordes may be tried, and that yee dye not: and they did so.

* *Chap.43.5.*

21 ¶ And they said one to another, f We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare *him:* therefore is this trouble come vpon vs.

f Affliction maketh men to acknowledge their faultes, which otherwise they would dissemble.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye would not heare? and lo, his g blood is now required.

* *Chap.37.21.*

g God will take vengeance vpon vs, and measure vs with our owne measure.

23 (And they were not aware that Ioseph vnderstood them: for hee † spake vnto them by an interpreter.)

† *Ebr. an interpreter betweene them.*

24 Then he turned from them, and h wept, and turned to them againe, & communed with them, and tooke Simeon from among them, and bound him before their eyes.

h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

25 ¶ So Ioseph commaunded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layed their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the ynne, hee espied his money: for lo, it was in his sackes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart † failed them, and they were i astonished, and sayd one to another, What is this, *that* God hath done vnto vs?

† *Ebr. went out.*

i Because their conscience accused the of their sinne, they thought God would haue brought them to trouble by this money.

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, *who is* lord of ỹ land, spake roughly to vs, & put vs *in prison* as spies of the countrey.

31 And we sayd vnto him, We are true men, *and* are no spies.

32 We be twelue brethren, sonnes of our father: one ‖ is not, and the yongeſt *is* this day with our father in the land of Canaan.

‖ *Or, cannot be found.*

33 Then the lorde of the countrey sayd vnto vs, Hereby shal I know if ye be true men: Leaue one of your brethren with me, and take *foode* for the famine of your houses, and depart,

34 And bring your yongeſt brother vnto me, that I may know that yee are no spies, but true men: *so* will I deliuer you your brother, and yee shal occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundel of money was in his sacke: and when they & their father saw the bundels of their money, they were afrayd.

36 Then Iaakob their father sayd to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye wil take Beniamin: all these things ‖ are against k me.

‖ *Or, light vpon me.*

k For they seemed not to bee touched with any loue toward their brethren, which increased his sorow: and partly as appeareth, he suspected them for Ioseph.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shal not goe downe with you: for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then ye shal bring my gray head with sorow vnto the graue.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOw great a famine *was* in the land.

a This was a great tentation to Iaakob to suffer so great famine in that land, where God had promised to blesse him.

2 And when they had eaten vp the vitaile, which they had brought from Egypt, their father sayd vnto them, Turne againe, *and* buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, * Neuer see my face, except your brother *be* with you.

* *Chap.43.20.*

4 If thou wilt send our brother with vs, we will go downe, and buy thee foode:

5 But if thou wilt not send *him*, we will not go downe: for the man said vnto vs, * Looke me not in the face, except your brother *be* with you.

* *Chap.42.20.*

6 And Israel sayd, Wherefore dealt yee so euill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The mā asked straitly of ‖ our selues & of our kinred, saying, Is your father yet aliue? haue ye *any* brother? And we tolde him † according to these wordes: could we know certainly ỹ he would say, Bring your brother downe?

‖ *Or, of our estate and condition.*

† *Ebr. to the mouth of these words: that is, that thing which he asked vs.*

8 Then sayd Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, † then let me beare

* *Chap.44.32.*

† *Ebr. I will sinne to thee.*

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the blame for euer.

10 For except we had made this tarying, doutlesse by this we had returned the second time.

11 Then their father Israel said vnto them, If *it must needes be* so now, doe thus: take of the best fruites of the land in your vessels, and bring the man a present, a little rosen, & a little hony, ‖spices and myrrhe, nuttes, and almonds:

‖Or, *sweet smels.*

12 And take [b] double money in your hand, and the money, that was brought againe in your sackes mouthes: cary it againe in your hand, least it were some ouersight.

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

13 Take also your brother and arise, *and* goe againe to the man.

14 And [c] God almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, and Beniamin: but I shall be [d] robbed of my childe, as I haue bene.

c Our chiefe trust ought to bee in God and not in worldly meanes.

d Hee speaketh these words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

15 Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt and stood before Ioseph.

16 And when Ioseph sawe Beniamin with them, he sayd ‖ to his steward, Bring these men home and kill meate, and make ready: for the men shal eate with me at noone.

‖Or, *to the ruler of his house.*

17 And ‖ man did as Ioseph bade, & brought the men vnto Iosephs house.

18 Nowe when the men were brought into Iosephs house, they were [e] afrayd, & sayd, Because of the money, that came in our sacks mouthes at the first time, are we brought, that he may † picke a quarel against vs, and † lay some thing to our charge, and bring vs in bondage and our asses.

e So the indgement of God pressed their conscience.

† *Ebr. role himselfe vpon vs.*

† *Ebr. fall himselfe vpon vs.*

19 Therefore came they to Iosephs stewarde, and communed with him at the doore of ‖ house,

20 And said, Oh sir, * we came in deed downe hither at the first time to buy foode,

* *Chap. 42. 3.*

21 And as wee came to an ynne and opened our sackes, beholde, euery mans money was in his sackes mouth, *euen* our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our hands to buy foode, *but* we cannot tell, who put our money in our sackes.

‖Or, *you are well.*

23 And he said, ‖ Peace be vnto you, feare not: [f] your God, and the God of your father hath giuen you that treasure in your sackes, I had your money: and he brought forth Simeon to them.

f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

24 So the man led them into Iosephs house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

27 And hee asked them of *their* † prosperitie, and said, Is your father the olde man, of whome ye tolde me, in good health? is he yet aliue?

† *Ebr. peace.*

28 Who answered, Thy seruant our father is in good health, hee is yet aliue: and they bowed downe and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin, his [g] mothers sonne, and saide, Is this your yonger brother of whome ye tolde me? And he said, God be merciful vnto thee, my sonne.

g For they two onely were borne of Rahel.

† *Ebr. bowels.*

30 And Ioseph made haste (for his † affectiō was inflamed toward his brother, and sought *where* to weepe) & entred into his chamber, & wept there.

31 Afterward he washed his face, & came out, and refrained himselfe, and said, Set on † meate.

† *Ebr. bread.*

32 And they [h] prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an [i] abomination vnto the Egyptians.

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

33 So they sate before him: ‖ eldest according vnto his age, and the yongest according vnto his youth, and the men marueiled among themselues.

34 And they tooke meases from before him, *and sent* to them: but Beniamins mease was fiue times so much as any of theirs: and they dranke, [k] and had of the best drinke with him.

k Sometime this word signifieth to be drunken, but here it is meant, that they had ynough, & dranke of the best wine.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth him selfe to be seruant for Beniamin.

AFterward he commanded his steward, saying, Fill the mens sackes with foode, as much as they can carry, and put euery mans money in his sackes mouth.

2 And [a] put my cup, *I meane*, the siluer cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue *him*.

a We may not by this example vse any vnlawfull practises, seeing God hath cōmanded vs to walke in simplicitie.

3 And in the † morning the men were sent away, they, and their asses.

† *Ebr. the morning shone.*

4 And when they went out of the citie not farre off, Ioseph sayd to his steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not *the cup*, wherein my lorde drinketh? [b] and in the which he doeth diuine and propheſie? ye haue done euill in so doing.

b Because the people thought he could diuine, hee attributeth to him selfe that knowledge: or els he faineth that hee consulted with soothsayers for it: which simulation is worthy to be reproued.

6 ¶ And when he ouertooke them, hee sayd these wordes vnto them.

7 And they answered him, Wherefore sayth my lorde such wordes? God forbid that thy forauants should doe such a thing.

8 Beholde the money which we found in our sackes mouthes, wee brought againe to thee out of the land of Canaan: how then should we steale out of thy lordes house siluer or golde?

9 With whomsoeuer of thy seruāts it be found, let him die, & we also wil be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shalbe † blamelesse.

† *Ebr. innocent.*

11 Then at once euery man tooke downe his sacke to ‖ ground, & euery one opened his sacke.

12 And hee searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they [c] rent their clothes, and laded euery man his asse, & went againe into the citie.

c To signifie how greatly the thing displeased them, & howe sorie they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for he *was* yet there) and they fel before him on the ground.

15 Then Ioseph said vnto them, What acte is this, which ye haue done? know ye not that such a man as I can diuine and propheſie?

16 Then said Iudah, What shal we say vnto my lord? what shal we speake? and how can we iustifie our selues? [d] God hath found out the wickednes of thy seruants: beholde, wee *are* seruants to my lord, both we, & he, with whom the cup is found.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But

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17 But he answered, God forbid, that I should doe so, *but* the man, with whome the cuppe is found, hee shall bee my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, and sayde, O my lord, let thy seruant nowe speake a word in my lords eares, and let not thy wrath bee kindled against thy seruant: for thou art euen [e] as Pharaoh.

19 My lord asked his seruants, saying, * Haue ye a father, or a brother?

20 And we answered my lord, Wee haue a father that is olde, and a yong † childe, *which hee begate* in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

21 Nowe thou saidest vnto thy seruants, Bring him vnto me, that I may ‖ set mine eye vpon him.

22 And we answered my lord, The childe can not depart from his father: for if hee leaue his father, *his father* would die.

23 Then saydest thou vnto thy seruants, * Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father sayde vnto vs, Goe againe, buy vs a little foode,

26 Then we answered, We cannot go downe: *but* if our yongest brother † goe with vs, then wil we go downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my [f] wife bare me two *sonnes*,

28 And the one went out from me, and I said, Of a suretie he is torne in * pieces, and I saw e him not since.

29 Nowe ye take this also away from mee: if death take him, then [g] ye shall bring my gray head in sorowe to the graue.

30 Nowe therefore, when I come to thy seruant my father, and the childe *be* not with vs (seeing that his † life dependeth on the *childes* life)

31 Then when hee shall see that the childe *is* not *come*, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorow to the graue.

32 Doubtlesse thy seruant became suretie for the childe to my father, and said, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Nowe therefore, I pray thee, let *me* thy seruant bide for the childe, *as a* seruant to my lord, and let the childe goe vp with his brethren.

34 For [h] howe can I go vp to my father, if the childe *bee* not with me, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 *Ioseph maketh himselfe knowen to his brethren.* 3 *He sheweth that all was done by Gods prouidence.* 18 *Pharaoh commandeth him to send for his father.* 24 *Ioseph exhorteth his brethren to concord.* 27 *Iaakob reioyceth.*

THen Ioseph coulde not refraine himselfe before all that stoode by him, but hee cryed, [a] Haue foorth euery man from me. And there tried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, and cried, *so* that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren coulde not answere him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And he saide, * I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not [b] sad, neither grieued with your selues, that ye sold me hither: * for God did send me before you for *your* preseruation.

6 For nowe two yeeres of famine *haue bene* through the land, and fiue yeeres *are* behinde, wherein neither *shalbe* caring nor haruest.

7 Wherfore God sent me before you to preserue your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Nowe then you sent not mee hither, but [c] God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout al the land of Egypt.

9 Haste you & go vp to my father, & tel him, Thus saith thy sonne Ioseph, God hath made mee lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Also I will nourish thee there (for yet *remaine* fiue yeeres of famine) lest thou perish through pouertie, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Beniamin, that [d] my mouth speaketh to you.

13 Therefore tell my father of all mine honor in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came vnto Pharaohs house, so that they said, Iosephs brethrē are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe ye, lade your beasts and depart, goe to the land of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the [e] best of the land of Egypt, and yee shall eate of the [f] fat of the land.

19 And I commaund thee, Thus doe yee, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also † regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: hee gaue them vitaile also for the iourney.

22 Hee gaue them all, none except, change of raiment: but vnto Beniamin hee gaue three hundreth pieces of siluer, and fiue sutes of raiment.

23 And vnto his father ‖ likewise he sent tenne hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they de-

e Equall in authoritie: or, next vnto the king. *Chap.42.15,16.

† Ebr. childe of his olde age.

‖ Or, that I may see him.

*Chap.43.3.

† Ebr. Be with vs.

f Rahel bare to Iaakob, Ioseph and Beniamin. *Chap.37.33.

g Ye shall cause me to die for sorowe.

† Ebr. his soule is bound to his soule.

*Chap.43.9.

h Meaning he had rather remaine there prisoner, then to returne and see his father in heauinesse.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

*Actes 7.13.

b This example teacheth that we must by al meanes comfort them, which are truely humbled and wounded for their sinnes. *Chap.50.20.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Ebr. voyce.

e The most pleasantfull ground.
f The chiefest fruites and commodities.

† Ebr. let not your eyes spare your vessels.

‖ Or, he sent as much to wit, siluer, as verse 22. and tenne asses.

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parted: and he sayde vnto them, g Fall not out by the way.

25 ¶ Then they went vp from Egypt, & came vnto ỹ land of Canaan vnto Iaakob their father,

26 And told him, saying, Ioseph *u* yet aliue, and he also is gouernour ouer all the land of Egypt, and *Iaakobs* heart h failed: for he beleeued them not.

27 And they told him all the words of Ioseph, which he had said vnto them: but when he saw the charets, which Ioseph had sent to carry him, then the spirite of Iaakob their father reuiued.

28 And Israel said, *I haue* inough: Ioseph my sonne *u* yet aliue: I will go and see him yer I die.

CHAP. XLVI.

a God assureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he sayde, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt, and I will also c bring thee vp againe, and Ioseph shall d put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Iaakob and all his seede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *euen* Iaakob and his sonnes: * Reuben Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of *Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of *Leui: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of *Iudah: Er, & Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan) And the sonnes of Pharez *were* Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which shee bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes and his daughters *were* thirtie and three.

16 ¶ Also the sonnes of Gad: Ziphion, & Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Iimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whome Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, *euen* sixteene soules.

19 The sonnes of Rahel Iaakobs wife *were* Ioseph, and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him.

21 ¶ Also the sonnes of * Beniamin: Belah, and Becher, and Ashbeel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all, seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his † loines (beside Iaakobs sonnes wiues) *were* in the whole, threescore and sixe soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, *were* two soules: *so that* all the soules of the house of Iaakob, which came into Egypt, *are* seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Ioseph † made ready his caret and went vp to Goshen to meete Israel his father, and presented himselfe vnto him and fel on his necke, and wept vpon his necke a † good while.

30 And Israel said vnto Ioseph, Nowe let mee die, since I haue seene thy face, *and* that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and shew Pharaoh, and tell him, My brethren & my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men *are* e sheepeheards, and because they are sheepheards, they haue brought their sheepe and their cattel, & all that they haue.

33 And if Pharaoh call you, and aske you, What is you trade?

34 Then yee shall say, Thy seruants are men occupied about cattel, from our childehood euen vnto this time, both we and our fathers: that yee may dwel in the land of Goshen: for euery sheepe keeper is an f abomination vnto the Egyptians.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priestes haue liuing of the King. 28 Iaakobs age when hee dieth. 30 Ioseph sweareth to bury him with his fathers.

THen came Ioseph and tolde Pharaoh, and sayd, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, *euen* a fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants *are* shepheards, both we and our fathers.

4 They said moreouer vnto Pharaoh, For to soiourne in the land are we come: for thy seruants haue no pasture for *their* sheep, so sore is ỹ famine in the land of Canaan. Now therefore, we pray thee,

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another

h As one betwene hope and feare.

a Whereby hee both signified, that he worshipped the true God, and also that hee kept in his heart the possession of that land, from whence preseat necessitie droue him.

b Conducting thee by my power.

c In thy posterity.

d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.

* *Ioh.24.4.psal. 105.23. isa.52 4.*

* *Exod.1.2. and 6. 14. num.26.5. 1.chron.5.1.*

* *Exod.6.15. 1.chron.4.24.*

* *1.Chro.6.1.*

* *1.Chro.2.3. and 4.21. chap.38.3.*

* *1.Chro.7.1.*

‖ *Or, persons.*

* *1.Chro.7.30.*

*Chap.41.50.

* *1.Chro.7.6. and 8.1.*

* *Deut.10.22.*

† *Ebr. thighs.*

‖ *Or, to prepare him a place.*

† *Ebr. bound his caret.*

† *Ebr. yet, or still.*

e He was not ashamed of his father and kinred, though they were of base condition.

f God suffreth the worlde to hate his, that they may forsake the filth of the world and cleaue to him.

a That the king might be assured they were come, and see what maner of people they were.

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thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph saying, Thy father and thy brethren are come vnto thee.

6 The [b] land of Egypt is before thee: in the best place of the land make thy father & thy brethren dwell: let them dwel in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob † saluted Pharaoh.

8 Then Pharaoh sayd vnto Iaakob, † Howe olde art thou?

9 And Iaakob said vnto Pharaoh, The whole time of my *pilgrimage *is* an hundreth & thirtie yeeres: few & euil haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob † tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, & his brethren, and gaue them possession in the land of Egypt, in the best of the land, *euen* in the land of [c] Rameses, as Pharaoh had commanded.

12 ¶ And Ioseph nourished his father, and his brethren, and all his fathers housold with bread, [d] euen to the yong children.

13 ¶ Now there was no bread in all the land: for the famine *was* exceeding sore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and [e] Ioseph layd vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph and sayd, Giue vs bread: for why should we die before thee? for *our* money is spent.

16 Then sayd Ioseph, Bring your cattell, and I wil giue you for your cattell, if *your* money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the heardes of cattell, and for the asses: so he fed them with bread for all their cattel that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, We wil not hide from my lord, that since our money is spent, and my lord hath the heardes of the cattel, there is nothing left in the sight of my lorde, but our bodies and our ground.

19 Why shal we perish in thy sight, both we, and our [f] land? bye vs and our land for bread, and we and our land wil be bound to Pharaoh: therefore giue vs seede, that we may liue and not die, and that the land goe not to waste.

20 So Ioseph bought all the the land of Egypt for Pharaoh: for the Egyptians solde euery man his ground because the famine was sore vpon them: so the land became Pharaohs.

21 And he [g] remoued the people vnto the cities, † from one side of Egypt euen to the other.

22 Only the land of § Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they solde not their ground.

23 Then Ioseph sayd vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, *here is* seede for you: sowe therefore the ground.

24 And of the increase yee shall giue the fifth part vnto Pharaoh, and foure partes shalbe yours for the seede of the field, and for your meate, and for them of your houshoides, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lorde, and we wil be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fift *part*, [h] except the land of the priests only, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreouer, Iaakob liued in the land of Egypt seuenteene yeeres, so that the whole age of Iaakob *was* an hundreth fourtie and seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue nowe found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully & truely with me: burie me not, I pray thee, in Egypt,

30 But when I shall [i] sleepe with my fathers, thou shalt carie me out of Egypt, and burie mee in their buriall. And hee answered, I will doe as thou hast sayd.

31 Then he sayd, Sweare vnto mee. And hee sware vnto him. And Israel [k] worshipped towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 Hee receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 Hee prophesieth their returne to Canaan.

AGaine after this, one sayd to Ioseph, Loe, thy father is sicke: then hee tooke with him his [a] two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God ‖ almightie appeared vnto me at * Luz in the land of Canaan, and blessed me.

4 And he sayd vnto me, Beholde, I wil make thee fruitfull, and wil multiplie thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an [b] euerlasting possession.

5 ¶ And now thy *two sonnes, Manasseh, and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But the linage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethren in their inheritance.

7 Nowe when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way when *there was* but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same *is* Beth-lehem.

8 Then Israel beheld Iosephs sonnes & sayd, Whose are these?

b Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandement.

† *Ebr. blessed.*

† *Ebr. how many dayes are the yeeres of thy life?*

* *Hebr. 130. & 13.*

† *Ebr. blessed.*

c Which was a citie in the countrey of Goshen, Exod. 1. 11.

d Some reade, that he fed them as litle babes, because they could not prouide for themselues against that famine.

† *Ebr. brought to an extremitie, or at their wits end.*

e Wherein hee both declareth his fidelitie toward the King, and his minde free from couetousnes.

f For except the ground be tilled and sowen it perisheth, and is as it were dead.

g By this changing they signified that they had nothing of their owne, but receiued all of the kings liberalitie.

† *Ebr. ende of the border.*

h Pharaoh in prouiding for idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods worde.

* *Chap. 24. 2.*

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillow, praised God. Reade 1. Chro. 29. 10.

a Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

‖ *Or, all sufficient.*

* *Chap. 28. 13.*

b Which is true in the carnal Israel vnto the comming of Christ, & in the spirituall for euer.

* *Chap. 47. 30.*

* *Chap. 35. 19.*

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9 And Ioſeph ſaid vnto his father, They are my ſonnes, which [c] God hath giuen mee here. Then he ſaid, I pray thee, bring them to me, that I may bleſſe them:

10 (For the eyes of Iſrael were dim for age, ſo that he could not *well* ſee.) Then he cauſed them to come to him, and hee kiſſed them and embraced them.

11 And Iſrael ſaid vnto Ioſeph, I had not thought to haue ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeede.

12 And Ioſeph tooke them away from his knees, & did reuerence † downe to the ground.

13 Then tooke Ioſeph them both, Ephraim in his right hand toward Iſraels left hand, & Manaſſeh in his left hand toward Iſraels right hand, ſo he brought *them* vnto him.

14 But Iſrael ſtretched out his right hand, and laide it on [d] Ephraims head, which was ‖ yonger, and his left hand vpon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh *was* the elder.

15 ¶ * Alſo he bleſſed Ioſeph, and ſayd, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fed mee all my life long, vnto this day, *bleſſe thee.*

16 The [e] Angel, which hath deliuered mee from all euill, bleſſe the children, & let my [f] name be named vpon them, & the name of my fathers Abraham and Izhak, that they may grow as fiſh into a multitude in the middes of the earth.

17 But when Ioſeph ſawe that his father layde his right hand vpon the head of Ephraim, it [g] diſpleaſed him: and he ſtayed his fathers hand to remoue it from Ephraims head to Manaſſehs head.

18 And Ioſeph ſaid vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and ſaid, I know wel, my ſonne, I know well: hee ſhalbe alſo a people, and he ſhalbe great likewiſe: but his yonger brother ſhalbe greater then he, and his ſeede ſhall be full of nations.

20 So hee bleſſed them that day, and ſaid, In thee Iſrael ſhal bleſſe, and ſay, God make thee as [h] Ephraim and as Manaſſeh. and hee ſet Ephraim before Manaſſeh.

21 Then Iſrael ſaid vnto Ioſeph, Beholde, I die, and God ſhalbe with you, and bring you againe vnto the land of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of the Amorite by my *ſword and by my bow.

CHAP. XLIX.

1 *Iaakob bleſſeth all his ſonnes by name, and ſheweth them what is to come.* 10 *Hee telleth them that Chriſt ſhall come out of Iudah.* 29 *He will be buried with his fathers.* 33 *He dieth.*

THen Iaakob called his ſonnes, and ſaid, Gather your ſelues together, that I may tell you what ſhall come to you in the [a] laſt dayes.

2 Gather your ſelues together, and heare, yee ſonnes of Iaakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, & the beginning of my ſtrength, [c] the excellencie of dignitie, & the excellencie of power:

4 *Thou waſt* light as water: thou ſhalt not be excellent, becauſe thou *wenteſt vp to thy fathers bed: ‖ then diddeſt thou defile my bed, *thy dignitie* is gone.

5 ¶ Simeon and Leui, brethren *in euill*, the ‖ inſtruments of crueltie, *are* in their habitations.

6 Into their ſecret let not my ſoule come: my [d] glory, be not thou ioyned with their aſſembly: for in their wrath they ſlew a [e] man, and in their ſelfe will they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] diuide them in Iaakob, and ſcatter them in Iſrael.

8 ¶ Thou Iudah, thy brethren ſhal praiſe thee, thine hand *ſhalbe* in the necke of thine enemies: thy fathers ſonnes ſhal [g] bowe downe vnto thee.

9 Iudah *as* a Lions whelpe ſhalt thou come vp from the ſpoyle, my ſonne. He ſhall lye downe *and* couche as a Lion, and as a Lioneſſe: [h] Who ſhall ſtirre him vp?

10 The ‖ ſceepter ſhall not depart from Iudah, nor a Lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people *ſhall be* gathered vnto him.

11 He ſhal binde his Aſſe foale vnto [k] vine, and his Aſſes colte vnto the beſt vine. hee ſhall waſh his garment in wine, and his cloke in the blood of grapes.

12 His eyes *ſhalbe* red with wine, and his teeth white with milke.

13 ¶ Zebulun ſhal dwell by the Sea ſide, and he *ſhalbe* an hauen for ſhippes: and his border *ſhalbe* vnto Zidon.

14 ¶ Iſſachar *ſhalbe* † [l] a ſtrong aſſe, couching downe betweene two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhal bow his ſhoulder to beare, and ſhall be ſubiect vnto tribute.

16 ¶ Dan [m] ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhall be a [n] ſerpent by the way, an adder by the path: biting the horſe heeles, ſo that his rider ſhal fall backward.

18 [o] O Lord, I haue waited for thy ſaluation.

19 ¶ Gad, an hoſte of men ſhall ouercome him, but he ſhal ouercome at the laſt.

20 ¶ Concerning Aſher, his [p] bread *ſhalbe* fat, and he ſhal giue pleaſures for a king.

21 ¶ Naphtali *ſhalbe* a hinde let goe, giuing [q] goodly wordes.

22 ¶ Ioſeph *ſhalbe* † a fruitfull bough, *euen* a fruitfull bough by the well ſide: the † ſmal boughs ſhal runne vpon the wall.

23 [r] And the archers grieued him, and ſhot *againſt him*, and hated him.

24 But his bow abode ſtrong, and the handes of his armes were ſtrengthened, by the handes of the mightie *God* of Iaakob, of whom *was* the feeder *appointed*, *by* the [s] ſtone of Iſrael,

25 *Euen* by the God of thy father, who ſhall helpe thee, and by the almightie, who ſhall bleſſe thee with heauenly bleſſings from aboue, with bleſſings of the deepe, that lyeth beneath, with bleſſings of the breſtes, and of the wombe.

26 The bleſſings of thy father ſhalbe [t] ſtronger then the bleſſings of mine elders: vnto the ende of the hilles of the world they ſhall be on the head of Ioſeph, and on the top of the head of him that was [u] ſeparate from his brethren.

27 ¶ Beniamin ſhal rauine *as* a wolfe: in the morning he ſhal deuoure the praye, and at night he ſhal diuide the ſpoyle.

28 ¶ All theſe are the twelue tribes of Iſrael, and thus their father ſpake vnto them, and bleſſed

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c The faithfull acknowledge all benefites to come of Godsfree mercies.

† *Ebr. his face to the ground.*

d Gods iudgement is ofttimes contrary to mans, and he preferreth that, which man deſpiſeth. *Hebr. 11.21.

e This Angel muſt be vnderſtoode of Chriſt, as Chap. 31.13 & 32.1.

f Let them be taken as my children.

g Ioſeph faileth in binding Gods grace to the order of nature.

h In whom Gods graces ſhould manifeſtly appeare.

i Which they had by fayth in the promiſe.

k By my children whom God ſpared for my ſake.

* *Chap. 34.25.*

a When God ſhal bring you out of Egypt: & becauſe that he ſpeaketh of the Meſsias, he nameth it the laſt dayes.

b Begotten in my youth.

c If thou hadſt not loſt thy birthright by thine offence.

* *Chap. 35.22.*
‖ *1. Chron. 5.1.*
‖ *Or, it craſted to be my bed.*

‖ *Or, their ſwords were inſtruments of violence.*

d Or, tongue: meaning that he neither conſented to them in worde nor thought.

e The Shechemites, Chap. 34.26.

f For Leui had no part, and Simeon was vnder Iudah, Ioſh. 19.1. till God gaue them ‖ place of the Amalekites, 1. Chron. 4.43.

g As was verified in Dauid & Chriſt.

h His enemies ſhal ſo feare him.

‖ *Or, kingdome.*

i Which is Chriſt the Meſsias, the giuer of all proſperitie: who ſhal call the Gentiles to ſaluation.

k A countrey moſt aboundant with vines and paſtures is promiſed him.

† *Ebr. an Aſſe of great bones.*

l His force ſhalbe great, but he ſhall want courage to reſiſt his enemies.

m Shall haue the honour of a tribe.

n That is, full of ſubtiltie.

o Seeing the miſeries that his poſteritie ſhould fall into, he burſteth out in prayer to God to remedy it.

p He ſhal abound in corne and pleaſant fruites.

q Ouercomming more by fayre wordes then by force.

† *Ebr. a ſonne of increaſe.*

† *Ebr. daughters.*

r As his brethren, when they were his enemies, Potiphar, and others.

s That is, God.

t In as much as he was more neere to the accompliſhment of the promes, & it had bene more often confirmed.

u Either in dignitie, or when hee was ſolde from his brethren.

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sed them: euery one of them blessed hee with a seuerall blessing.

29 And he charged them and said vnto them, I am ready to be gathered vnto my people: * burie me with my fathers in the caue, that is in the fielde of Ephron the Hittite,

*Chap.47.30.

30 In the caue that is in the fielde of Machpelah besides Mamre in the land of Canaan: which *caue* Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the caue that is therein, *was bought* of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his sonnes, & [x] pluckt vp his feete into the bed and gaue vp the ghost, and was gathered to his people.

x Whereby is signified howe quietly he died.

CHAP. L.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his children children. 25 He dieth.

THen Ioseph fell vpon his fathers face & wept vpon him, and kissed him.

2 And Ioseph commaunded his seruants the [a] physicians to enbaume his father, and the physicians enbaumed Israel.

a He meaneth them that embaumed the dead, and buried them.

3 So forty dayes were accõplished (for so long did the daies of them that were enbaumed last) and the Egyptians bewayled him [b] seuentie dayes.

b They were more excessiue in lamenting, then the faithfull.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue nowe found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, & say,

5 My father made me * sweare, saying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, & bury my father, & I wil come againe.

*Chap.47.29.

6 Then Pharaoh said, Goe vp and bury thy father, [c] as he made thee to sweare.

c The very infidels, would haue othes performed.

7 ¶ So Ioseph went vp to bury his father, and with him went all the seruants of Pharaoh, *both* the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great company.

10 And they came to ‖ Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

‖ *Or, the corne floore of Atad.*

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Atad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

‖ *Or, the lamentation of the Egyptians.*

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes carried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which *caue* * Abraham bought with the fielde, to be ‖ a place to burie in, of Ephron the Hittite besides Mamre.

* *Actes 7.16.*

* *Chap.23.16.*

‖ *Or, a possession.*

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they sayde, [d] It may be that Ioseph will hate vs, and will pay vs againe all the euill, which we did vnto him.

d An euill conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespasse of the seruants of thy fathers [e] God. And Ioseph wept, when ‖ they spake vnto him.

e Meaning that they which haue one God, should be ioyned in most sure loue.

‖ *Or, the messengers.*

18 Also his brethren came vnto him, and fell downe before his face, and saide, Beholde, we be thy seruants.

19 To whome Ioseph sayde, * Feare not: for ‖ am not I vnder [f] God?

* *Chap.45.5.*

‖ *Or, am I in Gods stead? meaning to take vengeance.*

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

21 Feare not nowe therefore, I will nourish you, and your children: and he comforted them, and spake † kindely vnto them.

† *Ebr. to their heart.*

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an [g] hundreth and tenne yeeres.

g Who, notwithstanding he bare rule in Egypt about foure score yeeres, yet was ioyned with the Church of God in faith and religion.

23 * And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

* *Numb.32.39.*

24 And Ioseph said vnto his brethren, * I am readie to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

* *Hebr.11.22.*

25 And Ioseph tooke an othe of the children of Israel, saying, * [h] God will surely visite you, and ye shall carry my bones hence.

* *Exod.13.19.*

h He speaketh this by the spirit of prophecie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

26 So Ioseph died, when hee was an hundreth and tenne yeeres olde: and they enbaumed him and put him in a chest in Egypt.

THE SECOND BOOKE OF MOSES, CALLED EXODVS.

THE ARGVMENT.

After that Iaakob by Gods commandement Gene.46.3. had brought his familie into Egypt, where they remained for the space of foure hundred yeeres, and of seuentie persons grewe to an infinite number, so that the King and the countrey grudged and endeuoured both by tyrannie and cruell seruery to suppresse them: the Lord according to his promise Gene.15.14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements encrease against them, till Pharaoh and his army were drowned in the same Sea, which gaue an entrie & passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefites: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same yee-

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they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wicked life. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with newe benefites laboured to ouercome their malice: for he still gouerned them and gaue them his word and Lawe, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOW * [a] these are the names of the children of Israel, which came into Egypt (euery man and his household came *thither* with Iaakob)

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules, that came out of the loines of Iaakob, were * seuentie soules: Ioseph was in Egypt already.

6 Nowe Ioseph died and all his brethen, and that whole generation.

7 ¶ And the * children of Israel ‖ brought foorth fruite and increased in abundance, and were multiplied, and were exceeding mightie, so that the [b] land was full of them.

8 Then there rose vp a newe King in Egypt, who [c] knewe not Ioseph.

9 And he said vnto his people, Beholde, the people of the children of Israel *are* greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] ‖ get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore [e] they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them wearie of their liues by sore labour in clay and in bricke, and in all worke in the fielde, with all maner of bondage, † which thy laid vpon them most cruelly.

15 ¶ Moreouer the King of Egypt commanded the midwiues of the Ebrew women, (of which the ones name was [f] Shiphrah, and the name of the other Puah)

16 And saide, * When yee doe the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it be a sonne, then ye shal kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the King of Egypt commanded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, and said vnto them, Why haue yee done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew [g] women *are* not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied and were very mightie.

21 And because the midwiues feared God, therefore he [h] made them houses.

22 Then Pharaoh charged all his people, saying, Euery man-childe that is borne, [i] cast ye into the riuer, but reserue euery maide childe aliue.

[a] *Gen.46.8.*
2 Moses describeth the wonderful order that God obserueth in performing his promes to Abraham, Gene.15.14.

‖ *Or, persons.*
* *Gene.46.27. deut.10.22.*

* *Actes 7.17.*
‖ *Or, did grow.*

[b] He meaneth the countrey of Goshen.
[c] He considered not how God had preserued Egypt for Iosephs sake.

[d] Into Canaan, and so we shall lose our commoditie.
‖ *Or, goe vp out of the land.*

‖ *Or, corne and prouision.*

[e] The more that God blesseth his, the more doeth the wicked enuie them.

† *Ebr. wherewith they serued themselues of them by crueltie.*
[f] These seeme to haue bene the chiefe of the rest.
* *Wisd.18.5.*

‖ *Or, seates whereupon they sate in trauell.*

[g] Their disobedience herein was lawfull, but their dissembling euill.
[h] That is, God increased the families of the Israelites by their meanes.
[i] When tyrants can not preuaile by craft, they burst foorth into open rage.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a [a] man of the house of Leui, and tooke *to wife* a daughter of Leui,

2 And the woman conceiued and bare a sonne: and when she sawe that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, shee tooke for him an arke *made* of reede, and daubed it with slime and with pitch, and [b] laid the childe therein, and put *it* among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came down to wash her in the riuer, and her maidens walked by the riuers side: and when she sawe the arke among the bulrushes, she sent her maid to fet it.

6 Then shee opened it, and sawe it was a childe, and beholde, the babe wept: so she had compassion on it, and saide, This is one of the Ebrewes children.

7 Then sayd his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter said to her, Go. So the maid went and called the [c] childes mother,

9 To whom Pharaohs daughter sayde, Take this childe away, and nurse it for mee, and I will reward thee. Then the woman tooke the childe, and nursed him.

10 Now the childe grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was [d] growen, he went foorth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

12 And hee looked † round about, and when he sawe no man, he [e] slewe the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, & behold two Ebrews stroue: & he said vnto him that did the wrong, Wherfore smitest thou thy fellow?

14 And

[a] This Leuite was called Amram, who married Iochabed, Chap 6 20. * *Num.26.59. 1.chro.23 13. act.7. 20. heb.11.23.*

[b] Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

[c] Mans counsell cannot hinder that, which God had determined shall come to passe.

[d] That is, was fourty yeere olde, Act.7.23.

† *Ebr. thus and thus.*
[e] Being assured that God had appointed him to deliuer the Israelites, Act.7.25.

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14 And he answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill mee, as thou killedst the Egyptian? Then Moses f feared and said, Certainely this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and hee sate downe by a well.

16 And the ‖Priest of Midian had seuen daughters, which came and drewe *water*, and filled the troughes, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp, and † defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepherds, and also drew vs water ynough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue yee so left the man? g call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne, * whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and h cried: and their crie for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God i had respect vnto them.

f Though by his feare he shewed his infirmitie, yet faith couered it, Hebr. 11. 27.

‖ Or, prince.

† Ebr. saued them.

‖ Or, grandfather.

g Wherein he declared a thankfull minde, which would recompence the benefite done vnto his. * Chap. 18. 3.

h God humbleth his by afflictions, that they should cry vnto him, and receiue the fruit of his promes.

i He iudged their cause: or, acknowledged them to be his.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen Moses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the ‖ backside of the desert, & came to the a Mountaine of God, b Horeb,

2 Then the Angel of the Lord appeared vnto him * in a flame of fire, out of the mids of a c bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses said, I wil turne aside now, and see this great sight, why the bush burneth not.

4 And when the d Lord saw that hee turned aside to see, God called vnto him out of the mids of the bush, and said, Moses, Moses. And he answered, I am here.

5 Then he saide, Come not hither, e put thy shooes off thy feete: for the place whereon thou standest is f holy ground.

6 Moreouer he said, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was g afraid to looke vpon God.

7 ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their h taskemasters: for I know their sorowes.

8 Therfore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, iuto a land that i floweth with milke and honie, *euen* into the place of the Canaanites, & the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebusites.

9 k And now loe, the cry of the children of Israel is come vnto me, & I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am l I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, m Certainely I will bee with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses said vnto God, Behold, *when* I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent mee vnto you: if they say vnto mee, What is his Name? what shall I say vnto them?

14 And God answered Moses, I n AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and said, † I haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shal they obey thy voice, & thou and the Elders of Israel shal go vnto o King of Egypt, and say vnto him, The Lord God of the Ebrewes hath ‖ met with vs: we pray thee now therefore, let vs goe three dayes iourney in the wildernesse, that we may p sacrifice vnto the Lord our God.

19 ¶ But I know, that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the mids thereof: and after that shall he let you goe.

21 And I will make this people to bee fauoured of the Egyptians: so that when ye goe, ye shal not goe emptie.

22 p * For euery woman shal aske of her neighbour, and of her ‖ that soiourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your sonnes, & on your daughters, and shall spoile the Egyptians.

k He heard before, but now he would reuenge it.

l Hee doeth not fully disobey God, but acknowledgeth his owne weakenesse.

m Neither feare thine owne weakenesse, nor Pharaohs tyrannie.

n The God which haue euer bene, am, and shall be: the God almightie, by whom all things haue their being, and the God of mercy, mindfull of my promes, Reue. 1. 4.

† Ebr. in visiting haue visited.

‖ Or, dwelling within the desert.

a It was so called after the law was giuen.

b Called also Sinai.

* Act. 7. 30.

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

d Whom he calleth the Angel, verse 2.

e Resigne thy selfe vp to me, Ruth 4. 7. Iosh. 5. 15.

f Because of my presence.

* Mat. 22. 32. Act. 7. 32.

g For sinne causeth man to feare Gods iustice.

h Whose cruelitie was intolerable.

i Most plentifull of all things.

‖ Or, appeared vnto vs.

o Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompense of their labours.

* Chap. 11. 2. and 12. 35.

‖ Or, in whose house she soiourneth.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

THen Moses answered, and said, a But lo, they will not beleeue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared

a God beareth with Moses doubting, because he was not altogether without

peared vnto thee.

2 And the Lord ſaide vnto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the ground. So hee caſt it on the ground, and it was *turned* into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid vnto Moſes, Put forth thine hand, and take it by the taile. Then he put foorth his hand and caught it, and it was *turned* into a rod in his hand.

5 *Doe this* [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord ſayde furthermore vnto him, Thruſt now thine hand into thy boſome. And he thruſt his hand into his boſome, and when hee tooke it out *againe*, beholde, his hand was ‖ leprous as ſnow.

7 Moreouer he ſaid, Put thine hand into thy boſome againe. So hee put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned againe as his *other* fleſh.

8 So ſhall it be, if they will not beleeue thee, neither obey ‖ the voice of the firſt ſigne, yet ſhal they beleeue for the voice of the ſecond ſigne.

9 But if they will not yet beleeue theſe two ſignes, neither obey vnto thy voyce, then ſhalt thou take of the [c] water of the riuer, and powre it vpon the drie lande: ſo the water which thou ſhalt take out of the riuer, ſhalbe *turned* to blood vpon the drie land.

10 ¶ But Moſes ſaide vnto the Lord, Oh my Lord, I am not eloquent, † neither at any time *haue bene*, nor yet ſince thou haſt ſpoken vnto thy ſeruant: but I am † ſlowe of ſpeach and ſlowe of tongue.

11 Then the Lord ſaid vnto him, Who hath giuen the mouth to man? Or who hath made the dumme, or the deafe, or him that ſeeth, or the blind? haue not I the Lord?

12 Therefore goe now, and * I will bee with thy mouth, and will teach thee what thou ſhalt ſay.

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the ‖ hand *of him*, whom thou [d] ſhouldeſt ſend.

14 Then the Lord was [e] very angry with Moſes, and ſaid, Doe not I know Aaron thy brother the Leuite, that he himſelfe ſhall ſpeake? for loe, he commeth alſo forth to meete thee, and when he ſeeth thee, he will be glad in his heart.

15 Therefore thou ſhalt ſpeake vnto him, and [f] put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And he ſhall be thy ſpokeſman vnto the people: and he ſhall be, *euen* he ſhall be as thy mouth, and thou ſhalt be to him as * [g] God.

17 Moreouer thou ſhalt take this rod in thine hand, wherewith thou ſhalt doe myracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſaid vnto him, I pray thee, let mee goe, and returne to my ‖ brethren, which are in Egypt, and ſee whether they be yet aliue. Then Iethro ſaid to Moſes, Go in peace.

19 (For the Lord had ſaid vnto Moſes in Midian, Goe, returne to Egypt: for they are all dead which † went about to kill thee.)

20 Then Moſes tooke his wife and his ſonnes, and † put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] rod of God in his hand.

21 And the Lorde ſayde vnto Moſes, When thou art entred and come into Egypt againe, ſee that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and he ſhall not let the people goe.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael [u] my ſonne, *euen* my [k] firſt borne.

23 Wherefore I ſay to thee, Let my ſonne goe, that hee may ſerue me: if thou refuſe to let him goe, beholde, I will ſlay thy ſonne, *euen* thy firſt borne.

24 ¶ And as he was by the way in the inne, the Lord met him, and [l] would haue killed him.

25 Then Zipporah tooke a ſharpe knife, and [m] cut away the foreſkin of her ſonne, and caſt it at his feete, and ſaid, Thou *art* in deede a bloody huſband vnto me.

26 So ‖ he departed from him. Then ſhe ſaid, O bloody huſband (becauſe of the circumciſion.)

27 ¶ Then the Lord ſaide vnto Aaron, Goe meete Moſes in the wilderneſſe. And he went and met him in the ‖ Mount of God, and kiſſed him.

28 Then Moſes told Aaron all the wordes of the Lorde, who had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the Elders of the children of Iſrael.

30 And Aaron tolde all the words, which the Lord had ſpoken vnto Moſes, and he did the myracles in the ſight of the people,

31 And the [n] people beleeued, and when they heard that the Lorde had viſited the children of Iſrael, and had looked vpon their tribulation, they bowed downe, and worſhipped.

CHAP. V.

1 Moſes and Aaron doe their meſſage to Pharaoh, who letteth not the people of Iſrael depart, but oppreſſeth them more and more. 20 They cry out vpon Moſes and Aaron therefore, and Moſes complaineth to God.

THen afterward Moſes and Aaron went and ſaid to [a] Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may [b] celebrate a feaſt vnto me in the wildemeſſe.

2 And Pharaoh ſaid, Who is the Lord, that I ſhould heare his voice, and let Iſrael goe? I know not the Lord, neither will I let Iſrael goe.

3 And they ſaid, ‖ We worſhip the God of the Ebrewes: we pray thee, let vs goe three dayes iourney in the deſert, and ſacrifice vnto the Lord our God, leſt † he bring vpon vs the peſtilence or ſword.

4 Then ſayde the King of Egypt vnto them, Moſes & Aaron, why cauſe ye the people to ceaſe from their works? get you to your burdens.

5 Pharaoh ſaid furthermore, Behold, much people *is* now in the lande, and ye [c] make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the ſame day vnto the taſkemaſters of the people, and to their [d] officers, ſaying,

7 Ye ſhall giue the people no more ſtraw to make bricke († as in time paſt) *but* let them goe and gather them ſtraw themſelues:

8 Notwithſtanding lay vpon them the number of bricke, which they made in time paſt, diminiſh nothing thereof: for they be idle, therefore they crie, ſaying, Let vs goe to offer ſacrifice vnto our God.

b. This power to worke myracles was to confirme his doctrine, and to aſſure him of his vocation.

‖ Or, white as ſnow.

‖ Or, the words confirmed by the firſt ſigne.

c Becauſe theſe three ſignes ſhould be ſufficient witneſſes to proue that Moſes ſhould deliuer Gods people.

† Ebr. from yeſterday and yer yeſterday.

† Ebr. heauie of mouth.

* Mat. 10. 19. and 12. 22.

‖ Or, miniſterie.

d That is, of the Meſsias: or ſome other, that is more meete then I.

e Though wee prouoke God iuſtly to anger, yet he will neuer reiect his.

f Thou ſhalt inſtruct him what to ſay.

* Chap. 7. 1.

g Meaning, as a wiſe counſeller and full of Gods ſpirit.

‖ Or, kinſefolke, and Image.

† Ebr ſought thy ſoule.

† Ebr. cauſed them worlde.

h Whereby he wrought the myracles.

i By reteining my ſpirite and deliuering him vnto Satan to increaſe his malice.

k Meaning, moſt deare vnto him.

l God puniſhed him with ſickneſſe for neglecting his Sacrament.

m This acte was extraordinarie: for Moſes was ſore ſicke, & God euen then required it.

‖ Or, the Angell.

‖ Or, Horeb.

n So that Moſes had now experience of Gods promes that he ſhould haue good ſucceſſe.

a Faith ouercommeth feare, and maketh men bold in their vocation.

b And offer ſacrifice.

‖ Or, God hath met vs.

† Ebr. leſt he meete vs with peſtilence.

c As though ye would rebell.

d Which were of the Iſraelites and had charge to ſee them doe their worke.

† Ebr. yeſterday and yer yeſterday.

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9 e Lay more worke vpon the men, and cause them to doe it, and let them not regard f vaine wordes.

10 ¶ Then went the taskemasters of the people and their officers out, and tolde the people, saying, Thus sayth Pharaoh, I will giue you no more strawe.

11 Goe your selues, get you strawe where yee can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of strawe.

13 And the taskemasters hasted them, saying, Finish your dayes worke † euery dayes taske, as *ye did* when ye had strawe.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demaunded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, & cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and ‖ thy people is blamed.

17 But he said, † Ye are too much idle: therfore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore nowe *and* worke: for there shall no strawe be giuen you, yet shall yee deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ sawe themselues in an euill case, because it was sayd, Ye shal diminish nothing of your bricke, *nor* of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out frō Pharaoh,

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to * stinke before Pharaoh & before his seruants, in that ye haue g put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lorde, and sayd, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed his people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God renueth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe vnto Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

THen the Lord sayde vnto Moses, Nowe shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen † be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by *the Name* of ‖ Almightie God: but by my Name a Iehouah was I not knowen vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I wil bring you out from the burdens of the Egyptians, and wil deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

7 Also I will b take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I † sware that I would giue to Abraham, and to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses told the children of Israel thus: but they hearkened c not vnto Moses, for anguish of spirit and for cruel bondage.

10 Then the Lord spake vnto Moses, saying,

11 Go speake to Pharaoh King of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of d vncircumcised lippes?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them *to go* to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These bee the e heads of their fathers houses: the * sonnes of Reuben the first borne of Israel *are* Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 * Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ * These also are the names of the sonnes of Leui in their generations: Gershon & Kohath and Merari (and the yeres of the life of Leui *were* an hundreth f thirtie and seuen yeeres.)

17 The sonnes of Gershon *were* Libni and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel. (and Kohath liued an hundreth thirtie and three yeeres)

19 Also the sons of Merari *were* Mahali & Mushi: these are the families of Leui by their kinreds.

20 * And Amram tooke Iochebed his g fathers sister to his wife, and shee bare him Aaron and Moses (and Amram liued an hundreth thirtie and seuen yeeres.)

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him *one* of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their k armies.

27 These are that Moses and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And

e The more cruelly that tyrants rage, the neerer is Gods helpe.
f Of Moses and Aaron.
† Ebr. the worke of a day in his day.
‖ Or, thy people the Egyptians are in the fault.
† Ebr. idle, ye are idle.
‖ Or, looked sad on them, which sayd.
* Reade Gen. 34. 30.
g It is a grieuous thing to the seruants of God to be accused of euil, specially of their brethren, when they doe as their duetie requireth.
† Ebr. in a strong hand.
‖ Or, all sufficient.
a Whereby he signifieth that he will performe in deede that which he promised to their fathers: for this Name declareth that he is constant and will performe his promise.
‖ Or, plagues.
b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.
† Ebr. lift vp mine hand.
c So hard a thing it is to shew true obedience vnder the crosse.
d Or, barbarous and rude in speeche and by this word (vncircumcised) is signified the whole corruption of mans nature.
e This genealogie sheweth of whom Moses and Aaron came.
* Gene. 46. 9. num. 26. 5. 1. chron. 5. 3. * 1. Chron. 4. 24.
* Num. 3. 17. 1. chron. 6. 1. and 23. 6.
f For he was 42. yeeres old, when he came into Egypt, and there liued 94.
* Numb. 26. 57. 1. chron. 6. 1. and 23. 6.
* Chap. 2. 2. num. 26. 59.
g Which kind of mariage was after in the Law forbidden, Leuit. 18. 12.
h Moses and he were brothers children, whose rebellion was punished. Num. 16. 1.
i Who was a prince of Iudah, Num. 2. 3.
* Num. 25. 11.
k For their families were so great, that they might be compared to armies.

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28 ¶ And at that time when the Lorde ſpake vnto Moſes in the land of Egypt,

29 When the Lord, *I ſay*, ſpake vnto Moſes, ſaying, I am the Lord, ſpeake thou vnto Pharaoh the King of Egypt all that I ſay vnto thee,

30 Then Moſes ſaid before the Lord, Behold, I am of [l] vncircumciſed lips, and how ſhall Pharaoh heare me?

l The diſobedience both of Moſes and of the people ſheweth that their deliuerance came onely of Gods free mercy.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moſes and Aaron doe the miracles of the ſerpent, and the blood: and Pharaohs ſorcerers doe the like.

THen the Lord ſayd to Moſes, Beholde, I haue made thee ‖ Pharaohs [a] God, and Aaron thy brother ſhall ‖ be thy Prophet.

‖ *Or, a God to Pharaoh.*

a I haue giuen thee power and authoritie to ſpeake in my name, and to execute my iudgements vpon him. ‖ *Or, ſhal ſpeake for thee (before Pharaoh.)*

2 Thou ſhalt ſpeake all that I commaunded thee: and Aaron thy brother ſhall ſpeake vnto Pharaoh, that hee ſuffer the children of Iſrael to goe out of his land.

3 But I wil harden Pharaohs heart, & multiply my miracles & my wonders in the land of Egypt.

4 And Pharaoh ſhall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, *euen* my people the children of Iſrael out of the land of Egypt, by great [b] iudgements.

b To ſtrengthen Moſes fayth, God promiſeth againe to puniſh moſt ſharply the oppreſſion of his Church.

5 Then the Egyptians ſhall knowe that I am the Lord, when I ſtretch foorth mine hand vpon Egypt, and bring out the children of Iſrael from among them.

6 So Moſes and Aaron did as the Lord commanded them, *euen* ſo did they.

7 (Now Moſes was [c] foureſcore yeeres olde, and Aaron foureſcore and three, when they ſpake vnto Pharaoh)

c Moſes liued in affliction and baniſhment fourtie yeeres before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had ſpoken vnto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake vnto you, ſaying, Shew a miracle for you, then thou ſhalt ſay vnto Aaron, Take thy rod, and caſt it before Pharaoh, *and* it ſhalbe *turned* into a ‖ ſerpent.

‖ *Or, dragon.*

10 ¶ Then went Moſes and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron caſt forth his rod before Pharaoh and before his ſeruants, & it was *turned* into a ſerpent.

11 Then Pharaoh called alſo for the wiſe men and [d] ſorcerers: and thoſe charmers alſo of Egypt did in like maner with their enchantments,

d It ſeemeth that theſe were Iannes and Iambres, reade 2. Tim. 3. 8. to ouer the wicked maliciouſly reſiſt the truth of God.

12 For they caſt downe euery man his rod, and they were *turned* into ſerpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had ſaid.

14 ¶ The Lord then ſayde vnto Moſes, Pharaohs heart is ‖ obſtinate, hee refuſeth to let the people goe.

‖ *Or, heauie and dull.*

15 Go vnto Pharaoh in the morning, (loe, he will come foorth vnto the water) and thou ſhalt ſtand and meete him by [e] the riuers brinke, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou ſhalt ſay vnto him, The Lord God of the Ebrewes hath ſent me vnto thee, ſaying, Let my people goe, that they may ſerue mee in the wildernes: and beholde, hitherto thou wouldeſt not heare.

17 Thus ſaith the Lord, In this thou ſhalt know that I am the Lord: behold, I wil ſmite with the rodde that is in mine hand vpon the water that is in the riuer, and it ſhalbe turned to blood.

18 And the fiſh that is in the riuer ſhall dye, and the riuer ſhall ſtinke, and it ſhall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖ *Or, they ſhalbe weary, and abhorre to drinke.*

19 ¶ The Lord then ſpake to Moſes, Say vnto Aaron, Take thy rod, and ſtretch out thine hand ouer the waters of Egypt, ouer their ſtreames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they ſhall be ‖ blood, and there ſhalbe blood throughout all the land of Egypt, both in *veſſels* of wood, and of ſtone.

‖ The firſt plague.

20 So Moſes and Aaron did euen as the Lord commanded: * and hee lift vp the rodde, and ſmote the water that was in the riuer in the ſight of Pharaoh, and in the ſight of his ſeruants: and * all the water that was in the riuer, was turned into blood.

**Chap. 17. 5.*

**Pſal. 78. 44.*

21 And the [f] fiſh that was in the riuer dyed, and the riuer ſtanke: ſo that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

f To ſignifie that it was a true miracle, that God plagued them in that, which was moſt neceſſarie for the preſeruation of life.

22 * And the enchanters of Egypt did [g] likewiſe with their ſorceries: and the heart of Pharaoh was † hardened: ſo that he did not hearken vnto them, as the Lord had ſaid.

**Wiſd. 17. 7.*

g In outward appearance, and after that the ſeuen dayes were ended, † *Ebr. was made ſtrong.*

23 Then Pharaoh returned, and went againe into his houſe, † neither did this yet enter into his heart.

† *Ebr. he ſet not his heart at all thereunto.*

24 All the Egyptians then digged round about the riuer *for* waters to drinke: for they could not drinke of the water of the riuer.

25 And *thus* ‖ continued fully ſeuen dayes after the Lord had ſmitten the riuer.

‖ *Or, ſeuen dayes were accompliſhed.*

CHAP. VIII.

6 Frogges are ſent. 13 Moſes prayeth, and they die. 17 Lice are ſent, whereby the ſorcerers acknowledge Gods power. 24 Egypt is plagued with noiſome flies. 30 Moſes prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lorde ſaide vnto Moſes, Goe vnto Pharaoh, and tell him, Thus ſaith the Lord, Let my people goe, that they may ſerue me:

2 And if thou wilt not let them goe, behold, I will ſmite all thy countrey with [a] frogs:

a There is nothing ſo weake, that God can not cauſe to ouercome the greateſt power of man.

3 And the riuer ſhal ſcrall full of frogs, which ſhall goe vp and come into thine houſe, and into thy chamber, where thou ſleepeſt, and vpon thy bed, and into the houſe of thy ſeruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughes.

‖ *Or, vpon thy dough, or into thine ambries.*

4 Yea, the frogs ſhall climbe vp vpon thee, and on thy people, and vpon all thy ſeruants.

5 ¶ Alſo the Lord ſaid vnto Moſes, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the ſtreames, vpon the riuers, and vpon the ponds, and cauſe frogs to come vp vpon the land of Egypt.

6 Then Aaron ſtretched out his hand vpon the waters of Egypt, and the ‖ frogs came vp, and couered the land of [b] Egypt.

‖ The ſecond plague.

b But Goſhen, where Gods people dwelt, was excepted.

7 * And the ſorcerers did likewiſe with their ſorceries, and brought frogs vp vpon the land of Egypt.

**Wiſd. 17. 7.*

8 Then Pharaoh called for Moſes and Aaron, and ſaid, [c] Pray yee vnto the Lord, that hee may take away the frogs from me, and from my people, and I will let the people goe, that they may doe ſacrifie vnto the Lord.

c Not loue, but feare cauſeth the very infidels to ſeeke vnto God.

9 And Moſes ſayd vnto Pharaoh, † Concerning me, *euen* ‖ commaund when I ſhall pray for thee, and for thy ſeruants, and for thy people, to deſtroy the frogs from thee and from thine hou-

† *Ebr. haue this honour ouer me.*

‖ *Or, ſpeake plaine vnto me.*

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ſes, that they may remaine in the riuer onely.

10 Then he ſaid, To morow. And he anſwered, Be it † as thou haſt ſaid, ȳ thou maieſt know, that there is none like vnto the Lord our God.

† Ebr. according to thy word.

11 So the frogs ſhal depart from thee, & from thine houſes, and from thy ſeruants, and from thy people: onely they ſhall remaine in the riuer.

12 Then Moſes & Aaron went out from Pharaoh: and Moſes cried vnto the Lord concerning the frogs, which he had ‖ſent vnto Pharaoh.

‖ Or, laid vpon.

13 And the Lord did according to the ſaying of Moſes: ſo the frogs d died in the houſes, in the townes, and in the fields.

d In things of this life God oft times heareth the prayers of the iuſt for the vngodly.

14 And they gathered thē together by heapes, and the land ſtanke *of them*.

15 But when Pharaoh ſawe that hee had reſt *giuen him*, he ‖hardened his heart, and hearkened not vnto them, as the Lord had ſaid.

‖ Or, made his heart heauie.

16 ¶ Againe the Lord ſayde vnto Moſes, Say vnto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may bee *turned* to ‖lice throughout all the land of Egypt.

‖ The third plague.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth: and lice came vpon man and vpon beaſt: all the duſt of the earth was lice throughout all the land of Egypt.

18 Now the enchanters aſſayed likewiſe with their enchantments to bring foorth lice, but they e could not. So the lice were vpon man and vpon beaſt.

e God confounded their wiſdome and authoritie in a thing moſt vile.

19 Then ſayde the enchanters vnto Pharaoh, This is f the finger of God. But Pharaohs heart remained obſtinate, and hee hearkened not vnto them, as the Lord had ſaid.

f They acknowledged that this was done by Gods power and not by ſorcerie, Luke 11. 20.

20 ¶ Moreouer the Lord ſaide to Moſes, Riſe vp early in the morning, and ſtand before Pharaoh (loe, he wil come forth vnto the water) and ſay vnto him, Thus ſayth the Lord, Let my people goe, that they may ſerue me.

21 Els, if thou wilt not let my people goe, behold, I will ſend ‖ ſwarmes of flies both vpō thee, and vpon thy ſeruants, and vpon thy people, and into thine houſes: and the houſes of the Egyptians ſhalbe full of ſwarmes of flies, and the ground alſo whereon they are.

‖ Or, a multitude of venemous beaſts, as ſerpents, &c.

22 But the lande of Goſhen, where my people are, will I cauſe to be ‖ wonderfull in that day, ſo that no ſwarmes of flies ſhall bee there, that thou mayeſt know that I am the Lord in the middes of the ‖earth.

‖ Or, I will ſeparate.

‖ Or, land of Egypt.

23 And I wil make a deliuerance of my people from thy people: to morow ſhall this miracle be.

24 And the Lorde did ſo: * for there came ‖great ſwarmes of flies into the houſe of Pharaoh, and *into* his ſeruants houſes, ſo that through all the land of Egypt, the earth was corrupt by the ſwarmes of flies.

* Wiſd. 16. 9.
‖ The fourth plague.

25 Then Pharaoh called for Moſes and Aaron, and ſaid, Goe, doe ſacrifice vnto your God in this land.

26 But Moſes anſwered, It is not meete to doe ſo: for *then* we ſhould offer vnto the Lord our God *that, which is* an g abomination vnto the Egyptians. Loe, can we ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone vs?

g For the Egyptians worſhipped diuers beaſts, as the oxe, the ſheepe & ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.

27 Let vs go three dayes iourney in the deſert, and ſacrifice vnto the Lord our God, * as he hath commanded vs.

* Chap. 3. 18.

28 And Pharaoh ſaid, I wil let you goe, that ye may ſacrifice vnto the Lord your God in the wildernesſe: but h goe not farre away, pray for me.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

29 And Moſes ſaid, Behold, I wil go out from thee, and pray vnto the Lord, that the ſwarmes of flies may depart from Pharaoh, from his ſeruants, and from his people to morow: but let Pharaoh from henceforth i deceiue no more, in not ſuffering the people to ſacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfeinedly.

30 So Moſes went out from Pharaoh & prayed vnto the Lord.

31 And the Lord did according to the ſaying of Moſes, and the ſwarmes of flies departed from Pharaoh, from his ſeruants, and from his people, *and* there remained not one.

32 Yet Pharaoh k hardened his heart at this time alſo, and did not let the people goe.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The moraine of beaſts. 10 The plague of botches and ſores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goſhen euer is excepted. 27 Pharaoh confeſſeth his wickednesſe. 33 Moſes prayeth for him, 35 Yet is hee obſtinate.

THen the Lord ſaid vnto Moſes, Go to Pharaoh, and tell him, Thus ſayeth the Lord God of the Ebrewes, Let my people go, that they may ſerue me.

2 But if thou refuſe to let *them* goe, and wilt yet hold them ſtill,

3 Beholde, the hand of the Lorde is vpon thy flocke which is in the field: *for* vpon the horſes, vpon the aſſes, vpon the camels, vpon the cattell, and vpon the ſheepe *ſhalbe* a ‖ mightie great moraine.

‖ The fift plague.

4 And the Lord ſhall doe a wonderfully betweene the beaſts of Iſrael, and the beaſtes of Egypt: ſo that there ſhall nothing die of all, that *pertaineth* to the children of Iſrael.

a He ſhall declare his heauie iudgement againſt his enemies, and his fauour toward his children.

5 And the Lord appointed a time, ſaying, To morowe the Lorde ſhall finiſh this thing in this land.

6 So the Lord did this thing on the morow, and all the cattel of Egypt died: but of the cattel of the children of Iſrael died not one.

7 Then Pharaoh b ſent, and behold, there was not one of the cattel of the Iſraelites dead: and the heart of Pharaoh was obſtinate, and hee did not let the people goe.

b Into the land of Goſhen, where the Iſraelites dwelled.

8 ¶ And the Lord ſaid to Moſes and to Aaron, Take your handful of ‖ aſhes of the fornace, and Moſes ſhall ſprinkle them toward the heauen in the ſight of Pharaoh,

‖ Or, imbers.

9 And they ſhall bee *turned* to duſt in all the land of Egypt: & it ſhalbe as a ſcab breaking out into bliſters vpon man, and vpon beaſt, thorow-out all the land of Egypt.

10 Then they tooke aſhes of the fornace, and ſtood before Pharaoh: and Moſes ſprinkled them toward the heauen, and there came ‖ a ſcab breaking out into bliſters vpon man, and vpon beaſt.

‖ The fixt plague.

11 And the ſorcerers could not ſtand before Moſes, becauſe of the ſcab: for the ſcab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had ſaid vnto Moſes.

* Chap. 4. 21.

13 ¶ Alſo the Lord ſaid vnto Moſes, Riſe vp early in the morning, and ſtand before Pharaoh, and tell him, Thus ſayeth the Lorde God of the Ebrewes, Let my people goe, that they may ſerue mee.

14 For

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14 For I will at this time send all my plagues vpon c thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like me in all the earth.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue ‖ I appointed thee, to ‖ shew my power in thee, and to declare my d Name throughout all the world.

* Rom. 9. 17.

‖ Or, set thee vp.

‖ Or, to shew thee.

d That is, that all the world may magnifie my power in ouercoming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morow this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was laid vnto this time.

19 Send therefore now, *and* e gather the cattell, and all that thou hast in the fielde: *for* vpon all the men, and the beasts, which are found in the field, and not brought home, the haile shall fall vpon them, and they shall die.

e Here we see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

20 Such *then* as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as ‡ regarded not the f word of the Lord, left his seruants, and his cattell in the field.

‡ Ebr. set not his heart to.

f The word of the minister is called the word of God.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heauen, that there may bee haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and ‖ haile, and † lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

‖ The seuenth plague.

† Ebr. fire walked.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since ‖ it was a nation.

‖ Or, since it was inhabited.

25 And the haile smote throughout all ỹ land of Egypt all that was in the field, both man and beast: also the haile smote all the herbs of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I g haue now sinned: the Lord is righteous, but I and my people are wicked.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.

28 Pray yee vnto the Lord (for it is ynough) that there bee no more † mightie thunders, and haile, and I will let you goe, and ye shall tarie no longer.

† Ebr. voyces of God.

29 Then Moses saide vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lord, *and* the thunder shall cease, neither shall there bee any more haile, that thou mayest know that * the earth is the Lords.

* Psal. 24. 1.

30 As for thee and thy seruants, I know h afore *I pray*, yee will feare before the face of the Lord God.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

‖ Or, late sowen.

32 But the wheate and the rye were not smitten, for they were ‖ hid in the ground)

33 Then Moses went out of the citie from Pharaoh, and spred his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, *both* hee, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said † by Moses.

† Ebr. by the hand of Moses.

CHAP. X.

1 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the country. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

AGaine the Lord saide vnto Moses, Goe to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the mids of his *realme*,

* Chap. 4. 21.

‖ Or, in his presence, or, among them.

2 And that thou mayest declare in the a eares of thy sonne, & of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

a The miracles should be so great, that they should be spoken of for euer: where also we see the duetie of parents toward their children.

3 Then came Moses and Aaron vnto Pharaoh, and they said vnto him, Thus sayeth the Lord God of the Ebrewes, How long wilt thou refuse b to humble thy selfe before me? Let my people goe, that they may serue me.

b The end of affliction is, to humble our selues with true repentance vnder the hand of God.

4 But if thou refuse to let my people goe, behold, to morow will I bring ‖ * grashoppers into thy coastes.

‖ Or, locustes.

* Wisd. 16. 9.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shal he be ‖ an c offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

‖ Or, snare.

c Meaning the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

8 So Moses and Aaron were brought againe vnto Pharaoh, and he said vnto them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We wil goe with our yong and with our old, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we *must celebrate* a feast vnto the Lord.

10 And hee said vnto them, Let d the Lord so be with you, as I will let you goe and your children: behold, for e euill is before your face.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some reade, Ye intend some mischiefe.

11 *It shall* not *be* so: now goe yee *that are* men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moses, Stretch out thine hand vpon the lande of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, *euen* all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt; and the Lord brought an East winde vpon the lande all that day, and all that night: and in the morning the East wind brought the ‖ grashoppers.

‖ The eight plague.

14 So the grashoppers went vp vpon all the land

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land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous Grashoppers, like to these were neuer before, neither after them shalbe such.

‖ Or, he caused them to remaine.

15 For they couered all the face of the earth, so that the land was darke: & they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moses and Aaron in haste, and sayd, I haue sinned against the Lord your God, and against you.

[f] The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 *Moses* then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie strong West winde, & tooke away the grashoppers, and violently cast them into the [g] red Sea, *so that* there remained not one grashopper in all the land of Egypt.

[g] The water seeme: h red because the sand or grauel is red: the Ebrues call it the Sea of bulrushes.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be [h] felt.

[h] Because it was so thicke.

22 Then Moses stretched foorth his hand toward heauen, and there was a ‖ blacke * darkenes in all the land of Egypt three dayes.

‖ The ninth plague * *Wisd.* 17.2.

23 No man saw another, neither rose vp from the place where he was *for* three dayes: * but all the children of Israel had light where they dwelt.

* *Wisd.* 18.1.

24 Then Pharaoh called for Moses, & said, Go, serue the Lord: onely your sheepe and your cattel shal abide, and your children shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may doe *sacrifice* vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not an [i] hoofe be left, for thereof must we take to serue the Lord our God: neither doe we know [k] howe we shal serue the Lord, vntill we come thither.

[i] The ministers of God ought not to yeelde one iote to the wicked as touching their charge.

[k] That is, with what beastes or howe many.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe)

28 And Pharaoh sayde vnto him, Get thee from me: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] dye.

[l] Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

29 Then Moses said, Thou hast said well: from hencefoorth will I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

(NOw the Lord had said vnto Moses, yet wil I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, hee shall [a] at once chase you hence.

[a] Without any condition, but with haste and violence. ‖ Or, *borowe.*

2 Speake thou now to the people, that euery man ‖ require of his neighbor & euery woman of her neighbor, * iewels of siluer & iewels of gold.

* *Chap.* 3.21. *and* 12.35.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses *was* very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

* *Ecclu.* 45.1.

4 Also Moses said, Thus saith the Lord, * About midnight will I go out into the middes of Egypt.

* *Chap.* 12.29.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at [b] the mill, and all the first borne of beastes.

* *Wisd.* 18.17.

[b] From the highest to the lowest.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

8 And al these thy seruants shal come downe vnto me, and fall before me, saying, Get thee out, and all the people that [c] are at thy feete, and after this will I depart. So hee went out from Pharaoh very angry.

[c] That is, vnder thy power and gouernement.

9 And the Lorde saide vnto Moses, Pharaoh shall not heare you, [d] that my wonders may bee multiplied in the land of Egypt.

[d] God hardeneth the hearts of the reprobate, that his glorie thereby might be the more set forth, Rom. 9.17.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the misterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth *shalbe* vnto you the beginning of moneths: it *shalbe* to you the first [b] moneth of the yeere.

[a] Called Nisan, conteining part of March, and part of April.

[b] As touching the obseruation of feasts: as for other policies, they reckoned from September.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers, a lambe for an house.

[c] As the fathers of the housholde had great or small families.

4 And if the household bee too litle for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his [d] eating shall make your count for the lambe.

[d] He shall take so many as are sufficient to eate the lambe.

5 Your lambe shalbe without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe *it* vntil the fourteenth day of this moneth: then [e] all the multitude of the Congregation of Israel shall kill it † at euen.

[e] Euery one in his house. † *Ebr. betweene the two euenings, or twilight.*

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore post of the houses where they shall eate it.

8 And they shal eate the flesh the same night, rosted with fire, and vnleauened bread: with sowre *herbes* they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but rosted with fire, both his [f] head, his feete, and his purtenance.

[f] That is, all that may be eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morow, shall ye burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shoes on your feete, and your staues in your handes, and ye shall eate it in haste: *for* [g] it is the Lords Passeouer.

[g] The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it.

12 For I will passe through the lande of Egypt the same night, and will smite all the first borne

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borne in the land of Egypt, both man and beast, and I wil execute iudgement vpon all the ‖ gods of Egypt, I *am* the Lord.

‖ *Or, princes, or Idoles.*

13 And the blood shalbe a token for you vpon the houses where yee are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a [h] remembrance: and yee shall keepe it an holy feast vnto the Lord, throughout your generations: yee shall keepe it holy by an ordinance [i] for euer.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs comming: for then ceremonies had an end.

15 Seuen dayes shal ye eate vnleauened bread, and in any case yee shal put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntill the seuenth day, that person shalbe cut off from Israel.

16 And in the first day *shalbe* an holy ‖ assembly: also in the seuenth day shall be an holy assembly vnto you: no worke shalbe done in them, saue about that which euery man must eate: that onely may ye doe.

‖ *Or, calling together of the people to serue God.*

17 Ye shal keepe also *the feast* of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ * In the first *moneth* and the fourteenth day of the monethiat [k] euen, yee shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

* *Leuit.23 5. num.28.16.*

k For in old time so they counted, beginning the day at sunne set till the next day at the same time.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shal eate no leauened bread: *but* in all your habitations shal ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayde vnto them, Choose out and take you for *euery* of your houshol des a lambe, and kill the Passeouer.

* *Hebr.11.28.*

22 And take *a bunch of hyssop, and dip it in the blood that is in the basen, and strike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

‖ *Or, transome, or vpper doore post.* ‖ *or, two side postes.*

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintel and on the two doore cheekes, the Lord wil passe ouer the doore, and will not suffer the [l] destroyer to come into your houses to plague *you.*

l The Angel sent of God to kill the first borne.

24 Therefore shall ye obserue this thing as an ordinance *both* for thee and thy sonnes for euer.

25 And when yee shall come into the [m] land, which the Lord will giue you, as he hath promised, then ye shall keepe this ‖ seruice.

m The land of Canaan.

‖ *Or, ceremonie.*

26 * And when your children aske you, What seruice is this ye *keepe?*

* *Iosh.4.6.*

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserued our houses. Then the people [n] bowed themselues, and worshipped,

n They gaue God thanks for so great a benefite.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Nowe at * midnight, the Lord ‖ smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beasts.

* *Wisd.18.5.*

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great crie in Egypt: for there *was* [o] no house where there *was* not one dead.

o Of those houses, wherein any first borne was, either of men or beasts.

31 And hee called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and [p] bl esse me also.

p Pray for me.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leauened, *euen* their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer & iewels of gold, & raiment.

* *Chap.3.22. & 11.2.*

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ‖ granted their requeste: so they spoyled the Egyptians.

‖ *Or, lent them.*

37 Then the * children of Israel tooke their iourney from [q] Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

* *Num.33.3. iosh.24.6.*

q Which was a citie in Goshen, Gen.47.11.

38 And [r] a great multitude of sundry sortes of people went out with them, and sheepe, and beeues, *and* cattell in great abundance.

r Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, *& made* vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselues vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, *was* * foure hundreth and thirtie yeeres.

* *Gen.15.13. act.7. 6. gal.3.17.*

41 And when the [s] foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the lande of Egypt.

s From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430 yeeres.

42 It *is* a night to be kept *holy* to the Lorde, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Lawe of the Passeouer: [t] no stranger shall eate thereof.

t Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

46 * In one house shall it be eaten: thou shalt carie none of the fleih out of the house, * neither shall ye breake a bone thereof.

* *Num.9.12.* * *Iohn 19.36.*

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One [u] lawe shall bee to him that is borne in the lande, and to the stranger that dwelleth among you.

u They that are of the household of God, must be all ioined in one faith and religion.

50 Then all the children of Israel did as the Lord

Lorde commaunded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wildernes. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

AND the Lord spake vnto Moses, saying,

2 * Sanctifie vnto mee all the first borne: *that is*, euery one that *first* openeth the wombe among the children of Israel, as well of man as of beast: *for* it is mine.

3 ¶ Then Moses sayd vnto the people, *Remember this day in the which ye came out of Egypt, out of the † house of a bondage: for by a mightie hand the Lorde brought you out from thence: therefore no leauened bread shall be b eaten.

4 This day come yee out in the moneth of c Abib.

5 ¶ Nowe when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hee sware vnto thy fathers, that he would giue thee, a land flowing with milke and honie) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleauened bread, and the d seuenth day *shall be* the feast of the Lord.

7 Vnleauened bread shall be eaten seuen dayes, and there shal no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shewe thy sonne e in that day, saying, *Thus is done*, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee f vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lorde may be in thy mouth: for by a strong hand the Lorde brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shal bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shal giue it thee,

12 * Then thou shalt set apart vnto the Lord all that *first* openeth the wombe: also euery thing that *first* doeth open *the wombe*, *and* commeth forth of thy beast: the males *shall be* the Lords.

13 But euery † first foale of an g asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou h bye out.

14 ¶ And when thy sonne shal aske thee ‖ to morowe, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lorde brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lorde then slewe all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lorde all the males that *first* open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall be as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lorde brought vs out of Egypt by a mightie hand.

17 ¶ Nowe when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, ‖ though it were neerer: (for God said, Lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wildernesse of the red Sea: and the children of Israel went vp k armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God wil surely visite you, and ye shal take my bones away hence with you)

20 ¶ * So they tooke their iourney from Succoth, & camped in Etham in the edge of the wildernesse.

21 * And the Lorde went before them by day in a pillar of a l cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, & pursueth the Israelites. 11 The Israelites striken with feare murmure against Moses. 13 Moses doeth encourage them. 21 He diuideth the Sea. 23.27 The Egyptians follow and are drowned.

THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they a returne and campe before b Pi-hahiroth, betweene Migdal & the Sea, ouer against * Baal-zephon: about it shal ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernes hath shut them in.

4 And I wil harden Pharaohs heart that hee shal follow after you: so I wil c get mee honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shal know that I am the Lord: and they did so.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh, and of his seruants was turned against the people, and they sayd, Why haue we this done, and haue let Israel go out of our seruice?

6 And he made ready his charets, and tooke his people with him.

7 And tooke sixe hundreth chosen charets, and d all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he folowed after the children of Israel: but the children of Israel went out with an e hie hand.

9 * And the Egyptians pursued after them, and all the horses *and* charets of Pharaoh, and his horsemen and his hoste ouertooke them camping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nie, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore f afraide: wherefore the children of Israel cryed vnto the Lord,

* *Chap.22.29.and 34.19.leuit.27.26. num.3.13.& 8.16. Luke 2.23.*
* *Exod.23.13.*

† *Ebr. house of seruants.*
a Where they were in most cruell seuerie.
b To signifie that they had not leasure to leauen their bread.
c Conteining part of March and part of April, when corne began to ripe in that countrey.

d Both the seuenth and the first day were holy, as *chap.12.16.*

e When thou doest celebrate the feast of vnleauened bread.
f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

* *Chap.22.29.and 34.19.ezek 44.30.*

† *Ebr. that first commeth forth.*
g This is also vnderstood of the horse and other beasts, which were not offered in sacrifice.
h By offering a cleane beast in sacrifice, Leui.12.6.
‖ *Or, hereafter-wards.*

* *Num.33.6.*

* *Num.14.14. deut.1.33.psal.78. 14. 1.cor.10.1.*
l To defend them from the heate of the sunne.
* *Nehem.9.19.*

1 Which the Philistims would haue made against them by stopping them the passage.

‖ *Or, because.*

k That is, not priuily, but openly, & as the word doeth signifie, set in order by hue & hue.
* *Gen.50.25.Ioshu. 24.32.*

a From toward the countrey of the Philistims.
b So the sea was before thē, mountaines on either side, & the enemie at their backe: yet they obeyed God and were deliuered.
* *Num.33.7.*
c By punishing his obstinate rebellion.

d Iosephus writeth that besides these charets there were 50000 horsemen, and 200000. footemen.
e With great ioy and boldnesse.
* *Iosh.24.6. 1.mac.4.9.*

f They, which a litle before in their deliuerance reioyced, being now in danger are afrayd, and mur-

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In this figure foure chiefe points are to be considered. First, that the Church of God is euer subiect in this world to the Crosse, and to be afflicted after one sort or other. The second, that the ministers of God following their vocation, shalbe euill spoken of, and murmured against, euen of them that pretend the same cause and religion that they doe. The third, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith & patience continueth their troubles, yea and oftentimes augmenteth them: as the Israelites were nowe in lesse hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side them, huge rocks and mountains, before them the Sea, behind them most cruell enemies, so that there was no way left to escape to mans iudgement.

11 And they sayde vnto Moses, Hast thou brought vs to die in the wildernesse, becausе there were no graues in Egypt? wherefore hast thou serued vs thus, to carie vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, saying, Let [g] vs be in rest, that wee may serue the Egyptians? for it had bene better for vs to serue the Egyptians, then that we should die in the wildernesse.

13 Then Moses sayd to the people, Feare yee not, stand still, and beholde ‖ the saluation of the Lord which he wil shew to you this day. For the Egyptians whom ye haue seene this day, yee shall neuer see them againe.

14 The Lorde shal fight for you: therefore [h] hold you your peace.

15 ¶ And the Lord said vnto Moses, Wherefore [i] criest thou vnto mee? speake vnto the children of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea, and diuide it, and let the children of Israel goe on drie ground thorow the mids of the Sea.

17 And I, beholde, I wil harden the heart of the Egyptians, that they may follow them, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, and vpon his horsemen.

18 Then the Egyptians shal knowe that I am the Lord, when I haue gotten mee honour vpon Pharaoh, vpon his charets, & vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remoued & went behind them: also the pillar of the cloud went from before them, and stood behind them,

20 And came betweene the campe of the Egyptians and the campe of Israel: it was both a cloud and darknesse, yet gaue it [k] light by night, so that all the night long the one came not at the other)

21 And Moses stretched foorth his hand vpon the Sea, and the Lord caused the Sea to run backe by a strong East wind all the night, and made the Sea dry land: for the waters were * diuided.

22 Then the *children of Israel went through the mids of the Sea vpon the dry ground, and the waters *were* a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the middes of the Sea, *euen* all Pharaohs horses, his charets, and his horsemen.

24 Nowe in the morning [l] watch, when the Lord looked vnto the hoste of the Egyptians, out of the firie and cloudy pillar, he stroke the hoste of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they draue them with ‖ much a doe: so that the Egyptians *euery* one sayd, I wil flee from the face of Israel: for the Lorde fighteth for them against the Egyptians.

26 ¶ Then the Lord sayd to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, & the Egyptians fled against it: but the Lord [m] ouerthrew the Egyptians in the mids of the Sea.

28 So the water returned & couered the charets and the horsemen, *euen* all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Israel walked vpon dry land thorow the mids of the Sea, and the waters *were* a wall vnto them on their right hand, and on their left.

30 Thus the Lorde saued Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the Sea banke.

31 And Israel saw the mightie † power, which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beleeued the Lord, and his [n] seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women sing prayses vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

THen [a] sang *Moses and the children of Israel this song vnto the Lorde, and said in this maner, I wil sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lord *is* my strength and ‖ prayse, and he is become my saluation. Hee is my God, and I wil [b] prepare him a tabernacle. *he is* my fathers God, and I wil exalt him.

3 The Lord *is* a [c] man of warre, his [d] Name *is* Iehouah.

4 Pharaohs charets and his hoste hath he cast into the Sea: his chosen captains also were drowned in the red Sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

6 Thy ‖ right hand, O Lorde, is glorious in power: thy right hand, O Lord, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against [e] thee: thou sentest forth thy wrath, *which* consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the

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[g] Such is the impatiencie of the flesh, that it cannot abide Gods appointed time.

‖ *Or, deliuerance.*

[h] Onely put your trust in God without grudging or doubting.

[i] Thus in tentations faith fighteth against the flesh, and crieth with inward groninges to the Lord.

[k] The cloude sheweth light to the Israelites, but to the Egyptians it was darknesse, so that their two hostes could not ioyne together. * *Iosh.4.23. psal.114.3.*

[l] Which was about the three last houres of the night.

‖ *Or, heauily.*

[m] So the Lord by the water saued his, & by the water drowned his enemies.

† *Ebr. hand.*

[n] That is, the doctrine which hee taught them in the Name of the Lord.

[a] Praysing God for the ouerthrow of his enemies and their deliuerance. * *Wisd.10.20.*

‖ *Or, the occasion of my song of prayse.*

[b] To worship him therein.

[c] In battel he ouercommeth euer.

[d] Euer constant in his promise.

‖ *Or, power.*

[e] Those that are enemies to Gods people, are his enemies.

* *Psal.78.13. 1.cor.10.1. hebr. 11.29.*

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‖Or, *in the depth of the Sea.*

†*Ebr. my soule shalbe filled.*

f For so, oftentimes the Scripture calleth the mightie men of the world.
g Which ought test to be prayfed with all feare and reuerence.
h That is, into the land of Canaan: or into mount Zion.

*Deut.2.25.iosh. 2.9.
‖Or, *for thy great power.*

i Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioy, which custome ȳ Iewes obserued in certaine solemnities, Iud.11.34, & 21.21. but it ought not to be a cloke to couer our wanton daunces.
l By singing the like song of thanks giuing.
m Which was called Etham, Num.33.8.
‖Or, *bitternesse.*

* *Ecclus.38.5.*

n That is, God, or Moses in Gods Name.

o Which is, to doe that only that God commandeth.

*Num.33.9.
‖Or, *date trees.*

the depthes congealed together in the ‖ heart of the Sea.

9 The enemie sayd, I wil purſue, I will ouertake *them*, I wil diuide the ſpoyle, † my luſt ſhall be ſatiſfied vpon them, I will drawe my ſworde, mine hand ſhal deſtroy them.

10 Thou bleweſt with thy winde, the Sea couered them, they ſanke as leade in the mightie waters.

11 Who is like vnto thee, O Lord, among the f Gods! who is like thee *ſo* glorious in holineſſe, g fearefull in prayſes, doing wonders!

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou wilt by thy mercy cary this people, *which* thou deliuereſt: thou wilt bring *them* in thy ſtrength vnto thine holy h habitation.

14 The people ſhal heare *and* be afrayd: ſorow ſhal come vpon the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhalbe amaſed, and trembling ſhal come vpon the great men of Moab: all the inhabitants of Canaan ſhall waxe faint hearted.

16 *Feare and dread ſhal fall vpon them: becauſe of the ‖ greatnes of thine arme, they ſhalbe ſtill as a ſtone, till thy people paſſe, O Lorde: till this people paſſe, *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountaine of thine i inheritance, *which u* the place *that* thou haſt prepared, O Lord, for to dwell in, *euen* the Sanctuarie, O Lord, *which* thine hands ſhal eſtabliſh.

18 The Lord ſhal reigne for euer and euer.

19 For Pharaohs horſes went with his charets and horſmen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Iſrael went on dry land in the middes of the Sea.

20 ¶ And Miriam ȳ prophetesſe, ſiſter of Aaron tooke a timbrel in her hand, & all the women came out after her with timbrels and k daunces.

21 And Miriam l anſwered the men, Sing yee vnto the Lord: for he hath triumphed gloriouſly: the horſe and his rider hath hee ouerthrowen in the Sea.

22 Then Moſes brought Iſrael from the red Sea, and they went out into the wilderneſſe of m Shur: and they went three dayes in the wilderneſſe, and found no waters.

23 And when they came to Marah, they could not drinke of the watters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

24 Then the people murmured againſt Moſes, ſaying, What ſhal we drinke?

25 And he cried vnto the Lord, and the Lorde ſhewed him a * tree, *which* when he had caſt into the waters, the waters were ſweete: there he made them an ordinance and a law, and there n he proued them,

26 And ſaid, If thou wilt diligently hearken, *O Iſrael*, vnto the voyce of the Lord thy God, and wilt doe that, which is o right in his ſight, & wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of theſe diſeaſes vpon thee, which I brought vpon the Egyptians: for I *am* the Lord that healeth thee.

27 ¶ * And they came to Elim, where *were* twelue fountaines of water, and ſeuentie ‖ palme trees, and they camped there by the waters.

CHAP. XVI.

1 The Iſraelites come to the deſert of Sin, and murmure againſt Moſes and Aaron. 13 The Lord ſendeth quailes and Manna. 23 The Sabbath is ſanctified vnto the Lord. 27 The ſeuenth day Manna could not be found. 32 It is kept for a remembrance to the poſteritie.

AFterwarde all the Congregation of the children of Iſrael departed from Elim, and came to the wilderneſſe of a Sin, (which is betweene Elim and Sinai) the fifteenth day of the ſecond moneth after their departing out of the land of Egypt.

a This is the eight place whereto they had campeds there is another place called Zin, which was the 33. place wherin they camped: and is alſo called Kadeth, Num.33.36.

2 And the whole Congregation of the children of Iſrael murmured againſt Moſes & againſt Aaron in the wilderneſſe.

3 For the children of Iſrael ſayd to them, Oh that we had dyed by the hand of the Lorde in the land of Egypt, when wee ſate by the fleſh b pots, when we ate bread *our* bellies full: for yee haue brought vs out into the wilderneſſe, to kill this whole companie with famine.

b So hard a thing it is to the fleſh not to murmure againſt God when the belly is pinched.

4 ¶ Then ſayd the Lord vnto Moſes, Behold, I wil cauſe bread to raine from heauen to you, & the people ſhal goe out, and gather † that that is ſufficient for euery c day, that I may proue them, whether they wil walke in my law or no.

†*Ebr. the portion of a day in his day.*
c To ſignifie that they ſhould patiently depend vpon Gods prouidence from day to day.

5 But the ſixt day they ſhall prepare that, which they ſhall bring *home*, and it ſhalbe twiſe as much as they gather dayly.

6 Then Moſes and Aaron ſayd vnto all the children of Iſrael, At euen ye ſhal know, that the Lord brought you out of the land of Egypt:

7 And in the morning yee ſhall ſee the glory of the Lorde: d for he hath heard your grudgings againſt the Lord: and what are we that yee haue murmured againſt vs?

d He gaue them not Manna becauſe they murmured, but for his promiſe ſake.

8 Againe Moſes ſayd, At euen ſhal the Lorde giue you fleſh to eate, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure againſt him: for what are wee? your murmurings *are* not againſt vs, but againſt the e Lord.

e He that contemneth Gods miniſters, contemneth God himſelfe.

9 ¶ And Moſes ſayd to Aaron, Say vnto all the Congregation of the children of Iſrael, Draw neere before the Lorde: for hee hath heard your murmurings.

10 Now as Aaron ſpake vnto the whole Congregation of the children of Iſrael, they looked toward the wildernes, and beholde, the glory of the Lord appeared * in a cloude.

* *Chap.13.21.*

11 (For the Lorde had ſpoken vnto Moſes, ſaying,

12 * I haue heard the murmurings of the children of Iſrael: tell them *therefore*, & ſay, ‖ At euen ye ſhal eate fleſh, and in the morning yee ſhall be filled with bread, and ye ſhal know that I am the Lord your God)

* *Eccluſ.45.4.*
‖Or, *in the twilight.*

13 And ſo at euen the * quailes came and couered the campe: and in the morning the dewe lay round about the hoſte.

* *Num.11.31.*

14 * And when the dewe that was fallen was aſcended, beholde, a ſmall round thing *was* vpon the face of the wildernes, ſmall as the hoare froſt on the earth.

* *Num.11.7. pſal. 78.24. wiſ.16.20.*

15 And when the children of Iſrael ſawe it, they ſayd one to another, It is f MAN, for they wiſt not what it was. And Moſes ſayd vnto them, * This is the bread which the Lorde hath giuen you to eate.

f Which ſignifieth a part, portion, or gift: alſo meate prepared.
* *John 6.31. 1.Cor. 10.3.*

16 ¶ This is the thing which the Lorde hath commanded:

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commanded: gather of it euery man according to his eating, g an Omer for † a man *according* to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered some more, some lesse.

18 And when they did measure it with a Omer, * hee that had gathered much, had nothing ouer, & he that had gathered litle, had no h lacke: *so* euery man gathered according to his eating.

19 Moses then sayde vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and i stanke: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the sunne came, it was melted.

22 ¶ And the sixt day they gathered k twise so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that, which the Lord hath sayde, To morowe *u* the rest of the holy Sabbath vnto the Lord: bake that *to day* which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layde it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses sayd, Eate that to day: for to day *u* the Sabbath vnto the Lord: to day ye shall not l finde it in the fielde.

26 Sixe dayes shall ye gather it, but in the seuenth day *u* the Sabbath: in it there shalbe none.

27 ¶ Notwithstanding, there m went out *some* of the people in the seuenth day for to gather, and they found none.

28 And the Lord sayde vnto Moses, Howe long refuse ye to keepe my commandements, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the sixt day bread for two dayes: tary *therefore* euery man in his place: let no man goe out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, MAN. and it was like n to coriander seede, *but* white: and the taste of it was like vnto wafers *made* with hony.

32 And Moses sayde, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a o pot and put an Omer full of MAN therein, and set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron layde it vp before the p Testimonie to be kept.

35 And the children of Israel did eate MAN * fourtie yeeres, vntill they came to a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer *u* the tenth part of the q Ephah.

g Which conteineth about a pottle of our measure. †*Ebr. for an head.*

*2. *Cor.* 8. 15.

h God is a rich feeder of all, and none can iustly complaine.

No creature is o pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept.

m Their infidelitie was so great, that they did expresly against Gods commandement.

n In forme and figure, but not in colour, Num. 11. 7.

o Of this vessell reade Heb. 9. 4.

p That is, the Arke of the conenant: to wit, after that the Arke was made. *Iosh. 5. 12. *nehe. 9. 15.*

q Which measure conteined about ten pottels.

CHAP. XVII.

1 *The Israelites come into Rephidim and grudge for water.* 6 *Water is giuen them out of the rocke.* 11 *Moses holdeth vp his hands, and they ouercome the Amalekites.* 15 *Moses buildeth an altar to the Lord.*

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneys at the † commandement of the Lord, and camped in a Rephidim, where *was* no water for the people to drinke.

2 *Wherfore the people contended with Moses, and sayd, Giue vs water that we may drinke. And Moses sayde vnto them, Why contend yee with me? wherefore doe ye b tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayde, Wherefore hast thou thus brought vs out of Egypt, to kill vs, and our children, and our cattell with thirst?

4 And Moses cryed vnto the Lord, saying, What shall I doe to this people? for they be almost ready to c stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 * Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place, ‖ Massah and ‖ Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs, or no?

8 ¶ *Then came e Amalek and fought with Israel in Rephidim.

9 And Moses sayde to Ioshua, Chuse vs out men, and go fight with Amalek: to morow I will stand on the toppe of the f hill with the rod of God in mine hand.

10 So Ioshua did as Moses bade him, & fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand g go downe, Amalek preuailed.

12 Now Moses hands were heauy: therefore they tooke a stone and put it vnder him, and hee sate vpon it: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord sayd to Moses, Write this for a remembrance h in the booke, and † rehearse it to Ioshua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar and called the name of it, i Iehouah-nissi)

16 Also he sayd, † The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 *Iethro commeth to see Moses his sonne in lawe.* 8 *Moses telleth him of the wonders of Egypt.* 9 *Iethro reioyceth and offereth sacrifice to God.* 21 *What manner of men officers and Iudges ought to be.* 24 *Moses obeyeth Iethros counsell in appointing officers.*

WHen Iethro the * Priest of Midian Moses father in law heard all that God had done for

†*Ebr. at the mouth.*

a Moses here noteth not euery place, where they camped, as Num. 33. but onely those places where some notable thing was done.

**Numb.* 20. 4.

b Why distrust you God? why looke ye not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay the true Prophets, and how slow they are to reuenge Gods cause against his enemies and false prophets.

**Chap.* 7. 10.

**Num.* 20. 9. *wisd.* 11. 4. *psal.* 78. 15. *and* 105. 41. 1. *cor.* 10. 4.

‖ *Or, tentation.*

Or, strife.

d When in aduersitie we thinke God to be absent, then we neglect his promise and make him a liar.

**Deut.* 25. 17. *wisd.* 11. 3.

e Who came of Eliphaz, sonne of Esau, Gen. 36. 12.

f That is, Horeb, which is also called Sinai.

g So that we see how dangerous a thing it is to faint in prayer.

h In the booke of the Lawe.

†*Ebr. put it in the eares of Ioshua.*

**Num.* 24. 20.

1. *sam.* 15. 3.

i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.

†*Ebr. the hand of the Lord vpon the throne.*

*Chap. 2. 16.

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for Moses, and for Israel his people, *and* how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in lawe of Moses, tooke Zipporah Moses wife, (after he had [a] sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he said, I haue bene an aliant in a strange land:

4 And the name of the other *was* Eliezer: for the God of my father, *sayd hee*, *was* mine helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wildernes, where hee camped by the [b] mount of God.

6 And he [c] said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meet his father in law, & did obeisance, & kissed him, & each asked other of his † welfare: & they came into the tent.

8 Then Moses tolde his father in lawe all that the Lorde had done vnto Pharaoh, and to the Egyptians for Israels sake, *and* all the trauaile that had come vnto them by the way, and *how* the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, & because he had deliuered them out of the hand of the Egyptians,

10 Therefore Iethro said, [d] Blessed *be* the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath *also* deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue delt proudly with them, *so are they* [e] *recompensed.*

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices *to offer* vnto God. And Aaron & all the Elders of Israel came to eate bread with Moses father in law [f] before God.

13 ¶ Now on the morow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that he did to the people, hee said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto me to seeke [g] God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both † weariest thy selfe greatly, and this people that is with thee: for the thing *is* too heauie for thee: * thou art not able to doe it thy selfe alone.

19 Heare nowe my ‖ voyce, (I will giue thee counsell, and God shalbe with thee) be thou for the people to [h] Godward, and report thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, & shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreouer, prouide thou among all the people [i] men of courage, fearing God, men dealing truely, hating couetousnesse: and appoint *such* ouer them *to be* rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all sy all causes: so shall it be easier for thee, when they shal beare *the burden* with thee.

23 If thou do this thing, (& God *so* command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses [k] obeyed the voyce of his father in law, and did all that he had sayd:

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, *but* they brought the hard causes vnto Moses: for they iudged all small matters themselues.

27 Afterward Moses [l] let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 Hee that toucheth the hill dieth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the [a] third moneth, after the children of Israel were gone out of the land of Egypt, the same [b] day came they into the wildernes of Sinai.

2 For they departed from Rephidim, & came to the desert of Sinai, & camped in the wildernes: euen there Israel camped before the mount.

3 *But Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tell the children of Israel,

4 * Ye haue seene what I did vnto the Egyptians, and *how* I caried you vpon [d] eagles wings, and haue brought you vnto me.

5 Now therefore * if ye will heare my voyce in deed, and keepe my couenant, then yee shalbe my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of * Priestes, and an holy nation. These *are* the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came & called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and sayd, * All that the Lord hath commanded, wee will doe. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord sayd vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, and that they may also beleeue thee for euer, (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreouer, the Lord sayd vnto Moses, Goe to the people, and [e] sanctifie them to day and to morow, and let them wash their clothes.

11 And let them be ready on the third day: for the third day the Lorde will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues

[a] It may seeme that he sent her back for a time to her father for her impatiencie, least she should be a let to his vocation, which was so dangerous, chap 4.25. * *Chap.2.22.*

[b] Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1.18.

[c] That is, he sent messengers to say vnto him. † *Ebr. of peace.*

[d] Whereby it is euident that hee worshipped the true God, and therefore Moses refused not to marie his daughter. * *Chap.*15.10,16.22. *and* 5.7. *&* 14.8.

[e] For they that drowned the children of the Israelites, perished themselues by water.

[f] They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

[g] That is, to know Gods will, and to haue iustice executed.

† *Ebr. thou wilt faint and fall.*

* *Deut.*1.9.

‖ *Or, counsell.*

[h] Iudge thou in hard causes, which cannot be decided but by consulting with God.

[i] What maner of men ought to be chosen to beare office.

[k] Godly counsell ought euer to be obeyed, though it come of our inferiours: for to such God oftentimes giueth wisedome to humble them that are exalted, & to declare that one member hath need of another.

[l] Read the occasion, Num.10.29.

[a] Which was in the beginning of the moneth Siuan, conteining part of May, and part of Iune.

[b] That they departed from Rephidim.

* *Exod.*7.18.

[c] God called Iaakob Israel: therfore the house of Iaakob & the people of Israel signifie only Gods people. * *Deut.*10.22.

[d] For the egle by flying hie, is out of danger: and in carying her birds rather on her wings then in her talents, declareth her loue, * *Deut.*32. * *Deut.*10.14. *psal.*24.1. * *1.Pet.*2.9. *reuel.*1.6.

* *Chap.*24.3. *deut.*5.27. *and* 26.17. *iosh.*24.16.

[e] Teach them to be pure in heart, as they shew themselues outwardly cleane by washing.

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that yee goe not vp to the mount, nor touch the border of it: whosoeuer toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shalbe stoned to death, or striken through with darts whether it be beast or man, he shal not liue: when the ‖ horne bloweth long, they shall come vp ‖ into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he sayd vnto the people, Be ready on the third day, *and* come not at *your* f wiues.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe, was afrayd.

17 Then Moses brought the people out of the tents to meete with God, and they stoode in the nether part of the mount.

18 * And mount Sinai *was* all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a fornace, and all the mount g trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by h voyce.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lorde sayd vnto Moses, Goe downe, charge the people, that they breake not *their bounds, to goe vp* to the Lord to gaze, lest many of them perish.

22 And let the ‖ Priestes also which come to the Lord be sanctified, least the Lord ‖ destroy them.

23 And Moses sayd vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord sayd vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the i Priestes and the people breake *their boundes* to come vp to the Lorde, lest hee destroy them.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

2 The Commandements of the first table. 12 The commandements of the second. 18 The people afrayd are comforted by Moses. 23 Gods of siluer and golde are againe forbidden. 24 Of what sort the altar ought to be.

THen God a spake all these wordes, saying,

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of ‖ bondage.

3 Thou shalt haue none other gods b before me.

4 * Thou shalt make thee no grauen image, neither any similitude *of things* that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not c bowe downe to them, neither serue them: for I am the Lord thy God, a d ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third *generation* and vpon the fourth of them that hate me;

6 And shewing mercie vnto e thousands to them that loue me, and keepe my commaundements.

7 * Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, g to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke,

10 But the seuenth day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy ‖ gates.

11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that is in them is, and rested the seuenth day: therefore the Lorde blessed the Sabbath day, and hallowed it.

12 ¶ * Honour thy h father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not i kill.

14 Thou shalt not k commit adulterie.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnes against thy neighbour.

17 * Thou shalt not n couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his mayde, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ sawe the thunders, and the † lightnings, & the sound of the trumpet, and the mountaine smoking, and when the people saw it they fled and stood afarre off,

19 And sayd vnto Moses, * Talke thou with vs, and we wil heare: but let not God talke with vs, lest we die.

20 Then Moses sayd vnto the people, Feare not: for God is come to o proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses drew neere vnto the darkenesse where God *was*.

22 ¶ And the Lorde sayd vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shal not make *therefore* with me gods of siluer, nor gods of gold: you shal make you none.

24 * An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for *if* thou lift vp thy toole vpon them, thou hast polluted † them.

26 Neither shalt thou goe vp by steppes vnto mine altar, that thy p filthinesse be not discouered thereon.

CHAP. XXI.

Temporall and ciuill ordinances appointed by God touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and cruelties.

NOw these are the lawes, which thou shalt set before them:

2 * If thou bye an Ebrewe seruant, hee shall serue

---

* *Hebr.12.20.*

‖ *Or, trumpet.*
‖ *Or, toward.*

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1.Cor.7.5.

a *Deut.4.15.*

g God vsed these feareful signes that his Law should be had in greater reuerence, and his maiestie the more feared.
h He gaue autoritie to Moses by plaine words, that the people might vnderstand him.

‖ *Or, rulers.*
‖ *Or, breake out vpon them.*

i Neither dignitie nor multitude haue autoritie to passe the bounds, that Gods worde prescribeth.

2 When Moses & Aaron were gone vp, or had passed ỹ bouds of the people, God spake thus out of ỹ mout Horeb, that all the people heard.
* *Deu.5.6.psa.81.10.*
‖ *Or, seruants.*
b To whose eyes al things are open.
* *Leu.26.1.psa.97.7.*
c By this outward gesture all kind of seruice & worship to idols is forbidden.
d And will be reuenged of ỹ contemners of mine honor.

e So ready is he rather to shewe mercy then to punish.
* *Leuit.19.12. deut.5.11.mat.5.33.*
f Either by swearing falsly or rashly by his Name, or by contemning it.
g Which is by meditating the spirituall rest, by hearing Gods word, & resting frō worldly trauailes.
* *Chap.23.12.leuit. 20.12.*
‖ *Or, citie.*
* *Gene.2.2.*

* *Deut.5.16.mat. 15.4.ephes 6.2.*
h By the parents also is meant all that haue autoritie ouer vs.
* *Matt.5.21.*
i But loue and preserue thy brothers life.
k But be pure in heart, worde, and deede.
l But studie to saue his goods.
m But further his good name, and speake trueth.
* *Rom.7.7.*
n Thou mayst not so much as wish his hinderance in any thing.
‖ *Or, heard.*
† *Ebr. fire brandes.*
* *Deut.5.24. & 18. 16. hebr.12.18.*
o Whether you wil obey his precepts as you promised, *Chap.19.8.*

* *Chap.27.8. and 38.7.*
* *Leuit.3.1.*

* *Deut.27.5. iosh.8.31.*
† *Ebr. it, that is, the stone.*
p Which might be by his stouping, or flying abroad of his clothes.

* *Leuit.25.39. deut.15.12. iere.34.14.*

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seruе sixe yeeres, and in the seuenth hee shall goe out free, [a] for nothing.

a Paying no money for his libertie.

3 If he came [b] himselfe alone, he shall go out himselfe alone: if he *were* married, then his wife shall goe out with him.

b Not hauing wife nor children.

4 If his master haue giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shalbe her [c] masters, but he shall goe out himselfe alone.

c Till her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the †Iudges, and set him to the [d] doore, or to the poste, and his master shall bore his eare through with an awle, and he shall seruе him for [e] euer.

†*Ebr.gods.*

d Where the iudges sate.

e That is, to the yeere of Iubile, which was euery fiftieth yeere.

7 Likewise if a man [f] sell his daughter to be a seruant, shee shall not goe out as the men seruants doe.

f Constrained either by pouertie, or els to the intent that the maister should marry her.

8 If she please not her master, who hath betrothed her to himselfe, then shall [g] he cause to buy her: hee shall haue no power to sell her to a strange people, seeing he ‖ despised her.

g By giuing an other money to buy her of him.

‖ *Or, disfloured her.*

9 But if hee haue betrothed her vnto his sonne, hee shall deale with her [h] according to the custome of the daughters.

h That is, he shall giue her dowrie.

10 If he take [i] him another *wife*, he shall not diminish her foode, her raiment and recompense of her virginitie.

i For his sonne.

11 And if hee doe not these [k] three vnto her, then shall she goe out free, paying no money.

k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne. **Leuit.24.17.*

12 ¶ * He that smiteth a man, and hee die, shall die the death.

1 Though a man be killed at vnwares, yet it is Gods prouidence that it should so be. **Deut.19.3.*

13 And if a man hath not layed waite, but God hath offered *him* into his hand, * then I will appoynt thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine [m] altar that he may die.

m The holinesse of the place ought not to defend the murther. **Leuit.20.9. prou.* 20.20. *matt.*15.4. *mar.*7.10.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

n Either farre off him or neere.

17 ¶ * And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with a [n] stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe [o] quite, saue onely he shall beare his charges ‖ for his resting, and shall pay for his healing.

o By the ciuill iustice.

‖ *Or, loosing of his time.*

20 ¶ And if a man smite his seruant, or his maide with a rodde, and he die vnder his hand, he shalbe surely punished.

21 But if he continue a day, or two dayes, he shall not [p] be punished: for he *is* his money.

p By the ciuill magistrate, but before God he is a murtherer.

22 ¶ Also if men striue and hurt a woman with childe, so that her childe depart from her, and [q] death followe not, hee shall be surely punished according as the womans husband shall appoynt him, or hee shall pay as the ‖ Iudges determine.

q Of the mother or childe.

‖ *Or, arbiters.*

23 But if death followe, then thou shalt pay life for life,

24 * [r] Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maide in the eye, and hath perished it, hee shall let him goe free for his eye.

* *Exod.*21.20. *deut.* 19.21. *matt.*5.38.

r The execution of this lawe onely belonged to the magistrate, *matth.* 5.38.

27 Also if hee smite [s] out his seruants tooth, or his maides tooth, he shall let him goe out free for his tooth.

s So God reuengeth cruelties in the least things.

28 ¶ If an oxe gore a man or a woman, that he die, the * oxe shalbe [t] stoned to death, and his flesh shall not be eaten, but the owner of the oxe *shall goe* quite.

* *Gen.*9.5.

t If the beast be punished, much more shall the murtherer.

29 If the oxe were wont to push in times past, and it hath bene ‖ tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the oxe shalbe stoned, and his owner shall die also.

‖ *Or, testified to him.*

30 If there be set to him a [u] summe of money, then hee shall pay the ransome of his life, whatsoeuer shalbe laid vpon him.

u By the next of the kinred of him that is so slaine.

31 Whether he hath gored a sonne or gored a daughter, he shalbe iudged after the same maner.

32 If the oxe gore a seruant or a mayde, hee shall giue vnto their master thirtie [x] shekels of siluer, and the oxe shalbe stoned.

x Reade Gene. 23.15.

33 ¶ And when a man shall open a well, or when hee shall dig a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall [y] make it good, *and* giue money to the owners thereof, but the dead *beast* shalbe his.

y This law forbiddeth not onely not to hurt, but to beware lest any be hurt.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it be knowen that the oxe hath vsed to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shalbe his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borowing. 16 Inticing of maydes. 18 Witchcraft. 20 Idolatrie. 21 Support of strangers, widowes, and fatherlesse. 25 Vsurie. 28 Reuerence to Magistrates.

IF a man steale an [a] oxe or a sheepe, and kill it or sell it, hee shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

a Either great beast of the heard, or a small beast of the flocke.

* *2 Sam.*12.6.

2 ¶ If a thiefe bee found [b] breaking vp, and be smitten that he die, no blood *shalbe shed* for him.

b Breaking an house to enter in, or vndermining,

3 *But* if he be † in the day light, [c] blood *shall be shed* for him: *for* he should make full restitution: if he had not *wherewith*, then should he be solde for his theft.

† *Ebr. when the sunne riseth vpon him.*

c He shalbe put to death that killeth him.

4 If the theft bee found † with him aliue, (whether it be oxe, asse, or sheepe) he shall restore the double.

† *Ebr. in his hand.*

5 ¶ If a man doe hurt fielde, or vineyard, and put in his beast to feede in an other mans fielde, he shall recompense of the best of his owne fielde, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stackes of corne, or the standing corne, or the fielde be consumed, he that kindled the fire shall make full restitution.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe bee not found, then the master of the house shall be brought vnto the † Iudges *to sweare*, whether hee hath [d] put his hand vnto his neighbours good, or no.

† *Ebr. gods.*

d That is, whether he hath stolen.

9 In all maner of trespasse, whether it be for

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oxen, for asse, for sheepe, for raiment, or for any maner of lost thing, which another chalengeth to be his, the cause of both *parties* shall come before the iudges, *and* whom the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be † hurt, or taken away by enemies, *and* no man see it,

11 [c] An oth of the Lord shall be betweene them twaine, that hee hath not put his hand vnto his neighbours good, & the owner of it shall take *the othe*, and he shall not make it good:

12 *But if it be stollen from him, he shal make restitution vnto the owner thereof.

13 If it be torne in pieces, he shall bring [f] record, *and* shall not make that good, *which is* deuoured.

14 ¶ And if a man borow *ought* of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good:

15 If the owner thereof be by, he shall not make it good: *for* if it *be* an hired thing, it [g] came for his hire.

16 ¶ * And if a man entise a maide that is not betrothed, and lie with her, he shall endowe her, and take her to his wife.

17 If her father refuse to giue her to him, hee shal pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto *any* gods, saue vnto the Lord onely, shalbe slaine.

21 ¶ *Moreouer, thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ * Ye shall not trouble any widowe, nor fatherlesse childe:

23 If thou vexe or trouble such, and so he call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your [h] wiues shall be widowes, and your children fatherlesse.

25 ¶ *If thou lend money to my people, *that is*, to the poore with thee, thou shalt not be as an vsurer vnto him: yee shall not oppresse him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, *and* this is his garment for his skin: wherein shall he sleepe? therefore when he [i] crieth vnto mee, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy licour thou shalt not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxen and with thy sheepe: seuen dayes it shall be with his damme, *and* the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, * neither shall ye eate any flesh that is torne *of beastes* in the field: ye shall cast it [l] to the dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feastes. 20.23 The Angel is promised to lead the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little and little, and why.

THou shalt not ‖ receiue a false tale, neither shalt thou put thine hand with the wicked, to be a ‖ false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither † agree in a controuersie [a] to decline after many and ouerthrowe *the trueth*.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt [b] bring him to him againe.

5 If thou see thine enemies [c] asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

7 Thou shalt keepe thee farre from a false matter, * and shalt not slay the [d] innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the † wise, and peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the [e] heart of a stranger, seeing ye were strangers in the land of Egypt.

10 *Moreouer, sixe yeeres thou shalt sow thy land, and gather the fruites thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leaue, the beasts of the fielde shall eate. In like maner thou shalt doe with thy vineyard, *and* with thine oliue trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy mayd and the stranger may be refreshed.

13 And yee shall take heede to all things that I haue said vnto you: and ye shal make † no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of [g] vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me emptie:

16 The [h] feast also of the harueſt of the first fruites of thy labours, which thou hast sowen in the fielde: and the [i] feast of gathering *fruites* in the ende of the yeere, when thou hast gathered in thy labours out of the field.

17 *These* three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with [k] leauened bread: neither shall the fat of my sacrifice remaine vntill the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: *yet* shalt thou not seethe a kid in his [l] mothers milke.

20 ¶ *Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, *and* prouoke him not: for he will not spare your misdeedes, because my [m] name is in him.

22 But

---

†*Ebr. broken.*

e They should sweare by the Name of the Lord.

**Gene.31.39.*

f He shall shewe some part of the beast, or bring in witnesses.

g He that hired it shall be free by paying the hire.

**Deut.22.28.*

**Deut.13.13,14, 15.1.mac.2.24.*

**Leuit.19.33.*

**Zech.7.10.*

h The iust plague of God vpon the oppressers.

**Deu 25.37 deut. 23.19. psal.15 5.*

i For cold and necessitie.

**Act.23.5.*

k Thine abundance of thy corne, oyle, and wine.

**Chap 13.2,12, and 34.19.*

**Leuit.22.8. ezek. 44 31.*

l And so haue nothing to doe with it.

‖*Or, report a false tale.*

‖*Or, cruell.*

†*Ebr. answere.*

a Doe that which is godly, though fewe do fauour it.

b If we be bound to do good to our enemies beast, much more to our enemie himselfe, Matth 5.44.

c If God cõmand to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauy burdens?

**Sutan.53.*

d Whether thou be magistrate or art commanded by the magistrate.

**Deut.16.19. eccles.20.28.*

†*Ebr. seeing.*

e For in that that he is a stranger, his heart is sorowfull inough.

**Leuit.25.3. and 26.43. deut.15.1.*

**Chap.20.8. deut.5.13.*

f Neither by swearing by them, nor speaking of them, Psal.16 4. ephe.5.3.

**Chap.13.3.& 34. 18.*

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians.

**Deut.16.16. eccles.35.4.*

h Which is, Whitsontide, in token that the Law was giuen 50 dayes after they departed from Egypt.

i This is the feast of tabernacles, signifying that they dwelled 40 yeeres vnder the tents or the tabernacles in wildernesse.

k No leauened bread shalbe then in thine house.

**Chap.34.26. deut.16.22.*

l Meaning, that no fruites should be taken before iust time: & hereby are bridled al cruell & wanton appetites.

**Chap.33.2. deut.7.21.*

m I will giue him mine authoritie, & he shall gouerne you in my name.

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22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shal go before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but * n vtterly ouerthrow them, and breake in pieces their images.

25 For ye shall serue the Lord your God, and hee shall blesse thy o bread and thy water, and I wil take all sickenes away from the mids of thee.

26 ¶ * There shal none cast their fruite nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and wil destroy all the people among whom thou shalt goe: and I wil make all thine enemies *turne* their backes vnto thee:

28 And I will send * hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wildernes: and the beasts of the field multiply against thee.

30 By little and litle I wil driue them out from thy face, vntill thou increase, & inherite the land.

31 And I will make thy coastes from the red sea vnto the sea q of the Philistims, and from the r desert vnto the f Riuer: for I wil deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy lande, lest they make thee sinne against me: for if thou serue their gods, surely it shall be thy † * destruction.

* *Chap.* 33.2. *deut.* 7.21. *iosh.* 24.11.

* *Deut.* 7.25.
n God commandeth his not onely not to worship idoles, but to destroy them.
o That is, all things necessarie for this present life.
* *Deut.* 7.14.
p I will make them afraid at thy comming, and send mine angel to destroy them, as *Chap.* 33.2. * *Iosh.* 24.12.

q Called the Sea of Syria.
r Of Arabia called deserta.
f To wit, Euphrates.
* *Chap.* 34.15. *deut.* 7.2.
† *Ebr. offence, or feare.*
* *Deut.* 7.16. *iosh.* 23.13.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the ciuill lawes. 9.13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nights in the mountaine.

NOw he had a said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and yee shall worship afarre off.

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

2 And Moses himselfe alone shal come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ b Afterward Moses came and tolde the people all the wordes of the Lord, and all the † lawes: and all the people answered with one voyce, and said, * All the things which the Lord hath said, will we doe.

b When he had receiued these lawes in mount Sinai.
† *Ebr. iudgements.*
* *Chap.* 19.8.

4 And Moses wrote all the words of the Lord, and rose vp early, and set vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

Chap. 20.24.
‖ *Or, at the foote of the mountaine.*

5 And hee sent young c men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.

c For as yet the priesthoode was not giuen to Leui.

6 Then Moses tooke halfe of the blood, and put it in basens, and halfe of the blood he sprinkled on the altar.

7 After hee tooke the ‖ booke of the couenant, and read it in the audience of the people: who said, All that the Lord hath said, we will doe, and be obedient.

‖ *Or, the booke of the lawe.*

8 Then Moses tooke the * blood, & sprinkled it on the people, and said, Behold, the d blood of the couenant, which the Lord hath made with you concerning all these things.

* *1. Pet.* 1.2. *heb.* 9.20.
d Which blood signifieth that the couenant broken cannot be satisfied without bloodsheading.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they e saw the God of Israel, and vnder his feete *was* as it were a † worke of a Saphir stone, and as the very heauen when it is cleare.

e As perfectly as their infirmities could behold his maiestie.
† *Ebr. bricke worke.*

11 And vpon the nobles of the children of Israel he f laid not his hand: also they saw God, and g did eate and drinke.

f He made them not afraide, not punished them,
g That is, reioyced.

12 ¶ And the Lord h said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee i tables of stone, and the lawand the commandement, which I haue written, for to teach k them.

h The second time.
i Signifying the hardnesse of our hearts, except God doe write his lawes therein by his Spirite, Ierem. 31.33. ezek. 11.19. 2. cor. 3.3. hebr. 8.10. and 10.16.
k To wit, the people.

13 Then Moses rose vp, and his minister Iohua: and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tary vs here, vntil we come againe vnto you: and behold, Aaron, and Hur *are* with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloude couered the mountaine,

16 And the glory of the Lorde abode vpon mount Sinai, and the cloude couered ‖ it sixe dayes: and the seuenth day he called vnto Moses out of the middes of the cloude.

‖ *Or, him.*

17 And the sight of the glory of the Lord *was* like l consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

l The Lord appeareth like deuouring fire to carnall men: but to them that be draweth with his Spirit, he is like pleasant Saphir. * *Chap.* 34.28. *deut.* 9.9.

18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

2 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercie seate. 23 The Table. 31 The Candlestick. 40 All must be done according to the paterne.

THen the Lord spake vnto Moses, saying,

2 a Speake vnto the children of Israel, that they receiue an offering for mee: of * euery man, whose heart giueth it freely, ye shall take the offring for me.

a After the morall and iudiciall lawe he giueth them the ceremoniall law, that nothing should be left to mans inuention. * *Chap.* 35.5.

3 And this is the offring which ye shal b take of them, gold, and siluer, and brasse,

b For the building and vse of the Tabernacle.

4 ‖ And blew silke, and purple, and skarlet, and fine linnen, and goates *haire*,

‖ *Or, yelowe.*

5 And rammes skinnes coloured red, and the skinnes of badgers, and the wood c Shittim,

c Which is thought to be a kinde of Cedar, which will not rotte.

6 Oile for the light, spices for d anoynting oile, and for the perfume of sweete fatioth,

d Ordeined for the priests.

7 Onix stones, and stones to be set in the * Ephod, and in the * brest plate.

* *Chap.* 28.4.
* *Chap.* 28.15.

8 Also they shal make me a e Sanctuary, that I may dwell among them.

e A place both to offer sacrifice and to heare the Law, * *Chap.* 37.1.

9 According to all that I shew thee, euen so shall yee make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe hie.

11 And thou shalt ouerlay it with pure gold, within and without shalt thou ouerlay it, & shalt make

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‖Or, a circle and a border.

‖Or, feete.

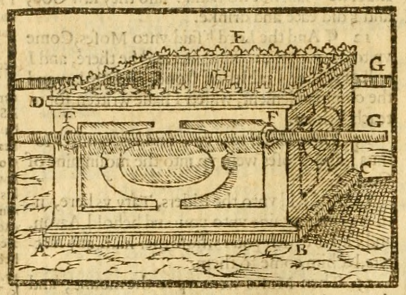
make vpon it a‖ crowne of golde round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure‖corners thereof: that is, two rings *shalbe* on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an halfe. *B C* The breadth a cubite and an halfe. *A D* The height a cubite and an halfe. *E* The golden crowne about the Arke. *F* The foure rings of golde in the foure corners. *G* The barres couered with golde to put through the rings to carry the Arke. *H* The inner part of the Arke where the Testimonie was put.

15 The barres shalbe in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the f Testimonie which I shall giue thee.

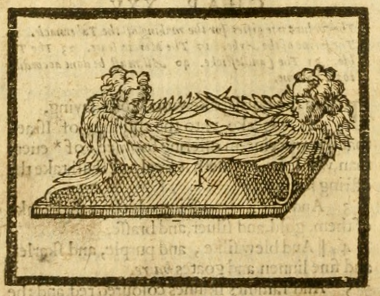
17 Also thou shalt make a‖g Mercieseate of pure golde, two cubites and an halfe long, and a cubite and an halfe broad.

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

‖Or, couering: or, propitiatorie.

g There God appeared mercifully vnto them: and this was a figure of Christ.

THE PROPITIATORIE, OR MERCIE SEATE.



I The propitiatorie, or mercieseate, which is the couering of the Arke of the Testimonie, set apart: in this cassom for plainenesse. *K* The place where issued the oracle and answere, from aboue the Propitiatorie, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercieseate.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other ende: of *the matter* of the Mercieseate shall yee make the Cherubims, on the two endes thereof.

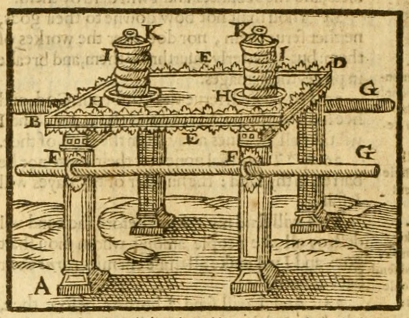
20 And the Cherubims shal stretch their wings on hie, couering the Mercieseate with their wings, and their faces one to another: to the Mercieseateward shall the faces of the Cherubims be.

21 And thou shalt put the Mercieseate aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,

‖Or, will appoint with thee.

22 And there I will ‖declare my selfe vnto thee, and from aboue the Mercieseate * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I wil tell thee all things which I will giue thee in commaundement vnto the children of Israel. *Numb. 7. 89.

THE TABLE OF THE SHEWVE BREAD.



A B The height a cubite and an halfe. *B C* The length two cubites. *C D* The breadth a cubite. *E* A crowne of gold aboue and beneath separated the one from the other by a border of an hand breadth thicke, which declareth that the Table was an hand breadth thicke. *F* The foure rings. *G* The barres to carie the Table, which were put through the rings. *H* Dishes wherein the shewe bread was put. *I* The twelue cakes or loaues called the Shewe bread. *K* The goblets or couerings. The incense cuppes.

23 ¶ * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and an halfe hie: *Chap 37. 10.

24 And thou shalt couer it with pure golde, and make thereto a crowne of golde round about.

Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof. ‖Or, an hand broad.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure feete thereof:

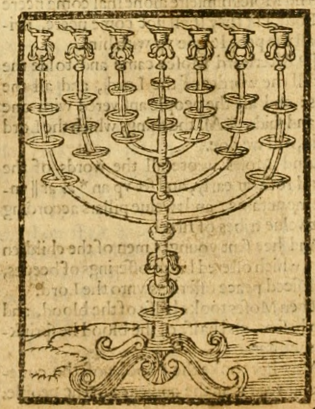
27 Ouer against the border shall the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with them.

29 Thou shalt make also h dishes for it, and incense cuppes for it, and couerings for it, and goblets, wherewith it shall be couered, *euen* of fine golde shalt thou make them. h To set the breade vpon.

30 And thou shalt set vpon the Table shewe bread before me continually.

THE CANDLESTICKE.



Because the facion of the Candlestick is so plaine and euident, it needeth not to describe the particular partes thereof according to the order of letters. Only whereas it is said in the 34. vers. that there shalbe foure bowles or cuppes in the Candlestick, it must be vnderstoode of the shaft or shanke: for there are but three for euery one of the other branches.

Also the knoppes of the Candlestick are those which are vnder the branches as they issue out of the shaft on either side.

31 ¶ * Also

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*Chap.37.17.
i It shall not be molten, but beaten out of the lumpe of golde with the hammer.

31 ¶ *Also thou shalt make a Candlestick of pure gold: of i worke beaten out with the hammer shal the Candlestick be made, his shaft, and his branches, his boules, his knops: and his floures shalbe of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, & three branches of the Candlestick out of the other side of it.

33 Three boules like vnto almonds, one knop and *one* floure in one branch: and three boules like almonds in the *other* branch, one knop and *one* floure: so throughout the sixe branches that come out of the Candlestick.

34 And in the *shaft* of the Candlestick *shall be* foure boules like vnto almonds, his knops and his floures.

35 And *there shalbe* a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof: and a knop vnder two branches *made* thereof, according to the sixe branches comming out of the Candlestick.

36 Their knops & their branches shalbe thereof, all this shalbe one beaten worke of pure gold.

37 And thou shalt make the seuen lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes thereof *shalbe* of pure golde.

k This was the talent weight of the Temple, and waied 120 pound.
39 Of a k talent of fine gold shalt thou make it with all these instruments.

40 *Looke therefore that thou make *them* after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

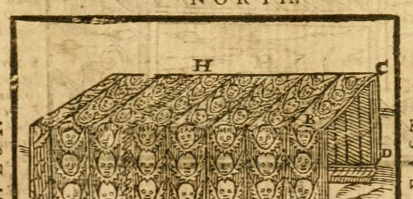
1 The forme of the tabernacle and the appertinances. 33 The place of the Arke, of the Mercie seate, of the Table, and of the Candlestick.

AFterward thou shalt make the Tabernacle with tenne curtaines of fine twined linnen, and blewe silke, and purple, and skarlet: and in them thou shalt make Cherubims of a broydered worke.

a That is, of most cunning or fine worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



A B C D

SOVTH.

The ten curtaines, which were eight & twentie cubites long of Cherubim worke. A B The breadth of a curtaine was foure cubites, and so the tenne were fourtie cubites broad. F G Two curtaines and an halfe: so that the whole laied together declareth that the Tabernacle was thirtie cubites long, and twelue broad. F H Taches or hookes to tie the curtaines together.

2 The length of one curtaine *shalbe* eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtaines shalbe coupled one to an other: and the *other* fiue curtaines shalbe coupled one to another.

4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, *which u* in the seluedge b of the coupling: and likewise shalt thou make in the edge of the *other* curtaine in the seluedge, in the second coupling.

b On the side that the curtaines might be tyed together.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the c second coupling: the strings *shalbe* one right against another.

c In tying together both the sides.

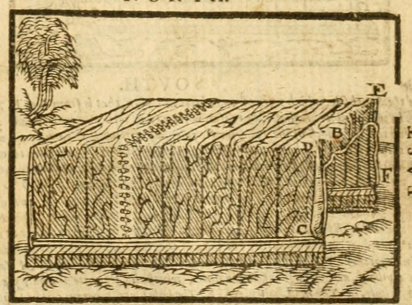
6 Thou shalt make also fiftie ‖ taches of gold, and couple the curtaines one to another with the taches, and it shalbe one ‖ tabernacle.

‖ Or, hookes.

‖ Or, partition.

THE CVRTAINES OF GOATES HAIRE.

NORTH.



SOVTH.

These eleuen curtaines of goates haire were put aboue the other ten A and the eleuenth hanged before the entrie of the Tabernacle, looke B. These also were 30. cubites long, and the other but eight and twentie, and therefore on the Southside they were a cubite longer then the other, looke C. And also an other on the North side, that the boardes might be couered.

7 ¶ Also thou shalt make curtaines of goates *haire*, to be a d couering vpon ỹ Tabernacle: thou shalt make them *to the number* of eleuen curtaines.

d Lest raine and weather should marre them.

8 The length of a curtaine *shall be* thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines *shall be* of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the e sixt curtaine vpon the forefront of the couering.

e That is, fiue on the one side, and fiue on the other, and the sixt should hang ouer the doore of the Tabernacle.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the *other* curtaine in the second coupling.

11 Likewise thou shalt make fiftie ‖ taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

‖ Or, hookes.

12 And the f remnant ỹ resteth in the curtains of ỹ couering, *euen* the halfe curtaine that resteth, shalbe left at the backeside of the Tabernacle,

f For these curtaines were two cubites longer then the curtaines of the Tabernacle: so that they were sider by a cubite on both sides.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtains of ỹ couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make a g couering of rammes skinnes died red, and a couering h of badgers skinnes aboue.

g To be put vpon the couering that was made of goates haire.
h This was the third couering for the Tabernacle.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

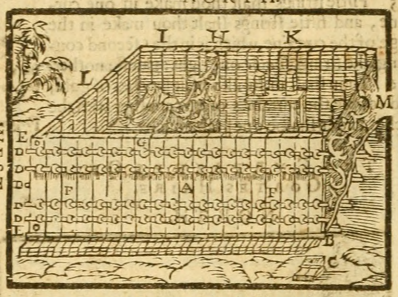
16 Ten

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16 Ten cubites *shalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shalbe* in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

THE TABERNACLE.



A. twentie boardes on the Southside, which were of 10. cubites in length, that is from E. to B. The bredth of eche was a cubite and halfe, by reason whereof, all 20. were together, made 30. cubites which was the length of the Tabernacle. Iosephus writeth that each board was an handfull thicke. *B* The neather part of the boards which was cut into two tenons. *C* The two mortaises, for each tenon one, wrought in two peeces apart, wherevnto when the boards were put, they received the tenons, and held the boards vp. D D D D D Signifie fiue barres to hold the boards in order: foure passed without the boardes, through rings: the middlemost went through the thickenesse of the boards, wherein holes were made therefore. E E Two rings, one at the vpper part, and another at the nether part of the boardes which ioyned the sides of the Tabernacle, and the boards of the West end together. F F Rings wherethrough the barres passed. G H A Vaile hanging on 4. pillars, and wrought of Cherubims, which did separate the holy place, from the most holy. I The most holy place. K The holy place, wherein on the Southside the candlestick was placed, and on the Northside against it, the Table of shewe bread. L Eight boards that close vp the Tabernacle on the West ende, which was the vppermost end of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East end which was fastened to hang at 5 pillars.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the Southside, euen full South.

19 And thou shalt make fourtie ‖ sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

‖ Or, brasse peeces wherein were the mortaises for the tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shalbe* twentie boards,

21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

† The Ebrew word signifieth twinnes: declaring that they should be perfect and well ioyned as was possible.

24 Also they shalbe † ioyned beneath, and likewise they shalbe ioyned aboue to a ring: thus shall it be for the two: they shalbe for the two corners.

25 So they shalbe eight boardes hauing sockets of siluer, *euen* sixteene sockets, *that is*, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boards of one side of the Tabernacle,

27 And fiue barres for the boardes of the other side of the Tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the Westside.

28 And the middle barre shall goe through the middes of the boards, from ende to ende.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle, **according to the facion thereof, which was shewed thee in the mount.

**Chap. 25. 9. 40. Hebr. 8. 5. alt. 7. 44.*

31 ¶ Moreouer, thou shalt make a vaile of blewe silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose [k] hooks shalbe of golde) *standing* vpon foure sockets of siluer.

k Some reade, heads of the pillars.

†Ebr. *Vnder the hookes: meaning that it should hang downeward from the hookes.*

33 ¶ Afterward thou shalt hang the vaile † on the hookes, that thou mayest bring in thither, *that is*, (within the vaile) the arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the [l] most Holy place.

l Whereunto the hie Priests onely entred once a yeere.

34 Also thou shalt put the Mercieat vpon the Arke of the testimonie in the most Holy place.

35 And thou shalt set the Table [m] without the vaile, and the Candlestick ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

m Meaning in the holy place.

36 Also thou shalt make an [n] hanging for the doore of the Tabernacle of blew silke, & purple, & skarlet, & fine twined linen wrought w needle.

n This hanging or vaile was betweene the holy place, and there where the people were.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads *shalbe* of gold, and thou shalt cast fiue sockets of brasse for them.

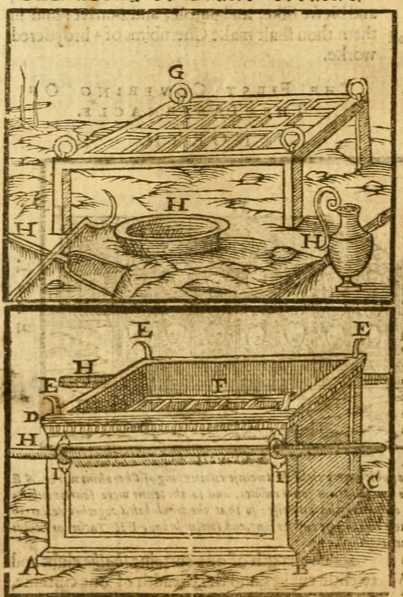
CHAP. XXVI.

1. The Altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer thou shalt make the [a] altar of Shittim wood, fiue cubites long and fiue cubites

a For the burnt offring.

THE ALTAR OF BVRNT OFFRING.



A B. The length containing fiue cubites. *B C.* The breadth as much. *A D.* The height three cubites. *E* The foure hornes or foure corners. *F* The grate, which was put within the altar, and whereupon the sacrifice was burnt. *G* Foure rings to lift vp the grate by, when they emptyed the ashes. *H* The barres to carry the altar. *I* The rings through the which the barres were put. *H H H* Fleshhookes, basons and such instruments appertayning to the altar.

broad

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broade (the altar shalbe foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it [b] selfe, and thou shalt couer it with brasse,

3 Also thou shalt make his ashpannes for his ashes, and his besoms, and his basens, and his flesh-hookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate *like* networke of brasse: also vpon that † grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, *I say*, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shal bee put in the rings, the which barres shalbe vpon the two sides of the altar to beare it.

8 Thou shalt make the *altar* hollow *betweene* the boards: as *God* shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the [c] court of the Tabernacle in the Southside, euen full South: the court shal haue curtaines of fine twined linnen, of an hundreth cubites long, for one side,

10 And it shal haue twentie pillars, with their twentie sockets of brasse: the heads of the pillars, and their [d] filets *shalbe* siluer.

11 Likewise on the Northside in length *there shalbe* hangings of an hundreth *cubites* long, and the twentie pillars thereof with their twentie sockets of brasse: the heads of the pillars and the filets *shalbe* siluer.

12 ¶ And the breadth of the court on the Westside *shall haue* curtaines of fiftie cubites, *with* their ten pillars and their ten sockets.

13 And the breadth of the court, Eastwarde full East *shall haue* [e] fiftie cubites.

14 Also hangings of fifteene cubites *shall be* on the *one* [f] side *with* their three pillars and their three sockets.

15 Likewise on the other side *shalbe* hangings of fifteene cubites, *with* their three pillars and their three sockets.

16 ¶ And in the gate of the court *shall be* a vaile of twentie cubites, of blewe silke, and purple, and skarlet, and fine twined linnen wrought with needle, *with* the foure pillars thereof and their foure sockets.

17 All the pillars of the court shal haue filets of siluer round about, *with* their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court *shalbe* an hundreth cubites, and the breadth fiftie † at either ende, and the height fiue cubites, *and the hangings* of fine twined linen, and their sockets of brasse.

19 All the vessels of the Tabernacle for al maner seruice thereof, and all the [g] pinnes thereof, and all the pinnes of the court *shalbe* brasse.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oyle oliue [h] beaten, for the light, that the lampes may alway ‖ burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, *to be obserued* by the children of Israel.

CHAP. XXVIII.

1 *The Lord calleth Aaron and his sonnes to the Priesthoode.* 4 *Their garments.* 12.29 *Aaron entreth into the Sanctuarie in the name of the children of Israel.* 30 *Vrim and Thummim.* 38 *Aaron beareth the iniquitie of the Israelites offrings.*

AND cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: *I meane* Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

3 Therefore thou shalt speake vnto all † cunning men, whome I haue filled with the spirite of wisedome, that they make Aarons garments to [b] consecrate him, that he may serue me in the Priests office.

The Garments Of The High Priest.



A The Ephod, or vpmost coate, which was like cloth of golde and was girded vpon him, wherein was the breast plate with the twelue stones, which was tyed aboue with two chaines to two Onyx stones, and beneath with two lacer.

B The robe which was next vnder the Ephod, whereunto were tomedashe pomegranates and belles of golde.

C The tunicle or broydered coate, which was vnder the robe and longer then it, and was also without sleeues.

4 Now these shall be the garmentes, which they shal make, a brest plate, and an [c] Ephod, and a robe, and a broydered coate, a myter & a girdle. so *these* holy garments shal they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shal take golde, and blewe silke, and purple, and skarlet, and fine linnen.

6 ¶ And they shal make the Ephod of golde, blewe silke, and purple, skarlet, and fine twined linnen of broydered worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shal it be closed.

8 And the [d] embroydered garde of the same Ephod, which shalbe vpon him, shalbe of the selfe same worke and stuffe, *euen* of golde, blewe silke, and purple, and skarlet, and fine twined linen.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to [e] their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets, that worketh and graueth in stone, and shalt make them to be set and embossed

---

b Of the same wood and matter not fastned vnto it.

‖ Or, *fire pannes.*

† Ebr. *net.*

c This was the first entrie into the Tabernacle, where the people abode.

d They were certaine hoopes or circles for to beautifie the pillar.

e Meaning curtaines of fiftie cubites.

f Of the doore of the court.

† Ebr. *fiftie in fiftie.*

g Or stakes, wherewith the curtaines were fastened to the ground.

h Such as cometh from the oliue, when it is first pressed or beaten.

‖ Or, *ascend vp.*

a Whereby his office may be knowen to be glorious and excellent

† Ebr. *wise in heart.*

b Which is, to separate him from the rest.

c A short and straite coate without sleeues put vpmost vpon his garments to keepe them close vnto him.

d Which went about his vpmost coate.

e As they were in age, so should they be grauen in order.

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boſſed in golde.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, *as* ſtones of f remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lord vpon his two ſhoulders for a remembrance.

13 So thou ſhalt make boſſes of golde,

14 ¶ And two cheines of fine golde g at the end, of wrethen worke ſhalt thou make them, and ſhalt faſten the wrethen cheines vpon the boſſes.

15 ¶ Alſo thou ſhalt make the breſt plate of h iudgement with broydered worke: like the worke of the Ephod ſhalt thou make it: of golde, blewe ſilke, and purple, and ſkarlet, and fine twined linen ſhalt thou make it.

16 i Foure ſquare it ſhall be *and* double, an hand breadth long and an hand breadth broade.

17 Then thou ſhalt ſet it full of places for ſtones, *euen* foure rowes of ſtones: the order *ſhalbe this*, a ‖ rubie, a topaze, and a ‖ carbuncle in the firſt rowe.

18 And in the ſecond rowe *thou ſhalt ſet* an ‖ emeraude, a ſaphir, and a ‖ diamond.

19 And in the third rowe a turkeis, an achate, and an Hematite.

20 And in the fourth row a † chryſolite, an onyx, and a iaſper: and they ſhalbe ſet in golde in their emboſſements.

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelue, according to their names, grauen as ſignets, euery one after his name, *and* they ſhall be for the twelue tribes.

22 ¶ Then thou ſhalt make vpon the breaſt plate two cheines at the endes of wrethen worke of pure golde.

23 Thou ſhalt make alſo vpon the breſt plate two rings of gold, and put the two rings on k the two endes of the breſt plate.

24 And thou ſhalt put the two wrethen chaines of golde in the two rings in the endes of the breſt plate.

25 And the *other* two endes of the two wrethen *cheines*, thou ſhalt faſten in the two emboſſements, and ſhalt put *them* vpon the ſhoulders of the Ephod on the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in the l two *other* endes of the breſt plate, vpon the border thereof, toward the inſide of the Ephod.

27 And two *other* rings of golde thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it ouer againſt the coupling of it vpon the broidred garde of the Ephod.

28 Thus they ſhall binde the breſt plate by his rings vnto the rings of the Ephod, with a lace of blewe ſilke, that it may bee *faſt* vpon the broydred garde of the Ephod, and that the breſtplate be not looſed from the Ephod.

29 So Aaron ſhall m beare the names of the children of Iſrael in the breſt plate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lorde.

30 ¶ Alſo thou ſhalt put in the breſt plate of iudgement the n Vrim and the Thummim, which ſhalbe vpon Aarons heart, when hee goeth in before the Lord: and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart before the Lord continually.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blew ſilke.

32 And the hole for his head ſhall bee in the middes of it, hauing an edge of wouen worke round about the coller of it: ſo it ſhall be as the coller of an habergeon that it rent not.

33 ¶ And beneath vpon the skirtes thereof thou ſhalt make pomegranates of blew ſilke, and purple, & skarlet, round about the skirts thereof, and bels of gold betweene them round about:

34 *That is*, *a golden bell and a pomegranate, a golden bell and a pomegranate, round about vpon the ſkirts of the robe.

35 So it ſhall be vpon Aaron, when hee miniſtreth, and his ſound ſhalbe heard, when he goeth into the holy place before the Lord, and when he commeth out, and he ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure golde, and graue thereon, as ſignets are grauen, o HOLINES TO THE LORD,

37 And thou ſhalt put it on a blew ſilke lace, and it ſhalbe vpon the miter: *euen* vpon the forefront of the miter ſhall it be.

38 So it ſhall be vpon Aarons forehead, that Aaron may p beare the iniquitie of the offerings, which the children of Iſrael ſhal offer in all their holy offrings: and it ſhalbe alway vpon his forehead, to make them acceptable before the Lord.

39 Likewiſe thou ſhalt embroyder the fine linnen coate, and thou ſhalt make a miter of fine linnen: but thou ſhalt make a girdle of needle worke.

40 Alſo thou ſhalt make for Aarons ſonnes coats, & thou ſhalt make them girdles, & bonets ſhalt thou make them for glory and comelineſſe.

41 And thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with him, and ſhalt anoint them, and q fill their handes, and ſanctifie them, that they may miniſter vnto mee in the Prieſts office.

42 Thou ſhalt alſo make them linen breeches to couer their priuities: from the loynes vnto the thighes ſhall they reach.

43 And they ſhalbe for Aaron and his ſonnes when they come into the Tabernacle ‖ of the congregation, or when they come vnto the altar to miniſter in the holy place, that they r commit not iniquitie, and ſo die. *This ſhalbe* a law for euer vnto him and to his ſeede after him.

CHAP. XXIX.

1 *The manner of conſecrating the Prieſts.* 38 *The continuall ſacrifice.* 45 *The Lorde promiſeth to dwell among the children of Iſrael.*

THis thing alſo ſhalt thou doe vnto them when thou conſecrateſt them to bee my Prieſts, * Take a yong calfe, and two rams without blemiſh,

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheate flowre ſhalt thou make them)

3 Then thou ſhalt put them in one baſket, and a preſent them in the baſket with the calfe and the two rammes,

4 And ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, and the robe of the b Ephod,

f That Aaron might remember the Iſraelites to Godward.

g Of the boſſes.

h It was ſo called, becauſe the hie Prieſt could not giue ſentence in iudgement without that on his breſt.

i The deſcription of the breſtplate.

‖ *Or, Sardoine.*
‖ *Or, Emeraude.*
‖ *Or, Carbuncle.*
† *Or, Iaſper.*
† *Ebr. Tarſhiſh.*

k Which are vpmoſt toward the ſhoulder.

l Which are beneath.

m Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

n Vrim ſignifieth light, and Thummim perfections: declaring that the ſtones of the breſt plate were moſt cleere, and of perfect beauties: by Vrim alſo is meant knowledge, and Thummim holineſſe, ſhewing what vertues are required in the Prieſtes.

o Holineſſe appertaineth to the Lord: for he is moſt holy, and nothing vnholy may appeare before him.

p Their offrings could not be ſo perfect, but ſome fault would be therein: which ſinne the high Prieſt bare and pacified God.

q That is, conſecrate them, by giuing them things to offer, and thereby admit them to their office.

‖ *Or, of witneſſe.*

r In not hiding their nakednesse.

*Eccluſ. 45. 9.

a To offer them in ſacrifice.

b Ephod,

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b Which was next vnder the Ephod.

b Ephod, and the Ephod, and the brest plate, and shalt close *them* to him with the broidred garde of the Ephod.

6 Then thou shalt put the miter vpon his head, & shalt put the holy *crowne vpon § miter.

*Chap.28.36.

*Chap.30.25.

7 And thou shalt take the anointing * oyle, and shalt powre vpon his head and anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, *both* Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shalbe theirs for a perpetuall lawe: thou * shalt also ‖ fill the hands of Aaron, and the hands of his sonnes.

*Chap.28.41. ‖ Or, consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shal c put their hands vpon the head of the calfe.

*Leuit.1.4.

c Signifying that the sacrifice was also offered for them, & that they did approoue it.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, & put it vpon the hornes of the altar with thy finger, & shalt powre all *the rest* of the blood at the foote of the altar.

*Leuit.3.3.

13 * Also thou shalt take all the fat that coue-reth the inwards, and the kall, *that is* on the liuer, and the two kidneis, & the fat that is vpon them, and shalt burne them vpon the altar.

14 But the flesh of the calfe, and his skin, and his doung shalt thou burne with fire without the hoste: it is a † sinne offring.

† Ebr. *sinne*, 2. cor. 5.21.

15 ¶ Thou shalt also take one ramme, & Aaron and his sonnes shal put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, & take his blood, & sprinkle it round about vpon the altar,

17 And thou shalt cut the ramme in pieces, & wash the inwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the altar: *for* it is a burnt offering vnto the Lord d for a sweet sauour: it is an offring made by fire vnto the Lord.

d Or, a sauour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ramme, & Aaron and his sonnes shal put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood and put it e vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of his right foote, and shalt sprinkle the blood vpon the altar round about.

e Meaning, the soft and nether part of the eare.

21 And thou shalt take of the blood that is f vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of the rammes the fat and the rumpe, euen the fatte that couereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the g ramme of consecration)

g Which is offred for the consecration of the hie Priest.

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer, out of the basket of the vnleauened *bread* that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offring for a sweete sauour vnto the Lord: *for* this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to h and fro before the Lorde, and it shalbe thy part.

h This sacrifice the Priest did moue toward the East, West, North, and South.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the i heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which *was* for Aaron, & which *was* for his sonnes.

i So called, because it was not onely shaken to and fro, but also lifted vp.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their k peace offerings, *euen* their heaue offering to the Lord.

k Which were offrings of thanks giuing to God for his benefites.

29 ¶ And the holy garments which *appertaine* to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shalbe Priest in his steade, shal put them on seuen dayes, when he commeth iuto the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and sethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

*Leuit.8.31. and 24.9. mat.12.4.

33 So they shall eate these things, l whereby their atonement was made, to consecrate them, *and* to sanctifie them: but a stranger shal not eate *thereof*, because they are holy things.

l That is, by the sacrifices.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron & vnto his sonnes, according to all things, which I haue commanded thee: seuen dayes shalt thou † consecrate them,

†Ebr. *fill their handes.*

36 And shalt offer euery day a calfe for a sinne offring, for m reconciliation: and thou shalt clense the altar, when thou hast offered vpon it for reconciliation, and shalt anoynt it, to sanctifie it.

m To appease Gods wrath, that sinne may be pardoned.

37 Seuen dayes shalt thou clense the altar, and sanctifie it, so the altar shall be most holy: *and* whatsoeuer toucheth the altar, shalbe holy.

38 ¶ *Now this is that which thou shalt present vpon the altar: *euen* two lambes of one yeere olde, day by day continually.

*Num.28.3.

39 The one lamb thou shalt present in § morning, & the other lamb thou shalt present at euen.

40 And with the one lambe, a n tenth part of fine floure mingled with the fourth part of an o Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

n That is, an Omer, reade Chap. 16.16.

o Which is about a pinte.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, *to be* a burnt offring for a sweete sauour vnto the Lord.

42 *This shalbe* a continuall burnt offering in your generations at the doore of the Tabernacle of the Cõgregation before the Lord, where I wil ‖ make

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‖Or, declare my selfe to you.

‖ make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and *the place* shall be sanctified by my p glory.

p Because of my glorious presence.

44 And I wil sanctifie the Tabernacle of the Congregation and the altar: I wil sanctifie also Aaron and his sonnes to be my Priests,

* Leuit.26.12. 2.cor.6.16.

45 And I wil * dwell among the children of Israel, and wil be their God.

46 Then shal they knowe that I am the Lorde their God, that brought them out of the land of Egypt, that I might dwell among them: q I am the Lord their God.

q It is I the Lord, that am their God.

CHAP. XXX.

1 *The altar of incense.* 13 *The summe that the Israelites should pay to the Tabernacle.* 18 *The brasen lauer.* 23 *The anoynting oyle.* 34 *The making of the perfume.*

a Vpon the which the sweete perfume was burnt, verse 34.

FVrthermore thou shalt make an altar a for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, & the breadth thereof a cubite, (it shalbe foure square) and the height thereof two cubites: the hornes thereof *shalbe* b of the same,

b Of the same wood and matter.

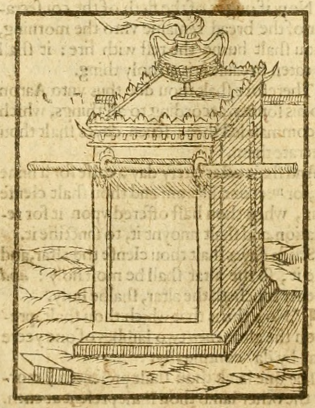
3 And thou shalt ouerlay it with fine golde, *both* the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it ‖a crowne of gold round about.

‖Or, a circle and border.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: *euen* on euery side shalt thou make *them*, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

The Altar Of Syveete Perfvme.



This altar was one cubite long, and one cubite broade, and in height was two cubites: the rest may be vnderstood by the former figures.

6 After thou shalt set it c before the vaile, that is neere the Arke of the Testimonie, before the Mercieate that is vpon the Testimonie, where I will appoint with thee.

c That is, in the Sanctuarie, and not in the Holiest of all.

7 And Aaron shall burne thereon sweete incense euery morning: when hee d dresseth the lampes thereof, shall he burne it.

d Meaning, when he trimmeth them, and refreshеth the oyle.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, hee shall burne incense: *thus* perfume *shall be* perpetually before the Lorde, throughout your generations.

e Otherwise made then this, which is described.

9 Ye shall offer no e strange incense thereon, nor burnt sacrifice, nor offring, neither powre any drinke offring thereon.

f But it must onely serue to burne perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offring *in the day* of reconciliation: once in the yeere shall he make reconciliation vpon it throughout your generations: this is most holie vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man ga redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

*Numb.1.2,3.

g Whereby he testified that he redeemed his life which he had forfait, as is declared by Dauid, 2.Sam.24.1.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the h shekel of the Sanctuarie: (* a shekel *is* twentie gerahs) the halfe shekel *shalbe* an offring to the Lord.

h This shekel valued two common shekels: and the gerah value about 12. pence after fiue shillings sterling the ounce of siluer.

14 All that are numbred from twentie yeeres olde and aboue, shall giue an offring to the Lord.

* Leuit.27.25. num.3.47. ezek 45.12.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord, i for the redemption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lord for the redemption of your liues.

The Laver Of Brasse.



Because the maner of this figure is not particularly described, wee haue put it in this fourme: aswell for that it agreeth with the text, as also it is after the fashion in other copies of sundry languages.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shal k wash their hands and their feete thereat.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister *and* to make the perfume of the burnt offring to the Lord, they shall wash themselues with water lest they die.

21 So they shall wash their handes and their feete that they die not: and *this* shall be to them an ordinance l for euer, *both* vnto him and to his seede throughout their generations.

l So long as the Priesthoode shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices: of the m most pure myrrhe fiue hundreth m *shekels*, of sweete cinamom halfe so much, *that is*, two hundreth and fiftie, and of sweete n calamus, two hundreth, and fiftie:

m Weying so much.

n It is a kinde of reede of a very sweete sauour within, and is vsed in pouders and odours.

24 Also

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24 Also of Cassia fiue hundreth, after the shekell of the Sanctuary, and of oile oliue an * Hin.

*Exod.29.40.

25 So thou shalt make of it the oile of holy oyntment, *euen* a most precious oyntment after the arte of the Apothecarie: this shalbe the oyle of holy oyntment.

o All things which apperteine to the Tabernacle.

26 And thou shalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt offring with all his instruments, and the lauer and his foot.

29 So thou shalt sanctifie them, & they shalbe most holy: all that shal touch them, shalbe holy.

30 Thou shalt also anoint Aaron & his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shalbe an holy ointing oile, vnto me, thorowout your generations.

p Neither at their burials, nor otherwise.

32 None shall anoint p mans flesh therewith, neither shall ye make any composition like vnto it: *for* it is holy, *and* shalbe holy vnto you.

q Either a stranger, or an Israelite, saue onely the Priests.

33 Whosoeuer shall make the like ointment, or whosoeuer shal put any of it vpon q a stranger, euen he shalbe cut off from his people.

r In Ebrew, Sheheleth: which is a sweet kinde of gum, and shineth as the nayle.

34 And the Lord said vnto Moses, Take vnto thee *these* spices, pure myrrhe and r cleere gumme and galbanum, *these* odours with pure frankincense, of ech like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecary, mingled together, pure *and* holy.

36 And thou shalt beat it to pouder, and shalt put of it before *the Arke* of the Testimonie in the tabernacle of the Congregation, where I will make a appointment with thee: it shal be vnto you most holy.

37 And ye shall not make vnto you any compositiō like this perfume, which thou shalt make: it shalbe vnto thee holy for the s Lord.

s Onely dedicate to the vse of the Tabernacle.

38 Whosoeuer shal make like vnto ỹ to smell thereto, euen he shalbe cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

AND the Lord spake vnto Moses, saying,

a I haue chosen and made meet, chap.35.30.

2 Beholde, I a haue called by name, Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wisdome, & vnderstanding, and in knowledge, and in all b workemanship:

b This sheweth that handy crafts are the giftes of Gods spirit, and therefore ought to be esteemed.

4 To finde out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the arte to set stones, & to carue in timber, & to worke in al maner of workmanship.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning & arte vsed therein, or because the whole was beaten out of one piece.

6 And behold, I haue ioined with him Aholiab the sonne of Ahisamach of the tribe of Dan, & in the hearts of all ỹ are c wise hearted, haue I put wisedome to make all ỹ I haue commanded thee:

7 *That is*, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercyseat that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table & the instruments thereof, and the d pure Candlesticke with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offring with al his instruments, and the lauer with his foot:

10 Also the garments of the ministration, & the holy garments for Aaron the Priest, and the garments of his sons, to minister in the Priests office,

11 And the e anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

e Which onely was to anoint the Priests and the instruments of the Tabernacle, and not to burne.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, f Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may know that I the Lord do sanctifie you.

f Though I command these works to be done, yet will I not that you breake my Sabbath dayes.

14 * Ye shall therefore keepe the g Sabbath: for it is holy vnto you: he that defileth it, shal die the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.

*Chap.20.8. Ezek.20.12.

g God repeateth this point because the whole keeping of the law standeth in the true vse of the Sabbath, which is to cease from our works, and to obey the will of God.

15 Sixe dayes shall men worke, but in the seuenth day *is* the Sabbath of the holy rest to the Lord: whosoeuer doth any worke in the Sabbath day, shall die the death.

‖ Or, Sabbath.

*Gen.2.3. And 7.2.

16 Wherefore ỹ children of Israel shal keepe ỹ Sabbath, that they may obserue the ‖ rest thorowout their generatiōs for an euerlasting conenant.

17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lorde made the heauen and the earth, and in the seuenth stay h he ceased, and rested.

h From creating his creatures, but not from gouerning and preserning them.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables i of the Testimonie, *euen* tables of stone, written with the finger of God.

*Deut.9.10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 37 He slayeth the idolaters. 32 Moses zeale for the people.

BVt when the people saw, that Moses tarried long or he came downe from the mountaine, the people gathered themselues together against Aaron, and sayd vnto him, Vp, a make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) wee know not what is become of him.

a The root of idolatrie is, when men thinke that God is not at hand, except they see him carnally.

2 And Aaron said vnto them, b Plucke off the golden earrings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

b Thinking that they would rather forgoe idolatrie, then to refigne their most precious iewels.

3 Then all the people pluckt from them c selues the golden earrings, which were in their eares, and they brought *them* vnto Aaron.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

4 *Who receiued them at their hands and fashioned it with the grauing toole, and made of it a d molten calfe: then they said, * These be the gods, O Israel, which brought thee out of the land of Egypt.

*Psal.106.19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, and serpents worshipped.

*1. King.12.28.

5 When Aaron saw *that*, he made an Altar before it: and Aaron proclamed, saying, To morrow *shalbe* the holy day of the Lord.

*2. Cor.10.7.

6 So they rose vp the next day in the morning, and offred burnt offrings, & brought peace offrings: also * the people sate them downe to eat and drinke, and rose vp to play.

*Deut.9.12.

7 ¶ Then the Lord said vnto Moses, * Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted *their wayes*.

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e Whereby wee see what necessitie wee haue to pray earnestly to God, to keepe vs in his true obedience, & to send vs good guides.
*b King.12.28.
*Chap.33.3. deut.9.13.
f God sheweth that the prayers of the godly stay his punishment.
*Psal.106.23.

8 They e are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Againe the Lord sayd vnto Moses, * I haue seene this people, and beholde, it is a stiffe necked people.

10 Nowe f therefore let mee alone, that my wrath may waxe hote against them, for I will consume the: but I wil make of thee a mighty people.

11 *But Moses praied vnto the Lord his God, and sayd, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 * Wherefore shall the Egyptians ‖ speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy minde from this euill toward thy people.

13 Remember g Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidest vnto them, * I wil multiply your seed, as the starres of the heauen, & all this land, that I haue spoken of, will I giue vnto your seed, and they shall inherit it for euer.

14 Then the Lord changed his mind from the euill, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and h this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he said vnto Moses, *There is* a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are ouercome: *but* I do heare the noise of singing.

19 Now, assoone as he came neere vnto the hoste, he saw the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in peices beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel i drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are *euen set* on mischiefe.

23 And they said vnto me, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I sayd to them, Ye that haue golde, plucke it off: and they brought it me, and I did cast it into the fire, and *thereof* came this calfe.

25 Moses therefore saw that the people were k naked (for Aaron had made them naked vnto *their* shame among their enemies)

26 And Moses stood in the gate of the campe, and sayd, Who *perteineth* to the Lord? *let him come* to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saith ‖ Lord God of Israel, Put euery man his sword by his side: go to and fro, from gate to gate, thorow the hoste, and l slay euery man his brother, and euery man his companion, and euery man his neighbor.

28 So the children of Leui did as Moses had commanded: and there fel of the people the same day about three thousand men.

29 (For Moses had sayde, Consecrate your hands vnto the Lord this day, euen euery man vpon his m sonne, and vpon his brother, that there may be giuen you a blessing this day)

30 And when the morning came, Moses sayd vnto the people, Yee haue committed a grieuous crime: but now I will go vp to the Lord, if I may pacifie *him* for your sinne.

31 Moses therefore went againe vnto the Lord, & said, Oh, this people haue sinned a gre t sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, *thy mercy shall appeare*: but if thou wilt not, I pray thee, rase me o out of thy booke, which thou hast written.

33 Then the Lord sayd to Moses, Whosoeuer hath sinned against me, I will put him out of my o booke.

34 Go now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall go before thee, but yet in the day of my visitation I will p visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron *to make* the calfe which hee made.

CHAP. XXXIII.

a The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord deineth to go vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people. 18 and desireth to see the glory of the Lord.

AFterward the Lord said vnto Moses, Depart, a goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, * Vnto thy seed will I giue it.

2 And * I wil send an Angel before thee and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, *I say*, that floweth with milke and hony: for I will not goe vp with thee, * because thou art a stiffe necked people, lest I consume thee in the way.

4 And when ‖ people heard this euill tidings, they sorowed, & no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffe necked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know b what to do vnto thee)

6 So the children of Israel layed their good raiment from them, *after Moses came downe* from the mount Horeb.

7 Then Moses tooke *his* tabernacle, and pitched it without the host farre off from the hoste, & called it c Ohel-moed. And whē any did seeke to the Lord, he went out vnto the Tabernacle of the

*Num.14.13. ‖Or, blaspheme.

‖Or, repent.

g That is, thy promise made to Abraham.
*Gen.12.7 and 15.7. and 48.16.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatrie.

*Deut.9.21.

i Partly to despite them of their idolatrie, & partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, & an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut.33.9.

m In reuenging Gods glorie wee must haue no respect to person, but put of all carnall affection.

n So much he esteemed the glory of God that hee preferred it euen to his owne saluation.

o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hilles: & they that entred into it must passe vp by the hilles.
*Gene.12.7.
*Chap.23.27. Iosh. 24.11. deut.7.22.

*Chap.32.9. deut. 9.13.

b That either I may shew mercy, if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

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the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudie pillar descended & stood at the doore of the Tabernacle, and *the Lord* talked with Moses.

10 Nowe when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped euery man in his tent doore.

d Most plainly and familiarly of all others, Num. 12.7,8. deu.34.10.

11 And the Lord spake vnto Moses, d face to face, as a man speaketh vnto his friend. After hee turned againe into the hoste, but his seruant Iosh̃ua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lorde, See, thou sayest vnto me, Lead this people foorth, and thou hast not shewed me whome thou wilt send with mee: thou hast said moreouer, I know thee by e name, and thou hast also found grace in my sight.

e I care for thee, and will preserue thee in this thy vocation.

13 Nowe therefore, I pray thee, if I haue found fauour in thy sight, shewe me nowe thy way, that I may know thee, *and* that I may finde grace in thy sight: consider also that this nation *is* thy people.

14 And he answered, My † f presence shall go *with thee*, and I will giue thee rest.

† *Ebr. face.*

f Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.

15 Then he said vnto him, If thy presence goe not *with vs*, carie vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

g Thy face, thy substance, and thy maiestie.

18 Againe he said, I beseech thee, shewe mee thy g glorie.

h My mercie, and fatherly care.

19 And he answered, I will make all my h good go before thee, & I will i proclaime the Name of the Lord before thee: * for I wil shew k mercie to whom I will shew mercie, and will haue compassion on whom I will haue compassion.

i Read Chap 34. vers. 6,7.

* *Rom.9.15.*

k For finding nothing in man that can deserue mercie, he will freely saue his.

20 Furthermore hee said, Thou canst not see my face, for there shall no man see me, and l liue.

l For Moses saw not his face in full maiestie, but as mans weakenesse could beare.

21 Also the Lord said, Behold, *there is* a place by m me, and thou shalt stand vpon the rocke:

m In mount Horeb.

22 And while my glorie passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, & thou shalt see my n backe partes: but my face shall not be seene.

n So much of my glorie as in this mortall life thou art able to see.

CHAP. XXXIIII.

1 The Tables are renued. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feastes. 28 Moses in fourtie dayes in the mount. 30 His face shineth, and he couereth it with a vaile.

9 *Deu.10.1.*

AND the Lord said vnto Moses, * Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come vp earely vnto the mount of Sinai, and † wait there for me in the top of the mount.

† *Ebr. stand to me.*

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede || before this mount.

|| *Or, about.*

4 ¶ Then Moses || hewed two Tables of stone like vnto the first, and rose vp earely in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, & tooke in his hand two Tables of stone.

|| *Or, polished.*

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

6 So the Lord passed before his face, and a cried, The Lord, the Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnesse and trueth,

a This ought to be referred to the Lord, and not to Moses proclaiming as Chap. 33. vers 19.

7 Reseruing mercie for thousands, forgiuing iniquitie, & transgression and sinne, and not † making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, & vpon childrẽs children, vnto the third and fourth *generation*.

† *Ebr. not making innocent.*

* *Deut.5.9. Ierem.32.18.*

8 Then Moses made haste and bowed himselfe to the earth, and worshipped,

9 And said, O Lorde, I pray thee, If I haue found grace in thy sight, that the Lorde would nowe goe with vs (b for it is a stiffe necked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue neede to call vpon God, that he would alwayes be present with his Spirit.

10 And he answered, Behold, * I will make a couenant before all thy people, *and* will do marueiles, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

* *Deut.5.2.*

11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hinites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they be the cause of c ruine among you:

* *Deut.7.2.*

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

13 But yee shall ouerthrowe their altars, and breake their images in pieces, and cut downe their d groues,

d Which pleasant places they chused for their idoles.

14 (For thou shalt bowe downe to none other god, because the Lord, whose Name *is* * Iealous, is a iealous God)

* *Chap.20.5.* * *Chap.23.32. deut.7.2.*

15 Least thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, *some man* call thee, and thou * eate of his sacrifice:

* *1.Cor.8.10.*

16 And *least* thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

* *1.King.11.2.*

17 Thou shalt make thee no gods of e mettal.

e As gold, siluer, brasse, or any thing that is molten. And herein is condemned all maner of idoles, whatsoeuer they be made of.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

* *Chap.23.15.* * *Chap.13.4.*

19 *Euery *male*, that *first* openeth the wombe, *shalbe* mine. also all the first borne of thy flocke shall be reckoned *mine*, *both* of beeues and sheepe.

* *Chap.13.2 and 22.29. Ezek.44.30.*

20 But † first of the asse thou shalt bie out with a lambe; and if thou redeeme *him* not, then thou

† *Ebr. the first of the asse.*

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shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * f emptie.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in eating time, and in the harueſt thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weekes *in the time* of the first fruites of wheate harueſt, and the feast of gathering *fruits* in g the end of the yeere.

23 ¶ * Thrise in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall h desire thy land, whē thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The first ripe fruites of thy land thou shalt bring vnto the house of the Lord thy God: *yet* shalt thou not i seethe a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenor of * these words I haue made a couenant with thee & with Israel.

28 So hee was there with the Lord k fourtie dayes and fourtie nights, *and* did neither eate bread nor drinke water: and hee wrote in the Tables * the wordes of the couenant, *euen* the ten ‖ commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie *were* in Moses hand, as he descended from the mount: (nowe Moses wist not that the skinne of his face shone bright, after that *God* had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skinne of his face shone bright, and they were l afraid to come neere him.

31 But Moses called them, and Aaron and all the chiefe of the congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, * and had put a couering vpon his face.

34 But, when Moses came m before the Lorde to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with *God*.

CHAP. XXXV.

1 The Sabbath. 5 The free giftes are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praysed of Moses.

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the wordes which the Lord hath commanded, that ye should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shalbe vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doeth *any* worke therein, shall die.

3 Ye shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offring vnto the Lord: whosoeuer is of a * willing heart, let him bring this offering to the Lord, *namely* golde, and siluer, and brasse:

6 Also blew silke, and purple, & skarlet, and fine linnen, and goates *haire*,

7 And rams skinnes dyed red, and badgers skinnes with Shittim wood:

8 And oyle for light, and spices for the anoynting oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the Ephod, and in the brestplate.

10 And all the wise b hearted among you, b Reade Chap. 28.39.
shall come and make all that the Lord hath commanded:

11 *That is*, the * Tabernacle, the pauillion thereof, and his couering, and his taches, and his boardes, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercie-seate, and the vaile that c coūereth *it*,

13 The Table, and the barres of it, and all the instruments thereof, and the shew bread:

14 Also the Candlesticke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

16 The * Altar of burnt offring with his brasen grate, his barres and all his instruments, the lauer and his foote,

17 The hangings of the court, his pillars & his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes,

19 The d ministring garments to minister in the holy place, *and* the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart † encouraged him, & euery one, whose spirit made him willing, came *and* brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came *and* brought ‖ taches and eare-rings, and rings, and bracelets, all *were* iewels of gold: and euery one that offered an offering of gold vnto the Lord:

23 Euery man also, which had blew silke, and purple, and skarlet, and fine linnen, and goates *haire*, and rammes skinnes died red, and badgers skinnes, brought *them*.

24 All that offered an oblation of siluer and of brasse, brought the offring vnto the Lord: and euery one, that † had Shittim wood for any maner worke of the ministration, brought *it*.

25 And all the women that were e wise hearted, did spinne with their handes, and brought the spunne worke, *euen* the blew silke, and the purple, the skarlet, and the fine linnen.

26 Like-

* *Chap.23.15. ecclus.35.4.*
f Without offering some thing.
* *Chap.23.12.*
* *Chap 23 16.*
g Which was in September when the sunne declined, which in the count of politicall things they called the end of the yeere.
* *Deut.16.16. chap.23.14,17.*
h God promiseth to defend them and theirs, which obey his commandement.
* *Chap.23.18.*
i Read Cha.23.19. deut.14 21.
* *chap.24.18. deut.9.9.*
k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles.
* *Deut.4.23.*
‖ Or, words.
l Reade 2.Cor. 3.7.
* *2.Cor.3.13.*
m Which was in the Tabernacle of the congregation.
* *Chap.20.9.*
a Wherein ye shal rest from all bodily worke.
* *Chap.25.5.*
† Ebr. lifted him vp.
‖ Or, hookes.
† Ebr. with whom was found.
e Which were wittie & expert.

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f That is, which were good spinners.

26 Likewise all the women, f whose hearts were moued with knowledge, spun goats *haire*.

27 And the rulers brought onyx stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oile for light, and for the * anointing oyle, and for the sweete perfume.

* *Chap.30.23.*

29 Euery man and woman of the children of Israel, whose hearts mooued them willingly to bring for all the worke which the Lord had commaunded them to make g by the hand of Moses, brought a free offring to the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses sayde vnto the children of Israel, Beholde, * the Lorde hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

* *Chap* 31.2.

‖ Or, *with the spirit of God.*

31 And hath filled him ‖ with an excellent spirite of wisedome, of vnderstanding, and of knowledge, and in all maner worke,

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in grauing stones to set them, and in karuing of wood, *euen* to make any manner of fine worke.

34 And he hath put in his heart that hee may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdome of heart to worke all maner h of cunning * and broidred, and needle worke: in blewe silke, and in purple, in skarlet, and in fine linnen & weauing, *euen* to doe all maner of worke and subtill inuentions.

h Pertaining to grauing, or karuing, or such like.

* *Chap.26.1.*

CHAP. XXXVI.

5 The great readines of the people, in so much that he commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boards. 31 The barres. 35 and the vaile.

THen wrought Bezaleel, and Aholiab, and all † cunning men, to whom the Lord gaue wisdome, and vnderstanding, to know how to worke all maner work for the seruice of the a Sanctuarie, according to all that the Lord had commanded.

† *Ebr. wise in heart.*

a By the Sanctuarie hee meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, *euen* as many as their hearts incouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offring which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also b they brought still vnto him free giftes euery morning.

b Meaning, the Israelites.

4 So all the wise men that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too c much, *and* more then enough for the vse of the worke, which the Lord hath commanded to be made.

c A rare example and notable to see the people so ready to serue God with their goods.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offring.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made *for* the Tabernacle ten curtaines of fine twined linnen, and of blewe silke, and purple, and skarlet: d Cherubims of broidred worke made they *vpon* them.

* *Chap.26.3,4.*

d Which were litle pictures with wings in the forme of children.

9 The length of one curtaine *was* twentie and eight cubits, & the breadth of one curtaine foure cubites: *and* the curtaines were all of one cise.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And he made strings of blewe silke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the *other* curtaine in the selsedge in the second coupling.

12 *Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the *other* curtaine, which was in the second coupling: the strings were set one against another.

* *Chap.26.10.*

13 After, he made fiftie ‖ taches of golde, and coupled the curtaines one to another with the taches: *so* was it one Tabernacle.

‖ *Or, hookes.*

14 ¶ Also he made curtaines of goates *haire* for the ‖ couering vpon the Tabernacle: he made them *to the number* of eleuen curtaines.

‖ *Or, pauilion.*

15 The length of one curtaine *had* thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines *were* of one cise.

16 And hee coupled fiue curtaines by themselues, and sixe curtaines by themselues:

17 Also hee made fiftie strings vpon the edge of *one* curtaine in the selsedge in the coupling, and fiftie strings made hee vpon the edge of the *other* curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And hee made a e couering vpon the pauilion of rammes skins dyed red, and a couering of badgers skins aboue.

e These two were aboue the couering of goates haire.

20 ¶ Likewise he made the boards for the Tabernacle, of Shittim wood to f stand vp.

f And to beare vp the curtains of the Tabernacle.

21 The length of a board *was* ten cubites, and the bredth of one board *was* a cubite, & an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made he vnder the twentie boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards,

26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward g the Westside of the Tabernacle he made sixe boards.

g Or, toward the Sea, which was the Sea called Mediterraneum Westward from Ierusalem.

28 And two boardes made hee in the corners of the Tabernacle, for either side,

29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus hee did to both in both corners.

* *Chap.26.24.*

30 So there were eight boards & their sixteene sockets of siluer, vnder euery board two sockets.

31 ¶ After, he made *barres of Shittim wood, fiue for the boards in the one side of the Tabernacle,

* *Chap.25.28. and 30.4.5.*

32 And fiue barres for the boards in the other side of the Tabernacle, & fiue barres for ỹ boards of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoote through the boards, from the one end to ỹ other.

34 He ouerlaid also the boards with gold, and made their rings of gold for places for the barres,

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and couered the barres with golde.

h Which was betweene the Sanctuarie, and the Holieſt of all.

35 ¶ Moreouer he made a h vaile of blew ſilke, and purple, & of ſkarlet, and of fine twined linen: with Cherubims of broydered worke made he it:

36 And made thereunto foure pillars of Shittim, & ouerlayd them with gold: whoſe ‖ hookes *were alſo* of golde, and hee caſt for them foure ſockets of ſiluer.

‖ Or, heads.

37 And hee made an i hanging for the Tabernacle doore, of blew ſilke, & purple, and ſkarlet, and fine twined linnen, *and* needle worke.

i Which was betweene the court & the Sanctuarie.

38 And the fiue pillars of it with their hookes, and ouerlaide their chapiters & their ‖ filets with golde, but their fiue ſockets *were* of braſſe.

‖ Or, grauen borders.

CHAP. XXXVII.

1 The Arke. 6 The Merciſeate. 10 The Table. 17 The Candleſticke. 25 The Altar of incenſe.

AFter this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

* *Chap.* 25. 10.

2 And ouerlayde it with fine golde within and without, and made a a crowne of golde to it round about,

a Like battlements.

3 And caſt for it foure rings of golde for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made barres of Shittim wood, and couered them with golde.

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

* *Chap.* 25. 17.

6 ¶ And he made ŷ *Merciſeate of pure gold: two cubites and an halfe *was* the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the Merciſeate: *euen* of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: b of the Merciſeate made he the Cherubims, at the two ends thereof.

b Of the ſelfe ſame matter that the Merciſeate was.

9 And the Cherubims ſpread out their wings on hie, and couered the Merciſeate with their wings, and their faces *were* one towardes another: toward the Merciſeate were the faces of the Cherubims.

10 ¶ Alſo hee made the Table of Shittim wood: two cubites *was* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And hee ouerlaide it with fine golde, and made thereto a crowne of gold round about.

12 Alſo he made thereto a border of an ‖ hand breadth round about, and made vpon the border a crowne of gold round about.

‖ Or, foure fingers.

13 And he caſt for it foure rings of gold, and put the rings in the foure corners that *were* in the foure feete thereof.

14 Againſt the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

* *Chap.* 25. 29.

16 *Alſo he made the inſtruments for the Table of pure golde: diſhes for it, and *incenſe* cups for it, and goblets for it, and couerings for it, wherewith it ſhould be couered.

17 ¶ Likewiſe hee made the Candleſticke of pure golde: of worke beaten out with the hammer made he the Candleſticke: *and* his ſhaft, and his branch, his bolles, his knops, and his floures were of one piece.

18 And ſixe branches came out of the ſides thereof: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bolles made like almonds, a knop and a floure: *and* ſo throughout the ſixe branches that proceeded out of the Candleſticke.

20 And vpon the Candleſticke *were* foure bolles after the facion of almonds, the knoppes thereof and the floures thereof:

21 That is, vnder euery two branches a knop *made* thereof, & a knop vnder the ſecond branch therof, & a knop vnder the third branch thereof, according to the ſixe branches comming out of it.

22 Their knops & their branches were of the ſame: it was all one *beaten worke of pure golde.

* *Chap.* 25. 31.

23 And hee made for it ſeuen lampes with the ſnuffers, and ſnuffdiſhes thereof of pure gold.

24 Of a c talent of pure golde made he it with all the inſtruments thereof.

c Reade Chap. 25. 39.

25 ¶ Furthermore he made the *perfume altar of Shittim wood: the length of it *was* a cubite, and the breadth of it a cubite (it was ſquare) and two cubites hie, *and* the hornes thereof were of the ſame.

* *Chap.* 30. 1, 2, 34.

26 And he couered it with pure gold, both the toppe and the ſides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two ſides thereof, to put barres in for to beare it therewith.

28 Alſo hee made the barres of Shittim wood, and ouerlayd them with golde.

29 And he made the holy * anointing oile, and the ſweet pure incenſe after the apothecaries arte.

* *Chap.* 30. 23, 35.

CHAP. XVIII.

1 The altar of burnt offrings. 8 The braſen Lauer. 9 The Court. 24 The ſumme of that the people offered.

ALſo hee made the altar of the burnt offering * of Shittim wood: fiue cubites *was* the length thereof, and fiue cubites the breadth thereof: *it was* ſquare and three cubites hie.

* *Chap.* 27. 1.

2 And hee made vnto it hornes in the foure corners thereof: the hornes thereof were of the ſame, and he ouerlayd it with braſſe.

3 Alſo he made all the inſtruments of the altar: the * aſhpans, and the beſoms, and the baſins, the fleſhhookes, and the ‖ cenſers: all the inſtruments thereof made he of braſſe.

* *Chap.* 27. 3.

‖ Or, firepans.

4 Moreouer he made a braſen grate wrought like a net to the Altar, vnder the compaſſe of it beneath in the a middes of it,

a So that the gridyron or grate was halfe ſo hie as the altar, and ſtood within it.

5 And caſt foure rings of braſſe for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with braſſe.

7 The which barres hee put into the rings on the ſides of the altar to beare it withall, and made it hollow *within* the boardes.

* *Chap.* 27. 8.

8 ¶ Alſo he made the Lauer of braſſe, and the foote of it of braſſe of the b glaſſes of the women that did aſſemble and came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi ſaith, that the women brought their looking glaſſes, which were of braſſe or fine metall, & offered them freely vnto the vſe of the Tabernacle: which was a bright thing and of great maieſtie.

9 ¶ Finally he made the court on the South ſide full South: the hangings of the court *were* of fine twined linnen, hauing an hundreth cubites.

10 Their

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10 Their pillars *were* twentie, and their brasen sockets twentie: the hookes of the pillars, and their filets *were* of siluer.

11 And on the Northside *the hangings were* an hundreth cubites: their pillars twentie, and their sockets of brasse twentie, the hookes of the pillars and their filets of siluer.

12 On the Westside also *were* hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And towarde the East-side, full East *were hangings* of fiftie cubites.

14 The hangings of the one side *were* fifteene cubites, their three pillars, and their three sockets:

15 *And of the other side of the court gate on both sides *were* hangings of fifteene cubites, *with* their three pillars and their three sockets.

16 All the hangings of the court round about *were* of fine twined linen:

17 But the sockets of the pillars *were* of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 *Hee made* also the hanging of the gate of the court of needle worke, blewe silke, and purple, and skarlet, and fine twined linen euen twenty cubites long, and fiue cubites in height & bredth, † like the hangings of the court.

19 And their pillars *were* foure with their foure sockets of brasse: their hookes of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the *pinnes of the Tabernacle and of the court round about *were* of brasse.

21 ¶ These are the parts of the Tabernacle, *I meane*, of the Tabernacle of the Testimony, which was appoynted by the commandement of Moses for the office of the [c] Leuites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Vri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman and an embroiderer & a worker of needle worke in blew silke, and in purple, & in skarlet, and in fine linen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the gold of the offring) was nine and twentie talents, and seuen hundreth and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were numbred in the Congregation, *was* an hundreth talents, and a thousand seuen hundreth seuentie and fiue shekels, after the Shekel of the Sanctuarie,

26 A ‖ portion for a man, *that is*, halfe a shekel after the shekel of the Sanctuarie, for al them that were numbred from twentie yeere old and aboue, among sixe hundreth thousand, and three thousand and fiue hundreth and fiftie men.

27 Moreouer there were an hundreth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundreth and seuentie and fiue *shekels*, and ouerlaid their chapiters, and made filets about them.

29 Also the brasse of the offering *was* seuentie [e] talents, and two thousand, and foure hundreth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the Altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the *pins of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 *The apparell of Aaron and his sonnes.* 32 *All that the Lord commanded, was made, and finished.* 43 *Moses blesseth the people.*

MOreouer they made [a] garments of ministration to minister in the Sanctuarie of blewe silke, and purple, and skarlet: they *made also the holy garments for Aaron, as the Lorde had commanded Moses.

2 So he made the Ephod of gold, blew silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, & cut it into wiers, to worke it in the blew silke and in the purple, and in the skarlet, and in the fine linen, with broidered worke.

4 For the which they made shoulders to couple together: *for* it was closed by the two edges thereof.

5 And the broidred gard of his Ephod that was vpon him, was of the same stuffe, and of like worke: *euen* of gold, of blew silke, and purple, and skarlet, and fine twined linen, as the Lord had commanded Moses.

6 ¶ And they wrought *two* Onyx stones closed in ouches of golde, and grauen, as [b] signets are grauen, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod *as* stones for a *remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the brestplate of broydered worke like the worke of the Ephod: *to wit*, of gold, blew silke, and purple, and skarlet, and fine twined linen.

9 They made the brestplate double, & it was square, an handbreadth long, and an handbreadth broad: *it was also* double.

10 And they filled it with foure rowes of stones. The order *was thus*, a Rubie, a Topaze, & a Carbuncle in the first rowe:

11 And in the second rowe, an Emeraud, a Saphir, and a Diamond:

12 Also in the third rowe, [c] a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Iasper closed and set in ouches of golde.

14 So the stones *were* according to the names of the children of Israel, *euen* twelue [d] after their names, grauen like signets euery one after his name according to the twelue tribes.

15 After, they made vpō the brest plate chains at the ends, of wrethen worke *and* pure golde.

16 They made also two bosses of gold, & two gold rings, and put the two rings in the two corners of the brest plate.

17 And they put the two wrethen cheings of gold in the two rings, in the corners of the brest plate.

18 Also the two *other* endes of the two wre-

*Chap.27.14.

†Or, ouer against.

*Chap.27.19.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num.3 4.

d As a grauer, or carpenter, Chap. 31 4.

‖Or, halfe a shekell.

e Read the weight of a talent, Chap. 25.39.

*Chap.27.19.

a As coverings for the Arke, the Candlestick, the Altars and such like. *Chap.31.10, and 35.19.

*Chap.28.9.

b That is, of very fine and curious workemanship.

*Chap.28.12.

c Or, a ligure, which stone authors write that it commeth of the urine of the beast called lynx.

d That is, every tribe had his name written in a stone.

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then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the brest-plate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod beneath on the foreside of it, and ouer against his coupling aboue the broidered gard of the Ephod.

21 Then they fastened the brest plate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be *fast* vpon the broydered gard of the Ephod, and that the brest-plate should not be loosed from the Ephod, as the Lord had commanded Moses.

e Which was next vnder the Ephod.

22 ¶ Moreouer, he made the robe of the [e] Ephod of wouen worke, altogether of blew silke.

f Where he should put thorow his head.

23 And [f] the hole of the robe *was* in the mids of it, as the coller of an habergeon, with an edge about the coller, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blew silke, and purple, and skarlet, and *fine linnen* twined.

*Chap. 28. 33.

25 They made also * bels of pure golde, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate rounde about the skirtes of the robe to minister in, as the Lord had commaunded Moses.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linen and goodly

*Chap. 28. 42.

bonnets of fine linen, and linen * breeches of fine twined linen.

29 ¶ And the girdle of fine twined linen, and of blew silke, and purple, and skarlet, *euen* of needle worke, as the Lord had commanded Moses.

30 ¶ Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription *like* to the grauing of a signet, * HOLINES TO THE LORD.

*Chap. 28. 36.

31 And they tied vnto it a lace of blewe silke to fasten it on hie vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, *euen* of the * Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

*Exod. 27. 21.

33 ¶ Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinnes died red, and the couerings of badgers skinnes, and the [g] couering vaile.

g So called, because it hanged before the mercie seate and couered it from sight, Chap. 35. 12.

35 The Arke of the Testimony, and the barres thereof, and the Mercie seate,

36 The Table, with al the instruments thereof, and the shewbread,

37 The pure Candlesticke, the lamps thereof, *euen* the lampes [h] set in order, and all the instruments thereof, and the oyle for light:

h Or, which Aaron dressed and refreshed with oyle euery morning, Chap. 30. 7.

38 Also the golden Altar and the anoynting oyle, and the sweete incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote.

40 The curtaines of the court with his pillars, and his sockets, and the hanging to the court gate, *and* his coardes, and his pinnes, and all the instruments of the seruice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the ministring garments to serue in the Sanctuarie, *and* the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery poynt that the Lord had [i] commanded Moses, so the children of Israel made all the worke.

i Signifying that in Gods matters man may neither adde, nor diminish.

43 And Moses beheld al the worke, & behold, they had done it as the Lord had commanded: so had they done: and Moses [k] blessed them.

k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

THen the Lord spake vnto Moses, saying,

2 In the [a] *first* day of the first moneth in the *very* first *of the same* moneth shalt thou set vp the Tabernacle, *called* the Tabernacle of the Congregation:

a After that Moses had bene 40. dayes & 40. nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes,

*Read. Chap. 26. 35.

5 And thou shalt set the incense Altar [b] of gold before the Arke of the Testimonie, and put the [c] hanging at the doore of the Tabernacle.

b That is, the altar of perfume, or to burne incense on.

6 Moreouer, thou shalt set the burnt offring Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

c This hanging or vaile was betweene the Sanctuarie and the court.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoynt the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and halow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the altar of the burnt offring, and all his instruments, and shalt sanctifie the Altar, that it may bee an altar most holy.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that hee may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto me in the Priestes office: for their anoynting shall be *a signe*, that the Priesthoode [d] shall be euerlasting vnto them throughout their generations.

d Till both the priesthoode and the ceremonies should end, which was at Christes comming.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ *Thus

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17 ¶ *Thus was the Tabernacle reared vp the first day of the first moneth in c the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boardes thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spred the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lorde had commaunded Moses.

20 ¶ And he tooke and put the f Testimonie in the Arke, and put the barres in *the rings* of the Arke, & set the Merciseate on hie vpon the Arke.

21 He brought also the Arke into the Tabernacle, and hanged vp the *couering vaile, and couered the Arke of the Testimonie, as the Lorde had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the North-side of the Tabernacle, without the vaile,

23 And set the bread in order before ỹ Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And hee ‖ lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreouer hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also he hanged vp ỹ vaile at the g doore of the Tabernacle.

29 After, he set the burnt offering Altar *without* the doore of the Tabernacle, *called* the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses & Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lorde had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ *Then the cloude couered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneyes.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloude of the Lord *was* vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneyes.

c After they came out of Egypt, Num. 7. 1.

f That is, the tables of the lawe, Chap. 31. 18. and 34. 29.

*Chap. 35. 12.

g Or, *set vp.*

g Betweene the Sanctuarie and the court.

* *Num. 9. 15.* 1. *king. 8. 10.*

h That the presence of God preserued and guided them night & day till they came to the land promised.

THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS.

*Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office

THE ARGVMENT.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreouer, he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can bee no forgiuenes of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they should take for all maner of filthinesse and pollution to purge it: whose company they should flee: what mariages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

a *Of burnt offerings for particular persons.* 3 *to.* and 14 *The maner to offer burnt offerings as well of bullocks, as of sheepe and birdes.*

a Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.

b So they could offer of none other sort, but of those which were commanded.

NOw the a Lorde called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattell, *as* of beeues and of the sheepe.

3 *If his sacrifice *be* a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the c Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shalbe accepted † to *the Lord*, to be his atonement.

5 And d he shal kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinckle it round about vpon the e altar, that is by the doore of the Tabernacle of the Congregation.

*Exod. 29. 10.

c Meaning, within the court of the Tabernacle.

†*Ebr. to him.*

d The Priest or Leuite.

e Of the burnt offering, Exod.

6 Then

27. d.

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6 Then shall he slay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head & the ‖ kall vpon the wood that is in the fire which is vpon the altar.

‖ Or, the lody of the beast, or the fat.

9 But the inwardes thereof and the legges thereof he shall wash in water, and the Priest shal burne all on the altar: *for* it is a burnt offering, an oblation made by fire, for a sweete sauour f vnto the Lord.

f Or a sauour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring *be* of the flocks (*as* of the sheepe, or of the goats) he shall offer a male without blemish,

11 g And he shall kill it on the Northside of the altar h before the Lord, and the Priestes Aarons sonnes shall sprinckle the blood thereof round about vpon the altar.

g Reade verse 5.

h Before the altar of the Lord.

12 And hee shall cut it in † pieces, *separating* his head & his ‖ kall, and the Priest shall lay them in order vpon the wood that *lyeth* in the fire which is on the altar:

† Ebr. into his pieces.

‖ Or, fate.

13 But hee shall wash the inwardes, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

14 ¶ And if his sacrifice *be* a burnt offering to the Lord of the foules, then he shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and i wring the necke of it asunder, and burne it on the altar: and the blood thereof shalbe ‖ shed vpon the side of the altar.

i The Ebrewe worde signifieth to pinch off with the naile.

‖ Or, strained, or, pressed.

16 And hee shall plucke out his maw with his feathers, and cast them beside the altar on the k East part in the place of the ashes.

k On the side of the court gate in the pannes which stoode with ashes, Exod 27.3.

17 And he shall cleaue it with his wings, *but* not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: *for* it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

CHAP. II.

1 The meate offring is after three sorts: of fine floure vnbaken, 4 Of bread baken, 14 And of corne in the eare.

AND when any will offer a a meate offring vnto the Lorde, his offering shall be of fine floure, and he shall powre oyle vpon it, and put incense thereon,

a Because the burnt offring could not be without the meate offring.

2 And shall bring it vnto Aarons sonnes the Priests, and b he shal take thence his handfull of the flowre, and of the oyle with all the incense, and the Priest shall burne it for a c memoriall vpon the altar: *for* it is an offring made by fire for a sweete sauour vnto the Lord.

b The Priest.

c To signifie that God remembreth him that offreth.

3 *But the remnant of the meate offering *shalbe* Aarons and his sonnes: *for* it is d most holy of the Lords offrings made by fire.

*Ecclus. 7.31.

d Therefore none could eat of it but the Priestes.

4 ¶ If thou bring also a meate offring baken in the ouen, *it shalbe* an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anointed with oyle.

5 ¶ But if thy e meate offring *be* an oblation of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre oyle thereon: *for* it is a meate offring.

7 ¶ And if thy meate offering *be* an oblation *made* in the caldron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shall take from the meate offring a * memorial of it, and shal burne it vpon the altar: *for* it is an oblation * made by fire for a sweete sauour vnto the Lord.

* Verse 2.

* Exod 29.18.

10 But that which is left of the meate offring, *shalbe* Aarons and his sonnes: *for it is* most holy of the offrings of the Lord made by fire.

11 All the meate offrings which yee shall offer vnto the Lord, shalbe made without leauen: for ye shall neither burne leauen nor hony in any offring of the Lord made by fire.

12 ¶ *In* the oblation of the first fruits ye shall offer f them vnto the Lord, but they shall not be burnt g vpon the altar for a sweete sauour.

f That is, fruites, which are sweete as hony, ye may offer.

g But reserued for the Priests.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the h couenant of thy God to be lacking from thy meate offring, *but* vpon all thine oblations thou shalt offer salt)

* Mark. 9.49.

h Which they were bound (as by couenant) to vse all sacrifices, Num. 18.19. 2. Chron. 13.5. Ezek. 43.24. or it meaneth a sure and pure couenant.

14 If then thou offer a meate offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites * eares of corne dried by the fire, and wheate beaten out of ‖ the greene eares.

* Chap. 23.14.

‖ Or, full eares: for the word signifieth a fruitful fielde. Reade 2. Chro. 26.10. in the note g.

15 After, thou shalt put oyle vpon it, and lay incense thereon: *for* it is a meate offring.

16 And the Priest shal burne the memoriall of it, *euen* of that that is beaten, and of the oyle of it, with all the incense thereof: *for* it is an offring vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offrings, and beastes for the same. 17 The Israelites may neither eate fat, nor blood.

ALso if his oblation *be* a a peace offering, if he will offer of the droue (whether it be male or female) he shall offer such as is without blemish, before the Lord,

a A sacrifice of thankesgiuing offered for peace and prosperitie, either generally or particularly.

2 And shall put his hand vpon the head of his offring, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinckle the blood vpon the altar round about.

3 So hee shall offer b *part* of the peace offerings *as* a sacrifice made by fire vnto the Lorde, *euen* the * fat that couereth the inwardes, and all the fat that is vpon the inwardes.

b One part was burnt, another was to the Priests, and the third to him that offered.

* Exod. 29.22.

4 Hee shall also take away the two kidneis, and the fat that is on them, and vpon ‖ the flanks, and the kall on the liuer with the kidneis.

‖ Or, the which kidneys are neere the flankes.

5 And Aarons sonnes shal burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: *this is* a sacrifice made by fire for a sweete sauour vnto the Lord.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: so here can be offered no birdes, but in the burnt offering they might: all there was consumed with fire, and in the peace offring but a part.

6 ¶ Also if his oblation *be* a peace offering vnto the Lord out of the flocke, whether it be c male or female, he shal offer it without blemish.

7 If hee offer a Lambe for his oblation, then he shal bring it before the Lord,

8 And lay his hand vpon the head of his offring, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shal sprinckle the blood thereof round about vpon the altar.

9 After,

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9 After, of the peace offrings he shal offer [d] an offring made by fire vnto the Lord: the shal take away the fat thereof, & the rump altogether, hard by the backe bone, and the fat that couereth the inwardes, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidneis, with ỹ fat that is vpon them, & vpon the * flanks, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, *as* the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offring *be* a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before [e] the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then hee shall offer thereof his offering, *euen* an offering made by fire vnto the Lorde, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, & vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Priest shal burne them vpon the altar, *as* the meate of an offering made by fire for a sweete sauour: * all the fat *is* the Lordes.

17 *This shalbe* a perpetuall ordinance for your generations, throughout all your dwellings, *so that* ye shall eate neither [f] fat nor * blood.

[d] The burnt offring was wholy consumed, and of the offring made by fire onely the inwardes, &c. were burnt: the shoulder and breast, with the two chawes and the maw were the Priests, and the rest his that offered.
* *Verse 4.*

[e] Meaning at the Northside of the Altar, Chap. 1.11.

[f] By eating fat, was meant to be carnall, and by blood eating, was signified crueltie.
* *Gene. 9.4.*
Chap. 17.14.

CHAP. IIII.

1 The offring for sinne done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

MOreouer, the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, saying, If † any shall sinne through [a] ignorance, in any of the commandements of the Lorde, (which ought not to be done) but shall doe *contrary* to any of them,

3 If the [b] Priest that is anointed do sinne (according to the sinne of the people) then shall he offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lorde for a sinne offring,

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and [c] kill the bullocke before the Lord.

5 And the Priest that is anoynted, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the [d] Sanctuarie.

7 The Priest also shall put *some* of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the [e] Tabernacle of the Congregation, then shall he powre * all *the rest* of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fatte of the bullocke for the sinne offring: *to wit*, the fat that couereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offrings, and the Priest shall burne them vpon the altar of burnt offring.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung *shall he beare out.*

12 So he shall cary the whole bullocke out of the * hoste vnto a cleane place, where the ashes are powred, & shall burne him on the wood in the fire: where the ashes are cast out, shal he be burnt.

13 ¶ And if the [f] whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and haue done *against* any of the commandements of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shall be knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the [g] Elders of the Congregation shall put their handes vpon the head of the bullocke before the Lord, and ‖ hee shall kill the bullocke before the Lord.

16 Then the Priest that is anoynted, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dippe his finger in the blood, and sprinckle it seuen times before the Lord, *euen* before the vaile.

18 Also he shal put *some* of ỹ blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shal he powre al the *rest* of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and ‖ burne it vpon the altar.

20 And *the Priest* shall do with this bullocke, as he did with the bullocke for *his* sinne: so shall he do with this: so the Priest shal make an atonement for them, and it shalbe forgiuen them.

21 For he shall cary the bullocke without the hoste, and burne him as hee burned the first bullocke: *for* it is an offring for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, & doe through ignorance *against* any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shal he bring for his offring an ‖ hee goate without blemish,

24 And shall lay his hand vpon the head of the hee goate, and kill it in [h] the place where he should kill the burnt offring before the Lord: *for* it is a sinne offring.

25 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre *the rest* of his blood at the foote of the burnt offring altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offring: so the Priest shall make an [i] atonement for him, concerning his sinne, and it shalbe forgiuen him.

27 ¶ Likewise if any of the ‖ people of the land shal sinne through ignorance in doing *against* any of the commaundements of the Lorde, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed,

* *Exod. 29.14.*
num 19.5.

Hebr. 13.11.

[f] The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.
* *Chap. 5.2,3,4.*

[g] For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.

‖ *Or, the Priest.*

‖ *Or, make a perfume with it.*

‖ *Or, the male goate of the folde.*

[h] That is, the Priest shall kill it: for it was not lawful for any out of that office to kill the beast.

[i] Wherein hee represented Iesus Christ.

‖ *Or, priuate person.*

† *Ebr. a soule.*
[a] That is, of negligence or ignorance, specially of the ceremoniall lawe: for otherwise the punishments for crimes are appointed according to the transgression, Num. 15.22.
[b] Meaning, the hie Priest.
[c] Hereby confessing that he deserued the same punishment which the beast suffered.
[d] Which was betweene the Holiest of all, and the Sanctuarie.
[e] Which was in the court: meaning by the Tabernacle the Sanctuarie: and in the ende of this verse it is taken for the court.
* *Chap. 5.9.*

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committed, then he shall bring for his offring, ‖ a she goate without blemish for his sinne which he hath committed,

29 k And he shall lay his hand vpon the head of the sinne offring, and slay the sinne offring in the place of burnt offring.

30 Then the Priest shall take of the bloode thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all *the rest* of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shall burne it vpon the altar for a *swéete sauour vnto the Lorde, and the Priest shal make an atonement for him, and it shalbe forgiuen him.

32 And if he bring a lambe for his sinne offring, he shal bring a female without blemish,

33 And shal lay his l hand vpon the head of the sinne offring, and hee shal slay it for a sinne offering in the place where hee should kill the burnt offring.

34 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all *the rest* of the blood thereof at the foot of the altar.

35 And hee shal take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Priest shal burne it vpon the altar m with the oblations of the Lorde made by fire, and the Priest shal make an atonement for him concerning his sinne that hee hath committed, and it shalbe forgiuen him.

CHAP. V.

1 *Of him that testifieth not the trueth, if he heare another sweare falsly.* 4 *Of him that vowéth rashly.* 15 *Of him that by ignorance wisharweth any thing dedicate to the Lord.*

ALso if † any haue sinned, *that is*, ‖ If he haue heard the voyce of an othe, and hee can be a witnesse, whether he hath seene or a knowen of it, if he do not vtter it, he shal beare his iniquite:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattel, or a carion of vncleane creeping things, and is not ware of it, yet hée is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that hee is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

4 Either if any b sweare and pronounce with his lippes to doe euill, or to do good (whatsoeuer it be that a man shall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these *poynts*,

5 When hee hath sinned in any of these c things, then hee shall confesse that hee hath sianed therein.

6 Therefore shall hee bring his trespasse offring vnto the Lord for his sinne which hee hath committed, *euen* a female from the flocke, *be it* a lambe or a shee goate for a sinne offring, and the Priest shall make an atonement for him concerning his sinne.

7 But † if he bee not able to bring a sheepe, he shall bring for his trespasse which he hath committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offring, and the other for a burnt offring.

8 So he shall bring them vnto the Priest, who shall offer the sinne offring first, and * wring the necke of it asunder, but not plucke it cleane off.

9 After he shall sprinkle of the blood of the sinne offring vpon the side of the altar, and the rest of the blood shall bee ‖ shed at the foote of the altar: *for* it is a sinne offring.

10 Also hee shall offer the second for a burnt offring ‖ as the maner is: so shal the Priest d make an atonement for him (for his sinne which hee hath committed) and it shalbe forgiuen him.

11 ¶ But if he * be not able to bring two turtle doues, or two yong pigeons, then he that hath sinned, shall bring for his offring, the tenth part of an e Ephah of fine floure for a sinne offring, hee shall put none f oyle thereto, neither put any incense thereon: for it is a sinne offring.

12 Then shall hee bring it to the Priest, and the Priest shall take his handfull of it for the *remembrance thereof, and burne it vpon the altar * with the offrings of the Lord made by fire: *for* it is a sinne offring.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these *points*, and it shalbe forgiuen him: and *the remnant* shall bee the Priests, as the meate offring.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance g *by taking away* things consecrated vnto the Lord, he shall then bring for his trespasse offring vnto the Lord a ramme without blemish out of the flocke, *worth* two shekels of siluer h by thy estimation after the shekel of the Sanctuarie, for a trespasse offring.

16 So hee shall restore that wherein hee hath offended, *in taking away* of the holy thing, and shal put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shalbe forgiuen him.

17 ¶ Also if any sinne and * doe *against* any of the commandements of the Lord, which ought not to bee done, and knowe not and i sinne and beare his iniquitie,

18 Then shall hee bring a ramme without blemish out of the flocke, in thy estimation *worth* * *two shekels* for a trespas offring vnto the Priest: and the Priest shall make an atonement for him concerning his k ignorance wherein he erred, and was not ware: so it shall be forgiuen him.

19 This is the trespasse offring for the trespasse committed against the Lord.

CHAP. VI.

6 *The offring for sinnes which are done willingly.* 9 *The law of the burnt offrings.* 13 *The fire must abide euermore vpon the altar.* 14 *The lawe of the meate offering.* 20 *The offrings of Aaron, and his sonnes.*

AND the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him a of trust, or doeth by b robberie, or by violence oppresse his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of *these* things that a man doeth, c wherein he sinneth:

4 When, I say, he thus sinneth & trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to

l *Or, the femal of the goates.*

k Reade verse 24.

* *Exod.29.18.*

l Meaning, that the punishment of his sinne should be laide vpon that beast, or, that hee had receiued all things of God, and offred this willingly.

m Or, beside the burnt offrings, which were dayly offred to the Lord.

† *Ebr. a soule.*

‖ *Or, if the iudge hath taken an oth of any other.*

a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

b Or vow rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same.

c Which haue bene mentioned before in this Chapter.

†*Ebr. if his hand cannot touch, meaning for his pouertie.*

*Chap.1.15.

‖ *Or, powred.*

‖ *Or, according to the lawe.*

d Or, declare him to be purged of that sinne.

**Verse* 7.

e Which is about a pottell.

f As in the meate offring, Chap.2.1.

**Chap.2.2.*

**Chap.4.35.*

g As touching the first fruites or tithes due to the Priests and Leuites.

h By the estimation of the Priest, chap.27.12.

**Chap.4.2.*

i That is, afterward remembreth that he hath sinned when his conscience doeth accuse him.

**Exod.30.13.*

k Els if his sinne against God come of malice, he must die, Num.15.30.

a To bestow and occupie for the vse of him that gaue it.

b By any guile or vnlawfull meanes.

**Num.5.6.*

c Wherein he cannot but sinne: or, wherein a man accustometh to sinne by periurie or such like thing.

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to keepe, or the lost thing which he found.

5 Or for whomsoeuer hee hath sworne falsly, he shall both restore it in the whole * summe, and shall adde the fift part more thereto, *and* giue it vnto him, to whome it pertaineth, the same day that he offereth for his trespasse.

6 Also he shall bring for his trespasse vnto the Lord, a ramme without blemish out of the * flocke in thy estimation *worth two shekels* for a trespasse offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shalbe forgiuen him, whatsoeuer thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Commaunde Aaron and his sonnes, saying, This is the [d] lawe of the burnt offering, (it is the burnt offring because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linen garment, and shall put on his linen breeches vpon [e] his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the [f] altar.

11 After, he shall put off his garments, and put on other raiment and cary the ashes foorth without the hoste vnto a cleane place.

12 But the fire vpon the altar shal burne thereon *and* neuer bee put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, *and* neuer goe out.

14 ¶ * Also this is the lawe of the meate offring, which Aarons sonnes shall offer in the presence of the Lord before the altar.

15 Hee shall euen take thence his handful of fine floure of the meate offering and of the oyle, and all the incense which [g] vpon the meat offring, and shall burne it vpon the altar for a sweete sauour, *as* a * memorial therefore vnto the Lord:

16 But the rest thereof shall Aaron and his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shal eate it.

17 It shal not bee [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire: *for* it is as the sinne offering and as the trespasse offering.

18 All the males among the children of Aaron shal eate of it: It *shalbe* a statute for euer in your generations concerning the offerings of the Lorde made by fire: * whatsoeuer toucheth them shalbe holy.

19 ¶ Againe the Lorde spake vnto Moses, saying,

20 This is the offering of Aaron & his sonnes, which they shall offer vnto the Lorde in the day when hee is anointed: the tenth part of an * Ephah of fine floure, for a meate offering [h] perpetuall: half of it in the morning, & half thereof at night.

21 In the frying panne it shal bee made with oyle: thou shalt bring it fryed, *and* shalt offer the ‖ baken pieces of the meate offering for a sweete sauour vnto the Lord.

22 And the Priest that is [i] anointed in his stead, among his sonnes shal offer it: *It is* the Lordes ordinance for euer, it shalbe burnt altogether.

23 For euery meate offring of the Priest shall be *burnt* altogether, it shal not be eaten.

24 ¶ Furthermore, the Lorde spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering, In the place where the burnt offering is killed, shall the sinne offring be killed before the Lord, *for* it is most holy.

26 The Priest that offereth this sinne offring, shal eate it: in the holy place shall it bee eaten, in the court of the Tabernacle of the Cõgregation.

27 Whatsoeuer shal touch the flesh therof shal be holy: and when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen potte that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shal both be scoured and washed with [l] water.

29 All the males among the Priestes shal eate thereof, *for* it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shal be eaten, *but* shalbe burnt with [m] fire.

CHAP. VII.

1 *The lawe of the trespasse offering:* 11 *Also of the peace offrings.* 23 *The fat and the blood may not be eaten.*

LIkewise this is the lawe of the [a] trespasse offering, it is most holy.

2 In the place [b] where they kil the burnt offering, shal they kil the trespasse offering, and the blood thereof shal hee sprinckle round about vpon the altar.

3 All the fat thereof also shal [c] hee offer, the rumpe, and the fat that coureth the inwards,

4 And he shal take away the two kidneis, with the fat that is on them and vpon the flankes, and the kal on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offring made by fire vnto the Lorde: this is a trespasse offring.

6 All the males among the Priestes shall eate thereof, it shalbe eaten in the holy place, *for* it is most holy.

7 As the sinne offering *is*, so *is* the trespasse offring, one [d] law serueth for both: [e] that wherewith the Priest shal make atonement, shalbe his.

8 Also the Priest that offereth any mans burnt offring, shal haue the skinne of the burnt offering which he hath offered.

9 And all the meate offering that is baken in the ouen, and that is dressed in the pan, and in the frying pan, shalbe the the Priests that offreth it.

10 And euery meate offring mingled with oile, and that is [f] dry, shal pertaine vnto al the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he shal offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he shal offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, & fine floure fryed *with* the cakes mingled with oyle.

13 He shal offer *also* his offering with cakes of leauened bread, for his peace offerings, to giue thankes.

14 And of all the sacrifice hee shall offer one *cake* for an heaue offering vnto the Lorde, *and*

it

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*Num. 5. 7.

*Chap. 5. 15.

d That is, the ceremonies which ought to be obserued therein.

e Vpon his secret parts, Exod. 28. 43.

f In the ashpans appointed for that vse.

*Chap. 2. 1. num. 15. 4.

*Chap. 2. 9.

g Or, knead with leauen and after baken.

* Exo. 29. 37.

*Exod 16. 36.

h So oft as the hie Priest shalbe elected and anointed.

‖ Or, fryed.

i His sonne that shall succeed him.

k Meaning, the garment of the Priest.

l Which was in the lauer, Exod. 30. 18.

* Chap. 4. 5. hebr. 13. 11.

m Out of the campe, Cha. 4. 12.

a Which is for the smaller sinnes and such as are commited by ignorance.

b At the court gate.

c The hie Priest.

d The same ceremonies: notwithstanding that this word trespasse signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor licour.

g Peace offrings conteine a confession and thankesgiuing for a benefite receiued and also a vowe, and free offering to receiue a benefit.

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it shalbe the Priests that sprinckleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thankesgiuing, shall be eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.

h If hee make a vowe to offer: for else the flesh of the peace offrings must be eaten the same day.

16 But if the sacrifice of his offring *be* a h vow, or a free offring, it shalbe eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shal it bee reckoned vnto him, *but* shal bee an abomination: therefore the person that eateth of it shal i beare his iniquitie.

i The sinne, wherfore he offred shall remaine.

19 The flesh also that toucheth any vncleane k thing, shal not be eaten, *but* burnt with fire: but l of this flesh al that be cleane shal eate thereof.

k After it be sacrificed.

l Of the peace offering that is cleane.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, hauing his *vncleannesse vpon him, euen the same person shalbe cut off from his people.

*Chap. 15.3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleanesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offrings, which pertaineth vnto the Lord, euen that person shalbe cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, *Ye shal eate no fat of beeues, nor of sheepe, nor of goates:

*Chap. 3.17.

24 Yet the fat of the dead beast, and the fat of that, which is torne *with beastes*, shalbe occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shal offer an offring made by fire to the Lorde, euen the person that eateth, shal bee cut off from his people.

26 Neither *shal ye eate any blood, either of foule, or of beast in all your dwellings.

*Gene. 9.4. chap. 17.10.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel and say, He that offreth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings:

30 His m hands shal bring the offerings of the Lorde made by fire: *euen* the fatte with the breast shal hee bring, that the breast may bee *shaken to and fro before the Lord.

m And should not send it by another.

*Exod. 29.24.

31 Then the Priest shal burne the fat vpon the altar, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offrings.

33 The same that offereth the blood of the peace offrings, and the fatte, among the sonnes of Aaron, shal haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, *euen* of their peace offerings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his priuiledge, reward and portion.

35 ¶ This is the n anointing of Aaron, and the anoynting of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lorde.

36 The which *portions* the Lord commanded to giue them in the day that hee anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is *also* the law of the burnt offring, of the meate offering, and of the sinne offering, and of the trespasse offering, and of the o consecrations, and of the peace offerings,

o Which sacrifice was offered when the Priests were consecrated, Exod. 29.22.

38 Which the Lord commaunded Moses in the mount Sinai, when hee commanded the children of Israel to offer their giftes vnto the Lorde in the wildernesse of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the * anoynting oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vnleauened bread,

* Exod. 28.1, 4.

* Exod. 30.24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayde vnto the company, *This is the thing which the Lorde hath commaunded to doe.

* Exod. 29.4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After hee put the brest plate thereon, and put in the brest plate * the Vrim and the Thummim.

* Exod. 28.30.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, *and* the a holy crowne, as the Lord had commanded Moses.

a So called, because this superscription, Holines to the Lord was grauen in it.

10 (Now Moses had taken the anoynting oile, and anoynted the b Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuarie and the court.

11 And sprinckled thereof vpon the altar seuen times, and anoynted the altar and all his instruments, and the lauer, and his foote, to sanctifie them)

12 * And hee powred of the anoynting oyle vpon Aarons head, and anointed him to sanctifie him.

* Eccles. 45.15. psal. 133. 2.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 * Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

* Exod. 29.1. chap. 9.2.

15 And Moses slew him, and tooke the blood, which he put vpon the homes of the c Altar round about with his finger, and purified the altar, and powred *the rest* of the blood at the foote of the altar: so he sanctified d it, to make reconciliation vpon it.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then

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16 Then he tooke all the fatte that was vpon the inwards, and the kall of the liuer and the two kidneis, with their fat, which Moses burned vpon the altar.

17 But the bullocke and his [e] hide, and his flesh, and his doung, hee burnt with fire without the hoste as the Lord had commanded Moses.

[e] In other burnt offrings, which are not of consecration, or offring for himselfe, the Priest hath the skinne, Chap.7.8.

18 ¶ Also hee brought the ramme for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram euery whit vpon the Altar: *for* it was a burnt offering for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

[a] *Exod.29.31.*

22 ¶ * After, he brought the other ramme, the ramme of consecrations, and Aaron & his sonnes layed their hands vpon the head of the ramme,

[f] Moses did this because that the Priests were not yet establiished in their office.

23 Which Moses [f] slewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, & vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled *the rest* of the blood vpon the Altar round about.

25 And he tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kall of the liuer, and the two kindneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lord, one vnleauened cake and a cake of oyled bread, and one wafer, & put them on the fat, and vpon the right shoulder.

[a] *Exod.29.24.*

27 So he put * all in Aarons hands, & in his sons hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, & burnt them vpon the altar for a burnt offring: *for* these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: *for* it was Moses * portion, as the Lord had commanded Moses.

[a] *Exod.29.26.*

30 Also Moses tooke of the anointing oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commaunded, saying, Aaron and his sonnes shall eate it,

[g] At the doore of the court. * *Exod.29.32. chap.24.9.*

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen daies, vntill the dayes of your Congregation be at an ende: * for seuen dayes, *said the Lord*, shall he † consecrate you,

[a] *Exod.29.35.* † *Ebr. fill yow handes.*

34 As he hath done this day, so the Lord hath cõmanded to do, to make an atonement for you.

[1] *Or, as I haue done.*

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation day & night, seuen dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commaunded by the [h] hand of Moses.

[h] By commission giuen to Moses.

CHAP. IX.

8 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

[a] After their consecration: for the seuen dayes before, the Priests were consecrate. * *Exod.29.1.*

2 * Then he said vnto Aaron, Take thee a yong calfe for a [b] sinne offring, and a ramme for a burnt offering, *both* without blemish, and bring *them* before the Lord.

[b] Aaron entreth into the possession of the Priesthood, and offereth the foure principall sacrifices: the burnt offering, the sinne offering, the peace offrings, and the meat offring.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offring, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offring:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lorde, and a meate offring mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then they brought that which Moses commaunded before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the [c] Lord.

[c] Before the altar, where his glory appeared.

6 (For Moses had said, This is the thing, which the Lord commanded that ye should do, and the glory of the Lord shal appeare vnto you)

7 Then Moses saide vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offring, and make an atonement for [d] thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

[d] Reade for the vnderstanding of this place, Ebr. 9.3. and 7.27.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offring, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred *the rest* of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sinne offring, he [e] burnt vpon the Altar, as the Lord had commanded Moses.

[e] That is, he laied them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, hee slewe the burnt offring, and Aarons sonnes brought vnto him the blood, which he sprinckled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt *them* vpon the Altar.

14 Likewise hee did wash the inwards and the legs, and [f] burnt *them* vpon the burnt offering on the altar.

[f] All this must be vnderstoode of the preparation of the sacrifices which were burnt after, verse 24.

15 ¶ Then hee offered the peoples offering, and tooke a goate, which was the sinne offering for the people, and slew it; and offred it for sinne, as the first:

16 So he offred the burnt offering, and prepared it, according to the maner.

17 He presented also the meat offring, and filled his hand thereof, and * beside the burnt sacrifice of the morning he burnt *thu* vpon the altar.

[a] *Exod.29.38.*

18 He

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18 He slew also the bullocke, and the ramme for the peace offrings, that was for the people, & Aarons sonnes broght vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe, & that which couereth the inwards, and the kidneis, and the kall of the liuer.

20 So they laid the fat vpon the brests, and he burnt the fat vpon the Altar.

21 But the g brests and the right shoulder Aaron shooke to & fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and h came downe from offring the sinne offring, and the burnt offring, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and i blessed the people, * and the glory of the Lord appeared to all the people.

24 *And there came a fire out from the Lord, and consumed vpon the Altar the burnt offering and the fat: which when all the people saw, they ‖ gaue thanks, and fell on their faces.

g Of the bullocke and the ramme.

h Because the altar was neere the Sanctuarie which was the vpper end, therefore he is sayd to come downe.

i Or prayed for the people.

*2. Mac. 2. 8.
*Genes. 4. 4.
1. king. 18. 38.
2. chron. 7. 1.
2. mac. 2 14, 11.

‖Or, gaue a shout for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censor, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, & deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee b sanctified in them, that come nere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonne of Vzziel, the vncle of Aaron, & sayd vnto them, Come nere, cary your ‖ brethren from before the Sanctuarie out of the hoste.

5 Then they went, and caried them in their coats out of the hoste, as Moses had commanded.

6 After, Moses sayd vnto Aaron and vnto Eleazar & Ithamar his sonnes, c Vncouer not your heads, neither rent your clothes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath d kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation least ye die: for the anointing oyle of the Lord *is* vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest ye die: *this is* an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane & the vncleane,

11 And that ye may teach the children of Israel all the statutes which the Lorde hath commanded them by the ‖ hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offrings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offerings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heaue shoulder shall ye eate in a ‖ cleane place: thou, and thy sonnes, & thy e daughters with thee: for they are giuen as thy ‖ duetie & thy sonnes duety, of the peace offerings of the children of Israel.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake *it* to and fro before the Lord, and it shalbe thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

16 ¶ * And Moses sought the goate that was offered for sinne, and lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were f left *aliue*, saying,

17 Wherefore haue ye not eaten the sinne offring in the holy place, seeing it is most Holy? and *God* hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: yee should haue eaten *it* in the holy place, * as I commanded.

19 And Aaron said vnto Moses, Beholde, this day g haue they offered their sinne offering, and their burnt offering before the Lorde, and such things *as thou knowest* are come vnto me: If I had eaten the sinne offring to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard *it*, he was h content.

*Exod. 29. 24.
‖Or, where is no vncleanesse.
e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruites, the first borne, and the Easter lambe, Reade Chap. 22. 12, 13.
‖Or, right or portion.
* 2. Macc. 2. 11.
f And not consumed as Nadab, and Abihu.

*Chap. 6. 26.
g That is, Nadab, and Abihu.
h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

CHAP. XI.

1 Of beastes, fishes and birdes, which bee cleane, and which bee vncleane.

AFter, the Lorde spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee a shal eate, among all the beastes that are on the earth.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, and cheweth the cud, among the beastes, that shal ye eate:

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eate: as the camel, because he cheweth the cud, and diuideth not the hoofe, he shal be vncleane vnto you.

5 Likewise the conie, because hee cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

6 Also the hare, because hee cheweth the cud, and diuideth not the hoofe, hee shalbe vncleane to you.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

8 Of their c flesh shall yee not eate, and their carkeise shal yee not touch: *for* they shall be vncleane to you.

9 ¶ These shal ye eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, in the seas, or in the riuers, them shal ye eate.

10 But al that haue not finnes nor skales in the seas, or in the riuers, of all that d moueth in the waters, and of all e liuing things that are in the waters, they shalbe an abomination vnto you.

11 They, I say, shall be an abomination to you: ye

*Gent. 7. 2. deut. 14. 4. acts. 10. 14.
a Or, whereof yee may eate.
b Hee noteth foure sorts of beastes: some chewe the cudde onely, and some haue onely the foote cleft: others neither chew the cud nor haue the hoofe cleft: the fourth both chew the cud and haue the hoofe diuided, which may be eaten.
*2. Macc. 6. 18.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

d As litle fish ingendered of the slime.
e As they which come of generation.

‖Or, commission.

*Num. 3. 4. & 26. 61. 1. chro. 24. 2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.
b I will punish them that serue mee otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.
‖Or, cousins.

c As though he lamented for them, preferring your carnall affection to Gods iust iudgement. Chap. 19. 28. deut. 14. 1.
d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.
‖Or, drinke that maketh drunke.

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yee shal not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not fins nor skales in the waters, that shalbe an abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shal not be eaten: *for* they are an abomination, the egle, and the ‖ gosshauke, and the osprey:

‖ Or, *gryphin, as is in the Greeke.*

14 Also the vultur, & the kite after his kinde,

15 And all rauens after their kinde:

‖ Or, *cuckowe.*

16 The ostrich also, and the night crow, and the ‖ seameaw, and the hauke after his kinde:

17 The litle owle also, and the cormorant, and the great owle.

‖ Or, *porphyrie.*

18 Also the ‖ redshanke and the pelicane, and the swanne:

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule ẏ creepeth & goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall ye eate: of euery foule that creepeth, *and* goeth vpon all foure which ‖ haue their feete and legs all of one to leape withall vpon the earth,

‖ Or, *haue no bowings in their feete.*

22 Of them ye shall eate these, the grashopper after his kinde, & the f solean after his kinde, the hargol after his kinde, & the hagab after his kind.

f These were certaine kindes of grashoppers, which are not now properly knowen.

23 But all *other* foules that creepe & haue foure feete, they *shalbe* abomination vnto you.

24 For by such ye shalbe polluted: whosoeuer toucheth their carkeis, shalbe vncleane vnto the euening.

25 Whosoeuer also g beareth of their carkeis, shal wash his clothes, and be vncleane vntill euen.

g Out of the campe.

26 Euery beast that hath clawes diuided, and is ‖ not clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shalbe vncleane.

‖ Or, *hath not his foote clouen in two.*

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, such shalbe vncleane vnto you: whoso doth touch their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntill the euen: *for* such shalbe vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the things ẏ creepe and moue vpon the earth, the weasel & the mouse, & the h ‖ frog, after his kind:

h The greene frog that sitteth on the bushes.

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

‖ Or, *crocodile.*

31 These shall be vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntill the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fal vpon, shalbe vncleane, whether it be vessel of wood, or raimeur, or i skin, or sacke whatsoeuer vessel it be that is occupied, it shalbe put in the water as vncleane vntil the euen, and *so* be purified.

i As a bottel or bagge.

33 But euery earthen vessel, whereinto any of them falleth, whatsoeuer is within it shalbe vncleane, and * ye shal breake it.

* *Chap 6.28.*

34 All meate also that shalbe eaten, if any *such* water come vpon it shalbe vncleane: & all drinke that shall be drunke in all *such* vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon shalbe vncleane: the fornace or the pot shalbe broken: *for* they are vncleane, & shalbe vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water, shalbe cleane: but that which k toucheth their carkeises, shalbe vncleane.

k So much of the water as toucheth it.

37 And if there fall of their dead carkeis vpon any seede, which vseth to be sowen, it shall be cleane.

38 But if any l water be powred vpon the seed, and there fal of their dead carkeis thereon, it shal be vncleane vnto you.

l He speaketh of seede, that is layde to steepe before it be sowen.

39 If also any beast, whereof ye may eate, die, he that toucheth the carkeis thereof shall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes and be vncleane vntil the euen: hee also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, *and* not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shal not eate of them, for they shalbe abomination.

43 Yee shal not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby; ye shal not, I say, be defiled by them,

44 For I am the Lord your God: be sanctified therefore, and be m holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

m He sheweth why God did chuse them to be his people, 1. Pet. 1.15.

45 For I am the Lorde that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betwene the vncleane & cleane, & betwene the beast that may be eaten, & the beast that ought not to be eaten.

CHAP. XII.

2 *A lawe howe women should be purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seede, and borne a manchilde, shee shalbe vncleane n seuen daies, like as she is vncleane when she is put apart for her ‖ * disease.

n So that her husband for that time could not resort to her.

‖ Or, *flowres.*

* *Chap.15.19.*

3 (*And in the eight day, the foreskin of the *childes* flesh shalbe circumcised)

* *Luke 2.21. Iohn 7.22.*

4 And she shal continue in the blood of her purifying three o and thirtie dayes: she shal touch no p halowed thing, nor come into the q Sanctuarie, vntil the time of her purifying be out.

o Besides the first seuen dayes.

p As sacrifice or such like.

q That is, into the court gate, till after fourty daies.

5 But if she beare a mayde childe, then shee shalbe vncleane two r weekes, as when shee hath her disease: and she shal continue in the blood of her purifying three score and sixe dayes.

r Twise so long as if she bare a manchilde.

6 Nowe when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shal bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offring, vnto the doore of the s Tabernacle of the Congregation.

s Where ẏ burnt offerings were wont to be offred.

7 Who shal offer it before the Lord, & make an atonement for her: so she shalbe purged of the issue of her blood. this is the law for her that hath borne a male or female.

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† *Ebr. if her hand finde not the worth of a lambe.* * *Luke 2.24.*

8 But if ſhee † be not able to bring a lambe, ſhee ſhal bring two *turtles, or two yong pigeons: the one for a burnt offring, and the other for a ſinne offring: and the Prieſt ſhal make an atonement for her: ſo ſhe ſhalbe cleane.

CHAP. XIII.

2 What conſiderations the Prieſt ought to obſerue in iudging the leproſie, 29 the blacke ſpot or skab, 47 and the leprie of the garment.

MOreouer the Lorde ſpake vnto Moſes, and to Aaron, ſaying,

2 The man that ſhal haue in the ſkinne of his fleſh a ſwelling or a ſkab,, or a white ſpot, ſo that in the ſkinne of *hu* fleſh [a] it be like the plague of leproſie, then he ſhalbe brought vnto Aaron the Prieſt, or vnto one of his ſonnes the Prieſts,

[a] That it may be ſuſpected to be the leprie.

3 And the Prieſt ſhal looke on the ſore in the ſkinne of *hu* fleſh: if the haire in the ſore be turned into white, and the ſore ſeeme to be [b] lower then the ſkinne of his fleſh, it is a plague of leproſie: therefore the Prieſt ſhal looke on him, and † pronounce him vncleane:

[b] That is, ſhrunke in, & be lower then the reſt of ȳ skin.

† *Ebr. ſhal poſſute him.*

4 But if the white ſpot be in the ſkin of his fleſh and ſeeme not to be lower then the ſkin, nor the haire thereof be turned vnto white, then the Prieſt ſhal ſhut vp *him that hath* the plague, ſeuen dayes.

5 After, the Prieſt ſhal looke vpon him the ſeuenth day, and if the plague ſeeme † to him to abide ſtill, and the plague growe not in the ſkin, the Prieſt ſhal ſhut him vp yet ſeuen dayes more.

† *Ebr. in his eyes.*

6 Then the Prieſt ſhall looke on him againe the ſeuenth day, and if the plague be [c] darke, and the ſore growe not in the ſkinne, then the Prieſt ſhal † pronounce him cleane, *for* it is a ſkab: therefore he ſhal waſh his clothes and be cleane.

[c] As hauing the skin drawen together, or blackiſh.

† *Ebr. ſhall cleanſe him.*

7 But if the ſkab grow more in the ſkin, after that he is ſeene of the Prieſt for to be purged, he ſhalbe ſeene of the Prieſt yet againe.

8 Then the Prieſt ſhal conſider, and if the ſkab ‖ grow in the ſkin, then the Prieſt ſhal pronounce him [d] vncleane: *for* it is leproſie.

‖ *Or, be ſpread abroad.*

[d] As touching his bodily diſeaſe: for his diſeaſe was not imputed to him for ſinne before God, though it were the puniſhment of ſinne.

9 ¶ When the plague of leproſie is in a man, he ſhalbe brought vnto the Prieſt,

10 And the Prieſt ſhal ſee *him:* and if the ſwelling *be* white in ȳ ſkin, & haue made the haire white, and there be raw fleſh in the ſwelling,

11 It is an old leproſie in the ſkin of his fleſh: and the Prieſt ſhal pronounce him vncleane, and ſhal not ſhut him vp, for he is vncleane.

‖ *Or, budde.*

12 Alſo if the leproſie ‖ breake out in the ſkin, and the leproſie couer all the ſkin of the plague, from his head euen to his feete, whereſoeuer the Prieſt looketh,

13 Then the Prieſt ſhal conſider: and if the leproſie couer all his fleſh, he ſhal pronounce the plague to be [e] cleane, becauſe it is all turned into whiteneſſe: *ſo* he ſhalbe cleane.

[e] For it is not that contagious leprie that infecteth, but a kinde of ſtrife, which hath not the fleſh raw as the leproſie.

14 But if *there be* raw fleſh on him when hee is ſeene, he ſhalbe vncleane.

15 For the Prieſt ſhal ſee the rawe fleſh, and declare him to be vncleane: *for* the rawe fleſh is [f] vncleane, *therefore* it is the leproſie.

[f] That is, declareth that the fleſh is not ſound, but is in danger to be leprous.

16 Or if the rawe fleſh change and be turned into white, then he ſhal come to the Prieſt,

17 And the Prieſt ſhal behold him: and if the ſore be changed into white, then the Prieſt ſhall pronounce the plague cleane, *for* it is cleane.

‖ *Or, impoſſume.*

18 ¶ The fleſh alſo in whoſe ſkin there is ‖ a bile and is healed,

19 And in the place of ȳ bile there be a white ſwelling, or a white ſpot ſomewhat reddiſh, it ſhal be ſeene of the Prieſt.

20 And when the Prieſt ſeeth it, if it appeare lower then the ſkinne, and the haire thereof be changed into white, ȳ Prieſt then ſhal pronounce him [g] vncleane: *for* it is a plague of leproſie, broken out in the bile.

[g] None were exempted, but if the Prieſt pronounced him vncleane, hee was put out from among the people: as appeareth by Marie the propheteſſe, Num. 12. 14 & by king Vzziah, 2. Chro. 26. 20.

21 But if the Prieſt looke on it, & there be no white haires therein, and if it be not lower then the ſkin, but be darker, then the Prieſt ſhall ſhut him vp ſeuen dayes.

22 And if it ſpread abroad in the fleſh, ȳ Prieſt ſhal pronounce him vncleane, *for* it is a ſore.

23 But if the ſpot continue in his place, and grow not, it is a burning bile: therefore the Prieſt ſhall declare him to be cleane.

24 ¶ If there be any fleſh, in whoſe ſkin there is an hote burning, & the quicke fleſh of the burning haue a [h] white ſpot, ſomwhat reddiſh or pale,

[h] If hee haue a white ſpot in the place, where the burning was, and was after healed.

25 Then the Prieſt ſhal looke vpon it: and if the haire in that ſpot be changed into white, & it appeare lower then the ſkin, it is a leproſie broken out in the burning: therefore the Prieſt ſhal pronounce him vncleane: *for* it is the plague of leproſie.

26 But if the Prieſt looke on it: and there be no white haire in the ſpot, and be no lower then the *other* ſkin, but be darker, then the Prieſt ſhall ſhut him vp ſeuen dayes.

27 After, the Prieſt ſhal looke on him the ſeuenth day: if it be growen abroad in the ſkinne, then the Prieſt ſhal pronounce him vncleane: *for* it is the plague of leproſie.

28 And if the ſpot abide in his place, not growing in the ſkin, but is darke, it is a ‖ riſing of the burning: the Prieſt ſhal therefore declare him cleane, for it is the drying vp of the burning.

‖ *Or, ſwelling.*

29 ¶ If alſo a man or woman hath a ſore on the head or in the beard,

30 Then the Prieſt ſhal ſee the ſore: and if it appeare lower then the ſkin, and there be in it a ſmal yelow [i] haire, then the Prieſt ſhal pronounce him vncleane: *for* it is a blacke ſpot, and leproſie of the head or of the beard.

[i] Which was not wont to be there, or els ſmaller then in any other part of the body.

31 And if the Prieſt looke on the ſore of the blacke ſpot, and if it ſeeme not lower then the ſkinne, nor haue any blacke haire in it, then the Prieſt ſhal ſhut vp *him, that hath* the ſore of the blacke ſpot, ſeuen dayes.

32 After, in the ſeuenth day the Prieſt ſhall looke on the ſore: and if the blacke ſpot growe not, and there be in it no yelowe haire, and the blacke ſpot ſeeme not lower then the ſkinne,

33 Then hee ſhall be ſhaued, but *the place* of the blacke ſpot ſhal he not ſhaue: but the Prieſt ſhal ſhut vp *him, that hath* the blacke ſpot, ſeuen dayes more.

34 And the ſeuenth day the Prieſt ſhal looke on the blacke ſpot: and if the blacke ſpot growe not in the ſkinne, nor ſeeme lower then the *other* ſkinne, then the Prieſt ſhal clenſe him, and hee ſhall waſh his clothes, and be cleane.

35 But if the blacke ſpot grow abroad in the fleſh after his clenſing,

36 Then the Prieſt ſhal looke on it: and if the blacke ſpot grow in the ſkin, the Prieſt ſhall not [k] ſeeke for the yelowe haire: *for* he is vncleane.

[k] Hee ſhall not care whether the yelowe haire be there, or no.

37 But if ȳ blacke ſpot ſeeme to him to abide, and that blacke haire growe therein, the blacke

ſpot

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spot is healed, he *u* cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skin of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the [l] haire on the forepart, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: *for* the sore *u* in his head.

45 The leper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shall put a couering vpon his [n] lips, and shall cry, *I am* vncleane, *I am* vncleane.

46 As long as the disease *shalbe* vpon him, he shalbe polluted, *for* hee is vncleane: hee shall dwell alone, * without the campe *shall* his habitation *be*.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it bee in the warpe or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skin,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of [o] skin, it is a plague of leprosie and shalbe shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp *it that hath* the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague *u* a fretting leprosie and vncleane,

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, *therefore* it shalbe burnt in the fire.

53 If the Priest yet see that the plague [p] growe not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shal looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague haue spread no further, it is vncleane: thou shalt burne it in the fire, *for* it is a fret inward, [r] whether *the spot* bee in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, after that it is washed, hee shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading *lepre*: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague bee departed therefrom, then shal it be washed [f] the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

CHAP. XIIII.

3 The clensing of the leper, 34 And of the house that he is in.

AND the Lord spake vnto Moses, saying,

2 * This is the [a] lawe of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,

3 And the Priest shall goe out of the campe, and the Priest shal consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest commaund to take for *him* that is cleansed, two ‖ sparowes aliue, and [b] cleane, and cedar wood, and a skarlet *lace*, and hyssope.

5 And the Priest shall command to kill one of the birdes ouer [c] pure water in an earthen vessell.

6 After, hee shall take the liue sparowe with the cedar wood, and the skarlet *lace*, and the hyssope, and shall dip them, and the liuing sparow in the blood of the sparowe slaine, ouer the pure water,

7 And he shall sprinkle vpon him, that must be clensed of his leprosie, seuen times, and clense him, and shall [d] let goe the liue sparowe into the broad field.

8 Then he that shalbe clensed, shall wash his clothes, and shaue off all his haire, and wash himselfe in water, so he shalbe cleane: after that shall he come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day he shall shaue of all his haire, *both* his head and his beard, and his eye browes: euen all his haire shall he shaue, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eight day he shall take two hee lambes without [e] blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flower for a meate offering, mingled with oyle, [f] and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offering, and the pinte of oyle, and * shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offring and the burnt offring are slaine, *euen* in the holy place: for as the *sinne offring is the Priests, so is the trespasse offring: *for* it is most holy.

14 So the Priest shall take of the blood of the trespasse offring, and put it vpon the lappe of the right eare of him that shall be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shal also take of the pinte of oile,

[l] By sickeneſſe, or any other inconuenience.

[m] In signe of sorowe and lamentation.

[n] Either in token of mourning, or for feare of infecting others.

*Num.5.2. 2.king. 15.5.

[o] Whether it be garment, vessell, or instrument.

[p] But abide still in one place, as verse 37.

[q] But remaine as it did before.

[r] Or whether it be in any bare place before, or behinde.

[a] To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

*Matth.8.2. mark. 1.40. luke 5.12.

[a] Or the ceremonie which shalbe vsed in his purgation.

‖ Or, *little birdes.*

[b] Of birds which were permitted to be eaten.

[c] Running water, or of the fountaine.

[d] Signifying, that he that was made cleane, was set at libertie, and restored to the compaie of others.

[e] Which hath no imperfection in any member.

[f] This measure in Ebrew is called log, and conteineth sixe egges in measure.

*Exod.29.24.

*Chap.7.7.

and powre it into the palme of his left hand,

† Ebr. the finger of his right hand.

16 And the Priest shall dip his † right finger in the oyle, that is in his left hand, and sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespasse offering *was put*.

† Ebr. vpon the blood of the trespasse offring.

18 But the remnant of the oyle that is in the Priestes hand, hee shall powre vpon the head of him that is to be clensed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offring and make an atonement for him that is to be clensed of his vncleannesse: then after shall hee kill the burnt offring.

20 So the Priest shal offer the burnt offring and the meat offring vpon the altar: & the Priest shall make an atonement for him: so he shall be cleane.

† Ebr. his hand can not take it.

21 But if he be poore, and † not able, then he shall bring one lambe for a trespasse offring to be shaken, for his reconciliation, and a § tenth deale of fine flower mingled with oyle, for a meate offering with a pinte of oyle.

§ Which is an omer, Reade Exod. 16. 16.

22 Also two turtle doues, or two yong pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering,

23 And hee shall bring them the eight day for his clensing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offring, and the pinte of oyle, and the Priest shall [h] shake them to and fro before the Lord.

h Or, shall offer them as the offring that is shaken to and fro.

25 And he shall kill the lambe of the trespasse offering, and the Priest shall take of the blood of the trespasse offring, and put it vpon the lap of his right eare that is to bee cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oyle into the palme of his owne † left hand.

† Ebr. into the palme of the Priests left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the trespasse offring.

‖ Or, where the blood of the trespasse offring was put, as verse 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doues, or of the yong pigeons, [i] as he is able:

i Whether of them he can get.

31 Such, I say, as he is able, the one for a sinne offring, and the other for a burnt offring ‖ with the meate offring: so the Priest shall make an atonement for him that is to be clensed before the Lord.

‖ Or, besides the meate offring.

32 This is the [k] lawe of him which hath the plague of leprosie, who is not able in his clensing *to offer the whole*.

k This order is appointed for the poore man. I This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

33 ¶ The Lord also spake to Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I [l] send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague *of leprosie* in the house.

36 Then the Priest shall commaund them to emptie the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague *be* in the walles of the house, and that there be ‖ deepe spots, greenish or reddish, which seeme to be lower then the wall,

‖ Or, blackenesse, or hollowe strakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall commaund them to take away the stones wherein the plague *is*, and they shall cast them into a ‖ fowle place without the citie.

‖ Or, polluted.

41 And hee shall cause to scrape the house within rounde about, and powre the dust, that they haue pared off, without the citie in [m] an vncleane place.

m Where carions were cast, and other filth, that the people might not be therewith infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other morter, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is *therefore* vncleane.

45 And hee shall [n] breake downe the house, with the stones of it, and the timber thereof, and all the ‖ morter of the house, and he shall carrie them out of the citie vnto an vncleane place.

n That is, he shall command it to be pulled downe, as verse 40.

‖ Or, dust.

46 Moreouer he that goeth into the house all the while that it is shut vp, hee shall bee vncleane vntill the euen.

47 Hee also that sleepeth in the house shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague haue spread no further in the house, after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall hee take to purifie the house, two sparrows, and cedar wood, and [o] skarlet *lace*, and hyssope.

o It seemeth that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkler: the Apostle to the Ebrewes calleth it skarlet woll, Ebr. 9. 19.

50 And hee shall kill one sparowe ouer pure water in an earthen vessell,

51 And shall take the cedar wood, and the hyssope, and the skarlet *lace* with the liue sparow, and dip them in the blood of the slaine sparowe, and in the pure water, and sprinkle the house seuen times:

52 So shall he clense the house with the blood of the sparowe, and with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssope, and with the skarlet *lace*.

53 Afterward he shall let goe the liue sparow out of the † towne in the † broad fieldes: so shall he make atonement for the house, and it shal be cleane.

† Ebr. citie. † Ebr. on the face of the field.

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54 This is the law for euery plague of leprosie and * blacke spot.

55 And of the leprosie of the garment, and of the house.

56 And of the ‖ swelling, and of the skab, and of the white spot.

57 This is the lawe of the leprosie to teach † when *a thing* is vncleane, and when it is cleane.

* *Chap.13.30.*

‖ *Or, rising.*

† *Ebr. in the day of the vncleane, & in the day of the cleane.*

CHAP. XV.

2. 19. The maner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his a flesh, is vncleane, *because* of his issue.

3 And this shalbe his vncleannes in his issue: *when* his flesh auoydeth his issue, or if his flesh be stopped from his issue, this is his b vncleannesse.

4 Euery bed whereon hee lyeth that hath the issue shall be vncleane, and euery thing whereon he sitteth shalbe vncleane.

5 Whosoeuer also toucheth his bed shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shal wash his clothes, & wash him selfe in water, and shalbe vncleane vntill the euen.

8 If he also, that hath the issue, spit vpon him that is cleane, c he shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

9 And what d saddle soeuer hee rideth vpon, that hath the issue, shalbe vncleane,

10 And whosoeuer toucheth any thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those *things*, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, & wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessel of earth that he toucheth, which hath the issue, shalbe broken: and euery vessel of wood shalbe rinsed in water.

13 But if he that hath an issue, be e cleansed of his issue, then shall hee count him seuen dayes for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eight day hee shal take vnto him two Turtle doues, or two yong pigeons, & come before the Lorde at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offring, and of the other a burnt offring: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his f fleth in water, and be vncleane vntill the euen.

17 And euery garment, & euery skin whereupon shalbe issue of seede, shalbe euen washed with water, and be vncleane vnto the euen.

a Whose seede either in sleeping, or els of weaknes of nature issueth at his secret part.

b Or the thing wherein he shall be vncleane.

c On whom the vncleane man did spit.

d The word signifieth euery thing whereon a man rideth.

* *Chap.6.28.*

e That is be restored to his olde state, and be healed thereof.

f Meaning all his body.

18 If hee that hath an issue of seede doe lie with a woman, they shall both wash themselues with water, and be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, *and* her issue in her ‖ flesh shalbe blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shalbe vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in her g separation, shalbe vncleane, and euery thing that she sitteth vpon, shalbe vncleane.

21 Whosoeuer also toucheth her bed, shall wash his clothes, & wash himselfe with water, and shalbe vncleane vnto the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vnto the euen:

23 So that whether hee touch her bed, or any thing whereon shee hath sit, hee shall be vncleane vnto the euen.

24 And if a man lie with her, and *the flowres* of her separation h touch him, he shalbe vncleane seuen dayes, and all the whole bed whereon hee lieth, shalbe vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her † floures, or when she hath an issue, longer then her floures, all the dayes of the issue of her vncleannesse she shalbe vncleane, as in the time of her floures.

26 Euery bed whereon shee lieth (as long as her issue lasteth) shalbe to her as her i bed of her separation: & whatsoeuer she sitteth vpon, shalbe vncleane, as her vncleannes when she is put apart.

27 And whosoeuer toucheth these *things*, shall be vncleane, & shall wash his clothes, & wash him selfe in water, and shalbe vncleane vnto the euen.

28 But if she be clensed of her issue, then she shall k count her seuen dayes, and after, she shall be cleane.

29 And in the eight day shee shall take vnto her two Turtles or two yong pigeons, and bring them vnto the Priest, at the doore of the Tabernacle of the Congregation.

30 And the Priest shal make of the one a sinne offring, and of the other a burnt offering, and the Priest shal make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye l separate the children of Israel from their vncleannesse, that they dye not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whome goeth an issue of seede whereby he is defiled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lyeth with her which is vncleane.

‖ *Or, secret part.*

g That is, when thee hath her flowres, whereby she is separate frō her husband, from the Tabernacle & from touching of any holy thing.

h If any of her vncleannesse did only touch him in the bed: for els the man that companied with such a woman should die, Chap 20. 18.

† *Ebr. separation.*

i Shalbe vncleane as the bed whereon she lay when she had her naturall disease.

k After the time that she is recouered.

l Seeing that God requireth of his, purite and cleanes: we can not be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so wee learne to detest all impietie.

CHAP. XVI.

2 The Priest might not at all times come into the most Holy place. 8 The scapegoate. 14 The purging of the Sanctuarie. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

FVrthermore the Lord spake vnto Moses, * after the death of the two sonnes of Aaron, when they came *to offer* before the Lord, and dyed:

2 And the Lord sayd vnto Moses, Speake vnto Aaron thy brother, * that he come not at a all times into the Holy place within the vayle, before the Merciseate, which is vpon the Arke, that he dye not: for I will appeare in the cloude vpon

* *Chap.10.1,2.*

* *Exod.30.10. hebr.9.7.*

a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

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the Merciseate.

3 After this *sort* shall Aaron come into the Holy place: *euen* with a yong bullock for a sinne offring, and a ramme for a burnt offring.

4 He shal put on the holy linnen coate, and shal haue linnen breeches vpon his ‖flesh, & shall be girded with a linnen girdle, and shal couer his head with a linnen miter: these are the holy garments: therefore shall hee wash his flesh in water, when he doeth put them on.

‖ Or, *priuities.*

5 And hee shal take of the Congregation of the children of Israel, two hee goates for a sinne offring, and a ramme for a burnt offring.

6 Then Aaron shal offer the bullocke for his sinne offering,* and make an atonement for him selfe, and for his house.

* *Hebr.9.7.*

7 And he shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shal cast lottes ouer the two hee goates: one lot for the Lorde, and the other for the [b] Scape goate.

b In Ebrew it is called Azazel, which some say is a mountaine neere Sinai, whither this goate was sent but rather it is called the scape goate, because he was not offred, but sent into the desert, as verse 21.

9 And Aaron shal offer the goat, vpon which the Lords lot shal fal, & make him a sine offring.

10 But the goat on which the lot shall fall to be the Scape goate, shalbe presented aliue before the Lord, to make reconciliation by him, & to let him goe (as a Scape goate) into the wildernesse.

11 Thus Aaron shal offer the bullocke for his sinne offring, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offring.

12 And hee shal take a censer full of burning coles from off the altar before the Lorde, and his handfull of sweete incense beaten small, & bring *it* within the [c] vayle,

c The Holiest of all.

13 And shal put the incense vpon the fire before the Lorde, that the ‖ cloude of the incense may couer the Merciseate that is vpon the ‖ Testimonie: so he shal not dye.

‖ Or, *the smoke.*

‖ Or, *Arke.*

14 And he shal *take of the blood of the bullocke, * and sprincle it with his finger vpon the Merciseate [d] Eastward: and before the Merciseate shal he sprinkle of the blood with his finger seuen times.

* *Hebr.9.13. and 10.4.*

* *Chap.4.6.*

d That is, on the side which was toward the people: for the head of the Sanctuarie stoode Westwarde.

15 ¶ Then shal he kill the goate that is the peoples sinne offring, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Merciseate, and before the Merciseate.

16 So hee shal purge the holy place from the vncleannes of the children of Israel, & from their trespasses of all their sinnes: so shal he doe also for the Tabernacle of ỹ Congregation [e] placed with them, in the mids of their vncleannesse.

e Placed among them which are vncleane.

17 * And there shalbe no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for him selfe, and for his housholde, and for all the Congregation of Israel.

* *Luke 1.10.*

18 After, he shal goe out vnto the [f] altar that is before the Lord, & make a reconciliation vpon it, and shal take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

f Whereupon the sweete incense & perfume was offred.

19 So shal hee sprinkle of the blood vpon it with his finger seuen times, & clense it, & halowe it from the vncleannes of the children of Israel.

20 ¶ When he hath made an ende of purging the Holy place, and the Tabernacle, of the Congregation, and the altar, then hee shall bring the liue goate:

21 And Aaron shall put both his handes vpon the head of the liue goat, & confesse ouer him all the inquities of the children of Israel, and all their trespasses, in all their sinnes, putting them [g] vpon the head of the goate, and shal send *him* away (by the hand of a man appointed) into the wildernes.

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53.4.

22 So the goate shall beare vpon him all their iniquities into † the land that is not inhabited, and he shall let the goate goe into the wildernesse.

† *Hebr. the land of Separation.*

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when hee went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in [h] the Holy place, and put on his owne raiment, and come out, and make his burnt offring, and the burnt offring of the people, and make an atonement for himselfe, and for the people.

h In the court where was the Lauer, Exod. 30.18.

25 Also the fatte of the sinne offering shall he burne vpon the altar.

26 And he that caried forth the goat *called* the Scape goat, shal wash his clothes, & wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offering, and the goate for the sinne offring (whose blood was brought to make a reconciliation in the Holy place) shall one * carie out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their doung.

* *Chap.6.30. hebr. 13.11.*

28 And hee that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth *day* of the [i] seuenth moneth, yee shall [k] humble your soules, and do no worke at all, whether it be one of the same countrey or a stranger that soiourneth among you.

i Which was Tisri, & answereth to part of September, and part of October.

k Meaning by abstinence & fasting. Num. 29.7.

30 For that * day shall the Priest make an atonement for you to clense you: ye shalbe cleane from all your sinnes before the Lord.

* *Chap.23.7.*

31 This shall be a [l] Sabbath of rest vnto you, and ye shall humble your soules by an ordinance for euer.

l Or a rest which ye shal keepe most diligently.

32 And the Priest [m] whom he shall anoint, and whome he shall consecrate (to minister in his fathers steade) shall make the atonement, and shall put on the linnen clothes and Holy vestments,

m Whome the Priest shal anoynt by Gods commandement to succeed in his fathers roume.

33 And shal purge the Holy Sanctuary, and the Tabernacle of the Congregation, and shall clense the altar, and make an atonement for the Priestes and for all the people of the Congregation.

34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

* *Exod.30.10. hebr. 9.7.*

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils they may not offer. 10 They may not eate blood.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron and to his sonnes, and to all the children of Israel, & say vnto them, This is the thing which the Lord hath [a] commanded, saying,

a Lest they should practise that idolatry, which they had learned amog the Egyptians.

3 Whosoeuer *he be* of the house of Israel that [b] killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

b To make a sacrifice or offring thereof.

4 And

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4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, [c] blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

c I doe as much abhorre it as though he had killed a man, as 16.66.3.

5 Therefore the children of Israel shall bring their offrings, which they would offer [d] abroade in the field, and present them vnto the Lord at the dore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.

d Wheresoeuer they were moued with foolish deuotion to offer it.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a *sweete sauour vnto the Lord.

*Exod.29.18. chap.4.31.

7 And they shall no more offer their offrings vnto [e] deuils, after whom they haue gone a [f] whoring: this shalbe an ordinance for euer vnto them in their generations.

e Meaning, whatsoeuer is not the true God, 1.Cor. 10.20. ptal 95.5.

f For idolatrie is spirituall whoredome, because faith toward God is broken.

8 ¶ Also thou shalt say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers which soiourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall bee cut off from his people.

10 ¶ Likewise whosoeuer *he be* of the house of Israel, or of the strangers that soiourne among them, that eateth any blood, I will euen set [g] my face against that person that eateth blood, and will cut him off from among his people:

g I will declare my wrath by taking vengeance on him, as chap. 20.3.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you *to offer* vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eate blood: neither the stranger that soiourneth among you, shall eate blood.

13 Moreouer whosoeuer *he be* of the children of Israel, or of the strangers that soiourne among them, which by hunting taketh any beast or foule that may be [h] eaten, he shall powre out the blood thereof, and couer it with dust:

h Which the law permitteth to be eaten, because it is cleane.

14 For the life of all flesh is his blood, it is *toyned* with his life: therefore I said vnto the children of Israel, *Yee shall eate the blood of no ‖flesh: for the life of all flesh is the blood therof: whosoeuer eateth it, shalbe cut off.

*Gen.9.4.

‖Or, liuing creature.

15 And euery person that eateth it which dieth *alone*, or that which is torne *with beasts*, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after hee shalbe ‖ cleane.

‖Or, counted cleane.

16 But if hee wash *them* not, nor wash his ‖flesh, then he shall beare ‖ his iniquitie.

‖Or, himselfe.

‖Or, the punishment of his sinne.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vnlawfull.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.

3 After the [a] doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances,

*Ezek.20.11. rom. 10.5. gal.3.12.

4 *But* doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

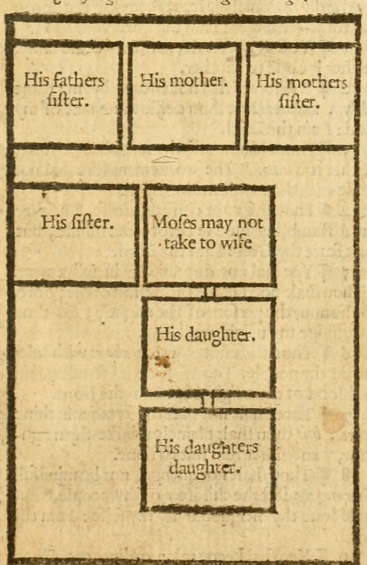
b And therefore ye ought to serue me alone, as my people.

5 Yee shall keepe therefore my statutes, and my iudgements, * which if a man doe, hee shall then liue in them: [b] I am the Lord.

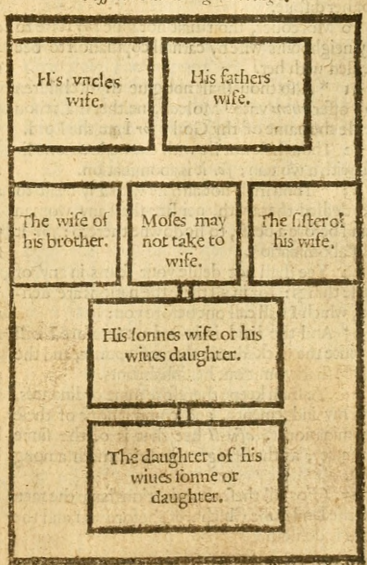
6 ¶ None shal come neere to any of the kinred of his flesh to [c] vncouer *her* shame: I am the Lord.

c That is, to lie with her, though it be vnder title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.



As Moses cannot contract matrimonie with the women that that are so of kinne to him as is aboue specified, so also cannot Mary his sister marry with the men that are in the like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinred.

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7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: *for* she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers d wife shalt thou not discouer: *for* it is thy fathers shame.

9 Thou shalt not discouer the shame of thy e sister the daughter of thy father, or the daughter of thy mother, whether shee bee borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy f shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (*for* she is thy sister) thou shalt not, *I say*, discouer her shame.

12 * Thou shalt not vncouer the ‖ shame of thy fathers sister: *for* shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy g fathers brother: *that is*, thou shalt not goe in to his wife, *for* she is thine † aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: *for* she is thy sonnes wife: *therefore* shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy h brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: *for* they are *thy* kinsfolks, *and* it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to i vexe *her*, in vncouering her shame vpon her.

19 * Thou shalt not also go vnto a woman to vncouer her shame, as long as shee is put k apart for her disease.

20 Moreouer, thou shalt not giue *thy* selfe to thy neighbours wife by carnall copulation to bee defiled with her.

21 * Also thou shalt not giue thy † children to ‖ offer *them* vnto l Molech, neither shalt thou defile the name of thy God: *for* I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou shalt not also lie with any beast to bee defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: *for* it is ‖ abomination.

24 Yee shall not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will m visite the wickednesse thereof vpon it, and the land n shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abominations, *aswell* hee that is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shal not the land spue you out if yee defile it, as it o spued out the people that were before you?)

29 For whosoeuer shal commit any of these abominations, the persons that doe *so*, shall p be cut off from among their people.

30 Therefore shal yee keepe mine ordinances that ye doe not any of the abominable customes, which haue bene done before you, and that yee defile not your selues therein: *for* I am the Lorde your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, & say vnto them, * Ye shal be q holy, for I the Lord your God *am* holy.

3 ¶ Ye shal feare euery man his mother and his father, and shal keepe my Sabbaths: *for* I am the Lord your God.

4 ¶ Ye shal not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shal offer a peace offering vnto the Lord, ye shal offer it b freely.

6 * It shalbe eaten the day ye offer it, or on the morow: and that which remaineth vntil the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shal not be c accepted.

8 Therefore he that eateth it, shal beare his iniquitie, because hee hath defiled the halowed thing of the Lord, and that person shalbe cut off from his people.

9 ¶ * When yee reape the haruest of your land, ye shal not reape euery corner of your field, neither shalt thou gather the ‖ gleinings of thy haruest.

10 Thou shalt not gather the grapes of thy vineyard *cleane*, neither gather euery grape of thy vineyard, *but* thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shal not steale, neither d deale falsly, neither lye one to another.

12 ¶ * Also yee shal not sweare by my name falsly, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbor ‖ wrong, neither rob *him*. * The workemans hire shal not abide with thee vntil the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

15 ¶ Yee shal not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, *but* thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not e walke *about* with tales among thy people. Thou shalt not f stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainely rebuke thy neighbour, † and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull *of wrong* against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Yee shal keepe mine ordinances. Thou shalt not let thy cattell gender with *others* of diuers kindes. Thou shalt not sowe thy fielde with mingled *seede*, neither shal a garment of diuers things,

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*Chap.20.11.
d Which is thy stepmother.

e Either by father or mother, borne in marriage or otherwise.

f They are her children, whose shame thou hast vncouered.
*Chap.20.19.
‖ Or, *secrets*.
*Chap.20.20.
g Which thine vncle doth discouer.
† *Ebr. thy fathers brothers wife.*
*Chap.20.12.
*Chap.20.21.
h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God chargeth his to be ware of the same.
i By seeing thine affection more bent to her sister then to her.
*Chap.20.18.
k Or whiles she hath her floures.
*Chap.20.2.
2.king.23.10.
† *Ebr. of thy seede.*
‖ *Or, to make them passe.*
l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2 King.23.10. This seemed to be the chiefe and principall of all idoles: and as the Iewes write, was of a great stature, and holow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: an other turtle doues: the third a sheepe: the fourth a ram: the fift a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe, his hands were euer stretched out to receiue giftes: his priests were called Chemarim: Reade 2. King. 23.5. hose. 10.5 zeph. 1.4.
*Chap.20.15.
‖ *Or, confusion.*
m I will punish the land where such incestuous marriages and pollutions are suffered.
n Hee compareth the wicked to euill humors and surfetting, which corrupt the stomach and oppresse nature, and therefore must be cast out by vomet.

o Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Molech, and such like abominations.
p Either by ciuill sword, or by some plague that God will send vpon such.

*Chap.11.44. and 20.7. 1.pet.1.16.
q That is, void of all pollution, idolatrie, and superstition both of soule and body.

b Of your owne accord.
*Chap.7.16.

c To wit, of God.

*Chap.23.22.
‖ *Or, gatherings and kaumes.*

d In that which is committed to your credit.
*Exod.20.7. deut.5.11. mat.5.34.

‖ *Or, oppresse him by violence.*
*Deut.24.14,15. iob.4.14.
*Deut.27.18.

*Exod.23.3. deut.1.17. and 16.19. pro.24.23. iam.2.2.

e As a slanderer, backebiter, or quarell picker.
f By consenting to his death, or conspiring with the wicked.
† *Ebr. suffer not sinne vpon him.*
* *Matth.5.43. rom.13.9. gal 5.14. iam.2.8.*
g As a horse to leape an asse, or a mule a mare.

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things *as* of linen and wollen come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman, that is a bondmaid, affianced to an husband, and not redeemed, nor freedome giuen her, † she shalbe scourged, *but* they shall not die, because she is not made free.

† Ebr. *a beating shalbe. Some reade, they shalbe beaten.*

21 And hee shal bring for his trespasse offring vnto the Lorde, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offring.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offering before the Lord, concerning his sinne which hee hath done, and pardon shalbe giuen him for his sinne which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meate, ye [h] shall count the fruite thereof as vncircumcised: three yeeres shall it be vncircumcised vnto you, it shall not be eaten:

h It shalbe vncleane as that thing, which is not circumcised.

24 But in the fourth yeere all the fruite thereof shalbe holy to the prayse of the Lord.

25 And in the fifth yeere shall yee eate of the fruite of it, that it may ‖ yeeld to you the encrease thereof: I am the Lord your God.

‖ *Or, that God may multiplie.*

26 ¶ Ye shal not eate *the flesh* with ‖ blood: ye shal not vse witchcraft, nor [i] obserue times.

‖ *Whether it be strangled, or otherwise.*

i To measure luckie or vnluckie dayes. **Chap.21.5.*

27 * Yee shal not [k] cut round the corners of your heads, neither shalt thou ‖ marre the tuftes of thy beard.

k As did the Gentiles in signe of mourning.

28 *Ye shal not cut your flesh for the † dead, nor make any print of a [l] marke vpon you: I am the Lord.

‖ *Or, cut, or teare.* **Deut.14.1.* † *Ebr. soule, or person.*

l By whipping your bodies, or burning markes therein.

29 ¶ Thou shalt not make thy daughter common, to cause her to bee a [m] whore, lest the land also fall to whoredome, and the land be full of wickednesse.

m As did the Cyprians, and Locrenses. **1.Sam.28.8.*

30 ¶ Yee shall keepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirites, * neither Soothsayers: yee shall not seeke *to them* to bee defiled by them: I am the Lord your God.

n In token of reuerence.

32 ¶ Thou shalt [n] rise vp before the horehead, and honour the person of the olde man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖ vexe him.

‖ *Or, do him wrong.* **Exod.22.21.*

34 *But the stranger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shal not doe vniustly in iudgement, in [o] line, in weight, or in measure.

o As in measuring the ground. **Pro.11.1. and 16.11. and 20.10.*

36 * You shall haue iust ballances, true weightes, a true [p] Ephah, and a true hin. I am the Lord your God, which haue brought you out of the land of Egypt.

p By these two measures he meaneth all other. Of Ephah, reade Exod.16.36. & of Hin, Exod.29.40.

37 Therefore shal yee obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie, 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer *he be* of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto [a] Molech, he shal die the death, the people of the land shall stone him to death.

**Chap.18.22.*

a By Molech, he meaneth any kind of idole, Chap.18.21.

3 And I [b] will set my face against that man, and cut him off from among his people, because hee hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

b Reade Chap.17.10.&18.21.

4 And if the [c] people of the land hide their eyes, *and* winke at that man when he giueth his children vnto Molech, and kill him not,

c Though the people be negligent to doe their duetie, and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.

5 Then will I set my face against that man, and against his familie, and wil cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to go a [d] whoring after them, then wil I set my face against that person, and wil cut him off from among his people.

d To esteeme sorceters or coniurers is spirituall whoredome, or idolatrie. **Chap.11.44. 1.Pet.1.16.*

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, & doe them. I am the Lord which doth sanctifie you.

9 ¶ * If *there be* any that curseth his father or his mother, he shal die the death: *seeing* he hath cursed his father and his mother, [e] his blood *shall be* vpon him.

**Exod.21.17. prou.20.20. mat.15.4.*

e He is worthie to die.

10 ¶ *And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shal die the death.

**Deut.22.22. ioh.8.4,5.*

11 And the man that lieth with his fathers wife, *because* hee hath vncouered his fathers * shame, they shall both die: their blood *shall be* vpon them.

**Chap.18.8. deut.22.30.*

12 Also the man that lieth with his daughter in lawe, they both shall die the death, they haue wrought ‖ abomination, their blood *shalbe* vpon them.

‖ *Or, confusion.*

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood *shalbe* vpon them.

**Chap.18.22.*

14 Likewise he that taketh a wife and her mother, [f] committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

f It is an execrable and detestable thing.

15 * Also the man that lieth with a beast, shal die the death, and ye shall slay the beast.

**Chap.18.23.*

16 And if a woman come to any beast, and lie therewith, then thou shalt kil the woman and the beast: they shall die the death, their blood *shalbe* vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and she seeth his shame, it is villanie: therefore they shall bee cut off in the sight † of their people, *because* hee hath vncouered his sisters shame, he shall beare his iniquitie.

† *Ebr. in the eies of the children of their people.*

18 * The man also that lieth with a woman hauing her ‖ disease, and vncouereth her shame, *and* openeth her fountaine, & she open the fountaine of her blood, they shalbe euen both cut off from among their people.

**Chap.18.19.*

‖ *Or, flowres.*

19 Moreouer, thou shalt not vncouer the shame of thy mothers sister, * nor of thy fathers sister: because he hath vncouered his † kin, they shall beare their iniquitie.

**Chap.18.12,13.* † *Ebr. flesh.*

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame:

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shame: they shall beare their iniquitie, *and* shall die g childlesse.

21 So the man that taketh his brothers wife, committeth filthines, *because* he hath vncouered his brothers h shame: they shalbe childlesse.

22 ¶ Ye shall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land, whither I bring you to dwel therein, * spue you not out.

23 Wherefore yee shal not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

24 But I haue sayd vnto you, Ye shal inherite their land, and I wil giue it vnto you to possesse it, *euen* a land that i floweth with milke & honie: I am the Lord your God, which haue separated you from *other* people.

25 * Therefore shall yee put difference betweene cleane beasts and vncleane, and betweene vncleane foules and cleane: neither shal ye k defile your selues with beasts & foules, nor with any *creeping thing*, that the ground bringeth foorth, which I haue separated from you as vncleane.

26 Therefore shal yee be * holy vnto me: for I the Lorde am holy, and I haue separated you from *other* people, that ye should be mine.

27 ¶ * And if a man or woman haue a spirite of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood *shalbe* vpon them.

g They shall be cut off from their people, and their children shalbe taken as bastards, and not counted among the Israelites.
h Reade Chap. 18.16.
* *Chap.* 18.26.
* *Chap.* 18.25.
* *Deut.* 9.5.
i Full of abundance of all things.
* *Chap.* 11.2,3. *deut.* 14.4.
k By eating them contrary to my commandement.
* *Verse* 7.
* *Deut.* 18 11. 1. *sam.* 28.7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselues and in their familie.

AND the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be a defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b maide, that is neere vnto him, which hath not had an husband: for her † he may lament.

4 He shal not lament for the c Prince among his people, to pollute himselfe.

5 They shal not make * bald parts vpon their head, nor shaue off the locks of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, *and* the bread of their God they doe offer: therefore they shalbe holy.

7 They shall not take to wife an whore, or d one polluted, neither shal they marrie a woman diuorced from her husband: for such one *is* holy vnto his God.

8 Thou shalt e sanctifie him therefore, for he offreth the f bread of thy God: he shall be holy vnto thee; for I the Lord, which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to play the whore, shee polluteth her father: *therefore* shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shal not g vncouer his head, nor rent his clothes,

a By touching the dead, lamenting, or being at their buriall.
b For being maried she seemed to be cut off from her familie. † *Ebr. she may be defiled.*
c Onely the Priest was permitted to mourne for his next kinred.
* *Chap.* 19.27.
d Which hath an euil name or is defamed.
e Thou shalt count them holy and reuerence them.
f The shewe bread.
g He shall vse no such ceremonies as the mourners obserued.

11 Neither shal hee goe to any ‖ dead body, nor make himselfe vncleane by his father or by his mother.

12 Neyther shal he goe out of the h Sanctuarie, nor pollute the holy place of his God: for the i crowne of the anoynting oyle of his God *is* vpon him: I am the Lord.

13 Also he shal take a maide vnto his wife:

14 *But* a widowe, or a diuorced woman, or a polluted, *or* an harlot, these shal hee not marrie, but shal take a maide of his owne k people to wife:

15 Neither shal he defile his l seede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seed in their generations hath any blemishes, shal not prease to offer the bread of his God:

18 For whosoeuer hath any blemish, shal not come neere: *as* a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen *member*,

19 Or a man that hath a broken foote, or a broken hand,

20 Or *is* crooke backt, or bleare eyed, o or hath a blemish in his eye, or be skiruie, or skabbed, or haue *his* stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shal come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shal not prease to offer the p bread of his God.

22 The bread of his God, *euen* of the q most holy, and r of the holy shal he eate:

23 But hee shal not goe in vnto the s vaile, nor come neere the altar, because hee hath a blemish, lest hee pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

‖ *Or, to the houses of the dead.*
h To goe to the dead.
i For by his anointing he was preferred to the other Priests, and therefore could not lament the dead, lest hee should haue polluted his holy ointing.
k Not onely of his tribe, but of all Israel.
l By marying any vnchaste or defamed woman.
m Which is deformed or bruised.
n As not of equal proportion, or hauing in number more or lesse.
o Or, that hath a web, or pearle.
p As the shewe bread, and meate offrings.
q As of sacrifice for sinne.
r As of the tenths and first fruits.
s Into the Sanctuarie.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they bee a separated from the holy things of the children of Israel, and that they pollute not mine holy name, in those things, which they halow vnto me: I am the Lord.

3 Say vnto them, Whosoeuer *be be* of all your seede among your generations after you, that b toucheth the holy things which the children of Israel halowe vnto the Lord, hauing his vncleannesse vpon him, euen that person shalbe cut off from my sight: I am the Lord.

4 * Whosoeuer also of the seede of Aaron is a leper, or hath a running issue, he shal not eate of the holy things vntil hee be cleane: and who so toucheth any that is c vncleane, *by reason* of the dead, or a man whose issue of seede runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man, by whom he may take vncleannesse, † whatsoeuer vncleannesse he hath,

6 The person that hath touched such, shall therefore be vncleane vntil the euen, & shal not eate of the holy things, ‖ except he haue washed his

a Meaning, that the Priestes abstaine from eating, so long as they are polluted.
b To eate thereof.
* *Chap.* 15 2.
c By touching any dead thing, or being at buriall of the dead.
† *Ebr. according to all his vncleannes.*
‖ *Or, vntil.*

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his flesh with water.

7 But when the Sunne is downe, hee shalbe cleane, & shall afterward eate of the holy things: for it is his ‖ foode.

8 *Of a beast that dyeth, or is rent *with beasts*, whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no [d] stranger also eate of the holy thing, neither [e] the ghest of the Priest, neither shal an hired seruant eate of the holy thing:

11 But if the Priest buy any with money, hee shall eate of it, also he that is borne in his house: they shal eate of his meate.

12 If the Priests daughter also [f] be maried vnto a stranger, she may not eate of the holy offrings.

13 Notwithstanding if the Priestes daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, shee shal eate of her fathers bread as she did in her * youth: but there shal no stranger eate thereof.

14 ¶ If a man eate of the holy things vnwittingly, he shall put the [g] fift part thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel which they offer vnto the Lord,

16 Neither cause the *people* to beare the iniquitie *of their* [h] trespasse, while they eate their holy thing: for I the Lord halowe them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offring,

19 *Yee shall offer* of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shal not offer any thing that hath a blemish for that shal not be acceptable for you.

21 * And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vow, or for a free offering of the beeues, or of the sheepe, his free offring shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or hauing a ‖ wenne, or skiruie, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath *any* **member* superfluous, or lacking, such mayest thou present for a free offring, but for a vowe it shall not be accepted.

24 Ye shal not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make *an offring thereof* in your land,

25 Neither [i] of the hand of a stranger shall ye offer [y] bread of your God of any of these, because their corruption *is* in them, there is a blemish in them: *therefore* shal they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shalbe brought foorth, it shalbe euen seuen dayes vnder his damme: and from the eight day forth, it shall bee accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, yee shall not *Kill her, and her yong *both* in one day. *Deut.22.6.

29 So when ye will offer a thanke offring vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shal leaue * none of it vntill the morow: I am the Lord. *Chap.7.15.

31 Therefore shall ye keepe my commandements and doe them: *for* I am the Lord.

32 Neither shall ye [k] pollute mine holy Name, but I will be halowed among the children of Israel, I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passouer. 6 The feast of vnleauened bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which yee shall call the holy ‖ assemblies, *euen* these are my feasts. ‖Or, conuocation.

3 *Sixe dayes ‖ shall worke be done, but in the seuenth day *shall bee* the Sabbath of rest, an holy ‖ conuocation: ye shal doe no worke *therein*, it is the Sabbath of the Lord, in all your dwellings. *Exod.20.9,10. ‖Or, ye may worke. ‖Or, assemblie.

4 ¶ These are the feasts of the Lord, *and* holy conuocations, which ye shal proclaime in their [a] seasons.

5 In the first moneth, *and* in the fourteeenth *day* of the moneth at euening *shall be* the Passeouer of the Lord.

6 And on the fifteenth day of this moneth *shalbe* the feast * of vnleauened bread vnto the Lord: seuen dayes ye shal eate vnleauened bread.

7 In the first day yee shal haue an holy conuocation: ye shal doe no [b] seruile worke *therein*.

8 Also ye shal offer sacrifice made by fire vnto the Lord seuen dayes, *and* in the [c] seuenth day *shalbe* an holy conuocation: ye shal do no seruile worke *therein*.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When yee be come into [y] land which I giue vnto you, and reape the haruest thereof, then yee shal bring ‖ a sheafe of the first fruites of your haruest vnto the Priest,

11 And hee shal shake the sheafe before the Lord, that it may be acceptable for you: the morow after the [d] Sabbath, the Priest shal shake it.

12 And that day when yee shake the sheafe, shal yee prepare a Lambe without blemish of a yeere olde, for a burnt offring vnto the Lord:

13 And the meate offring thereof *shalbe* two [e] tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lorde of sweete sauour: and the drinke offring thereof the fourth part [f] of an Hin of wine.

14 And ye shal eate neither bread nor parched corne, nor ‖ greene eares vntil the selfe same day that yee haue brought an offring vnto your God: *this shalbe* a law for euer in your generations and in all your dwellings.

15 ¶ Ye shal count also to you from the morow after the [g] Sabbath, *euen* from the day that ye shal bring the sheafe of the shake offring, seuen ‖ Sabbaths, they shalbe complete.

16 Vnto the morow after the seuenth Sabbath shall yee number fiftie dayes: then yee shall bring a newe

[a] For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.

[b] Or bodily labour, saue about that which one must eate: Exod. 12.16.

[c] The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled: as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixteenth day.

‖ Or, an omer: reade Deut 24.19. ruth 2.15. psal.129.7.

[d] That is, the second Sabbath of the Passeouer.

[e] Which is the fifth part of an Ephah, or two omers: Reade Exod.16.16.

[f] Reade Exod. 29.40.

‖ Or, full eares.

[g] That is, the seuenth day after the first Sabbath of the Passeouer.

‖ Or, weekes.

[h] For if they did not offer for their errour, the people by their example might commit the like offence.

* Deut.23.21. eccles.35.12.

‖ Or, wart.

*Chap.21.18.

[i] Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

‖ Or, sinne offring.

[k] For whosoeuer doeth otherwise then God commandeth, polluteth his name.

‖ Or, conuocation.

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a newe meate offering vnto the Lord.

17 Ye shal bring out of your habitations bread for the shake offering: they shalbe two *loaues* of two tenth deales of fine flowre, *which* shalbe baken with [h] leauen for first fruites vnto the Lorde.

18 Also yee shall offer with the bread seuen lambes without blemish of one yeere olde, and a yong bullocke, and two rammes: they shalbe for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then yee shall prepare an hee goate for a sinne offring, and two lambes of one yeere olde for peace offrings.

20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lord, *and* with the two lambes: they shalbe holy to the Lord, for the [i] Priest.

21 So ye shal proclaime the same day, *that* it may be an holy conuocation vnto you: ye shall doe no seruile worke *therein: it shalbe* an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the haruest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any astergathering of thy haruest. *but* shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, *and* in the first *day* of the moneth shal yee [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke *therein*, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The * tenth also of this seuenth moneth shalbe a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shal [n] humble your soules, and offer sacrifice made by fire vnto the Lorde.

28 And yee shall doe no worke the same day for it is a day of reconcilation to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen bee cut off from his people.

30 And euery person that shal doe any worke the same day, the same person also will I destroy from among his people.

31 Ye shal doe no maner worke *therefore: this shalbe* a law for euer in your generations, *throughout* all your dwellings.

32 This shall bee vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth *day* of the moneth at euen, from [o] euen to euen shall ye † celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth *shall be* for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day *shalbe* an holy conuocation; ye shall doe no seruile worke *therein*.

36 Seuen dayes ye shall offer * sacrifice made by fire vnto the Lord, *and* in the eight day shall be an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord: it is the [p] solemne assemblie, yee shall doe no seruile worke *therein*.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, *as* burnt offring and meate offering, [q] sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your giftes, and beside all your vowes, and beside all free offrings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day *shalbe* a [r] Sabbath: likewise in the eight day *shalbe* a Sabbath.

40 And yee shall take you in the first day the fruite of goodly trees, branches of palme trees, and the boughes of ||thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance through your generations: in the seuenth moneth shal you keepe it.

42 Yee shal dwell in boothes seuen dayes: all that are Israelites borne, shal dwel in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwel in [s] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

2 *The oyle for the lampes.* 5 *The shewbread.* 14 *The blasphemer shalbe stoned.* 17 *He that killeth shalbe killed.*

AND the Lord spake vnto Moses, saying,

2 [a] Command the children of Israel that they bring vnto thee pure oyle oliue beaten, for the light, to cause the lamps to burne continually.

3 Without the vaile [b] of the Testimonie, in the Tabernacle of the Congregation, shal Aaron dresse them, both euen and morning before the Lord alwayes: *thou shalbe* a law for euer through your generations.

4 He shall dresse the lampes vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two [c] tenth deales shalbe in one cake.

6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that [d] in steade of the bread it may be for a remembrance, *and* an offring made by fire to the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lord euermore, *receiuing them* of the children of Israel for an euerlasting couenant.

9 *And the *bread* shalbe Aarons & his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went [e] out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and the sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans sonne [f] blasphemed the Name *of the Lord*, and cursed, and they brought

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h Because the Priest should eate them, as Chap. 7.13. and they should not be offered to the Lord vpon the altar.

i That is, offred to the Lord, and the rest should be for the Priests.

*Chap. 19.9. deut. 24.19.

k That is, about the ende of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifolde feasts that were in that moneth, and of the Iubile.

* Chap. 16.29, 30. num. 29.7.

n By fasting and prayer.

o Which conteineth a night and a day: yet they tooke it but for their naturall day.

† Ebr. rest your Sabbath.

*Num. 29.12. ioh. 7.37.

*Exod. 29.18.

p Or, a day wherein the people are stayed from all worke.

q Or peace offring.

r Or solemne feast.

||Or, of boughes thicke with leaues.

s In the wildernesse, forasmuch as they would not credit Iosh. and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the testimonie, from the Sanctuarie.

*Exod. 31.8.

*Exod. 25.30.

c That is, two Omers: reade Exod. 16.16.

d For it was burnt euery Sabbath, when the bread was taken away.

*Exod. 29.33. chap. 8.31. mat. 12.1,5.

e Meaning out of his tent.

f By swearing, or despiting God.

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brought him vnto Moſes (his mothers name alſo was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they * put him in warde, till he tolde them the minde of the Lord.

13 Then the Lord ſpake vnto Moſes, ſaying,

14 Bring the blaſphemer without the hoſte, and let all that heard him, * put their hands vpon his head, and let all the Congregation ſtone him.

15 And thou ſhalt ſpeake vnto the children of Iſrael, ſaying, Whoſoeuer curſeth his God, ſhall g beare his ſinne.

16 And he that blaſphemeth the name of the Lord, ſhalbe put to death: all the Congregation ſhall ſtone him to death: as well the ſtranger, as he that is borne in the land: when hee blaſphemeth the name *of the Lord*, let him be ſlaine.

17 ¶ * He alſo that † killeth any man, he ſhall be put to death.

18 And he that killeth a beaſt, he ſhall reſtore it, † beaſt for beaſt.

19 Alſo if a man cauſe *any* blemiſh in his neighbour: as he hath done, ſo ſhall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as hee hath made in any, ſuch ſhal be repayed to him.

21 And he that killeth a beaſt ſhall reſtore it: but he that killeth a man ſhalbe ſlaine.

22 Ye ſhall haue * one law: it ſhall be as well for the ſtranger as for one borne in the countrey: for I am the Lord your God.

23 ¶ Then h Moſes tolde the children of Iſrael, and they brought the blaſphemer out of the hoſte, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commaunded Moſes.

CHAP. XXV.

2 The Sabbath of the ſeuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppreſſe their brethren. 23 The ſale, and redeeming of lands, houſes, and perſons.

AND the Lord ſpake vnto Moſes in mount Sinai, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When yee ſhall come into the land which I giue you, the * land ſhall † keepe Sabbath vnto the Lord.

3 a Sixe yeeres thou ſhalt ſowe thy field, and ſixe yeeres thou ſhalt cut thy vineyard, and gather the fruit thereof.

4 But the ſeuenth yeere ſhalbe a Sabbath of reſt vnto the land: *it ſhalbe* the Lords Sabbath: thou ſhalt neither ſowe thy field, nor cut thy vineyarde.

5 That which groweth of it b owne accord of thy harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt c left vnlaboured: *for* it ſhalbe a yeere of reſt vnto the land.

6 And the d reſt of the land ſhalbe meate for you, *euen* for thee, and for thy ſeruant, and for thy maide, and for thy hired ſeruant, and for the ſtranger that ſoiourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy lande ſhall all the encreaſe thereof bee meate.

8 ¶ Alſo thou ſhalt number ſeuen ‖ Sabbaths of yeeres vnto thee, *euen* ſeuen times ſeuen yeere: and the ſpace of the ſeuen Sabbaths of yeeres wil be vnto thee nine and fourtie yeere.

9 e Then thou ſhalt cauſe to blow the trumpet of the Iubile in the tenth *day* of the ſeuenth moneth: euen in the day of the reconciliation ſhall yee make the trumpet blow, throughout all your land.

10 And yee ſhall hallowe that yeere, *euen* the fiftieth yeere, and proclaime libertie in the land to all the f inhabitants thereof: it ſhalbe the Iubile vnto you, and ye ſhall returne euery man vnto his g poſſeſſion, and euery man ſhall returne vnto his familie.

11 This fiftieth yeere ſhalbe a yeere of Iubile vnto you: ye ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather *the grapes* thereof, that are left vnlaboured.

12 For it is the Iubile, it ſhalbe holy vnto you: yee ſhall eate of the increaſe thereof out of the fielde.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or byeſt at thy neighbours hand, yee ſhall h not oppreſſe one another.

15 *But* according to the number of i yeeres after the Iubile thou ſhalt bye of thy neighbour: *alſo* according to the number of the yeeres of the reuenues, he ſhall ſell vnto thee.

16 According to the multitude of yeres, thou ſhalt encreaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the number of k fruites doeth he ſell vnto thee.

17 Oppreſſe not yee therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye ſhall obey mine ordinances, and keepe my lawes, and doe them, and yee ſhall dwell in the land ‖ in ſafetie.

19 And the land ſhall giue her fruite, and yee ſhall eate your fill, and dwell therein in ſafetie.

20 And if ye ſhall ſay, What ſhall we eate the ſeuenth yeere, for wee ſhall not ſowe, nor gather in our increaſe?

21 I will † ſend my bleſſing vpon you in the ſixt yeere, and it ſhall bring forth fruite for three yeeres.

22 And ye ſhall ſowe the eight yeere, and eate of the olde fruit vntil the ninth yeere: vntill the fruite thereof come, ye ſhall eate the olde.

23 ¶ Alſo the lande ſhall not be ſolde to bee l cut off *from the familie*: for the land is mine, & ye be but ſtrangers and ſoiourners with me.

24 Therefore in al the land of your poſſeſſion ye ſhall m graunt a redemption for the land.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, *euen* his neere kinſman, and bye out that which his ‖ brother ſold.

26 And if hee haue no redeemer, but † hath gotten and found to bye it out,

27 Then ſhal he n count the yeeres of his ſale, and reſtore the ouerplus to the man, to whom he ſold it: ſo ſhall he returne vnto his poſſeſſion.

28 But if hee cannot get ſufficient to reſtore to him, then that which is ſolde, ſhall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhal come o out, and he ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſell a dwelling houſe in a walled citie, he may buy it out againe within a whole

*Num.15.34.

*Deut.13.9. and 17.7.

g Shalbe puniſhed.

*Exod.21.12. deut.19.4,11. †Ebr. ſmiteth the ſoule of any man. †Ebr. ſoule for ſoule.

*Exod.21.24. deut.19.21. matth.5.38.

*Exod.12.49. b Becauſe the puniſhment was not yet appointed by the law, for the blaſphemer, Moſes conſulted with the Lord, and told the people what God commanded.

*Exod.23.10. †Ebr. ſhall reſt a reſt. a The Iewes began the count of this yeere in September: for then all the fruits were gathered.

b By reaſon of the corne that fell out of the eares the yeere paſt. c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore. d That which the land bringeth foorth in her reſt. ‖Or, weekes.

e In the beginning of the 50. yeere was the Iubile, ſo called, becauſe the ioyfull tidings of libertie was publikely proclaimed by the ſound of a cornet. f Which were in bondage. g Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed or confounded.

h By deceit or otherwiſe. i If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

k And not the full poſſeſſion of the land.

‖Or, boldly without feare.

†Ebr. I will commaund.

l It could not be ſold for euer, but muſt returne to the familie in the Iubile. m Ye ſhall ſell it on condition that it may be redeemed. ‖Or, kinſman. †Ebr. his hand hath gotten.

n Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come. o From his hands that bought it.

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whole yeere after it is solde: within a yeere may he bye it out.

30 But if it be not bought out within the space of a ful yeere, then the house that is in the walled citie, shalbe stablished, p as out off *from the familie*, to him that bought it, throughout his generations: it shal not goe out in the Iubile.

31 But the houses of villages, which haue no walles round about them, shalbe esteemed as the field of the countrey: they may bee bought out againe, and shal ‖ goe out in the Iubile.

32 Notwithstanding, the cities of the Leuites, *and* the houses of the cities of their possession, may the Leuites redeeme † at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the q suburbs of their cities, shal not be sold: for it is their perpetual possessiō.

35 ¶ Moreouer, if thy brother bee impouerished, and r fallen in decay with thee, thou shalt relieue him, and *as a* stranger and soiourner, so shal he liue with thee.

36 *Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitailes for increase.

38 I am the Lorde your God, which haue brought you out of the lande of Egypt, to giue you the land of Canaan, *and* to be your God.

39 ¶ *If thy brother also *that dwelleth* by thee be impouerished, and be sold vnto thee, thou shalt not compel him to serue as a bondseruant,

40 *But* as an hired seruant, and as a soiourner he shalbe with thee: he shall serue thee vnto the yeere of the Iubile.

41 Then shal he depart from thee, *both* he, and his children with him, and shal returne vnto his familie, and vnto the possession of his fathers shal he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not s be sold as bondmen are sold.

43 *Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bondmaid, which thou shalt haue, *shalbe* of the heathen that are round about you: of them shall yee bye seruants and maides.

45 And moreouer of the children of the strangers, that are soiourners among you, of them shall yee bye, and of their families that are with you, which they begate in your land: these shall bee your t possession.

46 So yee shall take them as inheritance for your children after you, to possesse them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel yee shall not rule one ouer another with crueltie.

47 ¶ If a soiourner or a stranger *dwelling* by thee † get *riches*, and thy brother by him be impouerished, and sell himselfe vnto the stranger or soiourner *dwelling* by thee, or to the stocke of the strangers familie,

48 After that he is solde, he may bee bought out: one of his brethren may bye him out,

49 Or his vncle, or his vncles sonne may bye him out, or *any* of the kindred of his flesh among his familie, may redeeme him: either if he can u get *so much*, he may bye himselfe out.

50 Then hee shall recken with his byer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shalbe according to the number of x yeeres: according to the time of an hired seruant shal he be with him.

51 If there be many yeeres behind, according to them he shal giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeeres vnto the yeere of Iubile, then he shal count with him, and according to his yeeres giue againe for his redemption.

53 He shal e with him yeere by yeere as an hired seruant: he shal not rule cruelly ouer him in thy y sight.

54 And if he be not redeemed thus, he shal go out in the yeere of Iubile, hee, and his children with him.

55 For vnto me the children of Israel *are* seruants: they are my seruāts, whom I haue brought out of the land of Egypt: I am ✠ Lord your God.

CHAP. XXVI.

1 *Idolatrie forbidden.* 3 *A blessing to them that keepe the commandements.* 14 *The curse to those that breake them.* 42 *God promiseth to remember his couenant.*

YE shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shal yee set ‖ any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Yee shal keepe my Sabbaths, and * reuerence my Sanctuarie: I am the Lord.

3 ¶ * If yee walke in mine ordinances, and keepe my commandements, and doe them,

4 I will then send you a raine in due season, and the land shal yeeld her increase, and the trees of the field shal giue their frute.

5 And your threshing shal reach vnto the vintage, and the vintage shal reach vnto sowing time, and you shal eate your bread in plenteousnesse, and dwell in your land safely.

6 And I wil send peace in the lande, and yee shal sleepe and * none shal make you afraid: also I † wil rid euil beastes out of the lande, and the b sword shal not goe through your land.

7 Also yee shal chase your enemies, and they shal fall before you vpon the sword.

8 * And fiue of you shal chase an hundreth, and an hundreth of you shal put ten thousand to flight, and your enemies shal fall before you vpon the sword,

9 For † I wil haue respect vnto you, and make you encrease, and multiply you, and c establish my couenant with you.

10 Yee shal eate also olde store, and carie out olde because of the new.

11 * And I wil set my d Tabernacle among you, and my soule shal not lothe you.

12 Also I wil walke among you, and I wil bee your God, and ye shalbe my people.

13 I am the Lorde your God which haue brought you out of the lande of Egypt, that yee should not be their bondmen, and I haue broken the e bonds of your yoke, and made you goe vpright.

14 ¶ * But if ye wil not obey me, nor doe all these commandements,

15 And if ye shal despise mine ordinances, eyther

p That is, for euer, reade verse 23.

‖ *Or, returne.*

† *Ebr. for euer.*

q Where the Leuites kept their cattel.

r In Ebrew it is, if his hand shake: meaning, if he stretch forth his hand for helpe as one in miserie.

*Exod.22.25. deut.23.19. prou.28.8. ezek.18.8. and 22.12.

*Exod.21.2. deut.15.12. ierem.34.14.

s Vnto perpetuall seruitude.

*Ephes.6.9. coloss.4.1.

t For they shall not be bought out as the Iubile.

† *Ebr. his hand take holde.*

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreate him rigorously, if thou know it.

a By promising abundance of earthly things, he stirreth the mindes to consider the rich treasures of the spirituall blessings.

*Iob 11.19.

† *Ebr. I will cause the euill beast to cease.*

b Ye shall haue no warre.

*Iosh.23.10.

† *Ebr. I will turne vnto you.*

c Performe that which I haue promised.

*Ezek.37.26. 2.cor.6.16.

d I will be dayly present with you.

e I haue set you at full liberty, whereas before ye were as beasts tied in bands.

*Deut.28.15. lament.2.17. malac.2.2.

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ther if your soule abhorre my lawes, so that yee wil not doe all my commaundements, but breake my [f] couenant,

f Which I made with you in chusing you to be my people.

16 Then wil I also doe this vnto you, I wil appoint ouer you ‖ fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shal sowe your seede in vaine: for your enemies shal eate it:

‖ Or, an hastie plague.

17 And I wil set [g] my face against you, and yee shal fal before your enemies, and they that hate you, shal reigne ouer you, * and yee shal flee when none pursueth you.

g Reade Chap. 17.10.

* Prou. 28.1.

18 And if ye wil not for these *things* obey me, then wil I punish you [h] seuen times more, according to your sinnes,

h That is, more extremely.

19 And I wil breake the pride of your power, and I wil make your heauen as [i] yron, and your earth as brasse:

i Ye shall haue drought and barrennes, Agge. 1.10.

20 And your ‖ strength shalbe spent in vaine: neither shal your land giue her increase, neither shal the trees of the land giue their fruite.

‖ Or, labour.

21 ¶ And if yee walke [k] stubburnly against mee, and wil not obey me, I wil then bring seuen times moe plagues vpon you, according to your sinnes.

k Or, as some reade by fortune, imputing my plagues to chance and fortune.

22 I wil also sende wilde beastes vpon you, which shal [l] spoyle you, and destroy your cattell, and make you few in number: so your hie [m] wayes shalbe desolate.

l Of your children, 2. king. 17.25.

m Because none dare passe thereby for feare of beasts.

23 Yet if by these ye will not be reformed by me, but walke stubburnly against me,

24 Then wil I also walke * stubburnly against you, and I wil smite you yet seuen times for your sinnes:

* 2. Sam. 22.27. Psal. 18.26.

25 And I wil send a sword vpon you, that shal auenge the quarel of my couenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shall be deliuered into the hand of the enemie.

26 When I shall breake the [n] staffe of your bread, then ten women shal bake your bread in one [o] ouen, & they shal deliuer your bread againe by weight, and ye shal eate but not be satisfied.

n That is, the strength, whereby the life is sustained, Ezek. 4.16. and 5.16.

o One ouen shall be sufficient for ten families.

27 Yet if yee will not for this obey mee, but walke against me stubburnly,

28 Then will I walke stubburnly in *mine* anger against you, and I will also chastice you seuen times *more* according to your sinnes.

* Deut. 28.53.

29 * And ye shal eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

* 2. Chro. 34.7.

30 I will also destroy your hie places, and * cut away your images, and cast your carkeises vpon the ‖ bodies of your idoles, and my soule shall abhorre you.

‖ Or, caruions.

31 And I will make your cities desolate, and bring your Sanctuary vnto nought, and [p] I will not smell the sauour of your sweete odours.

p I wil not accept your sacrifices.

32 I will also bring the land vnto a wildernesse, and your enemies which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and [q] I will drawe out a sword after you, and your land shalbe waste, and your cities shalbe desolate.

q Signifying, that no enemie can come without Gods sending.

34 Then shal the land enioy her * Sabbaths, as long as it lieth voyde, and ye shalbe in your enemies land: then shall the land rest, and enioy her Sabbaths.

* Chap. 25.2.

35 All the dayes that it lieth voyd, it shall rest, because it did not rest in your [r] Sabboths, when ye dwelt vpon it.

r Which I commanded you to keepe.

36 And vpon them that are left of you, I will send euen a ‖ faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall [s] flee as fleeing from a sword, and they shall fall, no man pursuing them.

‖ Or, cowardinesse.

s As if their enemies did chase them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies landes, and for the iniquities of their fathers shall they pine away with [t] them also.

t Forasmuch as they are culpable of their fathers faults, they shalbe punished as well as their fathers.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespas, which they haue trespassed against me, & also because they haue walked stubburnely against me.

41 Therefore I will walke stubburnely against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall be humbled, and then they shall ‖ willingly beare *the punishment of* their iniquitie.

‖ Or, pray for their sinne.

42 Then I will remember my couenant with Iaakob, and my couenant also with Izhak, and also my couenant with Abraham will I remember, and will remember the land.

43 [u] The land also *in the meane season* shal be left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer *the punishment of* their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

u Whiles they are captiues, and without repentance.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, *nor* to breake my couenant with them: for I am the Lord their God:

* Deut. 4.31. rom. 11.26.

45 But I will remember for them the [x] couenant of olde when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

x Made to their forefathers.

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount [y] Sinai, by the hand of Moses.

y Fifte dayes after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man can not be sold nor redeemed, but remaineth to the Lord.

MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vowe of [a] a person vnto the Lord, by [b] thy estimation,

a As of his sonne or his daughter.

b Which art the Priest.

3 Then thy estimation shall be *thus:* a male from twentie yeeres olde vnto sixtie yeeres olde shalbe by thy estimation euen fiftie [c] shekels of siluer, after the shekel of the Sanctuarie.

c Reade the value of the shekel, Exod. 30.13.

4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from fiue yeeres olde to twenty yeres olde thy valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a [d] moneth old vnto fiue yeres old, thy price of the male shalbe fiue shekels of siluer, & thy price of the female, three shekels of siluer.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

7 And from sixtie yeeres old and aboue, if *he be* a male, then thy price shal be fifteene shekels, and for the female ten shekels.

8 But

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8 But if he be poorer [e] then thou hast esteemed *him*, then shall hee present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, *so* shal the Priest value him.

9 And if *it be* a [f] beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then *both* this and that, which was changed for it, shalbe [g] holy.

11 And if *it be* an vncleane beast, of which men doe not offer a sacrifice vnto the Lorde, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: *and* as thou valuest it, *which art* the Priest, so shall it be.

13 But if he will buy it againe, then he shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lorde, then the Priest shall value it, whether it be good or bad, *and* as the Priest shal prise it, [†] so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lorde any ground of his inheritance, then shalt thou esteeme it according to the [h] seed thereof: an [i] Homer of barly seed *shalbe* at fiftie shekels of siluer.

17 If hee dedicate his fielde *immediatly* from the yeere of Iubile, it shalbe worth as thou doest esteeme it.

18 But if he dedicate his fielde after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the fielde, then hee shal put the fift part of the prise, that thou esteemedst it at, thereunto, and it shal remaine his.

20 And if he wil not redeeme the fielde, but *the Priest* [k] sell the field to another man, it shalbe redeemed no more.

21 But the field shalbe holy to the Lord, when it goeth out in the Iubile, as a fielde [l] separate from common vses: the possession thereof shall be the Priestes.

22 If a man also dedicate vnto the Lord a field which hee hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yeere of Iubile, and he shall giue [m] thy price the same day, *as a thing* holy vnto the Lord.

24 *But* in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him, *I say*, whose inheritance the land was.

25 And all thy valuation shall bee according to the shekel of * the Sanctuary: a shekel conteineth twentie gerahs.

26 ¶ * Notwithstanding the first borne of the beastes, because it is the Lordes first borne, none shall dedicate such, be it bullocke, or sheepe: *for* it is the [n] Lords.

27 But if it be an vncleane beast, then he shall redeeme it by the valuation, and giue the fift part more thereto: and if it be not redeemed, then it shalbe solde, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that hee hath (whether it be man or beast, or land of his inheritance) may bee sold nor redeemed: *for* euery thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse, which shalbe separate from man, shalbe redeemed, *but* [o] die the death.

30 Also all the tithe of the lande *both* of the seede of the ground, *and* of the fruit of the trees is the Lords: *it is* holy to the Lord.

31 But if a man will redeeme *any* of his tithe, he shall adde the [p] fift part thereto.

32 And euery tithe of bullocke, and of sheepe, *and* of all that goeth vnder the [q] rod, the tenth shalbe holy vnto the Lord.

33 He shal not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withall, shall bee holy, *and* it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

e If hee be not able to pay after thy valuation.

f Which is cleane, Chap. 11. 2.

g That is, consecrate to the Lord.

† *Ebr. so shall it stand.*

h Valuing the price thereof, according to the seede that is sowen, or by the seed that it doeth yeelde.

i Homer is a measure conteining ten Ephahs: reade of Ephah, Exod. 16. 17. 36.

k For their owne necessitie or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Num. 21. 2. deut. 13. 15. ioth 6. 17.

* *Verse* 12.

m The Priestes valuation.

* *Exod* 30. 13. *num.* 3. 47. *ezek.* 45. 12.

* *Exod.* 13. 2. *and* 22. 29 *num.* 3. 13.

n It was the Lords already.

* *Iosh.* 6. 19.

o It shall remaine without redemption.

p Besides the value of the thing it selfe.

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

THE FOVRTH BOOKE OF MOSES, CALLED *NVMBERS.

*So called, because of the diuersitie & multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

Forasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them: but led them to & fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to try their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lusts, and despised them, whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lusts to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirite, that either they fall not to such inconueniences, or els returne to him quickely by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie: he

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he preſerueth them againſt all craft and conſpiracie, and giueth them manifolde victories againſt their enemies. And to auoyd all controuerſies that might ariſe, hee taketh away the occaſions, by diuiding among all the tribes both the land, which they had wonne, and that alſo which hee had promiſed, as ſeemed beſt to his godly wiſedome.

CHAP. I.

1 Moſes and Aaron with the twelue princes of the tribes are commaunded of the Lorde to number them that are able to goe to warre. 49 The Leuites are exempted for the ſeruice of the Lorde.

THE Lord ſpake againe vnto Moſes in the wildernes of a Sinai, in the Tabernacle of the Congregation, in the firſt *day* of the b ſecond moneth, in the ſecond yere after they were come out of the land of Egypt, ſaying,

a In that place of the wildernesse that was neere to mount Sinai.
b Which conteineth part of April, and part of May.

2 *Take ye the ſumme of all the Congregation of the children of Iſrael, after their families, *and* houſholdes of their fathers with the number of their names: *to wit*, all the males, † man by man:

* Exod. 30. 12.
† Ebr. by their heads.

3 From twentie yeere olde and aboue, all that goe foorth to the warre in Iſrael, thou and Aaron ſhal number them, throughout their armies.

4 And with you ſhalbe c men of euery tribe, ſuch *as are* the heads of the houſe of their fathers.

c That is, the chiefeſt man of euery tribe.

5 And theſe are the names of the men that ſhall d ſtand with you, of *the tribe of* Reuben, Elizur, the ſonne of Shedeur:

d And aſsiſt you when ye number the people.

6 Of Simeon, Shelumiel the ſonne of Zuriſhaddai:

7 Of Iudah, Nahſhon the ſonne of Amminadab:

8 Of Iſſachar, Nethaneel, the ſonne of Zuar:

9 Of Zebulun, Eliab, the ſonne of Helon:

10 Of the children of Ioſeph: of Ephraim, Eliſhama the ſonne of Ammihud: of Manaſſeh, Gamliel, the ſonne of Pedahzur:

11 Of Beniamin, Abidan ſ ſonne of Gidioni:

12 Of Dan, Ahiezer, the ſonne of Ammiſhaddai:

13 Of Aſher, Pagiel, the ſonne of Ocran:

14 Of Gad, Eliaſaph, the ſonne of Deuel:

15 Of Naphtali, Ahira the ſonne of Enan.

16 Theſe were famous in the Congregation, e princes of the tribes of their fathers, *and* heads ouer thouſands in Iſrael.

e Or, captaines, & gouernours.

17 ¶ Then Moſes and Aaron tooke theſe men which are expreſſed by *their* names.

18 And they called all the Congregation together, in the firſt *day* of the ſecond moneth, who declared f their kindreds by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere old and aboue, man by man.

f In ſhewing euery man his tribe, and his anceſters.

19 As the Lorde had commanded Moſes, ſo he numbred them in the wildernesse of Sinai.

20 So were the ſonnes of ‖ Reuben Iſraels eldeſt ſonne by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, may by man, euery male from twentie yeere old and aboue, as many as ‖ went foorth to warre:

‖ These are the names of the twelue tribes, as firſt Reuben.

21 The number of them, *I ſay*, of the tribe of Reuben, *was* ſixe and fourtie thouſand, and fiue hundreth.

‖ Or, were able to beare weapons.

22 Of the ſonnes of ‖ Simeon by their generations, by their families, & by the houſes of their fathers, the ſumme thereof by the number of *their* names, man by man, euery male from twenty yere old and aboue, all that went foorth to warre:

‖ Simeon.

23 The ſumme of them, *I ſay*, of the tribe of Simeon *was* nine and fiftie thouſand, and three hundreth.

24 ¶ Of the ſonnes of ‖ Gad by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Gad.

25 The number of them, *I ſay*, of the tribe of Gad, *was* fiue and fourtie thouſand, and ſixe hundreth and fiftie.

26 ¶ Of the ſonnes of ‖ Iudah by their generations by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

‖ Iudah.

27 The number of them, *I ſay*, of the tribe of Iudah *was* three ſcore and fourteene thouſand, and ſixe hundreth.

28 ¶ Of the ſonnes of ‖ Iſſachar by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

‖ Iſſachar.

29 The number of them *alſo* of the tribe of Iſſachar *was* foure and fiftie thouſand and foure hundreth.

30 ¶ Of the ſonnes of ‖ Zebulun by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Zebulun.

31 The number of them *alſo* of the tribe of Zebulun *was* ſeuen and fiftie thouſand and foure hundreth.

32 ¶ Of the ſonnes of Ioſeph, *namely* of the ſonnes of ‖ Ephraim by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere old & aboue, all that went forth to warre:

‖ Ephraim.

33 The number of them *alſo* of the tribe of Ephraim *was* fourtie thouſand & fiue hundreth.

34 ¶ Of the ſonnes of ‖ Manaſſeh by their generations, by their families *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Manaſſeh.

35 The number of them *alſo* of the tribe of Manaſſeh *was* two and thirtie thouſand and two hundreth.

36 Of the ſonnes of ‖ Beniamin by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

‖ Beniamin.

37 The number of them *alſo* of the tribe of Beniamin *was* fiue and thirtie thouſand and foure hundreth.

38 Of the ſonnes of ‖ Dan by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

‖ Dan.

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THE FIGVRE OF THE Tabernacle erected, and of the Tents pitched round about it.



A B The length of the Court, of an hundreth cubites, on the South side: in the which space there were 20. pillars of 5. cubites height a piece, whereto the curtaines were tied, to inclose the Court. C D The North side, which was in all pointes like. B C The West ende, which was of fiftie cubites wide. In this space there were 10. pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Court in on that side. A D The East ende, which was also of 50. cubites breadth, so that the whole Court was in length, twise the breadth. The comming in was at the East ende, right at it there hanged a wrought hanging of 20. cubites long, fastened to 4 pillars. E. At the sides of the hanging there were curtaines of 15. cubites in length, which were fastened on the side of the hangings, to 3 pillars, and on the other side to as many, as the Figure sheweth.

39 The number of them *also* of the tribe of Dan *was* threescore and two thousand and seuen hundreth.

‖ Aſher.

40 ¶ Of the sonnes of ‖ Aſher by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that foorth to warre:

41 The number of them *also* of the tribe of Aſher *was* one & fourty thousand & fiue hundreth.

‖ Naphtali.

42 ¶ Of the children of ‖ Naphtali, by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old & aboue, all that went to the warre:

43 The number of them *also* of the tribe of Naphtali, *was* three and fiftie thousand, and foure hundreth.

44 These are the ‖ summes which Moſes, and Aaron numbred, and the Princes of Iſrael, the twelue men *which* were euery one for the house of their fathers.

‖ *Or, full count.*

45 So *thu* was all the summe of the sonnes of Iſrael, by the houses of their fathers, from twentie yeere olde and aboue, all that went to the warre in Iſrael,

46 And all they were in number sixe hundreth and three thousand, fiue hundreth, and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among g them.

g Which were warriers, but were appointed to the vſe of the Tabernacle.

48 For the Lord had spoken vnto Moſes, and sayd,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Iſrael:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Teſtimonie, & ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, & shall miniſter in it, and shall † dwell round about the Tabernacle.

† *Ebr. campe.*

51 And when the Tabernacle goeth foorth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the h stranger that commeth neere, shall be slaine.

h Whoſoeuer is not of the tribe of Leui.

52 Alſo the children of Iſrael shall pitch their tentes, euery man in his campe, and euery man vnder his standerd throughout their armies.

53 But the Leuites shal pitch round about the Tabernacle of the Teſtimonie, least vengeance i come vpon the Congregation of the children of Iſrael, and the Leuites shall take the charge of of the Tabernacle of the Teſtimonie.

i By not having due regard to the Tabernacle of the Lord.

54 So ỹ children of Iſrael did according to all that the Lord had commanded Moſes: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Iſraelites.

AND the Lord spake vnto Moſes, & to Aaron, saying,

2 a Euery man of the children of Iſrael shall carpe by his standerd, *and* vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standerds, so that euery thre tribes had their standerd.

3 On the East side toward the rising of the sunne, shall they of the standerd of the hoſte of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab *shalbe* ‖ captaine of the sonnes of Iudah.

‖ *Or, prince.*

4 And his hoſte and the number of them *were* seuentie and foure thousand and sixe hundreth.

5 Next vnto him shall they of the tribe b of Iſſachar pitch, and Nethaneel the sonne of Zuar *shalbe* the captaine of the sonnes of Iſſachar:

b Iudah, Iſſachar, and Zebulon the sonnes of Leah were of the first standerd.

6 And his hoſte, & the number thereof *were* foure and fiftie thousand, and foure hundreth.

7 *Then* ỹ tribe of Zebulun, & Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoſte, & the number thereof seuen and fiftie thousand and foure hundreth:

9 The whole number of the c hoſte of Iudah *are* an hundreth foureſcore and sixe thousand, and foure hundreth according to their armies: they shall first set foorth.

c Of them with were conteined vnder that name.

10 ¶ On the South side *shalbe* the standerd of the

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d Reuben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standerd.

the hoste d of Reuben according to their armies, and the captaine ouer the sonnes of Reuben *shal be* Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof sixe and fourtie thousand and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon *shall be* Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them, nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad *shall be* Eliasaph the sonne of ‖ Deuel:

§Or, Reuel.

15 And his host and the number of them *were* fiue and fourty thousand, sixe hundreth and fiftie.

16 All the number of the campe of Reuben *were* an hundreth and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shall set foorth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe *with* the hoste of the Leuites, in the e mids of the campe as they haue pitched, so shall they goe forward, euery man in his order, according to their standerds.

e Because it might be in equall distance from eche one, and all indifferently haue recourse thereunto.

18 ¶ f The standerd of the campe of Ephraim *shall bee* toward the West according to their armies: and the captaine ouer the sonnes of Ephraim *shalbe* Elishama the sonne of Ammihud:

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

19 And his hoste & the number of them *were* fourtie thousand and fiue hundreth.

20 And by him *shalbe* the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh *shall be* Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them *were* two and thirtie thousand and two hundreth.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Beniamin *shall be* Abidan the sonne Gideoni:

23 And his hoste, & the number of them *were* fiue and thirtie thousand and foure hundreth.

24 All the number of the campe of Ephraim *were* an hundreth and eight thousand and one hundreth according to their armies, and they shal goe in the third place.

25 ¶ The standerd of the host of g Dan *shalbe* toward the North according to their armies: and the captaine ouer the children of Dan *shalbe* Ahiezer the sonne of Ammishaddai:

g Dan and Naphtali the sonnes of Bilha Rahels mayd, with Asher the sonne of Zilpah make the fourth standerd.

26 And his host and the number of them *were* two and threescore thousand and seuen hundreth.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher *shalbe* Pagiel the sonne of Ocran.

28 And his hoste and the number of them *were* one and fourtie thousand and fiue hundreth.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali *shalbe* Ahira the sonne of Enan:

30 And his hoste and the number of them *were* three and fiftie thousand and foure hundreth.

31 All the number of the hoste of Dan *was* an hundreth and seuen and fiftie thousand and sixe hundreth: they shall goe hindmost with their standerds.

h Which were of twenty yeeres and aboue.

32 ¶ These are the h summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, sixe hundreth and three thousand, fiue hundreth and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their i standerds, and so they iourneyed euery one with their families, according to the houses of their fathers.

i For vnder euery one of the foure principal standerds were diuers signes to keepe euery band in order.

CHAP. III.

6 The charge and office of the Leuites. 12 35 Why the Lord separated the Leuites for himselfe. 16 Their number, families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the a generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

a Or, families and kinreds.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

*Exod.6.23.

3 These are the names of the sonnes of Aaron the anoynted Priests, whom *Moses* did * consecrate to minister in the Priests office.

*Exod.28.3.

4 * And Nadab and Abihu died b before the Lord, when they offered * strange fire before the Lord in the wildernesse of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the c sight of Aaron their father.

*Leui.10.1,2. chap.26.61. 1.chro.24.2.
b Or, before the Altar.
*Leuit.10.1.
c Whiles their father liued.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and d set them before Aaron the Priest that they may serue him,

d Offer them vnto Aaron for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation e before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

e Which appertained to the executing of the high Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and *haue* the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his f sonnes: *for* they are giuen him freely from among the children of Israel.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the people and offring sacrifice: the Leuites serued for the inferior vses of the same.

10 And thou shalt appoynt Aaron and his sonnes to execute their Priests office: and the g stranger that commeth neere, shalbe slaine.

g Any that would minister not being a Leuite.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Beholde, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Leuites shalbe mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

*Exod.13.1 and 34.19. Num. 27.26, chap.18.16. Iud.2.23.

14 ¶ Moreouer, the Lord spake vnto Moses in the wildernesse of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these are the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

*Gen.46.11. exod. 6.16. chap.26.57. 1.chro.6.1. and 23.6.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

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Leui, according to the houſes of their fathers.

21 Of Gerſhon *came* the familie of the Libnites, and the familie of the Shimeites: theſe are the families of the Gerſhonites.

22 The ſumme whereof (h after the number of all the males from a moneth olde and aboue) was counted ſeuen thouſand and fiue hundreth.

23 ¶ The families of the Gerſhonites ſhall pitch behinde the Tabernacle Weſtward.

24 The captaine and ‖ ancient of the houſe of the Gerſhonites *ſhalbe* Eliaſaph the ſonne of Lael.

25 And the charge of the ſonnes of Gerſhon in the Tabernacle of the Congregation *ſhall bee* the i Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the ſeruice thereof.

27 ¶ And of Kohath *came* the familie of the Amramites, & the familie of the Izeharites, & the familie of the Hebronites, and the familie of the Vzzielites: theſe are ỹ families of the Kohathites.

28 The number of all the males from a moneth olde and aboue *was* eight thouſand and ſixe hundreth, hauing the k charge of the Sanctuarie.

29 The families of the ſonnes of Kohath ſhal pitch on the Southſide of the Tabernacle.

30 The captaine and ancient of the houſe, *and* families of the Kohathites *ſhalbe* Elizaphan the ſonne of Vzziel:

31 And their charge *ſhalbe* the l Arke, and the Table, and the Candleſticke, and the altars, and the inſtruments of the Sanctuarie that they miniſter with, and the vaile, and all that ſerueth thereto.

32 And Eleazar the ſonne of Aaron the Prieſt *ſhalbe* ‖ chiefe captaine of the Leuites, *hauing* the ouerſight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari *came* the familie of the Mahlites, and the familie of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth olde and aboue *was* ſixe thouſand and two hundreth.

35 The captaine and the ancient of the houſe of the families of Merari *ſhalbe* Zuriel the ſonne of Abihail: they ſhall pitch on the Northſide of the Tabernacle.

36 And in the charge & cuſtodie of the ſonnes of Merari *ſhall be* m the boards of the Tabernacle, and the barres thereof, and his pillars, and his ſockets, and all the inſtruments thereof, and all that ſerueth thereto.

37 With the pillars of the court round about, with their ſockets, and their pins and their coards.

38 ¶ Alſo on the forefront of the Tabernacle toward the Eaſt, before the Tabernacle, *I ſay*, of the Congregation Eaſtward ſhall Moſes and Aaron and his ſonnes pitch, hauing the charge of the Sanctuarie, n and the charge of the children of Iſrael: but the ſtranger that commeth neere, ſhall be ſlaine.

39 The whole ſumme of the Leuites, which Moſes & Aaron numbred at the commandement of the Lord throughout their families, *euen* all the males from a moneth olde and aboue, *was* two and twentie o thouſand.

40 ¶ And the Lord ſayde vnto Moſes, Number all the firſt borne that are males among the children of Iſrael, from a moneth olde & aboue, and take the number of their names.

41 And thou ſhalt take the Leuites to mee p for all the firſt borne of the children of Iſrael (I *am* the Lord) and the cattell of the Leuites for all the firſt borne of the cattell of the children of Iſrael.

42 And Moſes numbred, as the Lorde commanded him, all the firſt borne of the children of Iſrael.

43 And all the firſt borne males rehearſed by name (from a moneth olde and aboue) according to their number were two and twentie thouſand, two hundreth ſeuentie and three.

44 ¶ And the Lord ſpake vnto Moſes, ſaying,

45 Take the Leuites for all the firſt borne of the children of Iſrael, and the cattell of the Leuites for their cattell, and the Leuites ſhalbe mine, (I am the Lord)

46 And for the redeeming of the two hundreth ſeuentie and three, (which are moe then the Leuites) of the firſt borne of the children of Iſrael,

47 Thou ſhalt alſo take fiue ſhekels for euery perſon: after the weight of the Sanctuarie ſhalt thou take it: *the ſhekel *conteineth* twenty gerahs.

48 And thou ſhalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his ſonnes.

49 Thus Moſes tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the q firſt borne of the children of Iſrael tooke he the money: *euen* a thouſand three hundreth threeſcore and fiue *ſhekels* after the ſhekel of the Sanctuarie.

51 And Moſes gaue the money of them that were redeemed, vnto Aaron and to his ſonnes according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IIII.

5 The offices of the Leuites, when the hoſte remooued. 46 The number of the three families of Kohath, Gerſhon, & Merari.

AND the Lord ſpake vnto Moſes, and to Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Leui, after their families, *and* houſes of their fathers,

3 From a thirtie yeere olde and aboue, euen vntill fiftie yeere olde, all that enter into the aſſemblie to doe the worke in the Tabernacle of the Congregation.

4 This ſhalbe the office of the ſonnes of Kohath in the Tabernacle of the Congregation *about* the Holieſt of all.

5 ¶ When the hoſte remooueth, then Aaron and his ſonnes ſhall come and take downe b the couering vaile, and ſhall couer the Arke of the Teſtimonie therewith.

6 And they ſhall put thereon a couering of badgers ſkinnes, and ſhall ſpread vpon it a cloth altogether of blewe ſilke, and put to c the barres thereof:

7 And vpon the * table of ſhew *bread*, they ſhall ſpread a cloth of blew ſilke, and put thereon the diſhes, and the *incenſe* cups, and goblets, and couerings to couer it d with, and the bread ſhall be thereon continually:

8 And they ſhall ſpread vpon them a couering of

h Onely numbring the male children.

‖ Or, father.

i Their charge was to cary the couerings and hangings of the Tabernacle.

k Doing euery one his duetie in the Sanctuarie.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

‖ Or, prince of princes.

m The woodworke and the reſt of the inſtruments were committed to their charge.

n That none ſhould enter into the Tabernacle contrary to Gods appoyntment.

o So that the firſt borne of the children of Iſrael were mo by 273. as verſe 43.

p So that nowe the Leuites ſhould ſatisfie vnto the Lord for the firſt borne of Iſrael, ſaue for the 273. which were moe then the Leuites, for whome they payed money.

*Exod. 30. 13. *leuit.* 27. 25. *chap.* 18. 16. *ezek.* 45. 12.

q Of the two hundreth ſeuentie and three, which were more then the Leuites.

a The Leuites were numbred after th ee ſorties: firſt at a moneth olde when they were conſecrate to the Lord, next at 25. yeere olde when they were appoynted to ſerue in the Tabernacle, and at 30. yeere olde to beare the burthens of the Tabernacle.

b Which diuided the Sanctuarie frõ the holieſt of all.

c That is, put them vpon their ſhoulders to cary it: for the barres of the Arke could neuer be remooued, Exod. 25. 15.

* Exo. 25. 30.

d Meaning, to couer the bread.

of

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of skarlet, and couer the same with a couering of badgers skins, and put to the barres thereof.

9 Then they shall take a cloth of blew silke, and couer the * candlesticke of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skins, and put it vpon the [c] barres.

11 Also vpon the golden altar they shal spread a cloth of blew silke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuarie, and put *them* in a cloth of blew silke, and couer them with a couering of badgers skins, and put them on the barres.

13 Also they shall take away the ashes from the [g] altar, and spread a purple cloth vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhooks and the besomes, and the basons, *euen* all the instruments of the altar: and they shal spread vpon it a couering of badgers skins, & put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the [h] Sanctuarie, and all the instruments of the Sanctuarie, at the remouing of the hoste, afterward the sonnes of Kohath shal come to beare it, but they shall not [i] touch *any* holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the oyle for the light, and the * swecte incense and the [k] dayly meate offring, and the * anointing oyle, *with* the ouersight of all the Tabernacle, and all that therein is, *both* in the Sanctuarie and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shal not [l] cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint [m] them, euery one to his office, and to his charge.

20 But let them not goe in, to see howe the Sanctuarie is folden vp, lest they dye.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yeere olde & aboue, vntill fiftie yere old shalt thou number them, all that [n] enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on hie vpon it, and the vayle of the [o] doore of the Tabernacle of the Congregation:

26 The curtains also of the court, & the vaile of the entring in of the gate of the court, [p] which is neere the Tabernacle and neere the altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them. so shall they serue.

27 At the commaundement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shalbe* vnder the [q] hand of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, *and* by the houses of their fathers:

30 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets & their pins, and their cordes, with all their instruments, euen for all their seruice: and by [r] name yee shall recken the instruments of their office *and* charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the † numbers of them throughout their families were two thousand, seuen hundreth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the [s] hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families & houses of their fathers,

39 From thirty yeere olde and vpward, euen vnto fifty yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers *were* two thousand sixe hundreth and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that [t] did serue in the Tabernacle of the Congregation, whome Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers.

43 From thirtie yeere olde and vpward, euen

* *Exod.* 25 31.
* *Exod.* 25. 38.

c The Ebrew word signifieth an instrument made of two staues or barres.

f Which was to burne incense: Read Exod. 30. 1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i Before it be couered.

* *Exod.* 30. 34. 35.

k Which was offred at morning and euening. * *Exod.* 30. 23. 25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.

m Shewing what part euery man shall beare.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

o Which vayle hanged betweene the Sanctuarie and the court.

p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offring.

q Vnder the charge and ouersight.

* *Exod.* 26. 29.

r Ye shall make an inuentorie of all the things, which ye commit to their charge.

† *Ebr. the numbred of them.*

s God appointing Moses to be the minister and executor thereof.

t Which were of competent age to serue therein, that is, betweene 30. and 50.

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vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the number of them by their families were three thousand, and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commaundement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses & Aaron, & the princes of Israel numbred by their families & by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere olde, euery one that came to doe u his duetie, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, fiue hundreth and foure score.

49 According to the † commaundement of the Lorde by the hand of Moses did *Aaron* number them, euery one according to his seruice, and according to his charge. Thus *were* they of that tribe numbred, as the Lorde commaunded x Moses.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

† *Ebr. according to the mouth, or word.*

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The Leprous and the polluted shalbe cast fourth. 6 The purging of sinne. 15 The triall of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they * put out of the hoste euery leper, and euery one that hath * an issue, and whosoeuer is defiled by * the dead.

* *Leuit.13.3.*
* *Leuit.15.2.*
* *Leuit.22.4.*

3 Both male and female shal ye put out: ‖out of the hoste shall yee put them, that they defile not their a tents among whom I dwell.

‖ *Or, in a place out of the hoste.*

a There were three maner of tentes: of the Lord, of the Leuites, and of the Israelits.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * When a man or woman shall commit any sinne b that men commit, and transgresse against the Lorde, when that person shall trespasse,

* *Leuit.6.3.*

b Commit any fault willingly.

7 Then they shall confesse their sinne which they haue done, and shall restore the domage thereof * with his principall, and put the fift part of it more thereto, and shal giue it vnto him, against whom he hath trespassed.

* *Leuit.6.5.*

8 But if the c man haue no kinsman, to whom he should restore the domage, the domage shall be restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby he shall make atonement for him.

c If he be dead to whom the wrong is done, and also haue no kinsman.

9 And euery offring of all the d holy things of the children of Israel, which they bring vnto the Priest, shalbe * his.

d Or, things offred to the Lord, as first fruites, &c.

* *Leuit.10.12.*

10 And euery mans halowed things shall be his: *that is*, whatsoeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans e wife turne to euill, and commit a trespasse against him.

g By breaking the band of mariage, and playing the harlot.

13 So that an other man lie with her flesh ly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witnes against her, neither she taken with the maner,

† *Ebr. If the spirit of ielousie come vpon him.*

14 † If he be mooued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, *but* he shal not powre f oyle vpon it, nor put incense thereon: for it is an offring of ielousie, an offring for a remembrance, calling the sinne to g minde.

f Onely in the fine offering and this offering of ielousie were neither oyle nor incense offred.

g Or making the sinne knowen, and not purging it.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take h the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, *euen* the Priest shall take it and put into the water.

h Which also is called the water of purification or sprinkling, read chap. 19 9.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter *and* i cursed water in his hand,

i It was so called by the effect, because it declared the woman to be accursed and turned to her destruction.

19 And the Priest shal charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleannesse from thine husband, be free from this bitter *and* cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an oth of cursing, and the Priest shall say vnto the woman) The Lord make thee to be k accursed, and detestable for the othe among thy people, and the Lord cause thy thigh to † rot, and thy bellie to swell:

k Both because she had committed so hainous a fault, and forswore her selfe in denying the same.

† *Ebr. to fall.*

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, l Amen, Amen.

l That is, be it so, as thou wilheft, as Psalm. 41.13. deut. 27.15.

23 After, the Priest shall write these curses in a booke, and shall m blot them out with the bitter water,

m Shall wash the curses, which are written, into the water in the vessell.

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, *turned* into bitternesse, shall enter into her.

25 Then the Priest shall take the ielousie offring out of the womans hand, and shall shake the offring before the Lord, and offer it vpon the altar.

26 And the Priest shall take *an handfull* of the offring for a ‖memoriall thereof, and burne it vpon the n altar, and afterward make the woman drinke the water.

‖ *Or, perfume.*

n Where the incense was offred.

27 When ye haue made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the cursed water, *turned* into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman bee not defiled, but bee ‖cleane, she shalbe free, & shall conceiue & beare.

‖ *Or, innocent.*

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or when a man is mooued with a ielous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this lawe,

31 And the man shalbe o free from sinne, but this woman shal beare her iniquitie.

o The man might accuse his wife vpon suspition, & not be reproued.

CHAP. VI.

1 The Law of the consecration of the Nazarites. 24 The maner to blesse the people.

And

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AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vow a vowe of a [a] Nazarite to separate *himselfe* vnto the Lord,
3 Hee shall abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dried.
4 As long as his abstinence endureth, shall he eate nothing that is made of the wine of the vine, neither the kernels, nor the huske.
5 While he is separate by his vowe, the * rasor shall not come vpon his head, vntill the dayes be out, in the which he separateth *himselfe* vnto the Lord, he shall be holy, and shall let the lockes of the haire of his head grow.
6 During the time that he separateth himselfe vnto the Lord, he shall come at no [b] dead body:
7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpō [c] his head.
8 All the dayes of his separation hee shall be holy to the Lord.
9 And if any die suddenly by him, or he beware, then the [d] head of his consecration shalbe defiled, and hee shall shaue his head in the day of his clensing: in the seuenth day he shall shaue it.
10 And in the eight day hee shall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.
11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by [e] the dead: so shall he halow his head the same day,
12 And hee shall [f] consecrate vnto the Lord the dayes of his separation, & shall bring a lambe of a yeere olde for a trespasse offering, and the first [g] dayes shall be voyde: for his consecration was defiled.
13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,
14 And hee shall bring his offering vnto the Lorde, an hee lambe of a yeere olde without blemish for a burnt offering, and a shee lambe of a yeere olde without blemish for a sinne offering, and a ramme without blemish for peace offrings,
15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anoynted with oyle, with their meate offring, and their drinke offrings.
16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.
17 He shal prepare also the ramme for a peace offering vnto the Lord, with the basket of vnleauened bread, and the Priest shall make his meate offring, and his drinke offering.
18 And * the Nazarite shall shaue the head [h] of his consecration at the doore of the Tabernacle of the Congregation, and shal take the haire of the head of his consecration, and [i] put it in the fire, which is vnder the peace offering.
19 Then the Priest shall take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, & a wafer vnleauened, and put them vpon the handes of the Nazarite, after hee hath shauen his consecration.
20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest ‖ besides the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.
21 This is the lawe of the Nazarite, which he hath vowed, *and* of his offring vnto the Lord for his consecration, [k] besides that that he is able to bring: according to the vow which he vowed, so shall he doe after the lawe of his consecration.
22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye [l] blesse the children of Israel, and say vnto them,
24 The Lord blesse thee, and keepe thee,
25 The Lord make his face shine vpon thee, and be mercifull vnto thee,
26 The Lord lift vp his countenance vpon thee, and giue thee peace.
27 So they shall put my [m] Name vpon the children of Israel, and I will blesse them.

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.
* *Iudg.13.5. 1.Sam.1.11.*
b As at burials, or mournings.
c In that he suffered his haire to growe, he signified that he was consecrate to God.
d Which long haire is a signe that he is dedicate to God.
e By being present where the dead was.
f Beginning at the eight day, when he is purified.
g So that he shall begin his vowe anewe.
* *Leuit.2.15.*
* *Actes 21.24.*
h In token that his vow is ended.
i For the haire, which was consecrate to the Lord, might not be cast into any prophane place.
* *Exod.29.27.*
‖ *Or, with the breast.*
k At the least he shall doe this, if he be able to offer no more.
l That is, pray for them, Ecclus. 36 17.
m They shal pray in my Name for them.

CHAP. VII.

2 The heads or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercieseate.

NOwe when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the ‖ instruments thereof, and had anoynted them, and sanctified them,
2 Then the ‖ princes of Israel, heads ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were numbred) offered,
3 And brought their offring before the Lord, sixe [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.
4 And the Lord spake vnto Moses, saying,
5 Take *these* of them, that they may be to doe the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, and to euery man according vnto his office.
6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:
7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their [c] office.
8 And foure charets and eight oxen he gaue to the sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.
9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuarie belonged to them, *which* they did beare vpon *their* shoulders.
10 ¶ The princes also offered in the [e] dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.
11 And the Lorde sayde vnto Moses, One prince one day, and another prince another day shall offer their offering, for the dedication of the altar.
12 ¶ So then on the first day did ‖ Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.
13 And his offering *was* a siluer charger of an hundreth and thirtie *Shekels* weight, a siluer boule

* *Exod.40.18.*
‖ *Or, vessels.*
‖ *Or, captaines.*
a Like horselitters to keepe the things, that were caried in them, from weather.
b That is, to cary things & stuffe in.
c For their vse to cary with.
d The holy things of the Sanctuarie must be caried vpon their shoulders, and not drawen with oxen. chap.4.15.
e That is, when the first sacrifice was offred there vpon by Aaron, Leuit.9.1.
‖ The offring of Nahshon.

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of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure mingled with oyle,
*Leuit.2.1. for a *meate offring,
14 An *incense* cup of golde of tenne *shekels*, full of incense,
15 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
16 An hee goate for a sinne offring,
17 And for peace offrings, two bullockes, fiue rammes, fiue hee goates, and fiue lambes of a yeere olde: this was the offring of Nahshon the sonne of Amminadab.
‖ The offring of Nethaneel. 18 ¶ The second day ‖ Nethaneel, the sonne of Zuar, prince of *the tribe* of Issachar did offer:
19 Who offered for his offring a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
20 An *incense* cup of gold of ten *shekels*, full of incense,
21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
22 An hee goate for a sinne offring,
23 And for peace offrings, two bullocks, fiue ramme, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Nethaneel the sonne of Zuar.
‖ The offring of Eliab. 24 ¶ The third day ‖ Eliab the sonne of Helon prince of the children of Zebulun *offered*.
25 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
26 A golden *incense* cup of ten *shekels*, full of incense,
27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
28 An hee goate for a sinne offring,
29 And for peace offrings, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Eliab the sonne of Helon.
‖ The offring of Elizur. 30 ¶ The fourth day ‖ Elizur the sonne of Shedeur prince of the children of Reuben *offred*.
31 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle for a meate offring,
32 A golden *incense* cup of ten *shekels*, full of incense,
33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offring,
34 An hee goate for a sinne offring,
35 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, and fiue lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.
‖ The offring of Shelumiel. 36 ¶ The fifth day ‖ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon *offered*.
37 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
38 A golden *incense* cup of ten *shekels*, full of incense,
39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
40 An hee goate for a sinne offring,
41 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambs of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.
‖ The offring of Eliasaph. 42 ¶ The sixt day ‖ Eliasaph the sonne of Deuel prince of the children of Gad *offered*.
43 His offering *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
44 A golden *incense* cup of ten *shekels*, full of incense,
45 A yong bullocke, a ram, a lambe of a yeere olde, for a burnt offring,
46 An hee goate for a sinne offring,
47 And for a peace offering, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offring of Eliasaph the sonne of Deuel.
‖ The offring of Elishama. 48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud prince of the children of Ephraim *offered*.
49 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offering,
50 A golden *incense* cup of ten *shekels*, full of incense,
51 A yong bullock, a ram, a lambe of a yeere olde for a burnt offring,
52 An hee goate for a sinne offring,
53 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Elishama the sonne of Ammiud.
‖ The offring of Gamliel. 54 ¶ The eight day *offered* ‖ Gamliel the sonne of Pedazur, prince of the children of Manasseh.
55 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
56 A golden *incense* cup of ten *shekels*, full of incense,
57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
58 An hee goate for a sinne offring,
59 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Gamliel the sonne of Pedazur.
‖ The offring of Abidan. 60 ¶ The ninth day ‖ Abidan the sonne of Gideoni prince of the children of Beniamin *offered*.
61 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
62 A golden *incense* cup of ten *shekels* full of incense:
63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
64 An hee goate for a sinne offring,
65 And for a peace offring, two bullocks, fiue rammes,

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rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Abidan the sonne of Gideoni.

‖ The offring of Ahiezer.

66 ¶ The tenth day ‖ Ahiezer ȳ sonne of Ammishaddai, prince of the children of Dan *offered*.

67 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

68 A golden *incense* cup of ten *shekels*, full of incense,

69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

70 An hee goate for a sinne offring,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahiezer the sonne of Ammishaddai.

‖ The offring of Pagiel, or Phegiel.

72 ¶ The eleuenth day ‖ Pagiel the sonne of Ocran, prince of the children of Asher *offered*.

73 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

74 A golden *incense* cup of ten *shekels*, full of incense,

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

76 An hee goate for a sinne offring,

77 And for a peace offring, two bullocks, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Pagiel the sonne of Ocran.

‖ The offring of Ahira.

78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali *offered*.

79 His offring *was* a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

80 A golden *incense* cup of ten *shekels*, full of incense,

81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

82 An hee goate for a sinne offring,

83 And for peace offerings, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahira the sonne of Enan.

f This was the offring of the princes, when Aaron did dedicate the Altar.

84 This was the f dedication of the Altar by the princes of Israel, whē it was anointed: twelue chargers of siluer, twelue siluer boules, twelue *incense* cups of golde,

85 Euery charger *conteining* an hundreth and thirtie *shekels* of siluer, and euery boule seuentie: all the siluer vessell *conteined* two thousand and foure hundreth *shekels*, after the shekel of the Sanctuarie.

86 Twelue *incense* cups of gold ful of incense, *conteining* ten shekels euery cup, after the shekel of the Sanctuarie: all the gold of the *incense* cups *was* an hundreth and twentie *shekels*.

87 All the bullockes for the burnt offering *were* twelue bullocks, the rams twelue, the lambs of a yeere olde twelue, with their meate offrings, and twelue hee goates for a sinne offring.

88 And all the bullocks for the peace offrings *were* foure and twentie bullockes, the rammes sixtie, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was g anointed.

g By Aaron.

89 And when Moses went into the h Tabernacle of the Congregation, to speake with *God*, hee heard the voyce of one speaking vnto him from the Mercieseate, that was vpon the Arke of the Testimonie i betweene the two Cherubims, and he spake to him.

h That is, the Sanctuarie.

i According as he had promised, Exod. 25, 22.

CHAP. VIII.

2 *The order of the lampes.* 6 *The purifying and offering of the Leuites.* 24 *The age of the Leuites, when they are receiued to seruice, and when they are dimissed.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light towarde the a forefront of the Candlesticke.

a To that part which is ouer against the Candlesticke, Exo. 25 37.

3 And Aaron did so, lighting the lampes thereof towarde the forefront of the Candlesticke, as the Lord had commanded Moses.

4 And this was the worke of the Candlesticke, *euen* of golde beaten out with the hammer, both the shaft, and the flowres thereof * was beaten out with the hammer: b according to the paterne, which the Lord had shewed Moses, so made he the Candlesticke.

* *Exod.* 25. 18.

b And not set together of diuers peeces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinckle c water of purification vpon them, & let them shaue all their flesh, and wash their clothes: so they shalbe cleane.

c In Ebrew, it is called the water of sinne, because it is made to purge sinne, as Chap. 19. 9.

8 Then they shall take a yong bullocke with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offring.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, & assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lorde, and the e children of Israel shall put their hands vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lorde, as a shake offring of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their handes vpon the heades of the bullockes, and make thou the one a sinne offring, and the other a burnt offring vnto the Lorde, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offring to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be * mine.

* *Chap.* 3. 45.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offring.

16 For they are freely giuen * vnto me from among the children of Israel, for f such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

* *Chap.* 3. 9.

f That is, they that are the first borne.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the lande of Egypt, I sanctified them for my selfe.

* *Exod.* 13 2. *Luke* 2. 23.

18 And

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18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel to doe the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come neere vnto the h Sanctuarie.

g Which seruice the Israelites should else doe.

h Because the Leuites goe into the Sanctuarie in their name.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lorde had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offring before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also *belongeth* to the Leuites: from fiue and twentie yeere olde and vpward, they shal go in, to execute *their* office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more:

k Such office as was painefull, as to beare burthens and such like.

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commaunded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernesse.

AND the Lorde spake vnto Moses in the wildernes of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

* *Exod.12.1. leuit. 23.5. chap.28.16. deut.16.2.*

3 In the foureteenth day of this moneth at * euen, ye shall keepe it in his due season: according to a all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

* *Exod.12.6. deut.16.6.*

a Euen in all points as the Lord hath instituted it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the foureteenth day of the first moneth at euen in the wildernesse of Sinai: according to all that the Lord had commaunded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

b By touching a corps, or being at the buriall.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not c offer an offring vnto the Lord in the time thereunto appoynted among the children of Israel?

c Or celebrate the Passeouer the foureteenth day of the first moneth.

8 Then Moses saide vnto them, Stande still, and I will heare what the Lorde will commaund concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any amõg you, or of your posterity shalbe vncleane by ỹ reason of a corps, or be in a long iourney, d he shal keepe the Passeouer vnto the Lord.

d And cannot come where the Tabernacle is, when others keepe it.

11 In the fourteenth day of the e second moneth at euen they shall keepe it: with vnleauened bread and sowre herbes shall they eate it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

12 They shal leaue none of it vnto ỹ morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

* *Exod.12.46. iohn 19.36.*

13 But the man that is cleane and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shal beare his ‖ sinne.

f When the Passeouer is celebrated.

‖ Or, punishment of his sinne.

14 And if a stranger dwel among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shal he doe: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

* *Exod.12.49.*

15 ¶ * And when the Tabernacle was reared vp, a cloude couered the Tabernacle, *namely* the Tabernacle of the Testimony: and at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

* *Exod 40.34.*

g Like a pillar: reade Exo.13.21.

16 So it was alway: the cloude couered it *by day*, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tents.

18 At the † commaundement of the h Lorde the children of Israel iourneyed, and at the commaundement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, * they † lay still.

† *Ebr. mouth.*

h Who taught them what to doe by the cloude.

* *1.Cor.10.1.*

† *Ebr. camped.*

19 And when the cloude taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, and iourneyed not.

i They waited when the Lord would signifie either their departure, or their abode by the cloude.

20 So when the cloude abode † a fewe dayes vpon the Tabernacle, they abode in their tents according to the commaundement of the Lord: for they iourneyed at the commandement of the Lord.

† *Ebr. dayes of number.*

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet *if* the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude taried two dayes, or a moneth, or a yere vpon ỹ Tabernacle, abiding thereon, the children of Israel *abode still, and iourneyed not: but when it was taken vp, they iourneyed.

* *Exod.40.36,37. reade verse 18.*

23 At the commaundement of the Lord they pitched, and at the commaundement of the Lord they iourneyed, keeping the watch of the Lorde at the commaundement of the Lorde by the k hand of Moses.

k Vnder the charge and gouernement of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbred. 30 Hobab refuseth to goe with Moses his sonne in law.

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an a whole piece shalt thou make thẽ, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

a Or, of worke beaten out with the hammer.

3 And

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3 And when they ſhal blowe with them, all the Congregation ſhall aſſemble to thee before the doore of ỹ Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, *or* heads ouer the thouſands of Iſrael ſhall come vnto thee.

5 But if ye blow an alarme, then the campe of them that pitch on ỹ b Eaſt part, ſhall go forward.

6 If ye blow an alarme the ſecond time, then the hoſte of them that lye on the c Southſide, ſhal march: *for* they ſhal blow an alarme when they remooue.

7 But in aſſembling the Congregation, yee ſhal blow without an alarme.

8 And the ſonnes of Aaron the Prieſt ſhall d blow the trumpets, and yee ſhall haue them as a lawe for euer in your generations.

9 And when yee goe to warre in your land againſt the enemie that vexeth you, ye ſhall blow an alarme with the trumpets, and ye ſhall be remembred before the Lord your God, and ſhalbe ſaued from your enemies.

10 Alſo in the day of your e gladneſſe, and in your feaſt dayes, & in the beginning of your moneths, ye ſhal alſo blow the trumpets ‖ ouer your burnt ſacrifices, & ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the ſecond yeere, in the ſecond moneth, *and* in the twentieth *day* of the moneth the cloude was taken vp from the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their ‖ iourneys out of the deſart of Sinai, and the cloud reſted in the wilderneſſe of Paran.

13 So they f firſt tooke their iourney at the commaundement of the Lorde, by the hand of Moſes.

14 ¶ * In the firſt place went the ſtanderd of the hoſte of the children of Iudah, according to their armies and * Nahſhon the ſonne of Amminadab *was* ouer his band.

15 And ouer the band of the tribe of the children of Iſſachar *was* Nethaneel ỹ ſonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun *was* Eliab the ſonne of Helon.

17 When the Tabernacle was taken downe, then the ſonnes of Gerſhon, and the ſonnes of Merari went forward bearing g the Tabernacle.

18 ¶ After, departed the ſtanderd of the hoſte of Reuben, according to their armies, and ouer his band *was* Elizur the ſonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon *was* Shelumiel the ſonne of Shuriſhaddai.

20 And ouer the band of the tribe of the children of Gad *was* Eliaſaph the ſonne of Deuel.

21 The Kohathites alſo went forward and h bare the * Sanctuarie, and the i *former* did ſet vp the Tabernacle againſt they came.

22 ¶ Then the ſtanderd of the hoſte of the children of Ephraim went forward according to their armies, and ouer his band *was* Eliſhama the ſonne of Ammiud.

23 And ouer the band of the tribe of the ſonnes of Manaſſeh *was* Gamliel the ſonne of Pedazur.

24 And ouer ỹ band of the tribe of the ſonnes of Beniamin *was* Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtanderd of the hoſte of the children of Dan marched, k gathering al the hoſtes according to their armies: and ouer his band *was* Ahiezer the ſonne of Ammiſhaddai.

26 And ouer the band of the tribe of the children of Aſher *was* Pagiel the ſonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali *was* Ahira the ſonne of Enan.

28 l Theſe were the remoouings of the children of Iſrael according to their armies, when they marched.

29 ¶ After, Moſes ſaid vnto m Hobab the ſonne of Reuel the Midianite, the father in lawe of Moſes, We goe into the place, of which the Lord ſaid, I will giue it you. Come thou with vs, and wee will doe thee good: for the Lord hath promiſed good vnto Iſrael.

30 And he anſwered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then he ſaide, I pray thee, leaue vs not: for thou knoweſt our camping places in the wildernesſe: therefore thou mayeſt be † our guide.

32 And if thou goe with vs, what goodneſſe the Lord ſhall ſhewe vnto vs, the ſame will wee ſhew vnto thee.

33 ¶ So they departed from the n mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lorde went before them in the three dayes iourney, to ſearch out a reſting place for them.

34 And the cloude of the Lorde *was* vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moſes ſaid, * o Riſe vp, Lord, & let thine enemies beſcattered, & let them that hate thee, flee before thee.

36 And when it reſted, he ſaide, Returne, O Lord, to the † many thouſands of Iſrael.

CHAP. XI.

1 The people murmureth, and is puniſhed with fire. 4 The people luſteth after fleſh. 6 They loathe Manna. 11 The weake faith of Moſes. 16 The Lorde diuideth the burden of Moſes to the ſeuentie of the Ancients. 31 The Lord ſendeth quailes. 33 Their luſt is puniſhed.

WHen the people became † murmurers, † it diſpleaſed the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the vttermoſt part of the hoſte.

2 Then the people cried vnto Moſes: & when Moſes praied vnto ỹ Lord, the fire was quenched.

3 And he called the name of that place ‖ Taberah, becauſe the fire of the Lord burnt among thē.

4 ¶ And a number of a people that was among them, fell a luſting, and b turned away, and the children of Iſrael alſo wept, and ſaide, Who ſhall giue vs fleſh to eate?

5 We remember the fiſh which we did eate in Egypt for c nought, the cucumbers, & the pepons, and the leekes, and the onions, and the garleke.

6 But now our ſoule is d dryed away, we can ſee nothing but this MAN.

7 (The MAN alſo was as * coriander ſeede, and his colour like the colour of e bdelium.

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.

9 And when the dewe fell downe vpon the hoſte in the night, the MAN fell with it.)

10 ¶ Then Moſes heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuouſly

b That is, the hoſte of Iudah and they that were vnder his enſigne.
c Meaning the hoſte of Reuben.
d So that onely the Prieſts muſt blowe the trumpets, ſo long as the Prieſthood laſted.
e When yee reioyce that God hath remoued any plague.
‖ *Or, when ye offer burnt offerings.*
‖ *Or, in keeping this order in their iourneyes.*
f From Sinai to Paran, Chap. 33.1.
* *Chap.2.3.*
* *Chap.1.7.*
g With all the appertinances thereof.
h Vpon their ſhoulders.
* *Chap.4.4.*
i The Merarites and Gerſhonites.
k Leauing none behinde, nor any of the former that fainted in the way.
l This was the order of their hoſte when they remooued.
m Some thinke that Reuel, Iethro, Hobab, and Kenī were all one: Kymhi ſaith that Reuel was Iethros father: ſo Hobab was Moſes father in law, looke Exo. 2.18. and 3.1. and 4.18. and 18.1. and iudg.4.11.
† *Ebr. eyes vnto vs.*
n Mount Sinai, or Horeb.
* *Pſal.68.1,2.*
o Declare thy might and power.
† *Ebr. to the tenne thouſand thouſands*
† *Ebr. as iniuſt complainers.*
† *Ebr. it was euill in the eares of the Lord.*
* *Pſal.78.21.*
‖ *Or, burning.*
a Which were of thoſe ſtrangers that came out of Egypt with them, Exod.12.38.
b From God.
c For a ſmall price, or good cheape.
d For the greedie luſt of fleſh.
* *Exod.16.33. wiſd.16.20. pſal.78.24. iohn 6.31.*
e Which is, a white pearle or precious ſtone.

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grieuously kindled: also Moses was grieued.

11 And Moses sayd vnto the Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I not found fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I g conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome (as a nurse beareth the sucking child) vnto the h land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy i sight, kill me, that I behold not my miserie.

16 ¶ Then the Lord sayd vnto Moses, Gather vnto mee seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, k and take of the Spirite, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, l Be sanctified against to morow, and ye shall eate flesh: for yee haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eate.

19 Ye shal not eate one day nor two dayes, nor fiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out at your nostrels, and be lothsome vnto you, because ye haue m contemned the Lord, which is n among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses sayd, Sixe hundreth thousand footemen *are there* of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

22 Shall the sheepe and the beeues bee slaine for them, to finde them? either shall all the fish of the sea be gathered together for them to suffice them?

23 And the Lorde sayde vnto Moses, Is * the Lords hand shortened? thou shalt see nowe whether my word shal come to passe vnto thee, or no.

24 ¶ So Moses went out, and tolde the people the words of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophecied, and did not p cease.

26 But there remained two of the men in the hoste: the name of the one *was* Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoste.

27 Then there ranne a yong man, and tolde Moses, and said, Eldad and Medad doe prophecie in the hoste.

28 And Ioshua the sonne of Nun the seruant of Moses one of his q yong men answered and sayd, My lord Moses, r forbid them.

29 But Moses sayde vnto him, Enuiest thou for my sake? yea, would God that all the Lordes people *were* Prophets, *and* that the Lorde would put his Spirit vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

31 Then there went foorth a winde from the Lord, and * brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, rounde about the hoste, and *they were* about two cubites aboue the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten s Homers full, and they spred them abroad for their vse round about the hoste.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

34 So the name of the place was called, ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

35 Frō Kibroth-hattaauah the people tooke their iourney to Hazeroth, & abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.* 10 *Miriam is striken with leprosie, and healed at the prayer of Moses.*

AFterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had married (for he had maried a a woman of Ethiopia)

2 And they saide, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard *thu.*

3 (But Moses *was* a very * b meeke man, aboue all the men that were vpon the earth)

4 And by and by the Lord saide vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came foorth.

5 Then the Lorde came downe in the pillar of the cloude, and stoode in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And hee saide, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowen to him by a c vision, *and* will speake vnto him by dreame.

7 My seruant Moses *is* not so, who is faithfull d in all mine house.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but hee shall e see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, *euen* against Moses?

9 Thus the Lord was very angry with them, and departed.

10 Also the cloude departed from the f Tabernacle: and beholde, Miriam *was* leprous like snowe: and Aaron looked vpon Miriam, and beholde, *she was* leprous.

11 Then Aaron saide vnto Moses, Alas, my Lord, I beseech thee, lay not the sinne vpon vs, which

---

‖ Or, euill intreated.

f Or, wherein haue I displeased thee?

g Am I their father, that none may haue the charge of them but I?

h Of Canaan promised by an othe to our fathers.

i I had rather die then to see my griefe and miserie thus dayly increase by their rebellion.

k I wil distribute my Spirit among them, as I haue done vnto thee.

l Prepare your selues that ye be not vncleane.

m Or, cast him off, because ye refused Manna which hee appointed as most meete for you.

n Who leadeth and gouerneth you.

o Of whome I haue the charge.

* Isa. 50.2. & 59.1.

‖ Or, separated, as verse 27.

p From that day the spirit of prophecie did not take them.

q Or, a yong man whom he had chosen frō his youth.

r Such blinde zeale was in the Apostles, Mat. 9. 38. Luke 9.49.

* Exod. 16.14. Psal. 78.26, 27.

s Of Homer reade Leuit. 27. 16. also it signifieth an heape, as Exod. 8.14. Iudg. 15.16.

* Psal. 78.31.

‖ Or, graues of lust.

‖ Or, murmured.

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scriptures comprehended vnder this name.

* Eccles. 45.4.

b And so bare with their grudgings although he knew them.

c These were the two ordinarie meanes.

d In all Israel which was his Church.

* Exod. 33.11.

e So farre as any man was able to comprehend, which he calleth his backe parter, Exod. 33.23.

f From the doore of the Tabernacle.

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which we haue foolishly committed and wherein we haue sinned.

g As a childe that commeth out of his mothers belie dead, hauing as it were but the skinne.

12 Let her not, I pray thee, be as one g dead, of whom the flesh is halfe consumed, when hee commeth out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee heale her now.

h In his displeasure. *Leuit.13.46.

14 ¶ And the Lord said vnto Moses, If her father had h spit in her face, should shee not haue bene ashamed seuen dayes? let her be * shut out of the hoste seuen dayes, and after she shall be receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 They bring of the fruite of the lande. 31 Caleb comforteth the people against the discouraging of the other spies.

THen afterwarde the people remooued from Hazeroth, and pitched in the wildernesse of a Paran.

a That is, in Rithma, which was in Paran, Chap.33.18.

2 ¶ And the Lord spake vnto Moses, saying,

3 b Sende thou men out to search the lande of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, *such as are* all rulers among them.

b After the people had required it of Moses, as it is in Deut.1.22. then the Lord spake to Moses so to doe.

4 Then Moses sent them out of the wildernes of Paran at the commandement of the Lord: all those men were ‖heads of the children of Israel.

‖Or, rulers.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ‖Oshea the sonne of Nun:

‖Or, Iosh ua.

10 Of the tribe of Beniamin, Paltie the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, *to wit*, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

c Which in number were twelue, according to the twelue tribes.

17 These are the names of the c men, which Moses sent to spie out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said vnto them, Goe vp this way toward the South, and go vp into ‖ the mountaines,

‖Or, high country.

19 And consider the lande what it is, and the people that dwell therein, whether they be strong or weake, either few or many,

20 Also what the lande *is* that they dwell in, whether it bee d good or bad: and what Cities *they be*, that they dwell in, whether they dwell in tents, or in walled townes:

d Plentifull or barren.

21 And what the land *is*: whether it be fat or leane, whether there bee trees therein, or not. And be of good courage, and bring of the fruite of the land (for then *was* the time of the first ripe grapes.)

22 ¶ So they went vp, and searched out the lande, from the wildernesse of e Zin vnto Rehob, to goe to Hamath,

e Which was in the wildernesse of Paran.

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Sheshai and Talmai, the sonnes of f Anak. And g Hebron was built seuen yeere before Zoan in Egypt.

f Which were a kinde of gyants.

g Declaring the antiquitie thereof: also Abraham, Sara, Izhak and Iaakob were buried there. * *Deut.1.24.*

24 * Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and *brought* of the pomegranates and of the figges.

‖Or, the valley of Eshcol, that is, of grapes.

25 That place was called the ‖ riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fourtie dayes, they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron & vnto all the Congregation of the children of Israel, in the wildernesse of h Paran, to Kadesh, and brought to them, and to all the Congregation tydings, and shewed them the fruite of the land.

h Called also Kadesh berna.

28 And they tolde i him, and saide, We came vnto the land whither thou hast sent vs, & surely it floweth with * milke and hony: and here is of the fruite of it.

i That is, Moses. * *Exod.33.3.*

29 Neuertheless the people bee strong that dwell in the land, and the cities *are* walled and exceeding great: and moreouer, wee sawe the k sonnes of Anak there.

k Ahiman, Sheshai, and Talmai, whome Caleb slew afterward, Iosh.11.21,22.

30 The Amalekites dwell in the South countery, and the Hittites, and the Iebusites, & the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by the coast of Iorden.

31 Then Caleb ſtilled the people ‖before Moses, and said, Let vs go vp at once, and possesse it: for vndoubtedly we shall ouercome it.

‖Or, murmuring against Moses.

32 But the men, that went vp with him, sayde, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The lande which wee haue gone through to search it out, is a land that l eateth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

l The gyants were so cruell that they spoyled and killed one another, and those that came to them.

34 For there wee saw gyants, the sonnes of Anak, *which come* of the gyants, so that we seemed in our sight like Grashoppers: and so wee were in their sight.

CHAP. XIIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Iesnua. 13 Moses pacifieth God by his prayer. 45 The people that would enter into the lande, contrary to Gods will, are slaine.

THen al the cõgregation lifted vp their voice, and cried: and a the people wept that night,

a Such as were afraid at the report of the ten spies.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore now hath the Lorde brought vs into this lande to fall vpon the sworde? our wiues, and our children shall be b a praye: were it not better for vs to returne into Egypt?

b To our enemies the Canaanites.

4 And

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4 And they sayd one to another, Let vs make a Captaine and returne into Egypt.

5 Then Moses and Aaron [c] fell on their faces before all the assemblie of the Congregation of the children of Israel.

6 * And Iothua the sonne of Nun, and Caleb the sonne of Iephunneh *two* of them that searched the land, [d] rent their clothes,

7 And spake vnto all the assemblie of the children of Israel, saying, The land which we walked through to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and honie.

9 But rebell not yee against the Lord, neither feare ye the people of the land: for they are *but* [e] bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayde, [f] Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moses, How long will this people prouoke mee, and how long will it be, yer they beleeue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayde vnto the Lorde, * When the Egyptians shal heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of this lande, (*for* they haue heard that thou, Lorde, art among this people, *and* that thou, Lorde, art seene † face to face, and that thy cloude standeth ouer them, and that thou * goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kil this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the lande which hee sware vnto them, therefore hath hee slaine them in the wildernesse.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger, and of great mercie, and * forgiuing iniquitie, and sinne, but not making *the wicked* innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth *generation*:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt, euen vntil now.

20 And the Lord said, I haue forgiuen [h] it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wildernes, and haue tempted me this [i] ten times, and haue not obeyed my voyce,

23 Certainely they shall not see the Lande, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because hee had another [k] spirite, and hath followed me still, euen him will I bring into the land, whither hee went, and his seede shall inherite it.

25 Now the Amalekites and the Canaanites [l] remaine in the valley: *wherefore* turne backe to morowe, and get you into the [m] wildernesse, by the way of the red sea.

26 ¶ After the Lord spake vnto Moses and to Aaron, saying,

27 *How long *shall I suffer* this wicked multitude to murmure against mee? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As * I liue (sayth the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shal fall in this wildernesse, and all you that were * counted through all your numbers, from twentie yeere olde and aboue, which haue murmured against me,

30 Ye shal not doubtlesse come into the land, for the which I * lifted vp mine hande, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Iothua the sonne of Nun.

31 But your children, (which ye saide should be a praye) them will I bring in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wildernesse,

33 And your children shall [n] wander in the wildernesse, fourtie yeeres, and shall beare your [o] whoredomes, vntill your carkeises be wasted in the wildernesse.

34 After the number of the dayes, in the which yee searched out the lande, *euen* fourtie dayes, * euery day for a yeere, shall ye beare your iniquitie, for * fourtie yeeres, and ye [p] shall feele my breach of promise.

35 I the Lord haue saide, Certainely I will doe so to all this wicked company, that are gathered together against mee: *for* in this wildernesse they shalbe consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought vp a slaunder vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord.

38 But Iothua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gate them vp into the toppe of the mountaine, saying, Loe, we be ready to goe vp to the place which the Lorde hath promised: for wee haue [q] sinned.

41 But Moses sayde, Wherefore transgresse ye thus the commaundement of the Lorde? it will not so come well to passe.

42 Goe not vp (for the Lorde is not among you) lest ye be ouerthrowe before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sworde: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed [r] obstinately to goe vp to

c Lamenting the people and praying for them.

d For sorowe, hearing their blasphemie.

e We shal easily ouercome them.

f This is the condition of them that would persuade in Gods cause, to be persecuted of the multitude.

g So that none shall escape.

h In that he destroyed not them vtterly, but left their posteritie and certaine to enter.

i That is, sundry times and often.

k A meeke and obedient spirite and not rebellious.

l And lie in waite for you.

m For I will not defende you.

q They confesse, they sinned by rebelling against God, but confesse not they offended in going vp without Gods commandement.

r They could not be stayed by any meanes.

* Ecclus. 46.9. 1. mac. 2. 56.

* Exod. 32.12.

† Ebr. eye to eye.

* Exod. 13.21.

* Deut. 9.28.

* Exod 34.6. psal. 103. 8. * Psal. 103.3. * Exod. 20.5. and 34.7.

* Iosh. 14.6.

* Deut. 1.40.

* Chap. 26.65. and 32.10.

* Deut. 1.35.

* Gene. 14.22.

n The worde signifieth to be shepheardes, or to wander like shepheards to and fro.

o Your infidelitie and disobedience against God.

* Ezek. 4.6. * Psal. 95.10.

p Whether my promes be true or no.

* 1. Cor. 10.10. hebr. 3.10, 17. iude 5.

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to the top of the mountaine: but the Arke of the couenant of the Lorde, and Moſes departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and ſmote them, * and conſumed them vnto Hormah.

* *Deut.1.44.*

CHAP. XV.

2 The offrings which the Iſraelites ſhould offer when they came into the land of Canaan. 32 The puniſhment of him that brake the Sabbath.

AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be come into the [a] land of your habitations, which I giue vnto you,

* *Leuit.23.10.*
a Into the land of Canaan.

3 And will make an offering by fire vnto the Lord, a burnt offring or a ſacrifice * || to fulfill a vowe, or a free offring, or in your feaſts, to make a * ſweete ſauour vnto the Lord of the herde, or of the flocke,

* *Leuit.22.21.*
|| *Or, ſeparate.*
* *Exod.29.18.*

4 Then * let him that offereth his offring vnto the Lorde, bring a meate offring of a tenth deale of fine flowre, mingled with the fourth part of an [b] Hin of oyle.

* *Leuit.2.1.*
b Read Exod. 29.40.

5 Alſo thou ſhalt prepare the fourth part of an Hin of wine to be powred on a lambe, *appointed* for the burnt offring or *any* offring.

6 And for a ram, thou ſhalt for a meate offring, prepare two tenth deales of fine flowre, mingled with a third part of an Hin of an oyle.

7 And for a [c] drinke offring thou ſhalt offer the third part of an Hin of wine, for a ſweete ſauour vnto the Lord.

c The liquour was ſo called, becauſe it was powred on the thing that was offered.

8 And when thou prepareſt a bullocke for a burnt offring, or for a ſacrifice to fulfill a vow or a peace offring to the Lord,

9 Then let him offer with the bullock a meat offring of ||three tenth deales of fine floure, mingled with halfe an Hin oyle.

|| *Or, three Omers.*

10 And thou ſhalt bring for a drinke offering halfe an Hin of wine, for an offring made by fire of a ſweete ſauour vnto the Lord.

11 Thus ſhall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number [d] that yee prepare *to offer*, ſo ſhall ye doe to euery one according to their number.

d Euery ſacrifice of beaſts muſt haue their meate offring and drinke offring, according to this proportion.

13 All that are borne of the countrey, ſhall doe theſe things thus, to offer an offring made by fire of ſweete ſauour vnto the Lord.

14 And if a ſtranger ſoiourne with you, or whoſoeuer bee among you in your generations, and will make an offering by fire of a ſweete ſauour vnto the Lord, as ye doe, ſo he ſhall doe.

15 * One ordinance *ſhalbe* both for you of the Congregation, & alſo for the ſtranger that dwelleth *with you, euen* an ordinance for euer in your generations: as you are, ſo ſhall the ſtranger be before the Lord.

* *Exod.12.49. chap.9.14.*

16 One lawe and one maner ſhall ſerue both for you and for the ſtranger that ſoiourneth with you.

17 ¶ And the Lord ſpake vnto Moſes, ſaying,

18 Speake vnto the children of Iſrael, and ſay vnto them, When ye be come into the land, to the which I bring you,

19 And when ye ſhall eate of the bread of the land, ye ſhal offer an heaue offring vnto the Lord.

20 Ye ſhall offer vp a cake of the firſt of your [e] dough for an heaue offring: * as the heaue offring of the barne, ſo ye ſhall lift it vp.

e Which is made of the firſt come ye gather.
* *Leuit.23.14.*

21 Of the firſt of your dough ye ſhall giue vnto the Lord an heaue offring in your generations.

22 And if yee [f] haue erred, and not obſerued all theſe commandements, which the Lord hath ſpoken vnto Moſes,

f As by ouerſight or ignorance, read Leuit.4.2,13.

23 *Euen* all that the Lord hath commaunded you by the hand of Moſes, from the firſt day that the Lord commanded Moſes, and henceforward among your generations:

24 And if ſo be that ought be committed ignorantly of the [g] Congregation, then all the Congregation ſhal giue a bullocke for a burnt offring, for a ſweete ſauour vnto the Lord, with the meate offring and drinke offring thereto, according to the * maner, and an hee goate for a ſinne offring.

g Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation.
* *Leuit.4.13, &c.*

25 And the Prieſt ſhall make an atonement for al the Congregation of the children of Iſrael, and it ſhalbe forgiuen them: for it is ignorance: and they ſhall bring their offring for an offering made by fire vnto the Lord, and their ſinne offering before the Lord for their ignorance.

26 Then it ſhall bee forgiuen all the Congregation of the children of Iſrael, and the ſtranger that dwelleth among them: for all the people *were* in ignorance.

27 ¶ * But if any one perſon ſinne through ignorance, then he ſhall bring a ſhee goate of a yeere olde for a ſinne offering.

* *Leuit.4.27.*

28 And the Prieſt ſhall make an atonement for the ignorant perſon, when hee ſinneth by ignorance before the Lord, to make reconciliation for him: and it ſhalbe forgiuen him.

29 He that is borne among the children of Iſrael, and the ſtranger that dwelleth among them, ſhall haue both one lawe, who ſo doeth ſinne by ignorance.

30 ¶ But the perſon that doeth ought † preſumptuouſly, whether he be borne in the land, or a ſtranger, the ſame blaſphemeth the Lord: therefore that perſon ſhalbe cut off from among his people,

† *Ebr. with an hie hand: that is, in contempt of God.*

31 Becauſe he hath deſpiſed the worde of the Lord, and hath broken his commandement: that perſon ſhalbe vtterly cut off: his [h] iniquitie ſhalbe vpon him.

h He ſhal ſuſteine the puniſhment of his ſinne.

32 ¶ And while the children of Iſrael were in the wilderneſſe, they found a man that gathered ſtickes vpon the Sabbath day.

33 And they that found him gathering ſticks, brought him vnto Moſes and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what ſhould be done vnto him.

* *Leuit.24.12.*

35 Then the Lord ſaid vnto Moſes, This man ſhal die the death: and let all the multitude ſtone him with ſtones without the hoſte.

36 And all the Congregation brought him without the hoſte, and ſtoned him with ſtones, and he died, as the Lord had commanded Moſes.

37 ¶ And the Lord ſpake vnto Moſes, ſaying,

38 Speake vnto the children of Iſrael, and bid them that they * make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a riband of blew ſilke.

* *Deut.22.12. matt.23.5.*

39 And yee ſhall haue the fringes, that when yee looke vpon them, ye may remember all the cõmandements of the Lord, & do them: and that ye ſeeke not after your owne heart, nor after your owne eyes, after the which ye goe a [i] whoring.

i By leauing Gods cõmandement and following your owne fantaſies.

40 That

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40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 31 *Korah and his company perisheth.* 41 *The people the next day murmure.* 49 *14700. are slaine for murmuring.*

NOwe * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui ‖ went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ‖ against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assemblie, * famous in the Congregation, and men of renoume,

3 Who gathered themselues together against Moses, and against Aaron, and sayde vnto them, a *Ye take* too much vpon you, seeing all the Congation is holy, b euery one of them, and the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath c chosen, he wil cause to come neere to him.

6 This doe *therefore*, Take you censers, *both* Korah, and all his company,

7 And put fire therein, & put incense in them before the Lord to morowe: and the man whome the Lord doeth chuse, the same shalbe holy: d *ye take* too much vpon you, ye sonnes of Leui.

8 Againe Moses sayd vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hath also taken thee to e him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out f of a land that floweth with milke and hony, to kill vs in the wildernesse, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fieldes and vineyardes: wilt thou g put out the eyes of these men? we will not come vp.

15 Then Moses waxed very angry, and sayde vnto the Lord, * Looke not vnto their offring: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy companie h before the Lord: *both* thou, they, and Aaron to morowe:

17 And take euery man his censor, and put incense in them, and bring ye euery man his censor before the Lord, two hundreth and fiftie censors: thou also and Aaron, euery one his censor.

18 So they tooke euery man his censor, and put fire in them, and laide incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the i multitude against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lorde appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and said, O God the God of the spirits, ‖ of all flesh, hath not one man *only* sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tentes of these wicked men, and touch nothing of theirs, lest yee perish k in all their sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan, and Abiram came out & stood in the doore of their tents, with their wiues, and their sonnes, and their litle children.

28 And Moses saide, Hereby yee shall knowe that the Lord hath sent me to do all these works: for I haue not *done them* of mine owne l minde.

29 If these men die the common death of all men, or if they bee visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lorde make m a new thing, and the earth open her mouth, and swallowe them vp with all that they haue, and they go downe quicke into ‖ n the pit: then ye shal vnderstand that these men haue prouoked the Lord.

31 ¶ And assoone as he had made an ende of speaking all these wordes, euen the ground clane asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp, with their families, & all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they said, *Let vs flee*, lest the earth swallow vs vp.

35 But there came out a fire from the Lorde, and consumed the two hundreth and fiftie men that offred the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond *the altar:* for they are halowed,

38 The censers, I *say*, of these sinners, *that destroyed* o themselues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lorde, therefore they shalbe

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* *Chap.27.3. eccles.45.18. iude 11.*

‖ *Or, tooke other with him.*

‖ *Or, before Moses.*

* *Chap.26.9.*

a Or, let it suffice you: meaning, to haue abused them thus long.

b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

c To be the Priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in the Congregation, as in the verse before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them that searched the land, beleeue that they saw not that which they sawe? * *Gene.44.5.*

h At the doore of the Tabernacle.

i All that were of their faction.

O, of euery creature.

k With them that haue committed so many sinnes.

l I haue not forged them of mine owne braine.

m Or, shewe a strange sight.

‖ *Or, hell.*

n Or, deepe and darke places of the earth.

* *Chap.27.3. deut.11.6. psal.106.17.*

o Which were the occasion of their owne death.

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shalbe holy, and they shalbe p a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they, that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 *It is* a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that he be not like q Korah & his company, as the Lord sayd to him by the hand of Moses.

41 ¶ But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they ‖turned their faces toward the Tabernacle of the Congregation: and beholde, the cloude couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I wil consume them quickly: then they fel vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the r Altar, and put *therein* incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lorde: the plague is begunne.

47 Then Aaron tooke as Moses commaunded him, and ranne into the middes of the Congregation, and beholde, the s plague was begun among the people, and he put in incense, and made an atonement for the people

48 And when he stood betweene the dead, and them that were aliue, the t plague was stayed.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2. The twelue rodes of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossomes, to for a testimonie against the rebellious people.

AND the Lord spake vnto a Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, *euen* twelue rods: *and* thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the name of Leui: for euery rodde *shalbe* for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before *the Arke* of the Testimonie, * where I will declare my selfe to you.

4 And the mans rod, whom I b chuse, shall blossome: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, *euen* twelue rods, and the rod of c Aaron *was* among their rodes.

7 And Moses laide the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, beholde, the rod of Aaron d for the house of Leui was budded, and brought foorth buddes, and brought foorth blossoms, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lorde vnto all the children of Israel: and they looked vpon them, & tooke euery man his rodde.

10 ¶ After, the Lord said vnto Moses, * Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellions children, and thou shalt cause their e murmurings to cease from me, that they die not.

11 So Moses did as the Lorde had commaunded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, f we are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1. 7 The office of Aaron and his sonnes, 2 With the Leuites. 8 The Priests part of the offrings. 20 God is their portion, 26 The Leuites haue the tithes, and offer the tenths thereof to the Lord.

AND the Lord sayd vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare a the iniquitie of the Sanctuarie: both thou and thy sonnes with thee shall beare the iniquitie of the Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of § familie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee *shall minister* before the Tabernacle of the Testimonie:

3 And they shal b keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you:

4 And they shalbe ioyned with thee, & keepe the charge of the Tabernacle of the Congregation for all the seruice of Tabernacle: and no c stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuarie, and the charge of the altar: so there shal fall no more wrath vpon the children of Israel.

6 For lo, I haue * taken your brethren the Leuites from among the children of Israel, *which* as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vaile: therefore shal ye serue: *for* I haue made your Priests office ‖ an office of seruice: therefore the stranger that commeth neere, shalbe slaine.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine d offrings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anoynting sake, and to thy sonnes, for a perpetuall ordinance.

9 This shalbe thine of the most holy things, *reserued* from the e fire: all their offering of all

p Of Gods iudgements against rebels.

q Who presumed aboue his vocation.

‖ Or, fled: to wit, Moses and Aaron.

r For it was not lawful to take any other fire, but of the Altar of burnt offring, Leuit. 10. 1.

s God had begun to punish the people.

t God drew back his hand & ceased to punish them.

a While he was in the doore of the Tabernacle.

* Exod. 25. 22.

b To be the chiefe Priest.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

* Hebr. 9. 4.

e Grudging that Aaron should be the Priest.

f The Chalde text describeth thus their murmuring: We die by the sword: the earth swalloweth vs vp, § pestilence doeth consume vs.

a If you trespasse in any thing concerning the ceremonies of the Sanctuarie, or your office, you shalbe punished.

b That is, the things, which are committed to thee: or, which thou doest enioyne them.

c Which was not of the tribe of Leui.

* Chap. 3. 45.

‖ Or, a gift.

d As the first fruit, first borne, and the tenths.

e That which was not burned should be the Priests.

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their meate offring, and of all their sinne offring, and of all their trespasse offring, which they bring vnto me, that shalbe most holy vnto thee, and to thy sonnes.

10 In the most f holy place shalt thou make it: euery male shal eate of it: it is holy vnto thee.

11 This also shalbe thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy g daughters with thee, to be a dutie for euer: all the cleane in thine house shall eate of it.

12 All the h fat of the oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the Lord for their first fruites, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lorde, shall be thine: all the cleane in thine house shal eate of it.

14 * Euery thing separate from the common vse of Israel, shall be thine.

15 All that *first* openeth the * matrice of any flesh, which they shal offer vnto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation for the money of fiue shekels, after the shekel of the Sanctuarie,* which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate shalt thou not i redeeme: *for* they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: *it is* a sacrifice made by fire for a sweete sauour vnto the Lord.

18 And the flesh of them shall be thine, * as the shake breast, and the right shoulder shall be thine.

19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lorde, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: *it is* a perpetuall couenant k of salt before the Lorde, to thee, and to thy seede with thee.

20 ¶ And the Lorde said vnto Aaron, Thou shalt haue none inheritance in their l land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

21 For beholde, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more m come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare n their sinne: *it is* a lawe for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shal offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shal take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offring of that same for the Lorde, *euen* the tenth part of the tithe.

27 And your heaue offering shalbe reckened vnto you, as the o corne of the barne, or as the abundance of the winepresse.

28 So ye shal also offer an heaue offring vnto the Lord of all your tithes, which yee shal receiue of the children of Israel, and yee shall giue thereof the Lords heaue offring to Aaron the Priest.

29 Ye shal offer of all your p gifts all the Lords heaue offrings: of all the q fat of the same *shall yee offer* the holy things thereof.

30 Therefore thou shalt say vnto them, When yee haue offered the fat thereof, then it shall be counted vnto the Leuites, as the increase of the corne floore, or as the increase of the winepresse.

31 And ye shal eate it in all r places, ye, & your houshold: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shal s beare no sinne by the reason of it, when ye haue offred the fat of it: neither shal ye pollute the holy t things of the children of Israel, lest ye die.

CHAP. XIX.

2 The sacrifice of the redde kowe. 9 The sprinkling water. 11 Hee that toucheth the dead. 14 The man that dyeth in a tent.

AND the Lord spake to Moses, and to Aaron, saying,

2 a This is the ordinance of the lawe, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and cause her to b be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 And cause the kowe to be burnt in his sight: with her * skinne, and her flesh, and her blood, and her doung shall he burne *her*.

6 Then shall the Priest take cedar wood, and hyssope, and skarlet *lace*, and cast them in the mids of the fire where the kowe burneth.

7 Then shal the c Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also he that d burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man, *that is* cleane, shal take vp the ashes of the kowe, & put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for e a sprinkling water: it is a sinne offring.

10 Therefore hee that gathereth the ashes of the kowe, shal wash his clothes, and remaine vncleane vntill euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shalbe vncleane euen seuen dayes.

12 Hee shall purifie himselfe f therewith the third

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f That is, in the Sanctuarie, betweene the court and the Holiest of all.

g Reade Leuit. 10.14.

h That is, the chiefest, or the best.

* *Leuit.27.28.*

* *Exod 13.2. and 22.29. leuit. 27.26. chap. 8.13.*

* *Exo.30.13. leuit. 27.25. chap.3.47. ezek.45.12.*

i Because they are appointed for sacrifice.

* *Exod.29.26. leuit.7.30.*

k That is, sure, stable and incorruptible.

l Of Canaan.

* *Deut.10.9. and 18.2. Ios.13.14.33. ezek.44.28.*

m To serue therein: for the Leuites are put in their place.

n If they faile in their office, they shalbe punished.

o As acceptable as the fruite of your own ground or vineyard.

p Which ye haue receiued of the children of Israel.

q Reade vers.12.

r As in the 11. verse.

s Ye shal not be punished therefore.

t The offerings which the Israelites haue offred to God.

a According to this law and ceremonie, ye shall sacrifice the red kowe.

* *Hebr.13.11.*

b By an other Priest.

* *Hebr.9.13.*

* *Exod.29.14. leuit.4.11,12.*

c Meaning Eleazar.

d The inferiour Priest who killed her & burned her.

e Or the water of separation, because that they that were separate for their vncleannes, were sprinkled therewith & made cleane, Chap.8.7. It is also called holy water, because it was ordeined to an holy vse, Chap.5.17.

f With y sprinkling water.

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third day, and the seuenth day he shall be cleane: but if he purifie not himselfe the third day, then the seuenth day shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall bee g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleanesse *shall remaine* still vpon him.

14 This is the law, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes,

15 And all the vessels that bee open, which haue no † couering fastened vpon them, shalbe vncleane.

16 Also whosoeuer toucheth one that is slaine with a sword in the fielde, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane person they shal take of the burnt ashes of the h sinne offring, and i pure water shalbe put thereto in a vessell.

18 And a k cleane person shall take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and he shall purifie himselfe the seuenth day, and l wash his clothes, and wash himselfe in water, and shalbe cleane at euen.

20 But the man that is vncleane and purifieth not himselfe, that person shalbe cut off from among the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: *therefore* shall he be vncleane.

21 And it shalbe a perpetuall lawe vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shalbe vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth, shalbe vncleane: and the person that toucheth m *him*, shalbe vncleane vntill the euen.

CHAP. XX.

1 *Miriam dieth.* 2 *The people murmure.* 8 *They haue water out of the rocke.* 14 *Edom denieth the Israelites passage.* 25 28 *The death of Aaron, in whose roome Eleazar succeedeth.*

THen the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode at Cadesh: where b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they c assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, & spake, saying, Would God we had perished, * when our brethren died before the Lord.

4 * Why haue ye thus brought the Congregation of the Lord vnto this wildernesse, that *both* we, and our cattell should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, *which is* no place of seede, nor figges, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moses and Aaron went from the assemblie vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 ¶ And the Lord spake vnto Moses, saying,

8 Take the d rod, and gather thou & thy brother Aaron the Congregation together, & speake ye vnto the rocke before your eyes, and it shall giue foorth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and *Moses* said vnto them, Heare now, ye rebels: e shall wee bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out aboundantly: so the Congregation, and their beasts dranke.

12 ¶ Againe the Lord spake vnto Moses, and to Aaron, Because ye beleeued me not, to f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of g Meribah, because the children of Israel stroue with the Lord, and hee h was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of i Edom, *saying*, Thus saieth thy brother Israel, Thou knowest all the trauaile that we haue had,

15 Howe our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, we are in the citie Kadesh, in thine vtmost border.

17 I pray thee that wee may passe through thy countrey: we will not goe through the fields nor the vineyards, neither will wee drinke of the water of the wels: we will goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ‖ Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe through on my feete.

20 Hee answered againe, Thou shalt not goe through. Then ‖ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage through his countrey: wherefore Israel k turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be l gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye ‖ disobeyed my commandement at the water of ‖ Meribah.

25 Take * Aaron and Eleazar his sonne, and

g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

† *Ebr. a couering of cloth.*

h Of the red cow burnt for sinne.
i Water of the fountaine or riuer.
k One of the Priests which is cleane.

l Because he had bene among them that were vncleane: or els had touched the water, as verse 21.

m That is, vncleane.

a This was fourty yeeres after their departure from Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim Exod 17. and this was in Kadesh.
* *Chap.* 11.33.
* *Exod.* 7.2.

d Wherewith thou diddest miracles in Egypt, and diest diuide the sea.

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth vers. 12.

f That the children of Israel should beleeue and acknowledge my power, and to honour me.
g Or, strife, and contention, Chap. 27.14.
h By shewing himselfe almighty, and maintaining his glory.
i Because Isaakob or Israel was Esaus brother, who was called Edom.

‖ *Or, hie way.*

‖ *Or, come not.*

‖ *Or, the Edomites.*

k To passe by another way.

* *Chap.* 33.37.

l Reade Gen. 25.8.

‖ *Or, rebelled.*
‖ *Or, strife.*

* *Chap.* 33.38. *deut.* 32.50.

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bring them vp into the mount Hor,

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shalbe gathered *to his fathers*, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel ‖ wept for Aaron thirtie dayes.

*Deut.10.6. and 32.50.

‖Or, mourned.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

WHen * King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the a way of the spies, then fought he against Israel, and tooke of them prisoners,

*Chap 33.40.

a By that way which the spies that searched the dangers, found to be most safe.

2 So Israel vowed a vowe vnto the Lord, and sayde, If thou wilt deliuer *and* giue this people into mine haud, then I will vtterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered *them* the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ * Hormah.

‖Or, destruction. *Iudges 1.17.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to b compasse the land of Edom: and the people were sore grieued because of the way.

b For they were forbidden to de stroy it, Deut.2.5.

5 And the people spake against God and against Moses, *saying*, Wherefore haue ye brought vs out of Egypt, to die in the wilderneſſe? for *here u* neither bread nor water, and our soule * lotheth this light c bread.

u Meaning Canaan.

*Chap.11.6.

c Meaning Manna, which they thought did not nourish. *Wisd.16.1,5. 1.cor.10.9.

6 * Wherefore the Lord sent d fierie serpents among the people, which stung the people: so that many of the people of Israel died.

d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

7 Therefore the people came to Moses and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

‖Or, vpon a pole.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

*2.King.18.4. Iohn 3.14.

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ‖ liued.

‖Or, recouered. *Chap.33.43.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wilderneſſe, which is before Moab on the Eastside.

‖Or, in the heapes of Abarim, or, hils.

12 ¶ They remooued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderneſſe, and commeth out of the coasts of the Amorites: (for Arnon *u* the border of Moab, betweene the Moabites and the Amorites)

u Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

14 Wherefore it shall be spoken in the booke of e the battels of the Lord, ‖ what thing hee did in the red sea, and in the riuers of Arnon.

‖Or, (How God destroyed) Vaheb (the citie) with a whirlewinde, and the vallys of Amon.

15 And *at* the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence *they turned* to Beer: the same is the well where the Lord sayde vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, ‖ Rise vp wel, f sing ye vnto it.

‖Or, Spring.

f Ye that receiue the commoditie thereof, giue praise for it.

18 The princes digged this well, the captaines of the people digged it, euen the g lawe-giuer, with their staues. And from the wilderneſſe *they came* to Mattanah,

g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, King of the Amorites, saying,

22 *Let me goe through thy land: we will not turne aside vnto the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, vntill wee bee past thy countrey.

*Deut.2.26. Iudg.11.19.

23 * But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, and went out against Israel into the wilderneſſe: and he came to Iahoz, and fought against Israel.

*Deut.29.7.

24 *But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Iabok, *euen* vnto the children of Ammon: for the border of the children of Ammon *was* i strong.

*Ioshu.12.2. psal. 135.11. amos 2.9.

h The riuer.

i For the people were tall and strong like giants, Deut.2.20.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon and in all the † villages thereof.

†Ebr. daughters.

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought before-time against the king of the Moabites, and had taken all his land out of his hand, *euen* vnto Arnon,

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut.2.9.

27 Wherefore they that speake in prouerbes, say, Come to Heshbon, let the citie of Sihon bee built and repaired:

28 For l a fire is gone out of Heshbon, *and* a flame from the citie of Sihon, and hath consumed Ar of the Moabites, *and* the lordes of Bamoth in Arnon.

l Meaning, warre.

29 Wo be to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters *to be* in captiuitie to Sihon the king of the Amorites.

m Chemosh was the idole of the Moabites, 1.king. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their † empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which *reacheth* vnto Medeba.

†Ebr. light.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ *And they turned & went vp toward Bashan: & Og the King of Bashan came out against them, he, and all his people, to fight at Edrei.

*Deut.3.1. and 29.7.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand and all his people, and his land: * and thou shalt do to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

*Psal.135.11.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP.

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CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

AFter the children of Israel departed and pitched in the plaine of Moab on the [a] other side of Iorden from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were sore afraide of the people, because they were many, and Moab ‖ fretted against the children of Israel.

‖ Or, was vexed.

4 Therefore Moab said vnto the [b] Elders of Midian, Now shal this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor *was* King of the Moabites at that time.

b Which were the heads and gouernours.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the [c] riuer of the land of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

* *Iosh.* 24. 9.

c To wit, Euphrates, vpon the which stoode this citie Pethor.

6 Come now therefore, I pray thee, & curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to driue them out of the land: for I know that he, whom thou blessest, is blessed, and he whom thou curssest, shalbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing [d] *the rewarde* of the soothsaying in their hand, and they came vnto Balaam, and tolde him the wordes of Balak.

d Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tary here this night, and I will giue you an answere, as the Lorde shall say vnto mee. So [e] the princes of Moab abode with Balaam.

e Whome before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiects to their king.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor, king of Moab hath sent vnto mee, *saying*,

11 Beholde, *there is* a people come out of Egypt and couereth the face of the earth: come nowe, curse them for my sake: so it may be that I shalbe able to ouercome them in battell, and to driue them out.

12 And God [f] said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

f He warned him by a dreame, that he should not consent to the kings wicked request.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue [g] me leaue to go with you.

g Els he shewed himselfe willing, couetousnesse had so blinded his heart.

14 So the princes of Moab rose vp, and went vnto Balak, & said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honorable then they.

16 Who came to Balaam, and sayd to him, Thus saieth Balak the sonne of Zippor, [h] Be not thou stayed, I pray thee, from comming vnto me.

h The wicked seeke by al meanes to further their naughtie enterprises, though they know that God is against them.

17 For I will promote thee vnto great honor, and wil do whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue mee his house full of siluer & gold, I can not go beyond the word of ℣ Lord my God, to do lesse or more.

* *Chap.* 24. 13.

19 But nowe, I pray you, tary here this night, that I may wit, what the Lorde wil say vnto mee i more.

i Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his own condemnation.

20 And God came vnto Balaam by night, and sayd vnto him, If the men come to call thee, rise vp, *and* go with them: but only what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he [k] went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants *were* with him.

k Moued rather with couetousnes, then to obey God.

23 And * when the asse saw the Angel of the Lord stand in the way, and his sword drawen in his hand, the asse turned out of the way and went into the field, but Balaam smote the Asse, to turne her into the way.

* 2. *Pet.* 2. 16. *iude* 11.

24 [l] Againe the Angel of the Lord stood in a path of the vineyardes, *hauing* a wall on the one side, and a wall on the other.

l The second time.

25 And when the Asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, and dasht Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lorde went further, and stood in a narow place, where was no way to turne, *either* to the right hand, or to the left.

27 And when ℣ asse saw the Angel of ℣ Lord, she ‖ lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

‖ Or, fell.

28 Then the Lord [m] opened the mouth of the asse, and shee said vnto Balaam, What haue I done vnto thee, that thou hast smitten mee now three times?

m Gaue her power to speake.

29 And Balaam sayd vnto the asse, Because thou hast mocked mee: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast riden vpon [n] since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? Who said, Nay.

n Since thou hast bene my master.

31 And the Lord [o] opened the eies of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawen in his hand: then hee bowed himselfe, and fell flat on his face.

o For whose eies the Lord doth not open, they can neither see his anger, nor his loue.

32 And the Angel of the Lord said vnto him, Wherfore hast thou now smitten thine asse three times? beholde, I came out to withstand thee, because *thy* [p] way is not straight before me.

p Both thy heart is corrupt, and thine enterprise wicked.

33 But the Asse sawe mee, and turned fro me now three times: for els, if she had not turned fro me, surely I had euen now slaine thee, and saued her aliue.

34 Then Balaam sayd vnto the Angel of the Lorde, I haue sinned: for I wist not that thou stoodest in the way ‖ against me: nowe therefore if it displease thee, I wil turne † home againe.

‖ Or, before me, or, to meete me.
† Ebr. I will returne to me.

35 But the Angel said vnto Balaam, Goe with the men: but [q] what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

q Because his heart was euil, his charge was renewed, that he should not pretend ignorance.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a citie of Moab, which is in the [r] border of Arnon, euen in the vtmost coast.

r Neere the place where the Israelites camped.

37 Then Balak sayd vnto Balaam, Did not I send for thee to call thee? Wherefore camest thou not vnto me? am I not able indeede to promote thee vnto honour?

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38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I nowe say [f] any thing at all? the worde that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came vnto the citie of ‖ Huzoth.

40 Then Balak offred bullocks, and sheepe, and sent *thereof* to Balaam, and to the princes that were with him.

41 And on the morowe Balak tooke Balaam, and brought him vp into the hie places of [t] Baal, that thence hee might see the vtmost part of the people.

CHAP. XXIII.

1 Balaam causeth seuen Altars to be built. 5 God teacheth him what to answere. 8 Insteade of cursing he blesseth Israel. 19 God is not like man.

AND Balaam said vnto Balak, Build mee here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

2 And Balak did as Balaam said, and [a] Balak and Balaam offred on *euery* altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by the burnt offring, and I wil go, if so be that the Lord wil come *and* meet me: and whatsoeuer he sheweth me, I wil tell thee: so he ‖ went forth alone.

4 And God [b] met Balaam, and *Balaam* sayd vnto him, I haue prepared seuen altars, and haue offred vpon *euery* altar a bullocke and a ramme.

5 And the Lorde [c] put an answere in Balaams mouth, and sayd, Go againe to Balak, and say on this wise.

6 So when hee returned vnto him, loe, hee stood by his burnt offring, hee, and all the princes of Moab.

7 Then hee vttered his ‖ parable, and sayd, Balak the king of Moab hath brought mee from ‖ Aram out of the mountaines of the East, *saying*, Come, curse Iaakob for my sake: come, and [d] detest Israel.

8 How shall I curse, where God hath not cursed? or how shall I detest, *where* the Lord hath not detested?

9 For from the top of the rocks I did see him, and from the hilles I did behold him: lo, the people shal dwell by themselues, and shal not be reckoned among the [e] nations.

10 Who can tell the [f] dust of Iaakob, and the number of the fourth part of Israel? Let me [g] die the death of the righteous, and let my last ende be like his.

11 Then Balak sayd vnto Balaam, What hast thou done vnto mee? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak sayd vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, & thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And he brought him into ‖ Sede-sophim to the top of Pisgah, and built seuen altars, and offred a bullocke, and a ramme on *euery* altar.

15 After, hee said vnto Balak, Stand here by thy burnt offring, & I wil meete *the Lord* yonder.

16 And the Lorde met Balaam, and * put an answere in his mouth, and sayd, Goe againe vnto Balak, and say thus.

17 And when hee came to him, beholde, hee stoode by his burnt offering, and the princes of Moab with him: so Balak sayd vnto him, What hath the Lord sayd?

18 And he vttered his parable, and sayd, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 [h] God *is* not *as* man, that he should lie, neither *as* the sonne of man that hee should repent: hath he said, and shal he not doe it? and hath hee spoken, and shall he not accomplish it?

20 Behold, I haue receiued *commaundement* to blesse: for he hath blessed, and I can not alter it.

21 Hee seeth none iniquitie in Iaakob, nor seeth no transgression in Israel: the Lord his God *is* with him, and the [i] ioyfull shoute of a king *is* among them.

22 God brought them out of Egypt; their strength *is* as an vnicorne.

23 For *there is* no sorcerie in Iaakob, nor soothsaying in Israel: [k] according to this time it shalbe said of Iaakob and of Israel, What hath God wrought?

24 Beholde, the people shall rise vp as a lyon, and lift vp himselfe as a yong lyon: hee shall not lie downe till hee eate of the praye, and till hee drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse nor blesse them all.

26 But Balaam answered, and sayd vnto Balak, Tolde not I thee, saying, All that the Lorde speaketh, that must I doe?

27 ¶ Againe Balak sayd vnto Balaam, Come I pray thee, I will bring thee vnto another [l] place, if so be it wil please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshmon.

29 Then Balaam sayd vnto Balak, Make mee here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

30 And Balak did as Balaam had sayd, and offred a bullocke and a ramme on *euery* altar.

CHAP. XXIIII.

5 Balaam prophesieth of the great prosperitie that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekits, and of the Kenites.

WHen Balaam saw that it pleased the Lord to blesse Israel, then he went not, * as certaine times before, to set diuinations, but set his face toward the [a] wildernesse.

2 And Balaam lift vp his eies, & looked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man, whose eies [b] were shut vp, hath sayd,

4 He hath sayd, which heard the wordes of God, and sawe the vision of the Almightie, and [c] falling *in a trance* had his eyes opened:

5 ¶ Howe goodly are thy tents, O Iaakob, *and* thine habitations, O Israel!

6 As the valleys are they stretched foorth, as gardens by the riuers side, as the ‖ aloe trees, which the Lorde hath planted, as the cedars beside the waters.

7 The [d] water droppeth out of his bucket, and his

---

f Of my selfe I can speake nothing: onely what God reueileth, that wil I vtter, seeme it good or bad.

‖ Or, *of streetes: or a populous citie.*

t Where the idole Baal was worshipped.

a For among the Gentiles ỹ kings oft times vsed to sacrifice, as did the Priests.

‖ Or, *went vp hier.*

b Appeared vnto him.

c Taught him what to say.

‖ Or, *prophesie.*

‖ Or, *Syria.*

d Cause that all men may hate and detest them.

e But shall haue religion and lawes apart.

f The infinit multitude as the dust of the earth.

g The feare of Gods iudgements caused him to wish to be ioyned to ỹ houshold of Abraham: thus the wicked haue their consciences wounded, when they consider Gods iudgements.

‖ Or, *into the fielde of them that spied: to wit, left the enemie should approch.*

* *Chap.22.35.*

h Gods enemies are compelled to confesse that his gouernment is iust, constant, and without change or repentance.

i They triumph as victorious kings ouer their enemies.

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

l Thus the wicked imagine of God, that that, which he wil not grāt in one place, he wil doe it in another.

* *Chap.23.3,15.*

a Where the Israelites camped.

* *Chap.23.7,18.*

b His eyes were shut vp before in respect of ỹ cleare visions which he saw after: some reade, were open.

c Though he lay as in a sleepe, yet the eies of his minde were open.

‖ Or, *tents.*

d His prosperitie & posteritie shall be very great.

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his seede *shalbe* in many waters, and his king shall be hier then [e] Agag, and his kingdome shall bee exalted.

8 God brought him out of Egypt: his strength *shalbe* as an vnicorne: he shall eate the nations his enemies, and bruise their bones, and shoote them through with his arrowes.

9 * Hee coucheth *and* lieth downe as a yong lion, and as a lion: who shall stirre him vp? blessed is he that blesseth thee, and cursed is hee that curseth thee.

10 Then Balak was very angry with Balaam, and [f] smote his handes together: so Balak sayde vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them nowe three times.

11 Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the [g] Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto mee, saying,

13 If Balak would giue me his house ful of siluer and gold, I cannot passe the commandement of the Lord, to doe *either* good or bad of mine owne minde? what the Lord shall commaund, that same will I speake.

14 And nowe beholde, I goe vnto my people: come, I will † [h] aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and said, Balaam the sonne of Beor hath sayde, and the man whose eyes were shut vp, hath sayde,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and sawe the vision of the Almightie, and falling *in a trance* had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a [i] starre of Iaakob, and a scepter shall rise of Israel, and shall smite the [k] coastes of Moab, and destroy all the sonnes of [l] Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 Hee also that shall haue dominion *shall be* of Iaakob, and shall destroy the remnant of the [m] citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and sayd, Amalek *was* the [n] first of the nations: but his latter ende *shall come* to destruction.

21 And he looked on the ‖ Kenites, and vttered his parable, and sayd, Strong is thy dwelling place, and [o] put thy nest in the rocke.

22 Neuertheless, ‖ the Kenite shall be spoiled vntill Asshur carie thee away captiue.

23 Againe he vttered his parable, and said, Alas, [p] who shall liue, when God doeth this?

24 The ships also shall *come* from the coasts of [q] Chittim, and subdue Asshur, and shall subdue Eber, and [r] he also *shall come* to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

[e] Which name was common to the Kings of Amalek.

*Gen.49.9.

[f] In token of anger.

[g] Thus the wicked burden God when they cannot compasse their wicked enterprises.

†*Ebr. counsell.*

[h] He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap.31.16.

[i] Meaning, Christ.

[k] That is, the princes.

[l] He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

[m] Of the Edomites.

[n] The Amalekites first made warre against Israel, as Chap.14.45.

‖*Or, Midianites.*

[o] Make thy selfe as strong as thou canst.

‖*Or, thou Kain shalt.*

[p] Some reade, Oh, who shall not perish, when the enemie, *that is, Antichrist*, shal set himselfe vp as God?

[q] The Grecians and Romanes.

[r] Meaning Eber, or the Iewes, for rebelling against God.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midianites.

NOwe whiles Israel abode in * Shittim, the people beganne to commit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel [b] coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord sayd vnto Moses, * Take all the heads of the people, and hang them vp ‖ before the Lord [c] against the sunne, that the indignation of the Lords wrath may bee turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his [d] men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of al the Congregation of the children of Israel, [e] who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the mids of the Congregation, and tooke a ‖ speare in his hand,

8 And followed the man of Israel into the tent, & thrust them both through: *to wit*, the man of Israel, and the woman, ‖ through her bellie: so the plague ceased from the children of Israel.

9 * And there died in that plague, foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he was [f] zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

12 Wherefore say *to him*, Behold, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, *euen* the couenant of the priestes office for euer, because he was zealous for his God, & hath made an [g] atonement for the children of Israel.

14 And the name of the Israelite *thus* slaine, which was killed with the Midianitish woman, *was* Zimri the sonne of Salu, prince † of the familie of the Simeonites.

15 And the name of the Midianitish woman, that was slaine, *was* Cozbi the daughter of Zur, who *was* head ouer the people of his fathers house in Midian.

16 ¶ Again the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them:

18 For they trouble you with their [h] wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Mididan, which was slaine in the day of the plague because of Peor.

[a] With the women.

[b] Worshipped the idole of the Moabites, which was in the hill Peor.

*Deut.4.3. iosh. 22.17.

‖*Or, to the Lord.*

[c] Openly in the sight of all.

[d] Let him see execution done of them that are vnder his charge.

[e] Repenting that they had offended God.

*Psal.106.30. 1.mac.2.54.

‖*Or, iaueling.*

†*Or, in her tent. Chald. and Greeke, in her secrets.*

*1.Cor.10.8.

*Psal.106.30.

[f] He was zealous to maintein my glory.

*Ecclus.45.24. 1.mac.2.54.

[g] He hath pacified Gods wrath.

†*Ebr. of the house of the father.*

*Chap.31.2.

[h] Casting you to commit both corporall and spirituall fornication by Balaams counsell, Chap.31.16. reue. 2.14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them that were numbred in Sinai, goe into Canaan, saue Caleb and Iosua.

ANd so after the [a] plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel * from twentie yeere

[a] Which came for their whoredome and idolatrie.

*Chap.1.3.

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olde and aboue throughout their fathers houses, all that goe forth to warre in Israel.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden b *toward* Iericho, saying,

b Where the riuer is neere to Iericho.

4 From twentie yeere old and aboue *ye shall number the people*, as the * Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

*Chap.1.1.

5 ¶ * Reuben the first borne of Israel: the children of ‖ Reuben *were*: Hanoch, *of whome came* the familie of the Hanochites, *and* of Pallu the familie of the Palluites:

*Gen.46.8. exod.6.14. 1.chron.5.1. ‖ Reuben.

6 Of Hesron, the familie of the Hesronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and fourtie thousand, seuen hundreth and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in c the assembly of Korah, when they stroue against the Lord.

*Chap.16.2. c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swalowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were d for a signe:

d That is, for an example that other should not murmure and rebell against Gods ministers.

11 Notwithstanding, *all* the sonnes of Korah died not.

12 ¶ And the children of ‖ Simeon after their families *were*: Nemuel, *of whome came* the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

‖ Simeon.

13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundreth.

15 ¶ The sonnes of ‖ Gad after their families *were*: Zephon, *of whome came* the familie of the Zephonites: of Haggai, the familie of the Haggites: of Shuni, the familie of the Shunites:

‖ Gad.

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fiue hundreth.

19 ¶ The sonnes of ‖ Iudah, Er and Onan: but Er and Onan died in the land of e Canaan.

‖ Iudah. e Before Iaakob went into Egypt, Gen.38.3,7,10. and 46.12.

20 So were the sonnes of Iudah after their families: of Shelah *came* the familie of the Shelanites: of Pharez, the familie of the Pharzites: of Zerah, the familie of the Zarhites.

21 And the sonnes of *Pharez *were*: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

*Gen.46.12.

22 These are the families of Iudah, after their numbers, seuentie and sixe thousand and fiue hundreth.

23 ¶ The sonnes of ‖ Issachar after their families *were*: Tola, *of whom came* the familie of the Tolaites: of Pua, the familie of the Punites:

‖ Issachar.

24 Of Iashub, the familie of the Iashubites: of Shimron, the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundreth.

26 ¶ The sonnes of ‖ Zebulun, after their families *were*: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

‖ Zebulun.

27 These are the families of the Zebulunites, after their numbers, threescore thousand and fiue hundreth.

28 ¶ The sonnes of Ioseph, after their families *were* ‖ Manasseh and Ephraim.

‖ Manasseh.

29 The sonnes of Manasseh *were*: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead *came* the familie of the Gileadites.

*Iosh.17.1.

30 These are the sonnes of Gilead: *of* Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And *Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah and Tirzah.

*Chap.27.1.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seuen hundreth.

35 ¶ These are the sonnes of ‖ Ephraim after their families: of Shuthelah *came* the family of the Shuthalhites: of Becher, the familie of the Bachrices: of Tahan, the familie of the Tahanites.

‖ Ephraim.

36 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundreth, these are the sonnes of Ioseph after their families.

38 ¶ *These are* the sonnes of ‖ Beniamin after their families: of Bela *came* the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

‖ Beniamin.

39 Of Shuphan, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: *of Ard came* the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their numbers, fiue and fourtie thousand and sixe hundreth.

42 ¶ These are the sonnes of ‖ Dan after their families: of Shuham *came* the familie of the Shuhamites: these are the families of Dan after their households.

‖ Dan.

43 All the families of the Shuhamites *were* after their numbers, threescore and foure thousand, and foure hundreth.

44 ¶ The sonnes of ‖ Asher after their families *were*: of Iimnah, the familie of the Iimnites: of Isui, the familie of the Isuites: of Beriah, the familie of the Beriites.

‖ Asher.

45 The sonnes of Beriah *were*: of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundreth.

48 ¶ The sonnes of ‖ Naphtali, after their families *were*: of Iahzeel, the families of the Iahzeelites:

‖ Naphtali.

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zeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Izrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, fiue and fourtie thousand and foure hundreth.

51 These are the f numbers of the children of Israel: sixe hundreth and one thousand, seuen hundreth and thirtie.

f This is the third time that they are numbred.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shalbe diuided for an inheritance, according to the number of ‖ names.

‖ Or, persons.

54 * To many thou shalt giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euery one according to his number shalbe giuen his inheritance.

* Chap. 33. 54.

55 Notwithstanding, the lande shalbe * diuided by lot: according to the names of the tribes of their fathers they shall inherite:

* Iosh. 11. 23. and 14. 2.

56 According to the lot shall the possession thereof be diuided betweene many and few.

57 ¶ * These also *are* the numbers of the Leuites, after their families: of Gershon *came* the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

* Exod. 6. verse 16, 17, 18, 19.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and shee bare vnto Amram Aaron, and Moses, and Miriam their sister.

* Exod. 2. 2. and 6. 20.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu dyed, because they offered strange fire before the Lord.

* Leuit. 10. 2. chap. 3. 4. 1. chron. 24. 2.

62 And their numbers were three and twentie thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, *toward* Iericho.

64 And among these there was not a man of them, g whom Moses and Aaron the Priest numbred, when they tolde the children of Israel in the wildernesse of Sinai.

g Wherein appeareth the great power of God, that so wonderfully increased his people.

65 For the Lord sayde of them, * They shall die in the wilderesse: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

* Chap. 14. 28, 29. 1. cor. 10. 5, 6.

CHAP. XXVII.

1 *The law of the heritage of the daughters of Zelophehad.* 12 *The land of promes is shewed vnto Moses.* 16 *Moses prayeth for a gouernour to the people.* 18 *Ioshua is appointed in his steade.*

* Chap. 26. 33. and 36. 11. Iosh. 17. 3.

THen came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stoode before Moses, and before Eleazar the Priest, and before the Princes, and all the assemblie, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * dyed in the wilderneese, and he was not among the assemblie of them that were assembled against the Lorde in the companie of Korah, but died in his a sinne, and had no sonnes.

* Chap. 14. 35. and 26. 64, 65.

a According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father bee taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their b cause before the Lord.

b That is, their matter to be iudged, to knowe what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and *thu* shall be vnto the children of Israel a law of c iudgement, as the Lord hath commanded Moses.

c Meaning, an ordinance to iudge by.

12 ¶ Againe the Lord sayd vnto Moses, * Go vp into this mount of Abarim, and beholde the lande which I haue giuen vnto the children of Israel.

* Deut. 32. 49.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

* Chap. 20. 24.

14 For ye were * disobedient vnto my worde in the desert of Zin, in the strife of the assemblie, to sanctifie mee in the waters before their eyes. *That is the water of ‖ Meribah in Kadesh in the wilderneese of Zin.

* Chap. 20. 12.

* Exod. 17. 7. ‖ Or, strife.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the d spirits of all flesh appoint a man ouer the congregation,

d Who as hee hath created, so he gouerneth the hearts of all men.

17 Who may e goe out and in before them, and leade them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a shepheard.

e That is, gouerne them and doe his duetie, as 2. Chro. 1, 10.

18 And the Lord said vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the Spirite, and f put thine hands vpon him,

f And so appoint him gouernour.

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And giue g him of thy glory, that all the Congregation of the childre of Israel may obey.

g Commend him to the people as meete for the office and appointed by God.

21 And hee shall stande before Eleazar the Priest, who shall aske counsell for him * by the h iudgement of Urim before the Lorde: at his worde they shall goe out, and at his worde they shall come in, *both* he, and all the children of Israel with him and all the Congregation.

* Exod. 28. 30.

h According to his office: signifying that the ciuill Magistrate could execute nothing but that which he knewe to be the will of God.

22 So Moses did as the Lord had commanded him, and he tooke Ioshua, and set him before Eleazar the Priest, & before all the Congregation.

23 Then he put his hands vpon him, and gaue him a i charge, as the Lorde had spoken by the hand of Moses.

i How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 *The dayly sacrifice.* 9 *The sacrifice of the Sabbath.* 11 *Of the Moneth.* 16 *Of the Passeouer.* 26 *Of the first fruites.*

And

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AND the Lord spake vnto Moses, saying,
2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto me in their due season mine offering, *and*[a] my bread for my sacrifices made by fire for a sweete sauour vnto me.

a By bread, hee meaneth all maner of sacrifice.

3 Also thou shalt say vnto them,* This is the offring made by fire which ye shall offer vnto the Lord, two lambes of a yeere olde without spot dayly, for a continuall burnt offering.

*Exod.29.38.

4 One lambe shalt thou prepare in ỹ morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a * meate offering mingled with the fourth part of an * Hin of beaten oyle.

*Exod.16.36. *Leuit.2.1. *Exod.29.40.

6 *This shalbe* a dayly burnt offering, as was made in the mount Sinai for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare *thu*[b] *for* an offring made by fire of sweete sauour vnto the Lord.

b The meate offering and drinke offering of the euening sacrifice. c Of the measure Ephah.

9 ¶ But on the Sabbath day *ye shall offer* two lambs of a yeere old, without spot, & two[c] tenth deales of fine floure for a meate offring mingled with oyle, and the drinke offring thereof.

10 *This is* the burnt offring of euery Sabbath, beside the[d] continuall burnt offring, and drinke offering thereof.

d Which was offered euery day at morning and at euening.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two yong bullocks, and a ramme, and seuen lambes of a yeere olde, without spot.

12 And three tenth deales of fine floure for a meate offring mingled w̃ oyle for one bullocke, and two tenth deales of fine floure for a meate offering, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one lambe, for a burnt offering of sweete sauour: *it is* an offering made by fire vnto the Lord.

14 And their[e] drinke offerings shall be halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ramme, and the fourth part of an Hin vnto a lambe: this is the burnt offring of euery moneth, throughout the moneths of the yeere.

e That is, the wine that shalbe powred vpon the sacrifice.

15 And one hee goate for a sinne offring vnto the Lord shalbe prepared, besides the continuall burnt offring, and his drinke offering.

16 * Also the fourteenth day of the first moneth *is* the Passeouer of the Lord.

*Exod.12.18. And 23.15. *Ieuit.* 23.5.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day *shalbe* an holy f conuocation, ye shall doe no seruile worke *therein*.

*Leuit.23.7. f. Or, solemne assemblie.

19 But yee shall offer a sacrifice made by fire for a burnt offring vnto the Lord, two yong bullocks, one ram, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meate offering *shall be* of fine floure mingled with oyle: three tenth deales shall yee prepare for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, *euen* for the seuen lambes.

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Yee shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throughout all the seuen dayes, for the † maintening of the offring made by fire for a sweete sauour vnto the Lord: it shall be done beside the continuall burnt offring and drinke offering thereof.

†Ebr. bread.

25 And in the seuenth day ye shal haue an holy cõuocation, *wherein* ye shal do no seruile worke.

26 ¶ Also in the day of your first fruits, when yee bring a new meate offering vnto the Lorde, according to g your weekes ye shall haue an holy conuocation, & ye shal do no seruile worke *in it:*

g In counting seuen weekes from the Passeouer to Whitsontide, as Leuit. 23.15.

27 But yee shall offer a burnt offering for a sweete sauour vnto the Lord, two yong bullocks, a ramme, and seuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall doe *this* besides the continuall burnt offring, and his meate offring:) † see they be without blemish, with their drinke offrings.

†Ebr. they shalbe to you.

CHAP. XXIX.

1 *Of the three principall feastes of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.*

MOreouer, in the first *day* of the[a] seuenth moneth ye shall haue an holy conuocation: ye shall doe no seruile worke *therein:* * it shall be a day of blowing the trumpets vnto you.

a Which conteineth part of September, and part of October. *Leuit.23.24.

2 And yee shall make a burnt offering for a sweete sauour vnto the Lord: one yong bullocke, one ramme, *and* seuen lambes of a yeere olde, without blemish.

3 And their meate offring *shalbe* of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the[b] moneth, and his meate offring, and the continuall[c] burnt offring, and his meate offering and the drinke offrings of the same, according to their maner, for a sweete sauour: *it is* a sacrifice made by fire vnto the Lord.

b Which must be offered in the beginning of euery moneth. c Which is for morning and euening. *Leuit.16.30,31. and 23.27.

7 ¶ * And ye shal hane in the tenth *day* of the seuenth moneth, an holy[d] conuocation: and yee shall * humble your soules, *and* shall not doe any worke *therein:*

d Which is the feast of reconciliation. *Leuit.16.29.

8 But ye shall offer a burnt offering vnto the Lorde for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere olde: see they be without blemish.

9 And their meate offering shall be of fine floure mingled with oyle, three tenth deales to a bullocke, *and* two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throwout the seuen lambes,

11 An hee goat for a sinne offring (beside the sinne offering to make the atonement and the continuall

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continuall [e] burnt offring and the meate offering thereof) and their drinke offerings.

[e] That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth: ye shal haue an holy [f] conuocation: ye shall doe no seruile worke *therein*, but ye shall keepe a feast vnto the Lord seuen dayes.

[f] Meaning, the feast of the Tabernacles.

13 And ye shall offer a burnt offring for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullocks, two rammes, *and* fourteene lambes of a yeere olde: they shall be without blemish.

14 And their meate offering shall be of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto ech of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continuall burnt offering, his meate offring, and his drinke offring.

‖ The second day of the feast of Tabernacles.

17 ¶ And the ‖ second day *ye shal offer* twelue yong bullocks, two rammes fourteene lambes of a yeere olde without blemish,

18 With their meate offring and their drinke offrings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offring, (beside the continuall burnt offering and his meate offring) and their drinke offrings.

‖ The third day.

20 ¶ Also the ‖ third day *ye shall offer* eleuen bullocks, two rammes, and fourteene lambes of a yeere olde without blemish,

21 With their meate offring and their drinke offrings, for the bullocks, for the rammes, and for the lambes, after their number, according to the [g] maner,

[g] According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, beside the continuall burnt offring, and his meate offring and his drinke offring.

‖ The fourth day.

23 ¶ And the ‖ fourth day *ye shall offer* tenne bullocks, two rammes, *and* fourteene lambes of a yeere olde without blemish.

24 Their meate offring and their drinke offrings, for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offring, beside the continuall burnt offring, his meate offering and his drinke offring.

‖ The fifth day.

26 ¶ In the ‖ fift day also *ye shall offer* nine bullocks, two rammes, *and* fourteene lambes of a yeere olde without blemish,

27 And their meate offring and their drinke offrings for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

28 And an he goate for a sinne offring, beside the continuall burnt offring, and his meate offring and his drinke offring.

‖ The sixth day.

29 ¶ And in the ‖ sixt day *ye shall offer* eight bullockes, two rammes, and fourteene lambes of a yeere olde without blewish,

30 And their meat offring, and their drinke offrings for the bullocks, for the rammes, & for the lambs according to their number, after the maner,

31 And an hee goate for a sinne offring, beside the continuall burnt offering, his meate offering and his drinke offrings.

‖ The seuenth day.

32 ¶ In the ‖ seuenth day also *ye shall offer* seuen bullockes, two rammes *and* fourteene lambes of a yeere olde without blemish,

33 And their meate offering and their drinke offrings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goate for a sinne offring, beside the continuall burnt offring, his meate offring and his drinke offring.

‖ The eight day, *Leuit. 23. 36.*

35 ¶ In the ‖ eight day, yee shall haue * a solemne assemblie: yee shall doe no seruile worke *therein*,

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, *and* seuen lambes of a yeere olde without blemish,

37 Their meate offring and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offring, beside the continuall burnt offring, and his meate offring, and his drinke offring.

39 These things ye shall doe vnto the Lord in your feasts, beside your [h] vowes, and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings, and for your peace offrings.

[h] Beside the sacrifices that you shall vow or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide. 7 Of the wife. 10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel according to all that the Lord had commanded † him,

† *Ebr. Moses.*

2 Moses also spake vnto the heads of [y] tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

[a] Because they might declare them to the Israelites.

3 Whosoeuer voweth a vow vnto the Lord, or sweareth an othe to bind him † selfe by a bond, he shal not † breake his promise, *but* shal doe according to all that proceedeth out of his mouth.

† *Ebr. his soule.* † *Ebr. Violate his worde.*

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, *being* in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

[b] For in so doing he doth approue her.

6 But if her [c] father disalow her the same day that he heareth all her vowes and bondes, wherewith she hath bound her selfe, they shall not bee of value, and the Lord will forgiue her, because her father disalowed her.

[c] By not approuing or consenting to her vow.

7 And if she haue an husband when she voweth or [d] pronounceth *ought* with her lips, wherewith she bindeth her selfe,

[d] Either by othe, or solemn promes.

8 If her husband heard it, & holdeth his peace concerning her, the same day he heareth it, then her vowe shall stand, and her bondes wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disalow her the same day that hee heareth it, then shall hee make her vowe which shee hath made, and that that shee hath pronounced with her lippes, wherewith she bound her [e] selfe, of none effect: and the Lorde will forgiue her.

[e] For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith she hath bound her selfe) shall stand in [f] effect with her.

[f] For they are not vnder the authoritie of the man.

11 And

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11 And if she vowed in her husbands g house, or bound her selfe streitly with an othe,

12 And her husband hath heard it, and helde his peace concerning her, not disalowing her, then all her vowes shal stand, and euery bond, wherewith she bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceeded out of her lips concerning her vowes or concerning † her bonds, shall stand in effect: *for* her husband hath disanulled them: and the Lord wil forgiue her.

14 *So* euery vowe, and euery othe *or* bond, *made* to h humble the soule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from i day to day, then he stablisheth all her vowes, and all her bonds which shee hath made: he hath confirmed them because he helde his peace concerning her the same day that hee heard *them.*

16 But if he k breake them after that hee hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lorde commanded Moses, betweene a man & his wife, *and* betweene the father and his daughter, *being* yong in her fathers house.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are slaine. 18 Onely the maides are reserued aliue. 27 The praye is equally diuided. 48 A present giuen in Israel.

AND the Lord spake vnto Moses, saying,

2 * Reuenge the children of Israel of the Midianites, *and* afterward shalt thou be * gathered vnto thy people.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord a against Midian.

4 A thousand of euery tribe throughout all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, *euen* a thousand of euery tribe, and *sent* b them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blowe *were* in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slue all the males.

8 They slue also the kings of Midian among them that were slaine: * Eui, and Rekem, and Zur, and Hur and Reba fiue kings of Midian, and they slue c Balaam the sonne of Beor with the sword:

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and their ‖ villages with fire.

11 And they tooke all the spoyle and all the pray *both* of men and beasts.

12 And they brought the d captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which is by Iorden *toward* Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What? haue ye saued all the e women?

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, f as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, * slay all the males among the g children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shall remaine without the hoste seuen dayes, all that haue killed any person, * and all that haue touched any dead, *and* purifie both your selues and your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment and all that is made of skinnes and all worke of goates haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battel, This is the ordinance ‖ of the law which the Lord * commanded Moses,

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 *Euen* all that may abide the fire, yee shall make it goe through the fire, and it shalbe cleane: yet, it shalbe h purified with * the water of purification: and all that suffereth not the fire, yee shall cause to passe by the i water.

24 Ye shal wash also your clothes the seuenth day, and ye shalbe cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the praye that was taken, *both* of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the praye ‖ betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, *both* of the persons, and of the beeues, and of the asses, and of the sheepe.

29 Yee shall take it of their halfe and giue it vnto Eleazar the Priest, *as* an heaue offring of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fiftie, *both* of the persons, of the beeues, of the asses, and of the sheepe, *euen* of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the bootie, *to wit*, the rest of the praye which the men of warre had spoyled, was sixe hundreth seuentie and fiue thousand sheepe,

33 And seuentie and two thousand beeues,

34 And

g Her husband being aliue.

† *Hebr. the bonds of her soule.*

h To mortifie her selfe by abstinence, or other bodily exercises.

i And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them, but some day after, the sinne shall be imputed to him and not to her.

* *Chap.* 25.17.

* *Chap.* 27.13.

a As he had commanded, Chap. 25.17. declaring also that the iniurie done against his people, is done against him.

b For his great zeale that he bare to the Lord, Chap. 25.13.

* *Iosh.* 13.21.

c The false prophet who gaue counsell how to cause the Israelites to offend their God.

‖ *Or, palaces and gorgeous buildings.*

d As the women and litle children.

e As though he sayd, Ye ought to haue spared none. * *Chap.* 25.2. * 2. *Pet.* 2.15.

f For worshipping of Peor. * *Iudges* 21.11.

g That is, all the men children.

* *Chap.* 19.11.

‖ *Or, conteined in the Lawe.* * *Chap.* 19.12.

h The third day, and before it be molten. * *Chap.* 19.9.

i It shalbe washed.

‖ The praye is first diuided equally amongall.

k Of the praye that falleth to the souldiers.

l The Israelites which had not bene at warre, of euery fiftieth paid one to the Lord: and the souldiers, one of euery fiue hundreth.

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34 And threeſcore and one thouſand aſſes.
35 And two and thirtie thouſande perſons in all, of women that had † lyen by no man.
36 And the halfe, *to wit*, the part of them that went out to warre touching ỹ number of ſheepe, was three hundreth ſeuen and thirtie thouſand, and fiue hundreth.
37 And the [m] Lordes tribute of the ſheepe was ſixe hundreth and ſeuentie and fiue:
38 And the beeues *were* ſix & thirty thouſ nd, whereof the Lordes tribute *was* ſeuentie and two.
39 And the aſſes were thirtie thouſand and fiue hundreth, whereof the Lordes tribute *was* threeſcore and one:
40 And [n] of perſons ſixteene thouſand, whereof the Lordes tribute *was* two and thirtie perſons.
41 And Moſes gaue the tribute of the Lordes offering vnto Eleazar the Prieſt, as the Lord had commanded Moſes.
42 And of the [o] halfe of the children of Iſrael, which Moſes diuided from the men of warre,
43 (For the halfe that perteined vnto ỹ Congregation, was three hundreth thirtie and ſeuen thouſand ſheepe and fiue hundreth,
44 And ſixe and thirtie thouſand beeues,
45 And thirtie thouſand aſſes, & fiue hũdreth,
46 And ſixteene thouſand perſons)
47 Moſes, I ſay, tooke of the halfe that perteined vnto the [p] children of Iſrael, one taken out of fiftie, *both* of the perſons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moſes.
48 ¶ Then the captaines which were ouer thouſands of the hoſte, the captaines ouer the thouſands, and the captaines ouer the hundreds came vnto Moſes:
49 And ſaid to Moſes, Thy ſeruants haue taken the ſumme of the men of warre which are vnder † our authoritie, and there lacketh not one man of vs.
50 [q] We haue therefore brought a preſent vnto the Lord, what euery man found of iewels of golde, bracelets, and chaines, rings, eare rings, and ornaments of the legges, to make an atonement for our ſoules before the Lord.
51 And Moſes and Eleazar the Prieſt tooke the golde of them, *and* all wrought iewels,
52 And all the golde of the offring that they offered vp to the Lorde (of the captaines ouer thouſands and hundreds) *was* ſixteene thouſand ſeuen hundreth and fiftie ſhekels,
53 (*For* the men of warre had ſpoyled, euery man for him [r] ſelfe)
54 And Moſes and Eleazar the Prieſt tooke the golde of the captaines ouer the thouſands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a [ſ] memoriall of the children of Iſrael before the Lord.

CHAP. XXXII.

The requeſt of the Reubenites and Gadites, 16 And their promes vnto Moſes. 20 Moſes graunteth their requeſt. 33 The Gadites, Reubenites, and halfe the tribe of Manaſſeh, conquere and build cities on this ſide Iordan.

NOw the children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattell: and they ſawe the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.
2 Then the children of Gad, and the children of Reuben came, and ſpake vnto Moſes and to Eleazar the Prieſt, and vnto the princes of the Congregation, ſaying,
3 *The land of* Ataroth, and Dibon, and Iazer, and Nimrah, and Heſhbon, and Elealch, and Shebam, and Nebo, and Beon,
4 Which countrey the Lorde ſmote before the Congregation of Iſrael, is a land *meete* for cattell, and thy ſeruants haue cattell:
5 Wherefore, ſaid they, if we haue foũd grace in thy ſight, let this land bee giuen vnto thy ſeruants for a poſſeſſion, & bring vs not ouer Iordẽ.
6 And Moſes ſaid vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?
7 Wherefore now † diſcourage ye the heart of the children of Iſrael, to goe ouer into the land, which the Lord hath giuen them?
8 Thus did your fathers when I ſent them from Kadeſh-barnea to ſee the land.
9 For * when they went vp euen vnto the ‖riuer of Eſhcol, and ſaw the land: they diſcouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lord had giuen them.
10 And the Lordes wrath was kindled the ſame day, and he did ſweare, ſaying,
11 † None of the men that came out of Egypt * from twentie yeere olde and aboue, ſhall ſee the land for the which I ſware vnto Abraham, to Izhak, and to Iaakob, becauſe they haue not ‖wholy followed me:
12 Except Caleb the ſonne of Iephunneh the Keneſite, and Ioſhua the ſonne of Nun: for they haue conſtantly followed the Lord.
13 And the Lorde was very angry with Iſrael, and made them wander in the wildernes fourtie yeeres, vntill all the generation that had done [c] euill in the ſight of the Lord were conſumed.
14 And behold, ye are riſen vp in your fathers ſteade *as* an increaſe of ſinfull men, ſtill to augment the fierce wrath of the Lord, toward Iſrael.
15 For if ye turne away from following him, he will yet againe leaue *the people* in the wildernes, and [d] ye ſhall deſtroy all this folke.
16 And they went neere to him, and ſaid, We will build ſheepe foldes here for our ſheepe *and* for our cattell, and cities for our children.
17 But wee our ſelues will be ready armed *to goe* before the children of Iſrael, vntill we haue brought them vnto their [e] place: but our children ſhall dwell in the defenced cities, becauſe of the inhabitants of the land.
18 We will not returne vnto our houſes, vntill the children of Iſrael haue inherited, euery man his inheritance.
19 Neither wil we inherite with them beyond Iorden and on that ſide, becauſe our inheritance is fallen to vs on this ſide Iorden Eaſtward.
20 ¶ * And Moſes ſaid vnto them, If ye wil doe this thing, & go armed [ſ] before the Lord to warre:
21 And will goe euery one of you in harneſſe ouer Iorden before the Lord, vntill he hath caſt out his [g] enemies from his ſight:
22 And vntill the land be ſubdued before the Lord, then yee ſhall returne and be innocent toward the Lord, and toward Iſrael: and this land ſhalbe your poſſeſſion [h] before the Lord.
23 But if ye will not doe ſo, beholde, ye haue ſinned

m This is the portion that the ſouldiers gaue to the Lord.
n Meaning of the maydes, or virgines which had not companied with man.
o Of that part which was giuen vnto them in diuiding the ſpoyle.
p Which had not bene at warre.
† Ebr. vnder our handes.
q The captaines by this free offring acknowledge the great benefite of God in preſeruing his people.
r And gaue no portion to their captaines.
ſ That the Lord might remember the children of Iſrael.
a Reuben came of Leah, and Gad of Zilpah her handmaide.
b Which mountaine was ſo named of the heape of ſtones that Iaakob made as a ſigne of the couenant betweene him and Laban, Gene. 31. 47.
† Ebr. vnder our handes.
† Ebr. breake.
* Chap. 13. 24.
‖ Or, valley.
† Ebr. if any of the men.
* Chap. 14. 28, 29.
‖ Or, perfuitred and conſumed.
c Becauſe they murmured, neither would beleeue their report, which tolde the trueth, as concerning the land.
d By your occaſion.
e In the land of Canaan.
* Ioſh. 1. 13.
ſ Before the Arke of the Lord.
g That is, the inhabitants of the land.
h The Lord will graunt you this land which ye require, Ioſh. 1. 15.

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sinned against the Lorde, and be sure, that your sinne i will finde you out.

i Ye shall assuredly be punished for your sinne.

24 Build you *then* cities for your children and folds for your sheepe, & do that ye haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

* *Iosh.4.12.*

27 But * thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord sayth.

k Moses gaue charge that his promes made to the Reubenites and others should be performed after his death, so that they breake not theirs.

28 So concerning them, Moses k commanded Eleazar the Priest, and Iosh̃ua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, & the children of Reuben, wil go w̃ you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shal haue their possessions among you in the land of Canaan.

l That is attributed to the Lorde which his messenger speaketh.

31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath said vnto thy seruants, so will we doe.

32 We will goe armed before the Lorde into the land of Canaan: that the possession of our inheritance *may be* to vs on this side Iorden.

* *Deut.3.12. Iosh.13.8. and 22.4.*

33 * So Moses gaue vnto them, *euen* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og King of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh 10.12. hee speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepe soldes.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

* *Gene.50.23.*

39 And the children * of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

* *Deut.3.14.*

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them n Hauoth Iair.

n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fourtie iourneyes of Israel are numbred. 52 They are commanded to kill the Canaanites.

THese are the a iourneyes of the children of Israel, which went out of the lande of Egypt according to their bands vnder the hand of Moses and Aaron.

a From whence they departed, and whither they came.

2 And Moses wrote their going out by their iourneys according to the commandement of the Lord: so these are the iourneys of their going out.

3 Now they * departed from Rameses the first moneth, *euen* the fifteenth day of the first moneth, on the morow after the Passeouer: *and* the children of Israel went out with an hie hand in the sight of all the Egyptians.

* *Exod.12.37.*

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their b gods also the Lord did execution.)

b Either meaning their idoles or their men of authoritie.

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernesse.

* *Exod.13 20.*

7 And they remoued from Etham, and turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod 14.2.

8 And they departed from before Hahiroth, and * went through the mids of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.

* *Exod.15.22.*

9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

* *Exod.15.27.*

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Sea, and lay in the * wildernesse of Sin.

* *Exod.16.1.*

12 And they tooke their iourney out of the wildernesse of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Aluth.

14 And they remoued from Aluth, and lay in * Rephidim, where was no water for the people to drinke.

* *Exod.17.1.*

15 And they departed from Rephidim, and pitched in the * wildernesse of Sinai.

* *Exod.19.1.*

16 And they remoued from the desert of Sinai, and pitched in * Kibroth Hattaauah.

* *Chap.11.34.*

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

* *Chap.11.35.*

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

* *Chap.13.2.*

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, & pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, & pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And

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This mappe declareth the way, which the Israelites went for the space of fourtie yeeres from Egypt through the wilderneſſe of Arabia, vntill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It conteineth alſo the 42. places where they pitched their tents, which are named, Numb. 33. with the obſeruation of the degrees, concerning the length and breadth, and the places of their abode ſet out by numbers.

32 And they remoued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wilderneſſe of Zin, which is Kadeſh. * *Chap. 20. 22.*

37 And they remooued from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Prieſt went vp into mount Hor, at the commandement of the Lord, and died there, in the fourtieth yeere after the children of Iſrael were come out of the land of Egypt, in the firſt day of the d fifth moneth. * *Chap. 20. 25. deut. 32. 50.*

39 And Aaron was an hundreth, and three and twentie yeere olde, when he dyed in mount Hor.

d Which the Ebrewes call Ab, and anſwereth to part of July and part of Auguſt.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Iſrael.) * *Chap. 21. 1.*

41 And they departed from mount * Hor, and pitched in Zalmonah. * *Chap. 21. 4, 10.*

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab. * *Chap. 21. 11.*

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iorden *toward* Iericho. ‖ *Or, field.*

49 And they pitched by Iorden, from Beth-ieſhimoth vnto * Abel-ſhittim in the plaine of Moab. * *Chap. 25. 1.*

50 ¶ And the Lord ſpake vnto Moſes in the plaine of Moab, by Iorden *towarde* Iericho, ſaying,

51 Speake vnto the children of Iſrael, and ſay vnto them, * When yee are come ouer Iorden to enter into the land of Canaan, * *Deut. 7. 2. ioſh. 11. 31. 32.*

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52 Yee shall then driue out all the inhabitants of the land before you, and destroy all their [e] pictures, and breake asunder all their images of metall, and plucke downe all their hie places.

53 And yee shall possesse the land and dwell therein: for I haue giuen you ỹ land to possesse it.

54 And ye shall inherite the land by lot, according to your families: * to the more yee shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not driue out the inhabitants of the land before you, then those which ye let remaine of them, shalbe * ‖ prickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

56 Moreouer, it shal come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan, 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying,

2 Commaund the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the [a] land that shall fall vnto your inheritance: *that is,* the land of Canaan with the coasts thereof.

3 * And your Southquarter shalbe from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastward:

4 And the border shall compasse you from the South to ‖ Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 And the border shall compasse from Azmon vnto the [b] riuer of Egypt, and shall goe out to the Sea.

6 And your Westquarter shall be the great [c] Sea: euen that border shalbe your Westcoast.

7 And this shall be your Northquarter: yee shall marke out your border from the great Sea *vnto* mount [d] Hor.

8 From mount Hor ye shall point out till it come vnto Hamath, and the end of the coast shal be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan. this shall bee your North-quarter.

10 And yee shall marke out your East-quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the Eastside of Ain: and the same border shall descend and goe out at the side of the sea of [e] Chinnereth Eastward.

12 Also that border shall goe downe to Iorden, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lord commaunded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houseboldes of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden *toward* Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shal diuide the land vnto you: *Eleazar the Priest, and Iosh[u]a the sonne of Nun.

18 And yee shall take also a [f] prince of euery tribe to diuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince of Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to g diuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witnesse shall no man be condemned.

AND the Lord spake vnto Moses in the plaine of Moab by Iorden, *toward* Iericho, saying,

2 * Commaund the children of Israel, that they giue vnto the [a] Leuites of the inheritance of their possession [b] cities to dwell in: ye shal giue also vnto the Leuites the suburbes of the cities round about them.

3 So they shall haue the cities to dwel in, and their suburbes shall be for their cattell, and for their substance, and for all their beastes.

4 And the suburbes of the cities which yee shall giue vnto the Leuites, from the wall of the citie outwarde, *shall be* a thousand cubites round about.

5 And yee shall measure without the citie of the East side, [c] two thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: & of the North side, two thousand cubites: and the citie *shalbe* in the middes. this shall bee *the measure* of the suburbes of their cities.

6 And of the cities which yee shall giue vnto the Leuites, * *there shalbe* sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them yee shall adde two and fourtie cities moe.

7 All the cities which ye shall giue to the Leuites, *shalbe* eight and fourtie cities: them *shall ye giue* with their suburbes.

8 And cõcerning the cities which ye shal giue, of the possession of the children of Israel: of many ye shal take moe, and of few ye shal take lesse: euery one shal giue of his cities vnto the Leuites, according to his inheriteth.

9 ¶ And

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[e] Which were set vp in their hie places to worship.

*Chap. 26. 53, 54.

*Iosh. 23. 13. Iudges 2. 3. ‖ Or, knines.

[a] Meaning, the description of the land.

*Iosh. 15. 1.

‖ Or, ascending vp of scorpions.

[b] Which was Nilus, or, as some thinke, Rhinocorura.

[c] Which is called Mediterraneum.

[d] Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernesse, where Aaron died.

[e] Which in the Gospel is called the lake of Gennazereth.

*Chap. 32. 33. Iosh. 14. 2, 3.

[f] One of the heads or chiefe men of euery tribe.

[g] And he iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

*Iosh. 21. 2.

[a] Because they had no inheritance assigned them in the land of Canaan.

[b] God would haue them scattered through al the land, because the people might be preserued by them in the obedience of God and his lawe.

[c] So that in all were three thousand: and in the compasse of these two thousand they might plant and sowe.

*Deut. 4. 41. Iosh. 20. 2. & 21. 3.

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9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,
11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.
12 And these cities shalbe for you a refuge frō the [d] auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.
13 And of the cities which ye shall giue, sixe cities shall ye haue for refuge.
14 Ye shal appoint three [e] on this side Iorden, and yee shall appoint three cities in the land of * Canaan which shalbe cities of refuge.
15 These six cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth † among you, that euery one which killeth any person vnwares, may flee thither.
16 * And if one [f] smite another with an instrument of yron that he die, he *is* a murtherer, *and* the murtherer shall die the death.
17 Also if hee smite him by casting a [g] stone, wherewith he may be slaine, and hee die, hee is a murtherer, *and* the murtherer shall die the death.
18 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he die, he is a murtherer, *and* the murtherer shall die the death.
19 The reuēger of the blood himselfe shal slay ỹ murtherer: when he meeteth him, he shal slay him.
20 But if he thrust him * of hate, or hurle at him by laying of wait, that he die,
21 Or smite him through enimitie with his hand, that he die, he ỹ smote him shall die ỹ death: *for* he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.
22 But if hee pushed him ‖ vnaduisedly, and * not of hatred, or cast vpon him any † thing, without laying of wait,
23 Or any stone (whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he die, and was not his enemie, neither sought him any harme.
24 Then the Congregation shall iudge betweene the slayer and the [h] auenger of blood according to these lawes.
25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither hee was fled: and hee shal abide there vnto the death of the [i] hie Priest, which is anoynted with the holy oyle.
26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,
27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood slay the [k] murtherer, he shal be guiltlesse,
28 Because he should haue remained in the citie of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.
29 So these things shall be a [l] lawe of iudgement vnto you, thorowout your generations in all your dwellings.
30 Whosoeuer killeth any person, the *iudge* shall slay the murtherer, through * witnesses: but * one witnesse shall not testifie against a person to cause him to die.
31 Moreouer ye shall take no recompense for the life of the murtherer, which is [m] woorthy to die: but he shalbe put to death.
32 Also ye shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwell in the land, before the death of the hie Priest.
33 So ye shall not pollute the land wherein ye shall dwell: for ‖ blood defileth the land: and the land cannot be [n] clensed of the blood that is shed therein, but by the blood of him that shed it.
34 Defile not therefore the land which ye shal inhabit, for I dwell in the middes thereof: For I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6. An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen [a] the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, & spake before Moses, & before the princes, the chiefe fathers of the childrē of Israel,
2 And sayd, * The Lord commanded [b] my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.
3 If they be married to any of the sonnes of the *other* tribes of the children of Israel, then shal their inheritance be taken away from the inheritance of our fathers, and shalbe put vnto the inheritance of the tribe whereof they shalbe: so shal it be taken away from the lot of our inheritance.
4 Also when the [c] Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.
5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said [d] wel.
6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whom they thinke best, onely to the familie of the tribe of their father shall they marry:
7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.
8 And euery daughter that possesseth any [e] inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.
9 Neither shal the inheritance go about from tribe to tribe: but euery one of ỹ tribes of ỹ children of Israel shall sticke to his owne inheritance.
10 As the Lord commanded Moses, so did the daughters of Zelophehad.
11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,
12 They were wiues *to certeine* of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.
13 These are the [f] commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden *toward* Iericho.

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*Exod. 21. 13. deut. 19. 3. Ioshu. 20. 2.

[d] Meaning, from the next of the kinred, who ought to pursue the cause.

[e] Among the Reubenites, Gadites and halfe the tribe of Manasseh, Deu. 4. 41.

*Ioshua 20. 7.

† Ebr. among them.

*Exod. 21. 14.

[f] Wittingly, and willingly.

[g] That is, with a bigge and dangerous stone: in Ebrew, with a stone of his hand.

*Deut. 19. 11.

‖ Or, suddenly. *Exod. 21. 13.

† Ebr. instrument.

[h] That is, his next kinsman.

[i] Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.

[k] By the sentence of the Iudge.

[l] A law to iudge murthers done, either of purpose or vnaduisedly.

*Deut. 17. 6. and 19. 15. *Matth. 18. 16. 2. cor. 13. 1.

[m] Which purposely hath committed murther.

‖ Or, murther.

[n] So God is mind. full of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.

[a] It seemeth that the tribes contended who might marry these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses. *Chap. 27. 1. Ioss. 17. 3.

[b] Meaning Moses.

[c] Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

[d] For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue beene abalienated to others.

[e] When there is no male to inherit.

*Chap. 27. 7.

[f] That is, the ceremoniall and iudiciall lawes.

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THE FIFTH BOOKE OF MOSES, CALLED * DEVTERONOMIE.

* That is, a second law: so called, because the Lawe which God gaue in mount Sinai, is here repeated, as though it were a new Lawe: and this booke is a commentarie or exposition of the tenne commandements.

THE ARGVMENT.

The woonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude & sundry rebellions against God, for the space of fortie yeres, Deut. 9, 7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy word, and sacraments: yet he did euer preserue his Church euen for his owne mercies sake, & would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings & rebellion, he had most sharply punished) to feare and obey the Lord, to imbrace and keepe his law without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, and by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy, and abolish what soeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernors, for the setting forth of this word and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall studie and meditation of the same: that he might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and what soeuer offendeth the maiestie of God. And as he had before instructed their fathers in all things apperteining, both to his spirituall seruice, and also for the maintenance of that societie which is betweene men: so he prescribeth here a new, all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a Common weale: appointing vnto euery estate and degree their charge and duetie: aswell, how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

a A briefe rehearsall of things done before, from Horeb vnto Kadesh barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese be the words which Moses spake vnto all Israel, on a this side Iorden in the wildernesse, in the plaine, b ouer against the red sea, between Paran & Tophel, & Laban, & Hazeroth, and Di-zahab.

a In the countrey of Moab.
b So that the wildernesse was betweene the Sea and this plaine of Moab.

2 *There are* eleuen dayes iourney frō c Horeb vnto Kadesh-barnea, by the way of mount Seir.

c In Horeb, or Sinai, fortie yeeres before this the Law was giuen: but because al that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yere that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had slaine d * Sihon the king of the Amorites which dwelt in Heshbō, & Og king of Bashan, which dwelt at Ashtaroth in Edrei.

d By these examples of Gods fauor, their mindes are prepared to receiue the Law. *Numb. 21.24.

5 On this side Iorden in the land of Moab e began Moses to declare this law, saying,

e The second time.

6 The Lord our God spake vnto vs in f Horeb, saying, Ye haue dwelt long enough in this mount,

f In the second yere and second moneth, Numb. 10.11.

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon, *euen* vnto the great riuer, the riuer ‖ Perath.

‖ Or, Euphrates. *Gene. 15.18. and 17.7.8.

8 Beholde, I haue set the land before you: go in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seed after them.

g By the counsell of Iethro my father in law Exo. 18.19.

9 ¶ And I spake g vnto you the same time, saying, I am not able to beare you my selfe alone:

h Not so much by the course of nature as miraculously.

10 The Lord your God hath h multiplied you: and beholde, ye are this day as the starres of heauen in number:

11 (The Lord God of your fathers make you a thousand times so many moe as ye are, & blesse you, as he hath promised you)

12 How can I alone i beare your combrance and your charge, and your strife?

i Signifying how great a burden it is, to gouerne the people.

13 Bring you men of wisedome and of vnderstanding, and k knowen among your tribes, and I will make them rulers ouer you:

k Whose godlinesse and vprightnesse is knowen.

14 Then ye answered me and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes l wise and knowen men, & made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

l Declaring what sort of men ought to haue a publike charge, reade Exo. 18.21.

16 And I charged your iudges that same time, saying, Heare the *controuersies* betweene your brethren, & * iudge righteously betweene euery man and his brother, and the stranger that is with him.

*John 7.24.

17 Ye shall haue no respect of person in iudgement, * but shall heare the small aswell as the great: ye shall not feare the face of man: for the iudgement is m Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

*Leuit. 19.15. chap. 16.19. 1. sam. 16.7. pro. 24.23. eccles. 42.1. iames 2.2.

m And you are his Lieutenants.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, & went thorow all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And n I sayd vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doth giue vnto vs.

n So that the fault was in themselues, that they did not sooner possesse the inheritance promised.

21 Beholde, the Lord thy God hath layed the land before thee: go vp & possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 ¶ o Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the

o Reade Num. 13.1,3.

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the land & to bring vs word againe, what way we must go vp by, & vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the *land*,

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs word againe, and p said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding, ye would not go vp, but were disobedient vnto the commaundement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord q hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we go vp? our r brethren haue discouraged our hearts, saying, The people *u* greater, and taller then we: the cities *are* great and walled vp to heauen: and moreouer wee haue seene the sonnes of the * Anakims there.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, ſ who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wilderneſſe, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which yee haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 * Also the Lord was angry with me for your sakes, saying, * Thou also shalt not go in thither,

38 But Iosh. ua the sonne of Nun which standeth t before thee, he shall goe in thither: incourage him: for he shall cause Israel to inherite it.

39 Moreouer, your u children, which ye saide should be a praye, and your sonnes, which in that day had no knowledge betweene good and euill, they shall go in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wilderneſſe by the way of the red Sea.

41 Then ye answered, and said vnto mee, We haue sinned against the Lord, x we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euery man to the warre, and were readie to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) least ye fall before your enemies.

43 And when I told you, ye would not heare, but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, *euen* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not z heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained *before*.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heshbon is discomfited.

THen a we turned, and tooke our iourney into the wilderneſſe, by the way of the red Sea, as the Lord spake vnto me: and wee compassed mount Seir a b long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long ynough: turne you Northward.

4 And warne thou the people, saying, Ye shal go through the c coast of your brethren the children of Esau, which dwell in Seir, & they shall be afraid of you: take ye good heede therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote bredth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall buy meate of them for money to eate, and ye shall also procure water of them for money to drinke.

7 For the Lord thy God hath d blessed thee in all the workes of thine hand: he knoweth thy walking through this great wilderneſſe, and the Lord thy God hath bene with thee this fourtie yeere, *and* thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ‖ plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderneſſe of Moab.

9 Then the Lord said vnto me, Thou shalt not ‖ vexe Moab, neither prouoke them to battel: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children e of Lot for a possession.

10 The f Emims dwelt therein in times past, a people great and many, & tall, as the Anakims.

11 They also were taken for giants as the Anakims: whome the Moabites call Emims.

12 The * Horims also dwelt in Seir before time, whome the children of Esau chased out and destroyed them before them, and dwelt in their steade: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Nowe rise vp, *said I*, and get you ouer the riuer * Zered: and wee went ouer the riuer Zered.

14 The g space also wherein wee came from Kadesh-barnea, vntill we were come ouer the riuer Zered, *was* eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deede the h hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed

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* *Numb.13.24.* ‖ *Or, valley of the cluster of grapes.*

p To wit, Caleb, and Iosh ua: Moses preferreth the better part to the greater, that is, two to ten.

q Such was the Iewes vnthankfulneſſe, that they counted Gods especiall loue, hatred.

r The other ten, not Caleb and Iosh ua.

* *Numb.13.29.*

ſ Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lorde, is the true boldneſſe, and agreeable to God.

* *Exod.13.21.*

* *Num.14.23.*

* *Iosh.14.6.*

* *Num.20.12. and 27.14.* * *Chap.3.26. and 4.21. and 34.4.*

t Which ministreth vnto thee.

u Which were vnder twentie yeere old, as Numb.14.31.

x This declareth mans nature, who will doe that which God forbideth, and will not doe that which he commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, than true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed, after that God had chastised them.

b Eight and thirty yeere, as verſ. 14.

c This was the second time: For before they had caused the Israelites to returne, Numb. 20.21.

* *Gene.36.8.*

d And giuen them meanes wherewith thou maiest make recompence: also God will direct thee by his prouidence, as he hath done.

‖ *Or, wilderneſſe.*

‖ *Or, besiege.*

e Which were the Moabites and Ammonites.

f Signifying, that as these giants were driuen out for their sinnes; so the wicked when their sinnes are ripe, cannot auoide Gods plagues.

* *Gene.36.20.*

* *Num.21.12.*

g He sheweth hereby, that as God is true in his promes: so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twentie yeere old and aboue.

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sumed and dead from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt goe through Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: *but* shalt not lay siege vnto them, nor mooue warre against them: for I will not giue thee of the land of the children of Ammon *any* possession: for I haue giuen it vnto the children of Lot for a possession.

i Who called them selues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

20 That also was taken for a land of i giants: *for* giants dwelt therein aforetime, whome the Ammonites called Zamzummims:

21 A people *that was* great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

‖ Or, Gaza.

23 And the Auims which dwelt in Hazarim *euen* vnto ‖ Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

k According to his promes made to Abraham, Gen. 15.21.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

24 ¶ Rise vp *therefore, said the Lord:* take your iourney, & passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the k Amorite, King of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day wil I l begin to send thy feare and thy dread, vpon all people vnder the whole heauen, which shall heare thy fame, and shal tremble and quake before thee.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon king of Heshbon, with wordes of peace, saying,

* Num. 21.22.

27 ¶ * Let me passe through thy land: I will goe by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sel me meate for money, for to eate, and shalt giue mee water for money for to drinke: onely I will go through on my foote,

m Because neither intreatie nor examples of others could mooue him, he could not complaine of his iust destruction.

29 (As the m children of Esau which dwell in Seir, & the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iarden, into the land which the Lord our God giueth vs.

n God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lorde thy God had n hardened his spirit, & made his heart obstinate, because hee would deliuer him into thine hand, as *appeareth* this day.

* Num. 21.23.

† Ebr. before vs.

31 And the Lorde said vnto mee, Beholde, I haue begunne to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 * Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him † into our power, and we smote him, and his sonnes, and all his people.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

34 And we tooke all his cities the same time, and destroyed euery citie, men, and o women, and children: we let nothing remaine.

35 Onely the cattell we tooke to our selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and *from* the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: *for* the Lord our God deliuered vp all ‖ before vs.

‖ Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, *nor* vnto any place of the ‖ riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

‖ Or, ford.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iordan armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit hee desired it.

THen wee turned, and went vp by the way of Bashan: * and Og King of Bashan a came out against vs, he, and all his people to fight at Edrei.

* Num. 21.33. chap. 9.7.

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

2 And the Lord said vnto mee, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto * Sihon King of the Amorites, which dwelt at Heshbon.

* Num. 21.24.

3 So the Lorde our God deliuered also vnto our hand, * Og the King of Bashan, and all his people: and we smote him, vntill none was left him *aliue*.

* Num. 21.33.

4 And we tooke all his cities the same time, neither was there a citie which wee tooke not from them, *euen* threescore cities, & al the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities *were* fenced with hie walles, gates and barres, beside b vnwalled townes a great many.

b As villages and small townes.

6 And we ouerthrew them, as wee did vnto Sihon King of Heshbon, destroying euery citie, *with* men, c women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruell.

7 But all the cattell and the spoile of the cities we tooke for our selues.

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, d whose bed *was* a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof u nine cubites, and foure cubites the breadth of it, after the cubite of a man.

d The more terrible that this gyant was, the greater occasion had they to glorifie God for the victorie.

12 And this land *which* we possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

* Numb. 32.33.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: *euen* all the countrey of Argob with all Bashan, which is called, The land of gyants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi, and called them after his owne name, Bashan, * Hauoth Iair vnto e this day.

* Numb 32.41.

e Meaning when he wrote this historie.

15 And I gaue *part* of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue *the rest* of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer f Iabbok *which u* the border of the children of Ammon.

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, *to wit*, the salt Sea ‖ vnder the springs of Pisgah

‖ Or, at Ashdoth-pisgah.

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Pisgah Eastward.

18 ¶ And I commanded g you the same time, saying, The Lorde your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, and your cattel (for I know that ye haue much cattel) shal abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lorde your God hath giuen them beyond Iorden: then shal ye *returne euery man vnto his possession, which I haue giuen you.

21 ¶ * And I charged Ioshua the same time, saying, Thine eyes haue seene all that the h Lord your God hath done vnto these two Kings: * so shal the Lorde doe vnto all the kingdomes whither thou goest.

22 Ye shal not feare them: for the Lord your God, he shal fight for you.

23 And I besought the Lorde the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can i doe like thy works, & like thy ‖ power?

25 I pray thee let me goe ouer & see the good land that is beyond Iorden, that goodly k mountaine, and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, & l lift vp thine eyes Westward, and Northward, and Southward, & Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua and incourage him, and bolden him: for hee shal goe before this people, and he shal diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IIII.

1 An exhortation to obserue the Law without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 Wee must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Lawe of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOwe therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to a doe, that ye may liue and go in, and possesse the land, which the Lorde God of your fathers giueth you.

2 * Ye shal b put nothing vnto the word which I command you, neither shal ye c take ought therefrom, that ye may keepe the commandements of the Lord your God which I command you.

3 Your d eyes haue seene what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did e cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your f wisdome, and your vnderstanding in the sight of the people, which shal heare all these ordinances, and shall say, ‖ Onely this people *is* wise, and of vnderstanding, *and* a great nation.

7 For what nation *is so* great, vnto whome the gods come so neere vnto them, as the Lord our God *is neere vnto vs*, in all that we call vnto him for?

8 And what nation *is so* great, that hath ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

9 But take heede to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 *Forget not* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my wordes, that they may learne to feare me all the daies that they shal liue vpon the earth, and that they may teach their children:

11 Then came you neere, and * stoode vnder the mountaine, and the mountaine i burnt with fire vnto the mids of heauen, *and there was* darknesse, cloudes and mist.

12 And the Lorde spake vnto you out of the middes of the fire, *and* ye heard the voyce of the words, but saw no similitude, saue a voyce.

13 Then hee declared vnto you his couenant which he commanded you to k doe, *euen* the ten ‖ commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances & lawes, which ye should obserue in the land, whither yee goe to possesse it.

15 Take therefore good heede vnto your † selues: for ye saiwe no l image in the day that the Lorde spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image *or* representation of any figure: *whether it be* the likenes of male or female,

17 The likenesse of any beast that is on earth, *or* the likenesse of any feathered foule that flieth in the aire:

18 *Or* the likenesse of any thing that creepeth on the earth, *or* the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne & the moone and the starres with all the hoste of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath m distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the n yron fornace: out of Egypt to be vnto him a people *and* inheritance, *as appeareth* this day.

21 And the Lord was angry with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shal not go ouer Iorden: but o ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forget

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32.21.

* Iosh. 22.4.

* Num. 27.18, 19, 23.

h So that the victories came not by your owne wisdome, strength, or multitude.

* Iosh. 1.5 and 10, 8, 25.

i He speaketh according to the common and corrupt speach of them which attribute that power vnto idoles that only apperteineth vnto God.

‖ *Or, wonders.*

k He meaneth Zion, where the temple should be built, and God honoured.

l As before he saw by the spirit of prophesie the good mountaine which was Zion: so here is eyes were listed vp aboue the order of nature to behold all the plentifull land of Canaan.

a For this doctrine standeth not in bare knowledge, but in practise of life.

* Chap. 12.32.

b Thinke not to be more wise then I am.

c God wil not be serued by halfes, but wil haue full obedience.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction, reade Num. 25.3, 4.

e And were not idolaters.

f Because all men naturally desire wisdome, he sheweth how to attaine vnto it.

‖ *Or, surely.*

g Helping vs, and deliuering vs out of all dangers, as 2. Sam. 7.23.

h He addeth all these wordes to shew that we can neuer be carefull ynough to keepe the Law of God and to teach it to our posteritie.

* Exod. 19.18.

i The Lawe was giuen with fearefull miracles, to declare both that God was the authour thereof, and also that no flesh was able to abide the rigour of the same.

k God ioyneth this condition to his couenant.

‖ *Or, wordes.*

† *Ebr. soules.*

l Signifying that destruction is prepared for all them that make any image to represent God.

m Hee hath appointed them for to serue man.

n He hath deliuered you out of most milerable slauerie, and freely chosen you for his children.

o Moses good affection appeareth in that that he, being depriued of such an excellent treasure, doeth not enuie them that most enioy it.

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the couenant of the Lorde your God which hee made with you, and *lest* yee make you any grauen image, *or* likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lorde thy God is a p consuming fire, *and* a ielous God.

25 ¶ When thou shalt beget childen and childrens children, and shalt haue remained long in the land, if ye q corrupt your selues, and make any grauen image, *or* likenesse of any thing, & worke euil in the sight of the Lord thy God, to prouoke him to anger,

26 I r call heauen and earth to record against you this day, that ye shal shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shal not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lorde shal s scatter you among the people, and ye shalbe left few in number among the nations, whither the Lord shal bring you:

28 And there yee shal serue gods, *euen* the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine t heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, *at the* length, if thou returne to the Lorde thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a merciful God) he wil not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which hee u sware vnto them.

32 For, inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and x *aske* from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by y tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes.

35 Vnto thee it was shewed, that thou mightest x knowe, that the Lord hee is God, *and* that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voice out of the middes of the fire.

37 And because a he loued thy fathers, therefore hee chose their seede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, *and* to giue thee their land for inheritance: as *appeareth* this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord, hee is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commaundements which I commaund thee this day, that it may b go well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 *That is,* * Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt in Heshbon, whome Moses and the children of Israel * smote, after they were come out of Egypt:

47 And they possessed his land, and the land of * Og king of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto d the Sea of the plaine, vnder the * springs of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and sayd vnto them, Heare, O Israel, the ordinances and the lawes which † I propose to you this day, that yee may learne them, and take heede to obserue them.

2 *The Lord our God made a couenant with vs in Horeb.

3 The Lord a made not this couenant with our fathers *onely*, but with vs, *euen* with vs all here aliue this day.

4 The Lord talked with you b face to face in the Mount, out of the middes of the fire.

5 (At that time I stoode betweene the Lord and you, to declare vnto you the worde of the Lord: for yee were afraid at the sight of the fire, and went not vp into the mount) and he sayd,

6 ¶ *I am the Lorde thy God, which haue brought thee out of the land of Egypt, from the house of ‖ bondage.

7 Thou shalt haue none c other gods before my face.

8 Thou shalt make thee no grauen image *or* any likenesse *of that* that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for *I the Lord thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth *generation* of them that hate me:

10 And

p To those that come not vnto him with loue and reuerence, but rebell against him, Hebr. 12. 29.

q Meaning hereby all superstition and corruption of the true seruice of God.

r Though men would absolue you, yet the insensible creatures shal be witnesses of your disobedience.

s So that his curse shal make his former blessings of none effect.

t Not with outward shew or ceremonie, but with a true confession of thy faultes. † *Ebr. in the latter dayes.*

u To certifie them the more of the assurance of their saluation.

x Mans negligence is partly cause that hee knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their desarts.

b God promiseth reward not for our merits, but to incourage vs, and to assure vs that our labour shall not be lost.

* *Iosh. 20. 8.*

c The articles & points of the couenant.

* *Num. 21. 24. chap. 1. 4.*

* *Num. 21. 33. chap. 3. 3.*

d That is, the salt sea. * *Chap. 3. 17.*

† *Ebr. I speake in your eares.*

* *Exod. 19. 5, 6.*

a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.

b So plainely that you needs not to doubt thereof.

* *Exod. 20. 2. Iruit. 26. 1. psal. 97. 7, 9.*

‖ *Or, seruants.*

c God bindeth vs to serue him only, without superstition and idolatrie.

* *Exod 34. 7. iere. 32 18.*

d That is, of his honour, not permitting it to be giuen to other.

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10 And shewing mercie vnto thousands of them that c loue me, and keepe my commaundements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes f thou shalt labour, and shalt do all thy worke:

14 But the seuenth day *is* the Sabbath of the Lord thy God: thou shalt not doe any worke *therein*, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayde, nor thine oxe, nor thine asse, neither any of thy cartell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest aswell as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ g Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 *Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt thou h couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruant, nor his mayde, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These words the Lord spake vnto al your multitude in the mount out of the mids of the fire, the cloud & the darknesse, with a great voyce, and i added no more *thereto*: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when ye heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And yee sayd, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and * we haue heard his voyce out of the middes of the fire: wee haue seene this day that God doeth talke with man: and he * liueth.

25 Now therefore, why should we die? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall die.

26 For what ‖ flesh *was* there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we *haue*, and liued?

27 Go thou neere and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your words, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the words of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh k that there were such an heart in them to feare me, and to keepe al my commandements alway: that it might go well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commaundements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commaunded you: l turne not aside to the right hand nor to the left,

33 *But* walke in all the wayes which the Lord your God hath commaunded you, that yee may m liue, and that it may goe well with you: and that ye may prolong *your* daies in the land which ye shall possesse.

CHAP. VI.

1 *An exhortation to feare God, and keepe his commandements,* 5 *Which is, to loue him with all thine heart.* 7 *The same must be taught to the posteritie.* 16 *Not to tempt God.* 25 *Righteousnesse is conteined in the Lawe.*

THese now are the commandements, ordinances, and ‖ lawes, which the Lord your God commanded *me* to teach *you*, that ye might doe them in the land whither ye goe to possesse it:

2 That thou mightest a feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that ye may increase mightily b in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God *is* Lord onely,

5 And * thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these wordes which I commaund thee this day, shalbe in thine heart.

7 And thou shalt c rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe ‖ as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the d posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which hee sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & oliue trees, which thou plantedst not, and *when* thou hast eaten and art full,

12 e Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt f sweare by his Name.

14 Ye shall not walke after other gods, *after any* of the gods of the people which are round about you,

15 (For the Lord thy God is a iealous God among

a The first degree to keepe the commandements is, to loue God.

f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

g Not for a shew, but with true obedience, and due reuerence.

*Matt 5.21.
*Luke 18.20.
*Rom.13.9.

*Rom.7.7.
h He speaketh not onely of that resolute will, but that there be no motion or affection.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

*Exod.19.19.
*Chap.4.33.

‖Or, man.

*Exod.20.19.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

l Ye shall neither adde nor diminish, Chap.4.2.

m As by obedience, God giueth vs all felicitie: so of disobeying God proceede all our miseries.

‖Or, iudgements.

a A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.

b Which hath abundance of all things appertei-ning to mans life.

*Mat.22.37. mar.12.29,30. luke 10.27.

*Chap.11.18.

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

‖Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them.

e Let not wealth and ease cause thee forget Gods mercies, where by thou wast deliuered out of miserie.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

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among you:) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not g tempt the Lord your God, as ye did tempt him in Massah:

17 *But* yee shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt doe that which is right and good in the h sight of the Lord: that thou mayest prosper, & that thou mayest go in, & possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his houshold, before our eyes,

23 And k brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, *and* to feare the Lord our God, that it may goe euer well with vs, *and* that he may preserue vs aliue as at this present.

25 Moreouer, this shalbe our l righteousnesse before the Lord our God, if wee take heede to keepe all these commaundements, as hee hath commanded vs.

CHAP. VII.

1 *The Israelites may make no covenant with the Gentiles.* 5 *They must destroy the idoles.* 8 *The election dependeth on the free loue of God.* 19 *The experience of the power of God ought to confirme vs.* 25 *To auoyde all occasion of idolatrie.*

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ‖ they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waxe hote against you and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall ouerthrowe their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were moe in number then any people; for ye were the fewest of all people:

8 But because the Lord c loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That thou mayest knowe, d that the Lord thy God, he is God, the faithfull God which keepeth couenant and mercie vnto them that loue him and keepe his commandements, *euen* to a thousand generations,

10 And rewardeth e them to their face that hate him, to bring them to destruction: he wil not deferre to reward him that hateth him to his face.

11 Keepe thou therefore the commaundements, and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the couenant, and the f mercie which he sware vnto thy fathers.

13 And he will loue thee, and blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy corne and thy wine, and thine oyle, *and* the increase of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shall bee neither male nor female barren among you, nor among your cattell.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: g thine eye shall not spare them, neither shalt thou serue their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, *but* remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes sawe, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do vnto al y people, whose face thou fearest.

20 * Moreouer, the Lord thy God will send h hornets among them vntil they that are left, and hide themselues from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God *is* among you, a God mighty & dreadful.

22 And the Lord thy God will roote out these nations before thee by litle and litle: thou maiest not consume them at once, lest the i beastes of the fielde increase vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, *and* * couet not the siluer and golde, *that is* on them, nor take it vnto thee, lest thou k be snared therewith: for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into thine

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

h Here he condemneth all mans good intentions.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l But because none could fully obey the Law, we must haue our recourse to Christ to be iustified by faith.

*Chap.31.8.

a Into thy power.

*Exod.23.32. and 34.12.

‖ Or, any of them.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions, Chap.12.3. *Chap.14.2. and 26.18,19. *Exod.19.5. 1.pet.2.9.

c Freely, finding no cause in you more then in others so to doe.

d And so put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience he hath respect to his mercie and not to their merits.

*Exod.23.26.

*Exod.9.14. and 15.26.

g We ought not to be mercifull where God commandeth seueritie. *Exod.23.33.

‖ Or, plagues, ar, trials, as Chap.29.3. exod 15.25. and 16.4.

*Exod.23.28. iosh.24.12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is yong commoditie that God accomplish not his promise so soone as you would wish.

*Chap.12.3. exod 23.24. *Iosh.7.21. 2.mac.12.40.

k And be intised to idolatrie.

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thine house, lest thou be accursed like it, *but* vterly abhorre it, and count it most abominable: for it is * accursed.

*Chap.13.17.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulnesse of Gods benefites causeth destruction.

YE shall keepe all the commandements which I command thee this day, for [a] to doe them: that yee may liue, and be multiplied, and goe in, and possesse the land which the Lord sware vnto your fathers.

a Shewing that it is not ynough to heare ỹ word, except we expresse it by example of life.

2 And thou shalt remember all the way which the Lorde thy God led thee this fourtie yeere in the wildernes, for to humble thee, and to [b] proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liueth not by [c] bread onely, but by euery *worde* that proceedeth out of the mouth of the Lord, doth a man liue.

c Man liueth not by meate onely, but by the power of God which giueth it strength to nourish vs.

4 Thy raiment waxed not olde vpon thee, neither did thy foote [d] swell those fourtie yeeres.

d As they that goe bare footed.

5 Knowe therefore in thine heart, that as a man nourtureth his sonne, so the Lord thy God [e] nourtureth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that spring out of valleis and mountaines:

‖ Or, meres.

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oyle oliue, and hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones *are* yron, and out of whose mountaines thou shalt digge brasse.

f Where there are mines of metall.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lord thy God for the good land, which he hath giuen thee.

g For to receiue Gods benefites, and not to bee thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes, and his ordinances, which I commaund thee this day:

12 Lest *when* thou hast eaten and filled thy selfe, & hast built goodly houses & dwelt *therein*,

13 And thy beastes, and thy sheepe are increased, and thy siluer and golde is multiplied, and all that thou hast is increased,

14 Then thine heart [h] bee lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

h By attributing Gods benefites to thine owne wisedome and labour, or to good fortune.

15 Who was thy guide in the great and terrible wildernesse (*wherein were* fiery serpents, and scorpions, and drought, where *was* no water, *who brought foorth water for thee out of the rocke of flint:

*Num 20.11.

16 Who fedde thee in the wildernesse with *MAN, which thy fathers knew not) to humble thee, and to proue thee, that he might doe thee good at thy latter ende.

*Exod 16.15.

17 *Beware* lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which [i] giueth thee power to get substance to establish his couenant which hee sware vnto thy fathers, as *appeareth* this day.

i If things concerning this life, proceede onely of Gods mercy: much more spirituall gifties and life euerlasting.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I [k] testifie vnto you this day that yee shall surely perish.

k Or, take to witnesse the heauen and the earth, as Chap.4.26.

20 As ỹ nations which the Lord destroieth before you, so ye shall perish, because ye would not be obedient vnto ỹ voice of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare O Israel, Thou shalt passe ouer Iorden [a] this day, to goe in *and* to possesse nations greater and mightier then thy selfe, *and* cities great and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, *euen* the children of the Anakims, whome thou knowest, and *of whom* thou hast [b] heard *say*, Who can stand before the children of Anak?

b By the report of the spies, Num. 13.29.

3 Vnderstand therefore that this day the Lord thy God is he which [c] goeth ouer before thee *as* a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

c To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that the Lorde thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lorde hath brought me in, to possesse this land: but for the wickednesse of these nations, the Lord hath cast them out before thee.

d Man of himselfe can deserue nothing but Gods anger: and if God spare any, it commeth of his great mercie.

5 *For* thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doth cast them out before thee, and that he might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lorde thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a [e] stiffenecked people.

e Like stubborne oxen, which will not endure their masters yoke.

7 ¶ Remember, *and* forget not, how thou prouokedst the Lorde thy God to anger in the wildernesse: [f] since the day that thou diddest depart out of the land of Egypt, vntil ye came vnto this place ye haue rebelled against the Lord.

f He proueth by the length of time, that their rebellion was most great and intolerable.

8 Also in Horeb yee prouoked the Lorde to anger, so that the Lord was wroth with you, *euen* to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, *I say*, of the couenant, which the Lord made with you: & *I abode in the mount fourty dayes & fourty nights, *and* I neither ate bread nor yet dranke water:

*Exod.24.18. and 34.28.

10 *Then ỹ Lord deliuered me two tables of stone, written with the [g] finger of God, & in them *was conteined* according to all the wordes which the Lord had said vnto you in the mount out of the middes of the fire, in the day of the assembly.

*Exod.31.18.

g That is, miraculously, and not by the hand of men.

11 And when the fourty dayes and fourtie nights were ended, the Lord gaue me the two tables of stone, the tables, *I say*, of the couenant.

12 And the Lord said vnto me, *Arise, get thee downe quickly from hence: for thy people which

*Exod.32.7.

thou

thou hast brought out of Egypt, haue [h] corrupt *their wayes*: they are soone turned out of the way which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and beholde, it is a stifnecked people.

14 [i] Let me alone, that I may destroy them, & put out their name frō vnder heauē, & I wil make of thee a mighty nation, & greater then they be.

15 So I returned, and came downe from the Mount (& the Mount burnt with fire, and the two Tables of the couenant *were* in my two hands)

16 Then I looked, and behold, yee had sinned against the Lord your God: *for* ye had made you a molten calfe, *and* had turned quickly out of the [k] way which the Lord had commaunded you.

17 Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes,

18 And fel down before the Lord forty dayes, and fourty nights, as before: I neither ate bread, nor dranke water, because of all your sins, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraide of the wrath and indignation, wherewith the Lorde was moued against you, *euen* to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lorde was very angrie with Aaron, *euen* to [l] destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which ye had made, and burnt him with fire, and stamped him and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the [m] mount.

22 Also *in Taberah, and in * Massah *and in Kibroth-hattaauah ye prouoked ỹ Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then ye [n] rebelled against the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voice.

24 Yee haue bene rebellious vnto the Lorde, since the day that I knew you.

25 Then I fel downe before the Lord [o] fourty dayes & fourtie nights, as I fell downe *before*, because the Lord had said, ỹ he would destroy you.

26 And I prayed vnto the Lord, and saide, O Lord God, destroy not thy people & thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mightie hand.

27 [p] Remember thy seruants Abraham, Izhak, & Iaakob: looke not to ỹ stubbernes of this people, nor to their wickednes, nor to their sinne,

28 Lest the countrey, whence thou broughtest thē, say, * Because the Lord was not able to bring them into the land which he promised them, or because he hated them, he caried them out to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAP. X.

ỹ The second tables put in the Arke. 8 *The tribe of Leui is dedicate to the seruice of the Tabernacle.* 12 *What the Lord requireth of his.* 16 *The circumcision of the heart.* 17 *God regardeth not the person.* 21 *The Lord is the praise of Israel.*

IN the same time the Lord said vnto me, * Hew thee two Tables of stone like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I wil write vpon the Tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the tenne commandements, which the Lord spake vnto you in the Mount out of the middes of the fire, in the day of the [b] assembly) and the Lord gaue them vnto me.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lorde commanded me.

6 ¶ And the childrē of Israel tooke their iourney from Beeroth of the children of Iaakan to [c] Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his steade.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time ỹ Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, *and* to stand before the Lord, to [d] minister vnto him, & to blesse in his Name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: *for* the Lord is his [e] inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, fourtie dayes and fourtie nights, and the Lord heard mee at that time also, *and* the Lorde would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doeth the Lorde thy God [f] require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God, with all thine heart, and with all thy soule?

13 That thou keepe the commandements of the Lord, and his ordinances, which I commaund thee this day, for thy wealth?

14 Beholde, heauen, and the heauen of heauens *is* the Lords thy God, and the *earth, with all that therein is.

15 [g] Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, *euen* you aboue all people, as *appeareth* this day.

16 [h] Circumcise therefore the foreskinne of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, & Lord of lordes, a great God, mighty and terrible, which accepteth no *persons nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him foode and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and [i] shalt sweare by his Name.

21 He

h So soone as man declineth from the obedience of God, his wayes are corrupt.

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

m Horeb, or Sinai. *Num. 11. 1, 3. *Exod. 17. 7. *Num. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, and confesse their sinnes. *Num. 14. 16.

a Which wood is of long continuance.

b When you were assembled to receiue the lawe.

c This mountaine was also called Hor, Num. 20. 28.

d That is, to offer sacrifices and to declare the Lawe to the people.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

f For al our sinnes and transgressions God requireth nothing but to turne to him and obey him.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

h Cut off all your euill affections, Ierem. 4. 4.

*2. Chro. 19. 7. *iob 34. 19. *rom. 2. 11.*

Chap. 6. 13. mat. 4. 10.

i Reade Chap. 6. 13.

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21 He is thy prayse, and hee is thy God, that hath done for thee these great & terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt * with seuentie persons, and now the Lord thy God hath made thee, as the* starres of ȳ heauen in multitude.

*Gene.46.27. exod.1.5.

*Gene.15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blessing and cursing.

THerefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And [a] consider this day (*for I speake not* to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

3 And his signe, and his actes, which hee did in the middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what hee did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when he caused the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And [b] what he did vnto you in the wildernesse, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab ȳ sonne of Reuben, when the earth opened her mouth, & swallowed them with their housholds and their tents, and all their substance that † they had in the middes of all Israel.

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shal ye keepe [c] all the commandements, which I commaund you this day, that ye may be strong, and go in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong *your* dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seede, *euen* a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seede, and watheredst it with thy ‖ [d] feete as a garden of herbes:

11 But the land whither yee goe to possesse it, *is* a land of mountaines and valleys, *and* drinketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God *are* alwayes vpon it, from the beginning of the yeere, euen vnto the ende of the yeere.

13 ¶ If ye shall hearken therefore vnto my commandements, which I commaund you this day, that ye loue the Lord your God & serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, [e] the first raine & the latter, that thou mayst gather in thy wheate, and thy wine, & thine oyle.

15 Also I will send grasse in thy fieldes for thy cattell, that thou mayest eate, and haue ynough.

16 *But* beware, lest your heart [f] deceiue you, and lest ye turne aside, and serue other gods, and worship them,

17 And *so* the anger of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yeelde not her fruite, and ye perish quickly from the good land, which the Lord giueth you.

18 ¶ Therefore shal ye lay vp these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may be as a frontlet betweene your eyes,

*Chap.6.6,8.

19 And yee shall * teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

*Chap.4.10. and 6.6,7.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, & the daies of your children, in the land which the Lord sware vnto your fathers to giue them, as long as [g] the heauens are aboue the earth.

22 ¶ For if ye keepe diligently all these commandements, which I command you to doe: *that is*, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 * Al the places whereon the soles [h] of your feet shal tread, shalbe yours: your coast shalbe frō the wildernes & from Lebanon, and from the Riuer, *eue* the riuer Perath, vnto the vttermost [i] Sea.

*Iosh.1.3.

25 No man shall stand against you: *for* the Lord your God shall cast the feare and dread of you vpon all the land that yee shall treade vpon, as he hath said vnto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

27 * The blessing, if ye obey the commandements of the Lord your God which I commaund you this day:

*Chap.28.2. and 30.1.

28 And the * curse, if ye wil not obey the commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods, which ye haue not [k] knowen.

*Chap.28.15.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, ‖ where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the ‖ groue of Moreh?

*Chap.27.12,13. Iosh.8.33.

31 For ye shall passe ouer Iorden, to go in to possesse the lande, which the Lord your God giueth you, & ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I set before you this day.

*Chap.5.32.

CHAP. XII.

2 To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burne their children to their gods. 32 To adde nothing to Gods word.

THese are the ordinances, and the lawes, which ye shall obserue and doe in the land, (which the Lord God [a] of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 * Yee shall vtterly destroy all the places wherein the nations which ye shal possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

*Chap.7.5.

3 * Also ye shall ouerthrowe their altars, and breake down their pillars, & burne their [b] groues with fire, & ye shal hew down ȳ grauen images of their

*Ind.2.2.

a Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

b As wel concerning his benefites, as his corrections.

† Or, was at their feete.

c Because ye haue felt both his chastisements and his benefites,

‖ Or, labour.

d As by making gutters for the waters to come out of the riuer Nilus to water the land.

e In the seede time, and toward harueste.

f By deuising to your selues foolish deuotions, according to your owne fantasies.

a Whereby they are admonished to seeke none other God.

b Wherein they sacrificed to their idoles.

g As long as the heauens endure.

h This was accomplished in Dauids and Salomons time.

i Called Mediterraneum.

k He reproueth the malice of men which leaue that which is certaine, to followe that which is vncertaine.

‖ Meaning, in Samaria.

‖ Or, plaine.

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their gods, and abolish their names out of that place.

4 Ye shal [e] not do so vnto [f] the Lord your God.

5 But ye shall seeke the place which the Lord your God shall *choose out of your tribes, to put his Name there, *and* there to dwell, & thither thou shalt come.

6 And yee shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the [d] offrings of your hands, and your vowes, & your free offrings, and the firstborne of your kine and of your sheepe.

7 And there ye shall eate [e] before the Lorde your God, and ye shal reioyce in all that ye put your hand vnto, *both* ye, and your households, because the Lord thy God hath blessed thee.

8 Yee shal not doe after all these things that we doe [f] here this day: *that is*, euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when ye go ouer Iorden, & dwel in the land, which the Lord your God hath giuen you to inherit, and *when* he hath giuen you [g] rest from all your enemies round about, and ye dwel in safetie.

11 When there shalbe a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offrings, and your sacrifices, your tithes, and the offring of your hands, and all your ‖ speciall vowes which ye vowe vnto the Lord:

12 And ye shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that *is* within your gates: for *he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lord shal [h] chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt doe all that I commaund thee.

15 Notwithstanding thou mayest kill and eate fleth in all thy gates, whatsoeuer thine heart desireth, according to the [i] blessing of the Lorde thy God which he hath giuen thee: *both* the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, *but* powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eate it before the Lord thy God, in the place which the Lord thy God shall chuse, thou, and thy sonne, & thy daughter, & thy seruant, and thy maid, & the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as *he hath promised thee, and thou shalt say, I will eate fleth, (because thine heart longeth to eate fleth) thou mayest eate fleth, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke, and the hart is eaten, so shalt thou eate them: *both* the vncleane and the cleane shall eate of them alike.

23 Onely bee † sure that thou eate not the blood: for the blood [m] is the life, and thou mayest not eate the life with the fleth.

24 *Therefore* thou shalt not eate it, *but* powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine [n] holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the fleth, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the fleth.

28 Take heede, and heare all these wordes which I commaund thee, that it may goe [o] well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in [p] a snare after them after [q] they be destroied before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lorde hateth, haue they done vnto their gods: for they haue [q] burned both their sonnes and their daughters with fire to their gods.

32 *Therefore* whatsoeuer I commaund you, take heede you doe it: *thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

IF there arise among you a prophet or a dreamer of [a] dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder, which hee hath told thee, come to passe) saying, [b] Let vs go after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God [c] proueth you, to knowe whether ye loue the Lord your God with all your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and yee shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, hee shall [d] be slaine, because hee hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee

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e Ye shal not serue the Lord with superstitions. * 1. *Kings* 8.29. 2 *ch.* 20.5. *and* 7.12,16.

d Meaning, the first fruites.

e Where his Arke shall be.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

g It had not bene inough to conquer, except God had maintained them in rest vnder his protection.

‖ *Or, that which ye chuse out for your vowes.*

* *Chap.* 10.9.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as some write, more then 300 yeeres, and in other places till the temple was built.

i As God hath giuen thee power and abilitie.

k Euery one might eate at home as well the beast appointed for sacrifice, as the other.

l Meaning, whatsoeuer was offred to the Lord might not be eaten, but where he had appointed.

* *Eccle.* 7.32.

* *Gene.* 28.14. *chap.* 19.8.

n That which thou wilt offer in sacrifice.

o God by promes bindeth himselfe to doe good to them that obey his worde.

p By following their superstitions and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles. * *chap.* 4.2. *Iosh.* 1.7. *prou.* 30.6. *reuel.* 22.18.

a Which sayeth that he hath things reuciled vnto him in dreames.

b He sheweth whereunto the false prophets tend.

c God ordeineth all these things that his may bee knowen.

d Being conuict by testimonies, and condemned by the iudge.

† *Ebr. be strong, or constant.*

m Because the life of beastes is in their blood.

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thee out of the way, wherein the Lorde thy God commanded thee to walke: so shalt thou take the euil away foorth of the middes of thee.

e All natural affections must giue place to Gods honour.

6 ¶ If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, *that lyeth* in thy bosome, or thy friend, which is as thine owne f soule, intice thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowen, thou, *I say*, nor thy fathers)

f Whom thou louest as thy life.

7 *Any* of the gods of the people which are round about you, neere vnto thee or far off from thee, frō the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shewe mercy, nor keepe him secret:

g As the witnes is charged, Chap. 17.7.

9 But thou shalt euen kill him: g thine hande shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the lande of Egypt from the house of bondage)

*Chap. 17.13.

11 That *al Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities which the Lord thy God hath giuen thee to dwel in)

†Ebr. children of Belial.

13 † Wicked men are gone out from among you, & haue drawen away the inhabitants of their city, saying, Let vs go and serue other gods, which ye haue not knowen,

h Which are appointed to see faultes punished.

14 Then h thou shalt seeke, and make search and enquire diligently: and if *it be* true, *and* the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that city with the edge of the sworde: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sword.

i Signifying, that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

16 And i thou shalt gather all the spoyle of it into the middes of the streete thereof, and burne with fire the city and al the spoyle thereof euery whit, vnto the Lorde thy God: and it shall be an heape for euer: it shall not be built againe.

k Of the spoyle of that idolatrous and cursed citie, Reade Chap. 7.26. and Iosh 7.11.

17 And there shal cleaue nothing of thek damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee and multiply thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe al his commandements which I cōmand thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead may not bee followed. 4 What meates are cleane to bee eaten, and what not. 29 The tithes for the Leuite, stranger, fatherlesse, and widow.

*Leuit. 19.28. *Chap. 7.6. and 26.18, 19.

YE are the children of the Lorde your God. *Yee shall not cut your selues, nor make you *any* baldnesse betweene your eyes for the dead.

a Therefore thou oughtest not to follow the superstitions of the Gentiles.

2 *For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to bee a a precious people vnto himselfe, aboue all the people that are vpon the earth.

b This ceremonial Law instructed the Iewes to seeke a spiritual purenes, euen in their meat and drinke.

3 ¶ Thou shalt eat no maner of abomination.

4 b These are the beastes, which ye shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the vnicorne, and the wilde oxe, and the Chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and *is* of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shal not eate, of them that chew the cud, and of them that diuide and cleaue the hoofe *onely*: the camell, nor the hare, nor the cony: for they chew the cudde, but diuide not the hoofe: *therefore* they shalbe vncleane vnto you:

8 Also the swine, because he diuideth the hoofe, and cheweth not the cud, shal bee vncleane vnto you: ye shal not eate of their flesh, nor touch their dead carkeises.

*Leuit. 11.9.

9 ¶ * These ye shall eate, of al that are in the waters: al that haue finnes and scales shal ye eate.

10 And whatsoeuer hath no finnes nor scales, ye shal not eate: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shal eate:

12 But these are they, whereof ye shal not eat: the egle, nor the gosshawke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the nightcrow, nor the ‖ seamew, nor the hawke after her kinde,

‖ Or, cuckow.

16 Neither the little owle, nor the great owle, nor the redbanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kinde, nor the lapwing, nor * the backe.

*Leuit. 11.19.

19 And euery creeping thing that flieth, shalbe vncleane vnto you: it shall not be eaten.

20 *But* of al cleane foules ye may eate.

c Because their blood was not shed, but remaineth in them.

21 Ye shall eate of nothing that c dieth alone, but thou shalt giue it vnto the d stranger that is within thy gates, that he may eat it: or thou mayst sel it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seethe a kid in his mothers milke.

d Which is not of thy religion.

*Ex. 23.19. and 34.26.

22 Thou shalt e giue the tithe of al the increase of thy seede, that commeth foorth of the fielde yeere by yeere.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

23 And thou shalt eate before the Lorde thy God (in the place which he shal chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou maist learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carry it, because the place is farre from thee, where the Lorde thy God shall chuse to set his Name, f when the Lorde thy God shall blesse thee,

f When he shall giue thee abilitie.

25 Then shalt thou make it in money, and ‖ take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

‖ Or, binde vp.

26 And thou shalt bestow the money for whatsoeuer thine heart desireth, whether it be oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: g and shalt eate it there before the Lorde thy God, and reioyce, *both* thou, and thy household.

g After the Priest hath receiued the Lords part.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

h Besides the yeerely tithes that were giuen to the Leuites, these were layed vp in store for the poore.

28 At the end of three yeres thou shalt h bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

29 Then

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29 Then the Leuite shal come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and bee filled, that the Lord thy God may blesse thee in al the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commaundements. 7 To helpe the poore. 12 The freedome of seruants. 19 The firstborne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditor shal quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for *the yeere* of the Lords freedome is proclaimed.

3 Of a stranger thou maiest require it: but that which thou hast with thy brother, thine hand shal remit:

4 [b] Saue when there shalbe no poore with thee: for the Lorde shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandements, which I command thee this day.

6 For the Lorde thy God hath blessed thee, as he hath promised thee: and *thou shalt lend vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore ‖ within any of thy gates in thy lande, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 * But thou shalt open thine hand vnto him, & shalt lend him sufficiēt for his need which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therfore † it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee cry vnto the Lorde against thee, so that sinne be in thee:

10 Thou shalt giue him, and † let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shal blesse thee in al thy works, and in all that thou puttest thine hand to.

11 [c] Because there shall be euer *some* poore in the land, therefore I command thee, saying, Thou shalt [d] open thine hande vnto thy brother, to thy needy, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrewe sell himself vnto thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

14 *But* shalt [e] giue him a liberal reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lorde thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I wil not goe away from thee, because he loueth thee & thine house, *and* because he is well with thee,

17 * Then shalt thou take a naule, and pierce his eare through against the doore, and he shalbe thy seruant [f] for euer: and vnto thy mayd seruant thou shalt do likewise.

18 Let it not grieue thee, when thou letteſt him goe out free from thee: for hee hath serued thee sixe yeeres, *which* [g] the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lorde thy God. [h] Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lorde shall chuse, *both* thou, and thine household.

21 * But if there be any blemish therein, *as if it be* lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 *But* shalt eate it within thy gates: the vncleane, and the cleane *shalt eate it* alike, [i] as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, *but* powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Whitsuntide, 13 And the feast of Tabernacles. 18 What officers ought to bee ordeined. 21 Idolatrie forbidden.

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib ỹ Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lorde thy God, of sheepe and bullockes * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou * shalt eate no leauened bread with it: *but* seuen dayes shalt thou eate vnleauened bread therewith, *euen* the bread of [c] tribulation: for thou camest out of the land of Egypt in haste, that thou maiest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shalbe no leauen seene with thee in al thy coasts seuen daies long: neither shal there remaine the night any of the flesh vntil the morning which thou offeredst the first day at euen.

5 Thou mayst [d] not offer the Passeouer within any of ỹ gates, which ỹ Lord thy God giueth thee:

6 But in the place which the Lord thy God shal chuse to place his Name there, thou shalt offer the [e] Passeouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morow, and goe vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day *shalbe* a solemne assembly to the Lord thy God: thou shalt do no worke *therin*.

9 ¶ Seuen weekes shalt thou [f] number vnto thee, and shalt begin to number the seuen weeks, whē thou beginnest to put the sickle to the corne:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, ‖ *euen* a free gift of thine hand, which thou shalt giue vnto the Lorde thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates, and the stranger, & the fatherles, and

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a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constreined to pay.

* *Chap.28.12.*

‖ *Or, any of thy cities.*

* *Matth.5.42. Luke 6.34.*

† *Ebr. thine eye is euill.*

† *Ebr. let not thine heart be euill.*

c To try your charitie, Matth. 26.11.

d Thou shalt be liberall.

* *Exod.21.2. Ier.34.14.*

e In token that thou dost acknowledge the benefite which God hath giuen thee by his labours.

* *Exod.21.6.*

f To the yeere of Iubile, Leuit.25.40.

g For the hired seruant serued but three yeeres, and he sixe.

* *Exod.34.19.*

h For they are the Lords.

* *Leuit.22.20,22. chap.17.1. Eccluc. 35.12.*

i Thou shalt as well eate them, as the roe bucke, and other wilde beastes.

a Reade Exod. 13.4.

b Thou shalt eate the Easter lambe.

* *Chap.12.5.*

* *Exod.12.14,15.*

c Which signified that affliction, which thou hadst in Egypt.

d This was chiefly accomplished, when the temple was built.

e Which was instituted to put them in remembrance of their deliuerāce out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

f Beginning at the next morning after the Passeouer. Leuit.23.15. exod.34.

‖ *Or, as thou art able, willingly.*

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and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therfore thou shalt obserue and do these ordinances.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maid, & the Leuite, & the stranger, & the fatherles, & the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lorde shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

*Exod. 23. 15. and 34. 23.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weeks, and in the feast of the Tabernacles: and they shal not appeare before the Lord * empty.

*Eccles. 35. 4.

17 Euery man *shall giue* according to the gift of his h hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

h According to the abilitie that God hath giuen him.

18 ¶ i Iudges & officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, thorowout thy tribes: and they shall iudge the people with righteous iudgement.

i He gaue authoritie to that people for a time to chuse themselues magistrates.

19 Wrest not thou ỹ Law, nor respect any person, neither take reward: for ỹ reward blindeth the eies of the wise, & peruerteth ỹ words of the iust.

20 That which k is iust and right shalt thou follow, that thou mayest liue, and possesse the land which the Lord thy God giueth thee.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice.

21 ¶ Thou shalt plant thee no groue of any trees neere vnto the altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

‖ Or, image.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16. & 17 What things he ought to auoid, 18 and what he ought to imbrace.

THou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * a blemish *or* any euill fauoured thing: for that is an abomination vnto the Lord thy God.

*Chap. 15. 21.

a Thou shalt not serue God for factions sake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities, which ỹ Lord thy God giueth thee, man or b woman ỹ hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

b Shewing that the crime can not be excused by the frailtie of the person.

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not c commanded,

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

4 And it be told vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if *it be* true, *and* the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring foorth that man, or that woman (which hath committed that wicked thing) vnto thy gates, *whether it be* man or woman, & shalt stone them with stones, till they die.

*Num. 35. 30. *chap.* 19. 15. *mat.* 18. 16. 2. *cor.* 13. 1. † *Eb. of two witnesses or three witnesses.*

6 * At the mouth † of two or three witnesses, shall he that is worthie of death, die: *but* at the mouth of one witnesse, he shall not die.

d Whereby they declared that they testified ỹ truth.

7 The handes of the d witnesses shall bee first vpon him to kil him: and afterward the hands of all the e people: so thou shalt take the wicked away from among you.

e To signifie a common consent to maintaine Gods honour and true religion.

8 ¶ If there rise a matter too hard for thee in iudgement between blood & blood, betweene plea and plea, betweene plague & plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the f iudge that shall be in those dayes, and aske, and they shall shewe thee the sentence of iudgement,

f Who shall giue sentence as the Priests counsell him by the Lawe of God.

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Lawe, which they shall teach thee, & according to the iudgement which they shall tell thee, shalt g thou doe: thou shalt not decline from the thing which they shall shew thee, *neither* to the right hand, nor to the left.

g Thou shalt obey their sentence, that the controuersie may haue an end.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lorde thy God to h minister there) or vnto the iudge, that man shall die, and thou shalt take away euil from Israel.

h So long as he is the true minister of God, and pronounceth according to his word.

13 So all the people shal heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lord thy God giueth thee, & shalt possesse it, & dwel therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

15 *Then* thou shalt make him king ouer thee, whom the Lord thy God shal chuse: from among thy brethren shalt thou make a King ouer thee: thou ‖ shalt not set a i stranger ouer thee, which is not thy brother.

‖ Or, mayest not.

i Who is not of thy nation, lest he change true religion into idolatry, and bring thee to seruerie.

16 In any wise he shall not prepare him many horses, nor bring the people againe to k Egypt, for to encrease the number of horses, seeing the Lord hath said vnto you, Ye shall henceforth goe no more againe that way.

k To reuenge their iniuries, and to take them of their best horses, 1. King. 10. 28.

17 Neither shall he take him many wiues, lest his heart l turne away, neither shall he gather him much siluer and gold.

l From the Lawe of God.

18 And when he shal sit vpō the throne of his kingdome, then shall he write him this m Law repeated in a booke, by the n Priests of the Leuites.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

19 And it shall be with him, and he shal reade therein all dayes of his life, that hee may learne to feare the Lord his God, & to keepe all the words of this Lawe, & these ordinances, for to do them:

20 That his heart bee not lifted vp aboue his o brethren, and that hee turne not from the commaundement, to the right hand or to the left, *but* that he may prolong his daies in his kingdome, he, and his sonnes in the middes of Israel.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoyde the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priests of the Leuites, *and* all the tribe of Leui * shall haue no part nor inheritance with Israel, * *b.* t shall eate the offerings of the Lorde made by fire, and his a inheritance.

*Num. 18. 20. * *Chap.* 10. 9. 1. *cor.* 9. 13.

a That is, the Lords part of his inheritance.

2 Therefore shall they haue no inheritance among their brethren: *for* the Lorde is their inheritance, as he hath said vnto them.

3 ¶ And

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3 ¶ And this shalbe the Priests duetie of the people, that they which offer sacrifice, whether *it be* bullocke or sheepe, shall giue vnto the Priest
b The right shoulder, Num. 18.18. the b shoulder, and the two cheeks, and the maw.
4 The first fruites *also* of thy corne, of thy wine, and of thine oile, and the first of the fleece of thy sheepe shalt thou giue him.
5 For the Lord thy God hath chosen him out of al thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.
6 ¶ Also when a Leuite shall come out of any of the cities of all Israel, where he remained, and come c with all the desire of his heart vnto the place, which the Lord shall chuse,
c Meaning, to serue God vnfainedly, and not to seeke ease.
7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.
d Not constrained to liue of himselfe. 8 They shal haue like portions to eat d beside that which commeth of his sale of his patrimony.
9 When thou shalt come into the lande which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.
10 Let none be found among you that maketh his sonne or his daughter to e * goe thorow the fire, *or* that vseth witchcraft, *or* a regarder of times, or a marker of the flying of foules, or a sorcerer,
e Signifying, they were purged by this ceremonie of passing betweene two fires. * *Leuit.* 18.21. * *Leuit.* 20 27. * *1. Sam.* 28.7.
11 Or * a charmer, or that counselleth *h* spirits, or a soothsaier, or that * asketh counsel at the dead.
12 For all that do such things *are* abomination vnto the Lord, and because of these abominations the Lord thy God doth cast thē out before thee.
f Without hypocrisie, or mixtme of false religion. 13 Thou shalt be f vpright therefore with the Lord thy God.
14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: † as for thee, the Lord thy God hath not † suffered thee so.
† *Ebr. but thou not so.* † *Ebr. giuen or appointed.* * *Act.* 7.37.
15 ¶ * The Lord thy God will raise vp vnto thee a g Prophet like vnto me, from among you, *euen* of thy brethren: vnto him ye shall hearken,
g Meaning a continuall succession of Prophets, till Christ the end of all Prophets come. * *Exod.* 20, 19.
16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saydest, * Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.
17 And the Lord said vnto me, They haue well spoken.
* *Ioso.* 1.45. *actes* 3.22.
18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my wordes in his h mouth, and he shall speake vnto them all that I shall commaund him.
h Which promes is not onely made to Christ, but to all that teach in his name, *Isa.* 59.21. i By executing punishment vpon him. 19 And whosoeuer will not hearken vnto my wordes, which he shall speake in my Name, I will i require it of him.
20 But *k* Prophet that shall presume to speake a word in my name, which I haue not commaunded him to speake, or that speaketh in the name of other gods, euen the same prophet shall die.
21 And if thou thinke in thine heart, Howe shall we know the word which the Lord hath not spoken?
22 When a prophet speaketh in the Name of the Lord, if the thing k followe not nor come to passe, *k* is the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not *therefore* be afraid of him.
k Vnder this sute note he comprieth all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnes.

WHen the Lord thy God * shall roote out the nations, whose land the Lorde thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,
* *Chap.* 12.29.
2 * Thou shalt separate three cities for thee, in the middes of thy land which the Lorde thy God giueth thee to possesse it.
* *Exod.* 21.13. *num.* 35.9, 11. *Ioso.* 20.2.
3 Thou shalt a prepare thee the way, and diuide the coastes of the land, which the Lord thy God giueth thee to inherite, into three partes, that euery b manslayer may flee thither.
a Make an open and readie way. b Which killeth against his wil, and bare no hatred in his heart.
4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:
5 As hee that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut down the tree, if the head slip from the helue, and hit his neighbour that he dyeth, the same c shall flee vnto one of the cities, and line,
c That murther be not committed vpon murther. * *Num.* 35.12.
6 Least the * auenger of the blood follow after the manslayer while his heart is chafed, and ouertake him, because the way is long, and slay him, although he be not ‖ worthy of death, because he hated him not in time passed.
‖ *Or, can not be iudged to death.*
7 Wherefore I commaund thee, saying, Thou shalt appoint out three cities for thee.
8 And when the Lorde thy God d enlargeth thy coasts (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,
d When thou goest ouer Iorden to possesse the whole land of Canaan.
9 (If thou keepe all these commandements to do them, which I command thee this day: *to wit*, that thou loue the Lord thy God, and walke in his wayes for euer) * then shalt thou adde three cities moe for thee besides those three,
* *Ioso.* 20.7.
10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherite, e left blood be vpon thee.
e Lest thou be punished for innocent blood.
11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,
12 Then the f Elders of his city shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that he may die.
f The Magistrates.
13 Thine g eye shall not spare him, but thou shalt put away *the cry* of innocent blood from Israel, that it may go well with thee.
g Then whosoeuer pardoneth murther, offendeth against the word of God.
14 ¶ Thou shalt not remooue thy neighbours marke, which they of old time haue set in thine inheritance, that thou shalt inherit in *h* land, which the Lord thy God giueth thee to possesse it.
15 ¶ * One witnes shall not rise against a man for any trespasse, or for any sinne, or for any fault that he offendeth in, * *but* at the mouth of two witnesses or at the mouth of three witnesses shall the matter be stablished.
* *Chap.* 17.6. *matth.* 18.16. *ioh.* 8.17. * *2. Cor.* 13.1. *hebr.* 10.28.
16 ¶ If a false witnesse rise vp against a man to accuse him of trespasse,
17 Then both the men which striue together, shall stand before the h Lorde, *euen* before the Priests & the Iudges, which shalbe in those dayes,
h Gods presence is where his true ministers are assembled.
18 And the Iudges shall make diligent inquisition: and if the witnesse be found false, *and* hath giuen false witnes against his brother,
19 * Then shall ye doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euil away foorth of the middes of thee.
* *Prou.* 19.5. *dan.* 13.62.
20 And the rest shall heare *this*, and feare, and shall henceforth commit no more any such wickednesse

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kednesse among you.

21 Therefore thine eye shall haue no compassion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

*Exod.21.23. Leuit.24.20. mat.5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites go to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must be first proclamed. 19 The trees that beare fruit, must not be destroyed.

WHen a thou shalt go forth to warre against thine enemies, and shalt see horses & charets, *and* people moe then thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good to them.

2 And when ye are come neere vnto the battel, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

*Chap.28.7.

4 For the Lord your God b goeth with you, to fight for you against your enemies, & to saue you.

b Is present to defend you with his grace and power.

5 ¶ And let the officers speake vnto the people, saying, What man *is there* that hath built a new house, and hath not c dedicate it? let him go and returne to his house, lest he die in the battell, and another man dedicate it.

c For when they entred first to dwel in an house, they gaue thankes to God, acknowledging that they had that benefit by his grace.

6 And what man *is there* that hath planted a vineyard, and hath not d eaten of the fruit? let him go and returne againe vnto his house, lest he die in the battell, and another eat the fruit.

d The Ebrewe word signifieth to make common or prophane, Leuit. 19.23.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afrayd and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

*Iudg.7.3.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou commest neere vnto a citie to fight against it, * thou shalt offer it peace.

*Num.21.22. chap.2.26.

11 And if it answere thee againe e peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

e If it accept peace.

12 But if it will make no peace with thee, but make war against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, *euen* all the spoyle thereof shalt thou take vnto thy selfe, and shalt eat the spoile of thine enemies, which the Lord thy God hath giuen thee.

*Iosh.8.2.

15 Thus shalt thou do vnto all the cities, which are a great way off from thee, which are not of the cities of these f nations here.

f For God had appointed that the Canaanites should be destroyed and made the Israelites executers of his will, chap.7.1.

16 But of the cities of this people, which the Lord thy God shal giue thee to inherit, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they haue done vnto their gods, & so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the g tree of the field is mans *life*)

g Some reade, For man *shall be in stead* of the tree of the field, to come out in the siege against thee.

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroy and cut downe, and make forts against the city that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

IF one be found a slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, & it is not knowen who hath slaine him,

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except remedie be found.

2 Then thine Elders and thy Iudges shal come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the elders of that city, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that city bring the heifer vnto a || stony b valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

|| Or, *rough.*

b That the blood shed of the innocent beast in a solitarie place, might make the abhorre the fact.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that city that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eies seene it.

8 c O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shalbe forgiuen them.

b This was the prayer, which the Priestes made in the audience of the people.

9 So shalt thou take away *the cry* of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to war against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and she shall shaue her head, and pare her nayles,

d Signifying that her former life must be changed before they could be ioyned to the people of God.

13 And she shall put off the garment that she was taken in, and she shal remaine in thine house, e and bewaile her father & her mother a moneth long: and after that shalt thou go in vnto her, and marry her, and she shalbe thy f wife.

e As hauing renounced parents and countrey.

f This onely was permitted in the warres: otherwise y Israelites could not marrie strangers.

14 And if thou haue no fauour vnto her, then thou mayest let her go whither she will, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another g hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

g This declareth that the pluralitie of wiues came of a corrupt affection.

16 Then when the time commeth, that he

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appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne:

‖ Or, while the sonne of the hated liueth.

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him [h] double portion of all that he hath: for he is the first of his strength, and to [i] him belongeth the right of the first borne.

h As much as to two of the others.

i Except hee be vnworthy, as was Reuben Iaakobs sonne.

18 If any man haue a sonne that is stubburne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his [k] mother, and they haue chastened him, and he would not obey them,

k For it is the mothers ductie also to instruct her children.

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his city, This our sonne is stubburne and disobedient, *and* he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his city shall [l] stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree.

23 His body shall not remaine [m] all night vpon the tree, but thou shalt bury him the same day: for the * curse of God *u* on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherit.

m For Gods Law by his death is satisfied, and nature abhorreth crueltie. *Gal.3.13.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yoong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgine. 22 The punishment of adulterie.

THou * shalt not see thy brothers oxe nor his sheepe go astray, & [a] withdraw thy selfe from them, *but* shalt bring thē againe vnto thy brother.

*Exod.23.4.

a As though thou sawest it not.

2 And if thy brother be not [b] nere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

b Shewing, that brotherly affection must be shewed, not only to them that dwell neere vnto vs, but also to them which are farre off.

3 In like maner shalt thou do with his [c] asse, and so shalt thou do with his raiment, and shalt so do with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe *from them.*

c Much more art thou bound to do for thy neighbors person.

4 ¶ Thou shalt not see thy brothers asse nor his oxe fall downe by the way, and withdraw thy selfe from them, *but* shalt lift them vp with him.

5 ¶ The [d] woman shall not weare that which perteineth vnto the man, neither shall a man put on womans raiment: for all that do so, *are* abomination vnto the Lord thy God.

d For that were to alter the order of nature, and to despight God.

6 ¶ If thou finde a birds nest in the way, in any tree, or on the ground, *whether they be* yong or egges, and the damme sitting vpon the yong, or vpon the egges, [e] thou shalt not take the damme with the yong,

e If God detest crueltie done to litle birds, how much more to man, made according to his image?

7 *But* shalt in any wise let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy roofe, that thou lay not bloud vpon thine house, if any man fall thence.

9 ¶ Thou shalt not [f] sowe thy vineyard with diuers kindes of seeds, lest thou defile the increase of the seed which thou hast sowen, and the fruit of the vineyard.

f The tenour of this Lawe, is to walke in simplicitie, and not to be curious of new inuentions.

10 ¶ Thou shalt not plowe with an oxe and an asse together.

11 ¶ Thou shalt not weare *a garment* of diuers sorts, as of woollen and linnen together.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

*Num.15.38.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay [g] slaunderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

g That is, be an occasion that she is slandered.

15 Then shall the father of the mayd, and her mother, take and bring the signes of the mayds virginity vnto the Elders of the city to the gate.

16 And the mayds father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he layeth slaunderous things vnto her charge, saying, I found not thy daughter a mayd: loe, these *are the tokens* of my daughters virginity: and they shall spread the [h] vesture before the Elders of the city.

h Meaning, the sheet, wherein the signes of hee virginitie were.

18 Then the Elders of the city shall take that man, and chastise him,

19 And shall condemne him in an hundreth *shekels* of siluer, and giue them vnto the father [i] of the maid, because he hath brought vp an euill name vpon a mayd of Israel: and she shall be his wife, and he may not put her away all his life.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing be true, that the mayd be not found a virgine,

21 Then they shall bring foorth the mayd to the doore of her fathers house, and the men of her city shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euil away from among you.

22 ¶ * If a man be found lying with a woman married to a man, then they shall die euen both twaine: *to wit*, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

*Leuit.20.10.

23 ¶ If a maid be betrothed vnto an husband, and a man finde her in the towne & lie with her,

24 Then shal ye bring them both out vnto the gates of the same city, and shall stone them with stones to death: the mayd because she cried not, *being* in the city, and the man, because he hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

‖ Or, defiled.

25 ¶ But if a man finde a betrothed mayd in the field, and force her, and lie with her, then the man that lay with her, shall die alone:

26 And vnto the mayd thou shalt do nothing, because there is in the mayd no ‖ cause of death: for as when a man riseth against his neighbor and woundeth him to death, so [k] is this matter.

‖ Or, no sinne worthie death.

k Meaning that the innocent can not be punished.

27 For he found her in the fields: the betrothed mayd cried, and there was no man to succour her.

28 ¶ * If a man finde a mayd that is not betrothed, and take her, and lie with her, and they be found,

*Exod.22.16.

29 Then the man that lay with her, shall giue vnto the maids father fifty *shekels* of siluer: and the

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ſhe ſhalbe his wife, becauſe he hath humbled her: he can not put her away all his life.

30 ¶ No man ſhall [1] take his fathers wife, nor ſhall vncouer his fathers ſkirt.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoid when they goe to warre. 15 Of the fugitiue ſeruant. 17 To flee all kinde of whoredome. 19 Of vſurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by burſting, or that hath his priuie member cut off, [a] ſhall enter into the Congregation of the Lord.

2 [b] A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.

3 *The Ammonites, and the Moabites ſhall not enter into the Congregation of the Lorde: euen to their tenth generation ſhall they not enter into the Congregation of the Lord for euer,

4 Becauſe they [c] met you not with bread and water in the way, when yee came out of Egypt, and * becauſe they hired againſt thee Balaam the ſonne of Beor, of Pethor in Aram-naharaim, to curſe thee.

5 Neuertheleſſe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee.

6 Thou [d] ſhalt not ſeeke their peace nor their proſperitie all thy dayes for euer.

7 ¶ Thou ſhalt not abhorre an Edomite: for he is thy brother, neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtrãger in his land.

8 The children that are begotten [e] of them in their third generation, ſhall enter into the Congregation of the Lord.

9 ¶ When thou goeſt out with the hoſte againſt thine enemies, keepe thee then from all wickednеſſe.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he ſhall goe out of the hoſte, and ſhall not enter into the hoſte,

11 But at euen hee ſhall waſh *him ſelfe* with water, and when the ſunne is downe, he ſhall enter into the hoſte.

12 ¶ Thou ſhalt haue a place alſo without the hoſte whither thou ſhalt [f] reſort,

13 And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt dig therewith, and returning thou ſhalt [g] couer thine excrements.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue *thee* thine enemies before thee: therefore thine hoſte ſhall be holy, that he ſee no filthie thing in thee and turne away from thee.

15 ¶ Thou ſhalt not [h] deliuer the ſeruant vnto his maſter, which is eſcaped from his maſter vnto thee.

16 He ſhall dwell with thee, *euen* among you, in what place he ſhall chuſe, in one of thy † cities where it liketh him beſt: thou ſhalt not vexe him.

17 ¶ There ſhalbe no whore of the daughters of Iſrael, neither ſhall there be a whore keeper of the ſonnes of Iſrael.

18 Thou ſhalt neither bring the [i] hire of a whore, nor the price of a dogge into the houſe of the Lord thy God for any vow: for euen both theſe *are* abomination vnto the Lord thy God.

19 ¶ * Thou ſhalt not giue to vſurie to thy brother: *as* vſurie of money, vſurie of meate, vſurie of any thing that is put to vſurie.

20 Vnto a [k] ſtranger thou mayeſt lend vpon vſurie, but thou ſhalt not lend vpon vſurie vnto thy brother, that the Lord thy God may [l] bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

21 ¶ When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God will ſurely require it of thee, and *ſo* it ſhould be ſinne vnto thee.

22 But when thou abſteineſt from vowing, it ſhalbe no ſinne vnto thee.

23 That which is gone out of thy lippes, thou ſhalt [m] keepe and performe, as thou haſt vowed it willingly vnto the Lord thy God: *for* thou haſt ſpoken it with thy mouth.

24 ¶ When thou commeſt vnto [n] thy neighbours vineyard, then thou mayeſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy [o] veſſell.

25 When thou commeſt into thy neighbours corne, * thou mayeſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages muſt not be retained. 16 The good muſt not be puniſhed for the bad. 17 The care of the ſtranger, fatherleſſe, and widow.

WHen a man taketh a wife, and marrieth her, if ſo be ſhee finde no fauour in his eyes, becauſe he hath eſpied ſome filthines in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, and gone her way, and marrie with another man,

3 And if the latter huſband hate her, and write her a letter of diuorcement, & put it in her hand, and ſend her out of his houſe, or if the latter man die, which tooke her to wife:

4 *Then* her firſt huſband, which ſent her away, may not take her againe to be his wife, after that ſhe is [b] defiled: for that *u* abomination in the ſight of the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God doth giue thee to inherite.

5 ¶ When a man taketh a new wife, he ſhall not goe a warfare, [c] neither ſhalbe charged with any buſineſſe, but ſhalbe free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man ſhall take the nether nor the vpper [d] milſtone to pledge: for this gage is *hu* liuing.

7 ¶ If any man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandize of him, or ſelleth him, that thiefe ſhal die: ſo ſhalt thou put euil away from among you.

8 ¶ Take heede of the * plague of leproſie, that thou obſerue diligently, and doe according to all that the Prieſtes of the Leuites ſhall teach you: take heede ye do as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ Whē thou ſhalt aſke againe of thy neigh-

1 He ſhall not lie with his ſtepmother: meaning hereby all other degrees forbidden, Leuit. 18.

2 Either to beare office, or to marrie a wife.
b This was to cauſe them to liue chaſtely, that their poſteritie might not be reiected.
* Nehem. 13. 1.

c Hereby he condemneth all, that further not the children of God in their vocation.
* Numb. 22. 5, 6.

d Thou ſhalt haue nothing to doe with them.

e If the fathers haue renounced their idolatrie, and receiued circumciſion.

f For the neceſſitie of nature.

g Meaning hereby that his people ſhould be pure both in ſoule and bodie.

h This is meant of the heathen, who fled for their maſters crueltie and imbraced the true religion.
† Heb. gates.

i Forbidding hereby that any gaine gotten of euill things ſhould be applied to the ſeruice of God, Mich. 1. 7.

k This was permitted for a time for the hardneſſe of their heart.
l If thou ſhewe thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine houſe.
* Matth. 12. 1.

a Hereby God approoueth not that light diuorcement, but permitteth it to auoid further inconuenience, Mat. 19. 7.

b Seing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to knowe one anothers conditions, and ſo afterward liue in godly peace.
d Not any thing, whereby a man getteth his liuing.

* Leuit. 13. 2.

* Num. 12. 10.

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e As though thou wouldeſt appoint what to haue, but ſhalt receiue what he may ſpare.

bour any thing lent, thou ſhalt not goe e into his houſe to fet his pledge.

11 But thou ſhalt ſtand without, and the man that borrowed it of thee, ſhall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore bodie, thou ſhalt not ſleepe with his pledge,

13 *But* ſhalt reſtore him the pledge when the ſunne goeth downe, that he may ſleepe in his raiment, and bleſſe thee: and it ſhalbe righteouſnes vnto thee f before the Lord thy God.

f Though he would be vnthankfull, yet God will not forget it.

14 ¶ Thou ſhalt not oppreſſe an hyred ſeruant that is needie and poore, *neither* of thy brethren, nor of the ſtranger that is in thy land within thy gates.

* *Leuit.* 19.13. *too.* 4.14.

15 * Thou ſhalt giue him his hire for his day, neither ſhall the ſunne go downe vpon it: for he is poore, and therewith ſuſteineth his life: leſt he crie againſt thee vnto the Lord, and it be ſinne vnto thee.

* 2. *King.* 14.6. 2. *chron.* 25 4. *Ier.* 31.29, 30. *ezek.* 18 20.

16 ¶ * The fathers ſhall not be put to death for the children, nor the children put to death for the fathers, but euery man ſhalbe put to death for his owne ſinne.

g Becauſe the world did leaſt eſteeme theſe ſortes of people, therefore God hath moſt care ouer them.

17 ¶ Thou ſhalt not peruert the right of the g ſtranger, *nor* of the fatherleſſe, nor take a widowes raiment to pledge.

18 But remember that thou waſt a ſeruant in Egypt, and howe the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

* *Leuit.* 19.9. *and* 23.22.

19 ¶ * When thou cutteſt downe thine haruieſt in thy fielde, and haſt forgotten a ſheafe in the fielde, thou ſhalt not goe againe to fet it, *but* it ſhalbe for the ſtranger, for the fatherles, & for the widowe: that the Lord thy God may bleſſe thee in all the workes of thine handes.

‖ Or, gathereſt ſome olives.

20 When thou ‖ beateſt thine oliue tree, thou ſhalt not goe ouer the boughes againe, *but* it ſhalbe for the ſtranger, for the fatherleſſe, and for the widowe.

‖ Or, the grapes of thy vineyarde.

21 When thou gathereſt thy ‖ vineyard, thou ſhalt not gather the grapes cleane after thee, *but* they ſhall be for the ſtranger, for the fatherleſſe, and for the widowe.

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

22 And remember that thou waſt h a ſeruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raiſe vp ſeed to the kinſman. 11 In what caſe a womans hand muſt be cut off. 13 Of iuſt weightes and meaſures. 19 To deſtroy the Amalekites.

a Whether there be a plaintife or none, the magiſtrates ought to trie our faults and puniſh according to the crime.
b When the crime deſerueth not death.
c The Iewes of ſuperſtition afterward tooke one away, 2. Cor. 11.24.
* 1. *Cor.* 9.9. 1. *tim.* 5 18.
* *Ruth* 4 3. *matt.* 22.24. *mar.* 12.19. *luke* 20.28.

WHen there ſhall be ſtrife betweene men, and they ſhall come vnto iudgement, a and ſentence ſhall be giuen vpon them, and the righteous ſhall be iuſtified, and the wicked condemned,

2 Then if ſo be the wicked be worthie to bee beaten, the iudge ſhall cauſe him to lie downe, b and to be beaten before his face, according to his treſpaſſe, vnto a certaine number.

3 c Fourtie *ſtripes* ſhall he cauſe him to haue and not paſt, leſt if hee ſhould exceede and beate him aboue that with many ſtripes, thy brother ſhould appeare deſpiſed in thy ſight.

4 ¶ * Thou ſhalt not mouſell the oxe that treadeth out the corne.

5 ¶ * If brethren dwell together, and one of them die and haue no ſonne, the wife of the dead ſhall not marry without; *that is*, vnto a ſtranger, but his d kinſman ſhall goe in vnto her, and take her to wife, and doe the kinſmans office vnto her.

d Because the Hebrew word ſignifieth not the naturall brother, and the worde, that ſignifieth a brother, is taken alſo for a kinſman: it ſeemeth that it is not meant that the naturall brother ſhould marrie his brothers wife, but ſome other of the kinred, that was in that degree which might marrie.

6 And the firſt borne which ſhe beareth, ſhall ſucceede in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man wil not take his kinſwoman, then let his kinſwoman goe vp to the gate vnto the Elders, and ſay, My kinſman refuſeth to raiſe vp vnto his brother a name in Iſrael: he will not doe the office of a kinſman vnto me.

8 Then the Elders of his citie ſhall call him, and commune with him: if he ſtand and ſay, I wil not take her,

9 Then ſhall his kinſwoman come vnto him in the preſence of the Elders, and looſe his ſhooe from his foote, and ſpit in his face, and anſwere, and ſay, So ſhall it be done vnto that man, that will not build vp his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him whoſe ſhooe is put off.

e This law importeth, that godly ſhamefaſtneſſe be preſerued: for it is an horrible thing to ſee a woman paſt ſhame.

11 ¶ e When men ſtriue together, one with another, if the wife of the one come neere, for to ridde her husband out of the handes of him that ſmiteth him, and put foorth her hand, and take him by his priuities,

12 Then thou ſhalt cut off her hand: thine eye ſhall not ſpare her.

† Ebr. *ſtone and ſtone.*
† Ebr. *Ephah and ephah: vnde Exo.* 16.36.

13 ¶ Thou ſhalt not haue in thy bagge two maner of † weightes, a great and a ſmall,

14 Neither ſhalt thou haue in thine houſe diuers † meaſures, a great and a ſmall:

15 *But* thou ſhalt haue a right & iuſt weight: a perfite and a iuſt meaſure ſhalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that doe ſuch things, *and* all that doe vnrighteouſly, *are* abomination vnto the Lord thy God.

* *Exod.* 17.8.

17 ¶ * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 Howe hee met thee by the way, and ſmote the hindmoſt of you, all that were feeble behinde thee, when thou waſt fainted and wearie, and hee feared not God.

19 Therefore, when the Lord thy God hath giuen thee reſt from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to poſſeſſe it, *then* thou ſhalt put out the f remembrance of Amalek from vnder heauen: forget not.

f This was partly accompliſhed by Saul, about 450. yeeres afterward.

CHAP. XXVI.

3 The offering of the firſt fruites. 5 What they muſt proteſt when they offer them. 12 The tithes of the third yeere. 13 Their proteſtation in offering it. 19 To what honour God preferreth them which acknowleege him to be their Lord.

ALſo when thou ſhalt come into the lande which the Lord thy God giueth thee for inheritance, and ſhalt poſſeſſe it, and dwell therein,

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.
b To be called vpon, ſerued and worſhipped ſpiritually, Chap. 12. 5.

2 a Then ſhalt thou take of the firſt of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a baſket, and goe vnto the place, which the Lorde thy God ſhall chuſe to b place his Name there.

3 And thou ſhalt come vnto the Prieſt, that ſhall be in thoſe dayes, and ſay vnto him, Taeknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lorde ſware vnto our fathers for to giue vs.

4 Then the Prieſt ſhall take the baſket out of thine hand, & ſet it downe before the altar of the

Lord

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Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A [c] Syrian *was* my father, who being ready to perish *for hunger*, went downe into Egypt, and sojourned there with a smal company, and grew there vnto a nation great, mightie [d] and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when wee [e] cried vnto the Lord God of our fathers, the Lord heard our voyce, & looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and a stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs vnto this place, and hath giuen vs this land, *euen* a land that floweth with milke and honie.

10 And nowe loe, I haue [f] brought the first fruites of the land which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee & to thine [g] houshold, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third yeere, *which is* the yeere of tithing, & hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widowe, that they may eate within thy gates, and be satisfied,

13 Then thou shalt [h] say before the Lord thy God, I haue brought the halowed thing out of mine house, & also haue giuen it vnto the Leuites & to the strangers, to the fatherlesse, & to the widow, according to all thy * cõmandements which thou hast commanded mee: I haue [i] transgressed none of thy cõmandements, nor forgotten *them*.

14 I haue not eaten thereof [k] in my mourning, nor suffred ought to perish [l] through vncleannes, nor giuen ought thereof for the dead, *but* haue hearkened vnto the voyce of the Lord my God: I haue done [m] after all that thou hast cõmanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth commaund thee to doe these ordinances, and lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy soule.

17 Thou hast set vp the Lorde this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ○ And the Lorde hath set thee vp this day, to be a * precious people vnto him (as hee hath promised thee) and that thou shouldest keepe all his commandements,

19 And to make thee * high aboue all nations (which he hath made) in praise, & in name, and in glory, *and that thou shouldest be an holy people vnto the Lord thy God, as he hath sayd.

CHAP. XXVII.

2 *They are commanded to write the Lawe vpon stones for a remembrance.* 5 *Also to build an altar.* 13 *The curssings are giuen on mount Ebal.*

THen Moses with the Elders of Israel [a] commaunded the people, saying, Keepe all the commandements, which I cõmand you this day.

2 And when ye shal passe * ouer Iorden vnto the land which the Lorde thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 [b] And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou mayest go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shal set vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an altar, *euen* an altar of stones: thou shalt lift none [c] yron *instrument* vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offrings, & shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Law, [d] well and plainely.

9 ¶ And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heede & heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voyce of the Lorde thy God, and doe his commandements and his ordinances, which I commaund thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shal stand vpon mount Gerizzim, to blesse the people when ye shal passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and [f] Ioseph, and Beniamin.

13 And these shall stand vpon mount Ebal, to [g] curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed be the man that shall make any carued or molten [h] image, *which is* an abomination vnto the Lord, the worke of the hand of the craftesman, and putteth it in a secret place: and all the people shall answere, and say: So be it.

16 Cursed be hee that [i] curseth his father and his mother: And all the people shall say: So be it.

17 Cursed be hee that remoueth his neighbors [k] marke: And all the people shall say: So be it.

18 Cursed be he [ɣ] maketh the [l] blinde go out of the way: And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be hee that lyeth with his fathers wife: for he hath vncouered his fathers [m] skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lyeth with his [n] mother in law: And all the people shall say: So be it.

[c] Meaning Iaakob, who serued 20. yeere in Syria.

[d] Only by Gods mercy, and not by their fathers deseruings.

[e] Alledging the promises made to our fathers, Abraham, Izhak, and and Iaakob.

[f] In token of a thankfull heart, and mindefull of his benefite.

[g] Signifying that God giueth vs not goods for our selues onely, but for their vses also which are committed to our charge.

[h] Without hypocrisie.

* *Chap.14.27.*

[i] Of malice and contempt.

[k] Or, for any necessitie.

[l] By putting them to any prophane vse.

[m] As farre as my sinfull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psal. 143. rom 3.10.

[n] With a good and simple conscience.

[o] Signifying that there is a mutuall bond betweene God & his people.

* *Chap.7.6.& 14.2.*

* *Chap.4.7.& 28.1.*

*Chap.7.6.& 14.2.

[a] As Gods minister, and charged with the same.

* *Iosh.4.1.*

[b] God would that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon, might knowe that the land was dedicate to his seruice.

* *Exod.20.25. Iosh.8.31.*

[c] The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

[d] That euery one may well reade it, and vnderstand it.

[e] This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

[f] Meaning, Ephraim and Manasseh.

[g] Signifying, that if they would not obey God for loue, they should be made to obey for feare.

[h] Vnder this he conteineth all the corruption of Gods seruice, and the transgression of the first table.

[i] Or, contemneth: and this appertaineth to the second table.

[k] He condemneth all iniuries and extortions.

[l] Meaning, that helpeth not and counselleth not his neighbour.

[m] In committing villanie against him, Leuit.20.11. and ezek.22.10. and chap.22.30.

[n] Meaning, his wives mother.

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o For God, that seeth in secret, wil reuenge it. * *Ezek.22.12.*

* *Gala.3.10.*

24 Cursed be hee that smiteth his neighbour ᵒsecretly: And all the people shall say: So be it.

25 * Cursed be he that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 * Cursed be he that confirmeth not all the words of this Law, to doe them: And all the people shall say: So be it.

CHAP. XXVIII.

1 *The promises to them that obey the commandements.* 15 *The threatnings to the contrary.*

* *Leuit.26.3.*

IF * thou shalt obey diligently the voyce of the Lord thy God, and obserue & doe all his commaundements, which I commaund thee this day, then the Lord thy God will ᵃ set thee on high aboue all the nations of the earth.

a He wil make thee the most excellent of all people.

2 And all these blessings shall come on thee, and ᵇ ouertake thee, if thou shalt obey the voyce of the Lord thy God.

b When thou thinkest thy selfe forsaken.

3 Blessed shalt thou be in the ᶜ citie, and blessed also in the fielde.

c Thou shalt liue wealthily.

4 Blessed shalbe the fruit ᵈ of thy body, & the fruite of thy ground, & the fruit of thy cattel, the increase of thy kine, and the flocks of thy sheepe.

d Thy children and succeision.

5 Blessed shalbe thy basket and thy dough.

6 Blessed shalt thou be, when thou ᵉ commest in, and blessed also when thou goest out.

e All thine enterprises shall hame good successe.

7 The Lorde shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee ᶠ seuen wayes.

f Meaning, many wayes.

8 The Lord shal commaund the blessing *to be* with thee in thy store houses, and in all that thou settest thine ᵍ hand to, and will blesse thee in the land which the Lord thy God giueth thee.

g God wil blesse vs, if we doe our duetie and not be idle.

9 The Lorde shal make thee an holy people vnto himselfe, as hee hath sworne vnto thee, if thou wilt keepe the cõmandements of the Lord thy God, and walke in his wayes.

10 Then all people of the earth shall see that the Name of the Lord is ʰ called vpon ouer thee, and they shalbe afraid of thee.

h In that he is thy God, and thou art his people.

11 And the Lord shal make thee plenteous in goods, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy ground, in the land which the Lord ſware vnto thy fathers, to giue thee.

12 The Lorde shal open vnto thee his good treasure, *euen* the ⁱ heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine handes: and * thou shalt lend vnto many nations, but shalt not borow thy selfe.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.

13 And the Lorde shall make thee the head, and not the ‖ taile, and thou shalt be aboue only, and shalt not be beneath, if thou obey the commandements of the Lord thy God, which I command thee this day, to keepe and to doe *them.*

* *Chap.15.6.*

‖ *Or, the lowest.*

14 But thou shalt not decline from any of the wordes, which I commaund you this day, *either* to the * right hand or to the left, to goe after other gods to serue them.

* *Iosh.23.6.*

15 ¶ *But if thou wilt not obey the voyce of the Lord thy God, to keepe and to doe all his commaundements and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

* *Leuit.26.14. Iament.2.17. malac.2. baruc.1.20.*

16 Cursed shalt thou be in the towne, and cursed also in the fielde.

17 Cursed shal thy basket be, & thy ‖ dough.

‖ *Or, store.*

18 Cursed shalbe the fruite of thy body, and the fruite of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou commest in, and cursed also when thou goest out.

20 The Lorde shall send vpon thee cursing, trouble and ‖ shame, in all that which thou settest thine hand to doe, vntill thou be destroyed, and perish quickely, because of the wickednesse of thy workes whereby thou hast forsaken me.

‖ *Or, rebuke.*

21 The Lord shall make the pestilence cleaue vnto thee, vntill he hath consumed thee from the land, whither thou goest to possesse it.

22 * The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sword, and with ‖ blasting, and with the mildew, and they shall pursue thee vntill thou perish.

* *Leuit.26.16.*

‖ *Or, drought.*

23 And thine heauen that is ouer thine head, shall be ᵏ brasse, and the earth that is vnder thee, yron.

k It shal giue thee no more moisture then if it were of brasse.

24 The Lord shal giue thee for the raine of thy land, dust and ashes: *euen* from ‖ heauen shall it come downe vpon thee, vntill thou be destroyed.

‖ *Or, out of the aire as dust raised with winde.*

25 *And* the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seuen wayes before them, and shalt be ˡ scattered through all the kingdomes of the earth.

l Some read, thou shalt be a terrour and feare, when they shall heare how God hath plagued thee.

26 And thy ᵐ carkeis shall be meate vnto all foules of the ayre, and vnto the beastes of the earth, and none shall fray them away.

m Thou shalt be cursed both in thy life and in thy death: for the burial is a testimony of the resurrection, which signe for thy wickednesse thou shalt lacke.

27 The Lord will smite thee with the botch of Egypt, and with the emeroids, and with the skab and with the itch, that thou canst not be healed,

28 And ʸ Lord shal smite thee with madnesse, and with blindnesse, and with astonying of heart.

29 Thou shalt also grope at noone daies, as the ⁿ blinde gropeth in darkenesse, and shalt not prosper in thy wayes: thou shalt neuer but be oppressed with wrong and be powled euermore, and no man shall succour *thee.*

n In things most euident & cleare thou shalt lacke discretion and iudgement.

30 Thou shalt betroth a wife, & another man shall lye with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not † eate the fruite.

† *Ebr. make is common.*

31 Thine oxe shalbe slaine before thine eyes, and thou shalt not eate thereof: thine asse shalbe violently taken away before thy face, & shall not be restored to thee: thy sheepe shalbe giuen vnto thine enemies, and no man shall rescue *them* for thee.

32 Thy sonnes & thy daughters shalbe giuen vnto another people, and thine eyes ᵒ shall still looke for them, euen till they fall out, and there shalbe no power in thine hand.

o When they shal returne from their captiuitie.

33 The fruite of thy land and all thy labour, shall a people, which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be madde for the sight which thine eyes shal see.

35 The Lord shal smite thee in the knees, and in the thighes, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

36 The Lord shall bring thee and thy ᵖ King (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue known, and there thou shalt serue other gods: *euen* wood and stone.

p As he did Manasseh, Ioachim, Zedechias and others.

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*Ier.24.9.& 25.9. 1.kings.9.7.

37 And thou shalt * be a wonder, a prouerbe and a common talke among all people, whither the Lord shall carie thee.

*Micah.6.15. hag.1.6.

38 * Thou shalt carie out much seede into the fielde, and shalt gather but little in: for the grashopper shall destroy it.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather *the grapes*: for the wormes shall eate it.

40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoynt thy selfe with the oyle: for thine oliues shall ‖ fall.

‖ Or, be shaken before they be ripe.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captiuitie.

q Vnder one kinde he conteineth all the vermine which destroy the fruites of the land: and this is an euident token of Gods curse.

42 All thy trees and fruite of thy land q shall the grashopper consume.

43 The stranger that is among you, shall clime aboue thee vp on hie, and thou shalt come downe beneath alow.

44 Hee shall lend thee, and thou shalt not lend him: hee shall be the head, and thou shalt be the taile.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which hee commanded thee:

r Gods plagues shall be euident signes that he is offended with thee.

46 And they shalbe vpon r thee for signes and wonders, and vpon thy seede for euer,

47 Because thou seruedst not the Lord thy God with ioyfulnesse and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in neede of al things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, *euen* from the ende of the world, flying *swift* as an Egle: a nation whose tongue thou shalt not vnderstand:

‖ Or, barbarous, cruell, or impudent.

50 A nation of a ‖ fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eate the fruite of thy cattell, and the fruite of thy land vntill thou be destroyed, and hee shall leaue thee neither wheate, wine, nor oyle, *neither* the ‖ increase of thy kine, nor the flockes of thy sheepe, vntill he haue brought thee to nought.

‖ Or, first borne of thy bullocks.

52 And hee shall besiege thee in all thy cities, vntill thine hie and strong walles fall downe, wherein thou trustedst in all the land: and he shall besiege thee in all thy ‖ cities throughout all thy land, which the Lord thy God hath giuen thee.

‖ Or, gates.

53 * And thou shalt eate the fruite of thy body: *euen* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherein thine enemie shall inclose thee:

*Leuit.26.29. 2.kings 6.29. Lament.4.10. Baruk.2.3.

54 *So that* the man (that is tender and exceeding deintie among you) * shall be grieued at his brother, and at his wife, *that lieth* in his bosome, and at the remnant of his children, which hee hath yet left,

*Chap.15.9.

55 For feare of giuing vnto any of them of the flesh of his children, whom hee shall eate, because hee hath nothing left him in that siege, and straitnesse, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and deintie s woman among you, which neuer woulde venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shall be grieued at her husband *that lieth* in her bosome, and at her sonne, and at her daughter,

s As came to passe in the dayes of Ioram King of Israel, 2.king 6.29. and when the Romans besieged Ierusalem.

57 And at her t afterbirth (that shall come out from betweene her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse, wherewith thine enemie shall besiege thee in thy cities.

t Hunger shall so bite her, that she shalbe ready to eate her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe u all the wordes of this Lawe (that are written in this booke) and feare this glorious and feareful name THE LORD THY GOD.

u For he that offendeth in one, is guiltie of all, Iam.2.10.

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy seede, *euen* great plagues and of long continuance, and sore diseases, and of long durance.

60 Moreouer, hee will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague, which is not x written in the booke of this Lawe, will the Lord heape vpon thee, vntill thou be destroyed.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written. *Chap.10.22.

62 And ye shall bee left fewe in numbr, where yee were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall y scatter thee among all people, from the one ende of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, *euen* wood and stone.

y Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foote haue rest: for the Lord shal giue thee there a trembling heart, and *looking to returne* till thine eyes fal out, and a sorowfull minde.

66 And thy life shall ‖ hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

‖ Or, thou shalt be in doubt of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with z shippes by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there *shalbe* no buyer.

z Because they were vnmindfull of that miracle, when the sea gaue place for them to passe thorow.

CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the hiest to the lowest, are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the a words of the couenant which the Lorde commaunded Moses to make

a That is, the articles, or conditions.

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with the children of Israel in the fight of Moab beside the couenant which hee had made with them in [b] Horeb.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourtie yeere in the wildernesse: your clothes are not waxed olde vpon you, neither is thy shooe waxed olde vpon thy foote.

6 Yee haue eaten no [e] bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After, yee came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto the battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 *Keepe therefore the wordes of this couenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye stand this day euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, *euen* all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest [g] passe into the couenant of the Lord thy God, & into his othe which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath sayd vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaacob.

14 Neither make I this couenant, & this othe with you onely,

15 But *aswel* with him that standeth here with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

16 For ye knowe, howe we haue dwelt in the land of Egypt, and howe wee passed thorowe the middes of the nations, which ye passed by.

17 And ye haue seene their abominations and their idoles (wood, and stone, siluer and gold) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which shoulde turne his heart away this day from the Lorde our God, to goe and serue the Gods of these nations, *and* that there should not bee among you [i] *any* roote that bringeth foorth *gall & wormewood.

19 So that when he heareth the wordes of this curse, he ‖ blesse him selfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnes of mine owne heart, thus adding [k] drunkennes to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lorde and his ielousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lorde shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, *euen* your children, that shall rise vp after you, & the stranger, that shall come from a farre lande, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lorde shall smite it:

23 (*For* all that lande *shall* burne with brimstone and salt: it shall not bee sowen, nor bring foorth, nor any grasse shall grow therein, like as in the ouerthrowing of * Sodom, and Gomorah, Admah, and Zeboim, which the Lorde ouerthrew in his wrath and in his anger)

24 Then shall all nations say, * Wherefore hath the Lorde done thus vnto this lande? howe fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the couenant of the Lorde God of their fathers, which he had made with them, when hee brought them out of the land of Egypt,

26 And went and serued other gods and worshipped them: *euen* gods which they knewe not, and ‖ which had giuen them nothing,

27 Therefore the wrath of the Lorde waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lorde hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as *appeareth* this day.

29 The [m] secret things *belong* to the Lord our God, but the things reuciled *belong* vnto vs, and to our children for euer, that we may doe all the words of this Lawe.

CHAP. XXX.

1 Mercie shewed when they repent. 6 The Lorde doeth circumcise the heart. 11 All excuse of ignorance is taken away. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOwe when all these things shall come vpon thee, *either* the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine [b] heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God hath scattered thee.

4 Though thou were cast vnto the vtmost part of [c] heauen, from thence will the Lorde thy God gather thee, and from hence will hee [d] take thee,

5 And the Lorde thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he will shew thee fauour, and will multiply thee aboue thy fathers,

6 And the Lorde thy God will [e] circumcise thine heart, and the heart of thy seede, that thou maiest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lorde thy God will lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 [f] Returne

b As the first giuing of the law, which was fourtie yeeres before.

c The proofes of my power.

d Hee sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

*Chap.4.6. 1.king.2.3.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the partes diuided, Gene.15.10.

h Meaning, their posteritie.

i Such sinne, as the bitter fruite there of might choke and destroy you.

*Actes 8.23.

‖Or, flatter.

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by al meanes, and yet cannot be satisfied.

l Gods plagues vpon them that rebell against him, shalbe so strange, that all ages shall be astonished.

*Gen.19.24,25.

*1.Kings 9.8. Ierem.22.8.

‖Or, which had not giuen them a land to possesse.

m Moses hereby reproueth their curiositie, which seeke those things that are onely knowen to God: and their negligence that regard not that, which God hath reueiled vnto them, as the Lawe.

a By calling to remembrance, both his mercies and his plagues.

b Inerue repentance is none hypocrisie.

c Euen to the worldes ende.

d And bring thee into thy countrey.

e God will purge all thy wicked affections: which thing is not in thine owne power to doe.

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f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

8 fReturne thou therefore, and obey the voyce of the Lorde, and doe all his commaundements, which I commaund thee this day.

9 And the Lorde thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord wil turne againe, and g reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are writtē in the booke of this Lawe, when thou shalt returne vnto the Lorde thy God with all thine heart and with all thy soule.

11 ¶ For this commandement which I cōmaund thee this day, is h not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyonde the i sea, that thou shouldest say, Who shal go ouer the sea for vs, & bring it vs, & cause vs to heare it, ỹ we may do it?

14 But the k word is very neere vnto thee *euen* in thy mouth and in thine heart, for to l doe it.

15 Behold, I haue set before thee this day life and good, death and euill,

16 In that I commaund thee this day m to loue the Lorde thy God, to walke in his wayes, and to keepe his commandements, & his ordinances, and his lawes, that thou mayest n liue, and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shal surely perish, yee shall not prolong your dayes in the lande, whither thou passest ouer Iorden to possesse it.

19 *I call heauen and earth to recorde this day against you, *that* I haue set before you life and death, blessing and cursing: therefore o chuse life, that *both* thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for hee is thy life, and the length of thy dayes: that thou mayest dwell in the lande which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

2. 7 *Moses preparing himselfe to die, appoynteth Ioshua to rule the people.* 9 *He gineth the law to the Leuites, that they should reade it to the people.* 19 *God giueth them a song as a witnesse betweene him and them.* 23 *God confirmeth Iosshua.* 29 *Moses sheweth them that they will rebell after his death.*

THen Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundreth and twentie yeere old this day: I a can no more goe out and in: also the Lorde hath saide vnto mee, * Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them. *Iosshua, he shall go before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as hee did to * Sihon and to Og kings of the Amorites, and vnto their land whom he destroyed.

5 And the Lord shall giue them b before you that ye may doe vnto them according vnto euery * commandement which I haue commāded you.

6 Plucke ‖ vp your hearts therefore, and bee strong: dread not, nor be afraid of them: for the Lord thy God himselfe doeth goe with thee: hee will not faile thee, nor forsake thee.

7 ¶ And Moses called Iosshua, and said vnto him in the sight of all Israel, Be c of a good courage and strong: for thou shalt goe with this people vnto the lande which the Lorde hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And the Lord himselfe doeth d goe before thee: he will be with thee: he will not faile thee, neither forsake thee: feare not *therefore*, nor be discomforted.

9 ¶ And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the couenant of the Lorde) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, * Euery seuenth yeere * when the yeere of freedome *shalbe* in the feast of the Tabernacles:

11 When al Israel shal come to appeare e before the Lord thy God, in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the wordes of this Law,

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye goe ouer Iorden to possesse it.

14 ¶ Then the Lord saide vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosshua, and stand yee in the Tabernacle of the Congregation that I may giue him a ‖charge. So Moses and Iosshua went, and stoode in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a g cloude: and the pillar of the cloude stoode ouer the doore of the Tabernacle.

16 ¶ And the Lord said vnto Moses, Beholde, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange lande (whither they goe *to dwell* therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and wil h hide my face from them: then they shal be consumed, and many aduersities and tribulations shall come vpon them: so then they wil say, Are not these troubles come vpon mee, becausse God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this i song for you, and teach it the children of Israel: put it in their mouthes, that this song may be my witnesse against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth ẅ milke and hony, and they shall eate, and fill themselues, and waxe fat: k then shall they turne vnto other gods, and serue them, and contemne mee, and breake

*Chap.7.21. Or, be of good courage.

c For hee that must gouerne the people, hath needs to be valiant, to represse vice, and constant to maintaine vertue.

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

*Nehem.8.2.
*Chap.15.1.

e Before the Arke of the couenant, which was the signe of Gods presence and the figure of Christ.

f Which were not borne when the lawe was giuen.

‖Or, commandement.

g In a cloude that was facioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

i To preserue you and your children from Idolatrie by remembring Gods benefites.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod,

*Rom.10.6.

i By heauen and the sea he meaneth places most farre distant.

k Euen the lawe and the Gospel.

l By faith in Christ.

m So that to loue and obey God, is only life and felicitie.

n Hee addeth these promises, to signifie that it is for our profite that we loue him, and not for his.

*Chap.4.26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirite onely worketh it in his elect.

a I can no longer execute mine office.
*Num.20.12. chap.3.26.

*Num.27.18.

*Num.27.24.

b Into your hands.

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breake my couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall answere them to their face as a witnesse: for it shal not be forgotten out of the mouthes of their posteritie: for I knowe their imagination, which they go about euen now, before I haue brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And *God* gaue Iosh̃ua the sonne of Nun a charge, and said, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an ende of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites which bare the Arke of the couenãt of the Lord, saying,

26 Take the booke of this lawe, and put yee it in the side of the Arke of the couenant of the Lord your God, that it may be there for a [m] witnesse against thee.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, yee are rebellious against the Lorde: how much more then after my death?

28 Gather vnto mee all the Elders of your tribes, and your [n] officers, that I may speake these wordes in their audience, and call heauen and earth to recorde against them.

29 For I am sure that after my death yee will vtterly be corrupt and turne from the way, which I haue commanded you: therefore euil wil come vpon you at the length, because yee will commit euil in the sight of the Lord, by prouoking him to anger through the [o] worke of your hands.

30 Thus Moses spake in the audience of al the congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses containing Gods benefites toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Lawe to the children. 49 God forewarneth Moses of his death.

HEarken, ye [a] heauens, and I will speake: and let the earth heare the words of my mouth.

2 My [b] doctrine shall drop as the raine, *and* my speach shall still as the dew, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the name of the Lorde: giue ye glorie vnto our God.

4 Perfect is the worke of the [c] mightie God: for all his wayes *are* iudgement. God is true, and without wickednesse: iust, and righteous is he.

5 They haue corrupted themselues toward him by their vice, not being his children, *but* a froward and crooked generation.

6 Doe yee so rewarde the Lorde, O foolish people and vnwise? is not he thy father, that hath bought thee? hee hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and hee will shewe thee: thine Elders, and they will tell thee.

8 When the most hie *God* diuided to the nations their inheritance, when hee separated the sonnes of Adam, he appointed the borders of the [e] people, according to the number of the children of Israel.

9 For the Lordes portion *is* his people: Iaakob *is* the lot of his inheritance.

10 He found him in the lande of the wildernesse, in a waste, and roaring wildernesse: hee led him about, he taught him, *and* kept him as the apple of his eye.

11 As an eagle stereth vp her nest, [f] flootereth ouer her birdes, stretcheth out her wings, taketh them, *and* beareth them on her wings,

12 *So* the Lord alone led him, and there was no ‖ strange god with him.

13 Hee caried him vp to the hie places of the [g] earth, that he might eate the fruits of the fields, and hee caused him to sucke [h] hony out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fat of the graines of wheate, and the red † licour of the grape hast thou drunke.

15 ¶ But *he that should haue bene* [i] vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsooke God *that* made him, and regarded not the strong God of his saluation.

16 They prouoked him with [k] strange *gods*: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, *but* to gods whome they knewe not: [l] new *gods* that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, *that* begate thee, and hast forgotten God that formed thee.

19 The Lorde then saw it, and was angrie, for the prouocation of his [m] sonnes and of his daughters.

20 And he said, I will hide my face from them: I will see what their ende shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with *that which is* not God: they haue prouoked me to anger with their vanities: * and I will moue them to ielousie, with *those which are* no [n] people: I wil prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her encrease, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 *They shalbe* burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents *creeping* in the dust.

25 The sword shal [o] kil them without, & in the chambers feare: both the yong man and the yong woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroade: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, lest their aduersaries should [p] waxe proude, *and* lest they should say, Our hie hand and not the Lord hath done all this:

28 For they are a nation voyde of counsell, neither is there *any* vnderstanding in them.

29 Oh ỹ they were wise, *then* they would vnderstand

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1 That these euils are come vpon them, because they forsooke me.

* *Iosh.* 1.6.

m Of thine infidelitie, when thou shalt turne away from the doctrine contained therein.

n As gouerners, iudges, and magistrates.

o By Idolattie, and worshipping Images, which are the worke of your handes.

a As witnesses of this peoples ingratitude.

b He desireth that hee may speake to Gods glory, and that the people as the greene grasse, may receiue the dewe of his doctrine.

c The Ebrewe word is rocke, noting that God only is mighty, faithfull, and constant in his promise.

d Not according to the common creation, but hee hath made thee a new creature by his Spirite.

e When God by his prouidence diuided the world he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

‖ *Or, god of strange nation.*

g Meaning of the land of Canaan, which was hie in respect of Egypt.

h That is, abundance of all things euen in the very rockes.

† *Ebr. blood.*

i He sheweth what is the principall end of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth new, whatsoeuer man inuenteth, be the error neuer so olde.

m Hee calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

* *Rom.* 10.19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

o They shall be slaine both in the field and at home.

p Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

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derstand this: they would consider their latter end.

30 How should * one chase a thousand, & two put ten thousand to flight, except their strong God had solde them, and the Lorde had ‖ shut them vp?

31 For their god *is* not as our God, euen our enemies being iudges.

32 For their vine *is* of the vine of Sodom, and of the vines of Gomorah: their grapes *are* grapes of gall, their clusters *be* bitter.

33 Their [z] wine *is* the poyson of dragons, and the cruell gall of aspes.

34 Is not this layd in store with me, *and* seale vp among my treasures?

35 * Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lorde shal iudge his people, and ‖ repent toward his seruants, when hee seeth that their power is gone, and none [f] shut vp *in holde* nor left *abroad*.

37 When men shal say, Where are their gods, their mightie God in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* did drinke the wine of their drinke offering? let them rise vp, & helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill, and giue life: I wound, and I make whole: * neither is there *any* that can deliuer out of mine hand.

40 For I [t] lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, & mine hand take hold on iudgement, I wil execute vengeance on mine enemies, and will reward them ỹ hate me.

42 I will make mine arrowes drunke with blood, (and my sword shal eat flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 * Ye nations, praise his people: for he will auenge the [u] blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, *and* to his people.

44 ¶ Then Moses came and spake all the words of this song in the audience of the people, he and ‖ Hoshea the sonne of Nun.

45 When Moses had made an end of speaking all these wordes to all Israel,

46 Then he sayd vnto them, * Set your hearts vnto all these wordes which I testifie against you this day, that ye may commaund them vnto your children, that they may obserue and doe all the wordes of this Lawe.

47 For it is no [x] vaine word concerning you, but it is your life, and by this word yee shall prolong your dayes in the land, whither yee goe ouer Iorden to possesse it.

48 * And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because * ye trespassed against mee among the children of Israel, at the waters ‖ of Meribah, at Kadesh in the wildernesse of Zin: for ye [y] sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, *I meane*, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no god like to the God of Israel: 29 Nor any people like vnto his.

NOwe this is the [a] blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayd,

2 The Lord came from Sinai, and rose vp from Seir vnto them, *and* appeared clearely from mount Paran, and hee came with tenne [b] thousands of Saints, *and* at his right hand a firie Law for them.

3 Though hee loue the people, *yet* [c] all thy Saints are in thine hands: and they are humbled at [d] thy feete, to receiue thy wordes.

4 Moses commanded vs a Lawe for an [e] inheritance of the Congregation of Iaakob.

5 Then ‖ he was among the ‖ righteous *people*, *as* King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let [f] Reuben liue, and not die, though his men be a small number.

7 ¶ And thus *he blessed* Iudah, and said, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shalbe [g] sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he said, Let thy * Thummim and thine Vrim be with thine Holy one, whome thou diddest proue in Massah, & didst cause him to striue at the waters of Meribah.

9 Who said vnto his father & to his mother, [h] I haue not seene him, neither knewe he his brethren, nor knew his owne children: for they obserued thy word, and kept thy couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy Law: they shall put incense before thy face, and the burnt offring vpon thine altar.

11 Blesse, O Lorde, his substance, and accept the worke of his hands: [i] smite thorow the loines of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he said, The beloued of the Lord shal [k] dwel in safetie by him: *the Lord* shall couer him all the day long, and dwell betweene his shoulders.

13 ¶ And of Ioseph hee saide, Blessed of the Lord is *his* land for the sweetenesse of heauen, for the dewe, and for the ‖ depth lying beneath,

14 And for the sweete increase of the sunne, and for the sweete increase of the moone,

15 And for *the sweetenesse* of the top of the ancient mountaines, and for the sweetenesse of the olde hilles.

16 And for the sweetenesse of the earth, and abundance thereof: and the good will of him that dwelt in the [l] bush, shall come vpon the head of Ioseph, and vpon the toppe of the head of him that was * separated *from* his brethren.

17 His beautie *shalbe like* his first borne bullocke, and his ‖ hornes *as* the hornes of an vnicorne: with them he shall smite the people together, *euen* the endes of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And

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q They would consider the felicitie, that was prepared for them if they had obeied God.
* *Iosh.23.10.*
‖ *Or, deliuered them to their enimies.*

z The fruites of the wicked are as poyson, detestable to God, and dangerous for man.
* *Eccles.28.1. vers.12.15. Hebr. 10.30.*

‖ *Or, change his minde.*
f When neither strong nor weake in a maner remaine.

* *1.Sam.2.6. Iob.13.2.*
* *Wisd.16.13.*

t That is, I sweare, as Gen.14.22.

* *Rom.15.10.*
u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.
‖ *Or, Iosh ua.*

* *Chap.6.6. and 11.18.*

x For I will performe my promes vnto you, *Isa.55.10.*

* *Num.27.12.*

* *Gene.25.8.*
* *Num.20.25,28. and 33.38.*
* *Num.20.12,13. and 27.14.*

a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.

b Meaning, infinite Angels.

c Ebr. his saints, that is, the children of Israel.
d As thy disciples.
e To vs and our successours.
‖ *Or, Moses.*
[*Or, Israel.*

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished, and his familie but small.
g Signifying, that he should hardly obtaine Iaakobs promise, *Gen.49.8.*
* *Exod.28.30.*

h He preferred Gods glory to all naturall affection, *Exod.32.29.*

i Hee declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.
k Because the temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.
[*Or, sounniner.*

l Which was God appearing vnto Moses, *Exod.3.2.*
* *Gene.49.26.*

‖ *Or, strength.*

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18 ¶ And of Zebulun he said, Reioyce, Zebulun, in thy m going out, and *thou* Issachar in thy tents.

19 They shal call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for n they shal sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he sayd, blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the o Lawgiuer hid: yet he shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he said, Dan *is* a lions whelp: he shall leape from Bashan.

23 ¶ Also of Naphtali hee said, O Naphtali, satisfied with fauour, and filled with the blessing of the Lorde, to possesse p the West and the South.

24 ¶ And of Asher he sayd, Asher *shalbe* blessed with children: hee shalbe acceptable vnto his brethren, and shall dip his foote in oyle.

25 Thy shooes *shalbe* q yron and brasse, and thy strength *shall continue* as long as thou liuest.

26 ¶ There is none like God, O righteous *people*, which rideth vpon the heauens for thine helpe, and on the cloudes in his glory.

27 The eternall God *is thy* refuge, and vnder *his* armes thou art for euer: hee shall cast out the enemie before thee, and wil say, Destroy *them*.

28 Then Israel r the fountaine of Iaakob shall dwell alone in safetie in a land of wheate, and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shielde of thine helpe, and which is the sword of thy glorie? therefore s thine enemies shall be in subiection to thee, and thou shalt tread vpon their hie places.

m In thy prosperous voiages vpon the Sea, Gen. 49 13.

n The tribe of Zebulun.

o So that the portion of the Gadites, and others on this side Iorden was Gods, though it was not so knowen.

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of metals. It seemeth that Simeon is left out, because hee was vnder Iudah, and his portion of his inheritance, Iosh. 19.9.

r Who was plentifull in issue as a fountaine.

s Thine enemies for feare shall lye and faine to be in subiection.

CHAP. XXXIIII.

1 *Moses seeth all the land of Canaan.* 5 *Hee dieth.* 8 *Israel weepeth.* 9 *Iosh ua succeedeth in Moses roome.* 10 *The prayse of Moses.*

THen Moses went from the plaine of Moab vp into mount a Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost b sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord sayd vnto him, * This is the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And c hee buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto d this day.

7 Moses was nowe an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And e Iosh ua the sonne of Nun was full of the spirit of wisdome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whome the Lord knewe f face to face)

11 In all the miracles and wonders which the Lord sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie g hand and all that great feare, which Moses wrought in the sight of all Israel.

a Which was a part of mount Abarim, Num. 27.12. *Chap. 3.27. 2. mac. 2.4.

b Called Mediterraneum.

*Gen. 12.7. and 13.15.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit Idolatrie.

e Hereby appeareth the fauour of God that leaueth not his Church destitute of a gouernour.

f Vnto whom the Lord did reueale himselfe so plainely, Exod. 33.11.

g Meaning the power of God working by Moses in the wildernesse.

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15: so hee sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Iosh ua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosh ua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: hee is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that hee lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he establisheth Lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Iosh ua, who leadeth vs into eternal felicitie, which is signified vnto vs by the land of Canaan. From the beginning of the Genesis to the ende of this booke are contained 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph, 290. So that the Genesis containeth 2369. Exodus 140. the other three bookes of Moses 40. Iosh ua 27. So the whole maketh 2576. yeeres.

CHAP.

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CHAP. I.

2 The Lord incourageth Iosh. to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Iosh. if hee obey his word. 11 Iosh. commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on the last chapter of Deu. which was written by Iosh. as a preparation to his historie.

NOwe after the a death of Moses the seruant of the Lord, the Lord spake vnto Iosh. the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, go ouer this Iorden, thou, and all this people, vnto the lande which I giue them, *that is*, to the children of Israel.

*Chap. 14. 9.

3 * Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I saide vnto Moses.

* Deut. 11 24.
b Of Zin, called Kadesh and Paran.
‖ Or, Euphrates.
c Meaning the whole land of Canaan.
d Called Mediterraneum.
* Hebr. 13. 5.

4 * From the b wildernes and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the land of the c Hittites, euen vnto the great d Sea towarde the going downe of the sunne, shall bee your coast.

5 There shall not a man bee able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee, nor forsake thee.

* Deut. 31. 23.

6 * Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

‖ Or, grow stronger and stronger.

7 Onely bee thou strong, and ‖ of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my seruant hath commaunded thee: * thou shalt not turne away from it to the right hande, nor to the left, that thou mayest e prosper whithersoeuer thou goest.

* Deut. 5 32. and 28. 14.
e He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

8 Let not this booke of the Lawe depart out of thy mouth, but meditate therein day & f night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

f Shewing that it was not possible to gouerne wel without continual studie of Gods word.
‖ Or, gouerne wisely.

9 Haue not I commaunded thee, saying, Bee strong and of a good courage, feare not, nor bee discouraged? for I the Lord thy God *will be* with thee, whithersoeuer thou goest.

10 ¶ Then Iosh. commanded the officers of the people, saying,

11 Passe through the hoste, and command the people, saying, Prepare you vitailes: for g after three dayes ye shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

g Meaning, from the day that this was proclaimed, Chap. 3. 2.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Iosh. saying,

13 *Remember the worde, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this h land.

*Numb. 32. 20.

h Which belonged to Sihon the King of the Amorites, and Og king of Bashan.
‖ Or, beyond Iorden from Iericho.

14 ¶ Your wiues, your children, & your cattell shall remaine in the lande which Moses gaue you ‖ on this side Iorden: but yee shall goe ouer before your brethren armed, all that bee men of warre, and shall helpe them,

15 Vntill the Lorde haue giuen your brethren rest, as well as to you, and vntill they also shall possesse the lande, which the Lorde your God giueth them: then shall yee returne vnto the lande of your possession and shall possesse it, which *land* Moses the Lordes seruant i gaue you on this side Iorden toward the sunne rising.

i By your request, but yet by Gods secret appointment, Deut. 33. 21.

16 Then they answered Iosh. saying, Al that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, k so will we obey thee: onely the Lorde thy God be with thee, as he was with Moses.

k They do not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy wordes in all that thou commaundest him, let him bee put to death: onely be strong and of good courage.

CHAP. II.

1 Iosh. sendeth men to spie Iericho, whome Rahab hideth. 11 She confesseth the God of Israel. 12 Shee requireth a signe for her deliuerance. 21 The spies returne to Iosh. with comfortable tidings.

THen Iosh. the sonne of Nun sent out of a Shittim two men to spie secretly, saying, Go, view the lande, and *also* Iericho: and they went, and * came into an ‖ harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iorden.
* Hebr. 11. 31. Iames 2. 25.
‖ Or, taueriners house, or hostesse.

2 Then report was made to ỹ king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, b Bring foorth the men that are come to thee, *and* which are entred into thine house: for they be come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and politie resist his working.

4 (But the woman had taken the two men, and hid them) Therefore sayd she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye shall ouertake them.

6 (But shee had brought them vp to the c roofe of the house, and hid them with the stalkes of flaxe, which shee had spread abroad vpon the roofe)

c Meaning vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, she came vp vnto them vpon the roofe,

9 And said vnto the men, I know that the Lord hath giuen you the land, and that the d feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

d For so God promised, Deut. 28. 7. chap. 5. 1.

10 For we haue heard, how the Lorde * dried vp the water of the red Sea, * before you, when ye came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto *Sihon and to Og, whom ye vterly destroyed:

*Exod. 14. 21, 22.
*Chap. 4. 23.
*Numb. 21. 42.

11 And when wee heard it, our heartes ‖ did faint, & there remained no more ‖ courage in any because of you: for e the Lord your God, he is the God in heauen aboue, and in earth beneath.

‖ Or, melted.
‖ Or, spirit.
e Herein appeareth the great mercie of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

13 And that yee will saue alme my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

‖ Or, liues.

14 And the men answered her, f Our life for you

f We warrant you on paine of our liues.

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you to die, if yee vtter not this our businesse: and when the Lorde hath giuen vs the land, wee will deale mercifully and truely with thee.

15 Then shee let them downe by a corde thorowe the windowe: for her house *was* vpon the towne wall, and she dwelt vpon the wall.

16 And the saide vnto them, Goe you into the g mountaine, lest the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers bee returned: then afterward may ye goe your way.

17 And the men said vnto her, h We will bee blameleesse of this thine othe, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou letteest vs downe, and thou shalt bring thy father & thy mother, & thy brethren, and all thy fathers household home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the streete, i his blood shalbe vpon his head, & we wil be guiltlesse: but whosoeuer shall be w thee in the house, his blood shalbe on our head, if any hand touch him:

20 And if thou vtter this our k matter, we will bee quite of thine othe, which thou hast made vs sweare.

21 And shee answered, According vnto your words, so be it: then she sent them away, & they departed, and shee bound the ‖redde corde in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three daies, vntil the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed l ouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they saide vnto Ioshua, Surely the Lord hath deliuered into our handes all the land: for euen all the inhabitants of the countrey faint because of vs.

g Which was neere vnto the citie.

h We shal be discharged of our othe, if thou doest performe this condition that foloweth: for so shalt thou & thine be deliuered.

i He shalbe guiltie of his owne death.

k So that others should thinke to escape by the same meanes.

‖ Or, scarlet coloured.

l To wit, the riuer Iorden.

CHAP. III.

3 Ioshua commaundeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Ioshua rose very earely, and they remoued from Shittim, and came to a Iorden, hee, and all the children of Israel, and lodged there, before they went ouer.

2 And after b three dayes the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priestes of the Leuites bearing it, ye shall depart from your place, and go after it.

4 Yet there shal be a space betweene you and it, about ‖two thousand cubites by measure: yee shall not come neere vnto it, that yee may knowe the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Ioshua had said vnto the people, *Sanctifie your selues: for to morow the Lord wil doe wonders among you)

6 Also Ioshua spake vnto the Priestes, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of the couenant, and went before the people.

a Which accorded to the Ebrewes was in March, and about 40. dayes after Moses death.

b Which time was giuen for to prepare them victailes, Chap. 1. 11.

‖ Or, a mile.

*Leuit. 20. 7. num. 11. 18. 1 chap. 7. 13. 2. sam. 16 5.

7 ¶ Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shal know, that *as I was with Moses, so wil I be with thee.

*Chap. 1. 5.

8 Thou shalt therefore command the Priestes that beare the arke of the Couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still c in Iorden.

c Euen in the chanel, where the streame had runne as verse 17.

9 ¶ Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, d Hereby yee shall knowe that the liuing God is among you, and that he wil certainely cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

d By this miracle in diuiding the water.

11 Beholde, the Arke of the couenant of the Lorde of all the worlde passeth before you into Iorden.

12 Nowe therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

e Which should set vp twelue stones in remembrance of the benefite.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall bee cut off: for the waters that come from aboue, * shall stand still vpon an heape.

*Psal. 114. 3.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priestes bearing the *Arke of the Couenant, *went* before the people.

*Acts. 7. 45.

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priestes that bare the arke were dipped in the brinke of the water, (*for Iorden vseth to fill all his f bankes all the time of haruest)

*Eccluc. 24. 30. 1. chron. 12. 15.

f Because the riuer was accustomed at this time to be ful, the miracle is so much the greater.

16 Then the waters that came downe from aboue, stayed *and* rose vpon an heape and departed farre from the citie of Adam, that was beside Zaretan: but the *waters* that came downe toward the Sea of the wildernes, *euen* the salt Sea, failed, *and* were cut off: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the couenant of the Lorde, stoode dry within Iorden g ready prepared, and all the Israelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

g Either tarying till the people were past, or, as some reade, fixe, as though they had beue vpon the dry land.

CHAP. IIII.

1 God commaunded Ioshua to set vp twelue stones in Iorden. 8 The waters returne to their olde course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must bee declared to the posteritie.

AND when all the people were wholy gone *ouer Iorden, (after the Lorde had spoken vnto Ioshua, saying,

*Deut. 27. 2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And commaund you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priestes stoode in a a readinesse, twelue stones, which ye shall take away with you, and leaue them in the b lodging where you shall lodge this night)

a As Chap. 3. 17.

b Meaning the place where they should campe.

4 Then Ioshua called the twelue men, whome he had prepared of the children of Israel, out of euery tribe a man,

5 And Ioshua said vnto them, Go ouer before the

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the Arke of the Lord your God, euen thorow the middes of Iorden, and take vp euery man of you a ſtone vpon his ſhoulder according vnto the number of the tribes of the children of Iſrael,

6 That this may be a ſigne among you, that when your children ſhal aſke their fathers in time to come, ſaying, What *meane* you by theſe ſtones?

c God commandeth, that not only we our ſelues profit by his wonderfull works, but that our poſterity may know the cauſe thereof, and glorifie his Name.

7 Then ye may anſwere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: *for* when it paſſed thorow Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.

8 Then the children of Iſrael did euen ſo as Ioſhua had commanded, and tooke vp twelue ſtones out of the mids of Iorden, as the Lord had ſaid vnto Ioſhua, according to the number of the tribes of the children of Iſrael, and carried them away with them vnto the lodging, and layed them downe there.

d Beſides the twelue ſtones which were caried by the tribes, and ſet vp in Gilgal.

9 And Ioſhua ſet vp d twelue ſtones in the middes of Iorden, in the place where the feet of the Prieſts, which bare the Arke of the couenant ſtood, & there haue they continued vnto this day.

10 ¶ So the Prieſts, which bare the Arke, ſtood in the middes of Iorden, vntill euery thing was finiſhed that the Lord had cõmanded Ioſhua to ſay vnto the people, according to all that Moſes charged Ioſhua: then the people haſted & went ouer.

11 When all the people were cleane paſſed ouer, the Arke of the Lord went ouer alſo, and the Prieſts e before the people.

e Meaning, in the preſence or ſight of the people.

12 * And the ſonnes of Reuben, & the ſonnes of Gad, & halfe the tribe of Manaſſeh went ouer before the children of Iſrael armed, as Moſes had charged them.

*Num 32.27.29.

13 Euen forty thouſand prepared for warre, went before the f Lord vnto battell, into the plaine of Iericho.

f That is, before the Arke.

14 That day the Lord magnified Ioſhua in the ſight of all Iſrael, and they ‖ feared him, as they feared Moſes all dayes of his life.

‖ Or, reuerenced him.

15 And the Lord ſpake vnto Ioſhua, ſaying,

16 Command the Prieſts that beare the g Arke of the teſtimony, to come vp out of Iorden.

g Becauſe the Arke teſtified Gods preſence, and the tables of the lawe conteined therein, ſignified Gods will toward his people.

17 Ioſhua therefore commanded the Prieſts, ſaying, Come ye vp out of Iorden.

18 And when the Prieſts that bare the Arke of the couenant of the Lord were come vp out of the middes of Iorden, and aſſoone as the ſoles of the Prieſts feete were ſet on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth *day* of the h firſt moneth, and pitched in Gilgal, in the Eaſtſide of Iericho.

h Called Abib or Niſan, conteining part of March and part of Aprill.

20 Alſo the twelue ſtones, which they tooke out of Iorden, did Ioſhua pitch in Gilgal.

21 And hee ſpake vnto the children of Iſrael, ſaying, When your childrē ſhal aſke their fathers, in time to come, & ſay, What *meane* theſe ſtones?

22 Then ye ſhall ſhew your children, and ſay, Iſrael came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea, * which hee dried vp before vs, till we were gone ouer,

* Exod 14.21.22.

i Gods benefites ſerue for a further condemnation to the wicked, and ſtirre vp his to reuerence him, and obey him.

24 That all the people of the i worlde may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afraid of the Iſraelites. 2 Circumciſion is commaunded the ſecond time. 10 The Paſſouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Ioſhua.

NOwe when all the Kings of the a Amorites, which were beyond Iorden Weſtward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Iſrael vntill they were gone ouer, their heart fainted: & there was no courage in them any more becauſe of the children of Iſrael.

a The Amorites were on both ſides Iorden, where of two Kings were ſlaine alreadie on the ſide toward Moab.

2 ¶ That ſame time the Lord ſaid vnto Ioſhua, * Make thee ſharpe kniues, b *and* returne, and circumciſe the ſonnes of Iſrael the ſecond time.

* Exod.4.25.

b For now they had left it off, about 30. yeeres.

3 Then Ioſhua made him ſharpe kniues, and circumciſed the ſonnes of Iſrael in c the hill of the foreſkinnes.

c Gilgal was ſo called, becauſe they were there circumciſed.

4 And this is the cauſe why Ioſhua circumciſed all the people, *euen* the males that came out of Egypt, becauſe all the men of warre were dead in the wilderneſſe by the way after they came out of Egypt.

5 For all the people that came out were circumciſed: but all the people that were borne in the wildernes by the way after they came out of Egypt, were d not circumciſed.

d For they looked dayly to remoue at the Lords commandement: which thing they that were newe circumciſed, could not doe without great danger. *Num.14 23.

6 For the children of Iſrael walked fourtie yeeres in the wilderneſſe, till all the people of the men of warre that came out of Egypt were conſumed, becauſe they obeyed not the voyce of the Lord: vnto whom the Lord ſware, that he would not ſhewe them the land, * which the Lorde had ſworne vnto their fathers, that he would giue vs, *euen* a land that floweth with milke and hony.

7 So their ſonnes whom hee rayſed vp in their ſtead, Ioſhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an end of circumciſing all the people, they abode in the places in the campe till they e were whole.

e For their ſore was ſo grieuous that they were not able to remoue.

9 After, the Lord ſaid vnto Ioſhua, This day I haue taken away the f ſhame of Egypt from you: wherefore hee called the name of that place Gilgal, vnto this day.

f By bringing you into this promiſed land contrary to the wicked opinion of the Egyptians: or the foreſkinne, whereby you were like to the Egyptians.

10 ¶ So the children of Iſrael abode in Gilgal, and kept the feaſt of the Paſſeouer the fourteenth day of the moneth at euen in ſ plaine of Iericho.

11 And they did eate of the corne of the land, on the morowe after the Paſſeouer, vnleauened bread, and parched corne in the ſame day.

12 And the MAN ceaſed on the morowe after they had eaten of the corne of the land, neither had the children of Iſrael MAN any more, but did eate of the fruite of the lande of Canaan that yeere.

13 ¶ And when Ioſhua was by Iericho, hee liſt vp his eyes and looked: and behold, there ſtood a *man againſt him, hauing a ſworde drawen in his hand: and Ioſhua went vnto him, and ſaide vnto him, Art thou on our ſide, or on our aduerſaries?

*Exod.23.23.

g In that that Ioſhua worſhippeth him, he acknowledgeth him to bee God: and in that that he calleth him ſelfe the Lords captaine, he declareth himſelfe to be Chriſt.

*Exod.3.5. ruth.4.7. Act.7.33.

14 And he ſaide, Nay, but *as* a captaine of the hoſte of the Lorde am I now come: then Ioſhua fell on his face to the earth, and g did worſhip, and ſayde vnto him, What ſaith my Lorde vnto his ſeruant?

15 And the captain of the Lords hoſt ſaid vnto Ioſhua, * Looſe thy ſhoe off thy foot: for the place whereon thou ſtandeſt, is holy: and Ioſhua did ſo.

CHAP.

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CHAP. VI.

3 The Lord instructeth Ioshua what he should doe as touching Iericho. 6 Ioshua commandeth the Priests and warriers what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and metall. 26 The curse of him that buildeth the citie.

NOw Iericho was [a] shut vp, and [b] closed, [c] because of the children of Israel: none might go out nor enter in.

2 And the Lord sayd vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the King thereof, *and* the strong men of warre.

3 All ye therefore *that be* men of warre, shall compasse the citie, in going round about the citie [d] once: thus shall ye do sixe dayes:

4 And seuen Priests shal beare seuen trumpets of [e] rammes hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priests shall blowe with the trumpets.

5 And when they make a long *blast* with the rams horne, & ye heare the sound of the trumpet, all the people shall shout with a great shout: then shal the wall of the city fall down flat, & the people shal ascend vp, euery man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, [f] Go and compasse the citie: and let him that is armed, go forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams hornes, and went foorth before the Arke of the Lord, and blew with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then the [g] gathering *hoste* came after the Arke, as they went and blew the trumpets.

10 (Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, and went about it [h] once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lorde:

13 Also seuen Priestes bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the [i] gathering *hoste* came after the Arke of the Lorde, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste. thus they did sixe dayes.

15 And when the seuenth day came, they rose earely, euen with the dawning of the day, and compassed the citie after the same maner [k] seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets [l] seuenth time, Ioshua said vnto the people, Shout: for the Lord hath giuen you the citie.

17 And the citie shall be [l] an execrable thing, *both* it, and all that are therein, vnto the Lorde: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for * shee hid the messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel * execrable, and trouble it.

19 But all siluer and gold, & vessels of brasse, and yron shalbe [m] consecrate vnto the Lord, *and* shall come into the Lordes treasurie.

20 So [n] people shouted, whē they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the * wall fell downe flat: so the people went vp into the citie, euery man streight before him: * and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man and woman, yong, & old, and oxe, & sheepe, & asse, with the edge of the sword.

22 But Ioshua had said vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that she hath, * as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, & her brethren, and all that she had: also they brought out all her familie, and put them [o] without the hoste of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse and yron, they put vnto the treasure of the [p] house of the Lord.

25 So Ioshua saued Rahab the harlot, and her fathers houshold, and all that shee had, and shee [q] dwelt in Israel euen vnto this day, because shee had hid the messengers, which Ioshua sent to spy out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lorde, that riseth vp, and buildeth the citie Iericho: he shal lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 So the Lorde was with Ioshua, and hee was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Ioshua inquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel cōmitted a trespasse in the [a] excommunicate thing: for * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iuda tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to [b] Ai, which is beside Bethauen, on the Eastside of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp, and viewed Ai,

3 And returned to Ioshua, and said vnto him, Let not all the people go vp, *but* let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then

a That none could go out.
b That none could come in.
c For feare of the Israelites.
d Euery day once.
e That the conquest might not be assigned to mans power but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.
f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.
g Meaning, the rereward wherein was the standerd of the tribe of Dan, Num. 10. 25.
h For that day.
i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.
k Besides euery day once for the space of sixe dayes.
l That is, appointed wholy to be destroyed.
* *Chap. 2. 4.*

* *Leuit. 27. 28. numb 21. 2. deut. 13. 15, 17.*
m And therefore can not be put to any priuate vse, but must be first molten and then serue for the Tabernacle.
* *Heb. 11. 30.*
* *2. Mac. 12. 15, 16.*
* *Chap 2. 14. hebr. 11. 31.*
n For it was not lawfull for strangers to dwel among the Israelites, till they were purged.
o Meaning, the Tabernacle.
p For she was married to Salmon prince of the tribe of Iudah, Matth. 1. 5.
q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth el, 1. King. 16. 34.

a In taking that which was commanded to be destroyed.
* *Chap. 22. 20. 1. chron. 2. 7.*
b This was a citie of the Amorites: for there was another so called among the Ammonites, here 49. 3. The first Ai is called Aiath, Isa. 10. 28.
c God would by this ouerthrow make them more earnest to search out and punish the sinne committed.

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6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the d other side Iorden.

d This infirmitie of his faith sheweth how we are inclined of nature to distrust.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shal compasse vs, and destroy our name out of the earth: and what wilt thou do vnto thy mighty e Name?

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therfore the children of Israel cannot stand before their enemies, *but* haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye f destroy the excommunicate from among you.

f Then, to suffer wickednesse vnpunished, is to refuse God willingly.

13 Vp *therefore*, sanctifie the people, and say, Sanctifie your selues against to morrow: for thus saith the Lord God of Israel, *There is* an execrable thing among you, O Israel, *therefore* ye can not stand against your enemies, vntill ye haue put the g execrable thing from among you.

g Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shal come according to the families: and the familie which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is h taken with the excommunicate thing, shalbe burnt with fire, he, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

h That is, found guiltie, either by lottes, or by the iudgement of Vrim, Num. 27. 21.

16 ¶ So Ioshua rose vp earely in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarhites, and he brought the family of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his household, man by man, & Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of ℣ tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and i make confession vnto him, and shew me now what thou hast done: hide it not from me.

i By declaring the trueth: for God is glorified when the trueth is confessed.

20 And Achan answered Ioshua, and sayd, In deed, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the spoyle a goodly k Babylonish garment, and two hundreth shekels of siluer, and a wedge of golde of fifty shekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth in the mids of my tent, and the siluer vnder it.

k Such a rich garment, as the states of Babylon did weare.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, & layd them before the Lord.

24 Then Ioshua tooke Achan the ‖ sonne of Zerah, and the siluer, and the garment and the l wedge of golde and his m sonnes, and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

‖ Or, nephew.

l Some reade, a plate: others a rod, and some a tongue.

m This iudgement only appertaineth to God, & to whom he will reueale it: to man he hath commanded not to punish the childe for the fathers fault, Deut. 24. 16.

25 And Ioshua said, n In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The King thereof is hanged. 30 Ioshua setteth vp an alter. 32 He writeth the Law vpon stones, 35 and readeth it to all the people.

AFter, the Lord said vnto Ioshua, * Feare not, neither be thou faint hearted: take all the men of warre with thee, and arise, go vp to Ai: beholde, I haue giuen into thine hand the King of Ai, and his people, and his city, and his land.

* *Deut. 1. 21, 29, and 7. 18.*

2 And thou shalt doe to Ai and to the King thereof, as thou diddest vnto * Iericho and to the King thereof: neuertheless the spoyle thereof and * the cattel thereof shall ye take vnto you for a pray: thou shalt lie in wait against the city on the a backside thereof.

* *Chap. 6. 21.*

* *Deut. 20. 14.*

a Meaning, on the West side, as ver. 9.

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thirty thousand strong men, *and* valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye b shall lie in wait against the city on the backside of the city: go not very farre from the city, but be ye all in a readinesse.

b God would not destroy Ai by miracle, as Iericho to the intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with me, will approch vnto the city: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they wil come out after vs, till we haue brought them out of the city: for they will say, They flee before vs as at the first time: so we wil flee before them.

7 Then you shall rise vp from lying in wait and ‖ destroy the city: for the Lord your God wil deliuer it into your hand.

‖ Or, driue out (the inhabitants) of the citie.

8 And when you haue taken the city, ye shall set it on fire: according to the commandement of the Lord shal ye do: behold, I haue charged you.

9 ¶ Ioshua then sent them foorth, and they went to lie in wait, and abode betweene Beth-el and Ai, on the West side of Ai: but Ioshua lodged that night c among the people.

c With the rest of the armie.

10 And Ioshua rose vp earely in the morning, and d numbred the people: and he and the Elders of Israel went vp before the people *against* Ai.

d That is, viewed or mustred them, and set them in aray.

11 Also all the men of warre that were with him went vp and drew nere, and came against the city, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thousand men, e and set them to lie in wait betweene Beth-el and Ai, on the West side of the city.

e He sent these few, that the other which lay in ambush might not be discouered.

13 And the people set all the hoste that was on the North side against the city, and the liers in wait

wait on the West, against the city: *and* Ioshua went the same night into the f mids of the valley.

f To the intent that they in the citie might the better discouer his armie.

14 ¶ And when the King of Ai saw it, then the men of the city hasted and rose vp early, and went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knew not that *any* lay in wait against him on the backside of the city.

g As they which fained to flee for feare.

15 Then Ioshua and all Israel g *as* beaten before them, fled by the way of the wilderneſſe.

16 And all the people of the city were called together, to purſue after them: and they purſued after Ioshua, & were drawen away out of the city,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and purſued after Israel.

h Or, liſt vp the banner, to ſignifie when they ſhall inuade the citie.

18 Then the Lord ſaid vnto Ioshua, h Stretch out the ſpeare that is in thine hand, toward Ai: for I wil giue it into thine hand: and Ioshua ſtretched out the ſpeare that he had in his hand, toward the city.

19 And they that lay in wait, aroſe quickly out of their place, and ranne aſſoone as he had ſtretched out his hand, and they entred into the city, and tooke it, and haſted, and ſet the city on fire.

20 And the men of Ai looked behinde them, and ſaw it: for loe, the ſmoke of the city aſcended vp ‖ to heauen, & they had no ‖ power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

‖ Or, toward the heauen.
‖ Or, place.

21 When Ioshua and all Israel ſaw that they that lay in wait, had taken the city, and that the ſmoke of the city mounted vp, then they turned againe and ſlew the men of Ai.

22 Alſo the i other iſſued out of the city againſt them: ſo were they in the mids of Israel, theſe *being* on the one ſide, and the reſt on the other ſide: and they ſlew them, ſo that they let none of them * remaine nor eſcape.

i Which came out of the ambuſh.

*Deut. 7. 2.

23 And the King of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an end of ſlaying all the inhabitants of Ai in the field, *that is*, in the wilderneſſe, where they chaſed them, & when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Israelites returned vnto Ai, and k ſmote it with the edge of the ſword.

k For the fire which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioshua that they were entred.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe which he had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

*Num. 31. 22, 26. verſe 2.

27 * Onely the cattell and the ſpoile of this city, Israel tooke for a pray vnto themſelues, according vnto the word of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for l euer, *and* a wilderneſſe vnto this day.

l That it could neuer be built againe.

29 And the King of Ai hee hanged on a tree, vnto the euening. And aſſoone as the ſunne was downe, Ioshua commanded m that they ſhould take his carkeis downe from the tree, and caſt it at the entring of the gate of the city, and * lay thereon a great heape of ſtones, *that remaineth* vnto this day.

m According as it was commanded, Deut. 21. 23.
*Chap. 7. 25, 26.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moſes the ſeruant of the Lord had commanded the children of Israel, as it is written in the * booke of the Law of Moſes, an altar of whole ſtone, ouer which no man had lift an yron: and they offered thereon burnt offrings vnto the Lord, and ſacrificed peace offerings.

*Exod. 20. 25. deut. 27. 5.

32 Alſo he wrote there vpon the ſtones, a n rehearſall of the Law of Moſes, which he wrote in the preſence of the children of Israel.

n Meaning, the ten commandements, which are the ſumme of the whole Law.

33 And all Israel (and their Elders, and officers and their Iudges ſtood on this ſide of the Arke, and on that ſide, before the Prieſts of the Leuites, which bare the Arke of the couenant of the Lord) aſwell the ſtranger, as he that is borne in the countrey: halfe of them *were* ouer-againſt mount Gerizim, and halfe of them ouer-againſt mount Ebal, * as Moſes the ſeruant of the Lord had commanded before, that they ſhould bleſſe the people of Israel.

*Deut. 11. 29. and 27. 12, 13.

34 Then afterward he read all the words of the Law, the bleſſings and curſings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moſes had commanded, which Ioshua read not before all the Congregation of Israel, * aſwell *before* the women and the children, as o the ſtranger that was conuerſant among them.

*Deut. 13. 12, 13.
o So neither yong nor olde, man nor woman were exempted from hearing the word of the Lord.

CHAP. IX.

1 Diuers Kings aſſemble themſelues againſt Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall ſeruitude.

AND when all the Kings that a were beyond Iorden, in the mountaines and in the valleys, and by all the coaſts of the b great Sea ouer-againſt Lebanon (*as* the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hiuites, & the Iebuſites) heard thereof,

a In reſpect of the plaine of Moab.
b The maine ſea called Mediterraneum.

2 They gathered themſelues together, to fight againſt Ioshua, & againſt Israel with one † accord.

† Ebr. one mouth.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

*2. Sam. 21. 1.

4 And therefore they wrought craftily: for they went, and fained themſelues ambaſſadours, and tooke olde ſacks vpon their aſſes, and olde bottels for wine, both rent and c bound vp,

c Because they were all worne.

5 And olde ſhooes and clouted vpon their feet: alſo the raiment vpon them *was* olde, & all their prouiſion of bread was dried, and mouled.

6 So they came vnto Ioshua into the hoſte of Gilgal, and ſayd vnto him, and vnto the men of Israel, We be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel ſaid vnto the d Hiuites, It may be that thou dwelleſt among vs, how then can I make a league with thee?

d For the Gibeonites and the Hiuites were all one people.

8 And they ſaid vnto Ioshua, We are thy ſeruants. Then Ioshua ſaid vnto them, Who are ye? and whence come ye?

9 And they anſwered him, From a very farre countrey thy ſeruants are come for the e Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt,

e Euen the idolaters for feare of death, will pretend to honour the true God and receiue his religion.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon King of Heſhbon, & to Og King of Baſhan, which were at Aſhtaroth.

11 Wherefore our elders, and all the inhabitants of our countrey ſpake to vs, ſaying, Take vitailes † with you for the iourney, and go to meet them, and ſay vnto them, We are your ſeruants: now therefore make ye a league with vs.

† Ebr. in your hand.

12 This

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f The wicked lacke no arte nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

12 This our f bread we tooke it hote with vs for vittailes out of our houses, the day we departed to come vnto you: but now beholde, it is dried, and it is mouled.

13 Also these bottels of wine which we filled, *were* new, and loe, they be rent, and these our garments and our shooes are old, by reason of the exceeding great iourney.

g Some thinke that the Israelites ate of their vittailes, and so made a league with them.

14 ¶ And the g men accepted *their tale* concerning their vittailes, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, & made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their h iourney, and came vnto their cities the third day, and their cities *were* Gibeon, and Chephirah, and Beeroth and Kiriath-iearim.

h From Gilgal.

18 And the children of Israel slewe them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation i murmured against the Princes.

i Fearing least for their fault the plague of God should haue light vpon them all.

19 Then all the Princes said vnto all the Congregation, Wee haue sworne vnto them by the Lord God of Israel: nowe therefore we may not touch them.

20 *But* this we will doe to them, and let them liue, least the wrath bee vpon vs because of the k othe which we sware vnto them.

k This doeth not establish rash othes, but theweth Gods mercie toward his, which would not punish them for this fault.

21 And the Princes said vnto them againe, Let them liue, but they shall hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, We are very farre from you, when ye dwel among vs?

23 Nowe therefore yee are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water for l the house of my God.

l For the vses of the Tabernacle, and of the Temple when it shalbe built.

24 And they answered Ioshua, and said, Because it was tolde thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

* Deut. 17. 1.

25 And behold nowe, we are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the m hand of the children of Israel, that they slew them not.

m Who were minded to put them to death for feere of Gods wrath.

27 And Ioshua appointed them that same day *to be* hewers of wood, and drawers of water for the Congregation, and for the n altar of the Lorde vnto this day, in the place which hee should chuse.

n That is, for the sacrifices of the Temple, as verse 23.

CHAP. X.

1 Fiue Kings make warre against Gibeon whom Ioshua discomfiteth. 11 The Lord rained hailestones and slue many. 12 The Sunne standeth at Ioshuas prayer. 26 The fiue Kings are hanged. 29 Many mo cities and Kings are destroyed.

NOwe when Adoni-zedek King of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (*for* as he had done to Iericho and to the King thereof, so he had done to * Ai and to the King thereof) and howe the inhabitants of Gibeon had made peace with Israel, and were among them,

* Chap. 6. 21.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof *were* mightie.

* Chap. 8. 3. 28, 29.

3 Wherefore a Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia King of Lachish, and vnto Debir King of Eglon, saying,

a That is, Lorde of iustice: so tyrants take to them selues glorious names, when in deede they be very enemies against God & all iustice.

4 Come vp vnto me, and helpe me, that wee may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the fiue Kings of the Amorites, the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, *and* the King of Eglon gathered themselues together, and went vp, they with all their hostes, and besieged Gibeon, and made b warre against it.

b So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon sent vnto Ioshua, *euen* to the hoste to Gilgal, saying, Withdrawe not thine hand from thy seruants: come vp to vs quickely, and saue vs, and helpe vs: for all the Kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said vnto Ioshua, c Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

c Least Ioshua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

9 Ioshua therefore came vnto them suddenly: *for* he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slewe them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled from before Israel, & were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they dyed: *they were* more that died with the d hailestones, then they whom the children of Israel slew with the sword.

d So we see that all things serue to execute Gods vengeance against the wicked.

12 ¶ Then spake Ioshua to the Lorde, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, * Sunne, stay thou in Gibeon, & thou moone, in the valley of Aialon.

* Iosh. 28. 21. ecclus. 46. 4, 5.

13 And the sunne abode, and the moone stood still, vntill the people auenged themselues vpon their enemies: (is not this written in the booke of e Iasher?) so the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

e Some reade, in the booke of the righteous, meaning Moses the Chalde text readeth in the booke of the Law: but it is like that it was a booke that is nam'd which is now lost.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord f fought for Israel.

f By taking away the enemies hearts, and destroying them with hailestones.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the fiue Kings fled and were hidde in a caue at Makkedah.

17 And it was tolde Ioshua, saying, The fiue Kings are found in a caue at Makkedah.

18 Then Ioshua said, Roule great stones vpon

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the mouth of the caue, and set men by it for to keepe them.

19 But ſtand ye not ſtill: followe after your enemies, and † ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

† Hebr. cut off all their traine, or tayle.

20 And when Ioſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into walled cities,

21 Then al the people returned to the campe, to Ioſhua at Makkedah in ‖ peace: no man mooued his tongue againſt the children of Iſrael.

‖ Or, in ſafetie, ſo that none gaue them as much as an euill worde.

22 After, Ioſhua ſaid, Open the mouth of the caue, and bring out theſe fiue Kings vnto mee foorth of the caue.

23 And they did ſo, and brought out thoſe fiue kings vnto him forth of the caue, *euen* the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And when they had brought out thoſe Kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come nere, ſet your feete vpon the [h] neckes of theſe Kings: and they came neere and ſet their feete vpon their neckes.

[h] Signifying what ſhould become of the reſt of Gods enemies, ſeeing that Kings themſelues were not ſpared.

25 And Ioſhua ſaid vnto them, Feare not, nor be faint hearted, *but* be ſtrong & of a good courage: for thus will the Lord doe to all your enemies, againſt whom ye fight.

26 So then Ioſhua ſmote them, and ſlewe them, and hanged them on fiue trees, and they hanged ſtill vpon the trees vntill the euening.

27 And at the going downe of the ſunne, Ioſhua gaue commaundement, that they ſhould take * them downe off the trees, and caſt them into the caue, (wherein they had bene hid) and they laid great ſtones vpon the caues mouth, *which remaine* vntill this day.

* Deut. 21. 23. chap. 8. 29.

28 ¶ And that ſame day Ioſhua tooke ‖ Makkedah, & ſmote it with the edge of the ſword, and the King thereof deſtroyed he with them, and ‖ all the ſoules that were therein, he let none remaine: for hee did to the King of Makkedah * as he had done vnto the King of Iericho.

‖ Ioſhua taketh Makkedah.

‖ Or, euery perſon.

* Chap. 6. 21.

29 Then Ioſhua went from Makkedah, and all Iſrael with him vnto Libnah, and fought againſt Libnah.

30 And the Lord gaue ‖ it alſo and the King thereof into the hand of Iſrael: and hee ſmote it with the edge of the ſword, and all the ‖ ſoules that were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho.

‖ Libnah is taken.

‖ Or, perſons.

31 ¶ And Ioſhua departed from Libnah, and all Iſrael with him vnto Lachiſh, and beſieged it, and aſſaulted it.

32 And the Lord gaue ‖ Lachiſh into the hand of Iſrael, which tooke it the ſecond day, & ſmote it with the edge of the ſword, and all the ſoules that were therein, according to all as he had done to Libnah.

‖ Lachiſh is taken.

33 ¶ Then Horam King of ‖ Gezer came vp to helpe Lachiſh: but Ioſhua ſmote him and his people, vntill none of his remained.

‖ The King of Gezer is ſlaine.

34 ¶ And from Lachiſh Ioſhua departed vnto ‖ Eglon, and all Iſrael with him, & they beſieged it, and aſſaulted it,

‖ Eglon is taken.

35 And they tooke it the ſame day, and ſmote it with the edge of the ſword, and all the ſoules that were therein hee vtterly deſtroyed the ſame day, according to all that he had done to Lachiſh.

36 Then Ioſhua went vp from Eglon, and all Iſrael with him vnto Hebron, and they fought againſt it.

37 And when they had taken ‖ it, they ſmote it with the edge of the ſword, and the King thereof, and all the cities thereof, & all the ſoules that were therein: he left none remaining, according to all as he had done to Eglon: for he deſtroyed it vtterly, and all the ſoules that were therein.

‖ Hebron is taken

38 ¶ So Ioſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And when hee had taken ‖ it, and the King thereof, & all the cities thereof, they ſmote them with the edge of the ſword, and vtterly deſtroyed all the ſoules that were therein, hee let none remaine: as he did to Hebron, ſo he did to Debir, and to the King thereof, as hee had alſo done to Libnah, and to the King thereof.

‖ Debir is taken.

40 ¶ So Ioſhua ſmote all the hill countreys, and the South countreys, and the valleys, and the [i] hill ſides, and all their Kings, and let none remaine, but vtterly deſtroyed euery ſoule, as the Lord God of Iſrael had commanded.

i Some reade, Aſhedoth, which ſignifieth the deſcents of the hilles.

41 And Ioſhua ſmote them from Kadeſh-barnea euen vnto Azzah, and all the countrey of Goſhen, euen vnto Gibeon.

42 And all theſe Kings, and their land did Ioſhua take at [k] one time, becauſe the Lord God of Iſrael fought for Iſrael.

k In one battel.

43 Afterward, Ioſhua and all Iſrael with him returned vnto the campe in [l] Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

2 Diuers Kings, and cities, and countries ouercome by Ioſhua. 15 Ioſhua did all that Moſes had commanded him. 20 God hardeneth the enemies hearts that they might be deſtroyed.

AND when Iabin King of Hazor had heard this, then he [a] ſent to Iobab king of Madon, and to the King of Shimron, and to the King of Achſhaph,

a The more that Gods power appeareth, the more the wicked rage againſt it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South-ſide of [b] Cinneroth, and in the valleyes, and in the borders of Dor Weſtward,

b Which the Euangeliſts call the lake of Gennezereth, or Tiberias.

3 *And* vnto the Canaanites, *both* by Eaſt, & by Weſt, & vnto the Amorites, & Hittites, & Perizzites, & Iebuſites in the mountaines, & vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut. 4. 48.

4 And they came out and all their hoſtes with them, many people as the ſand that is on the Sea ſhore for multitude, with horſes and charets exceeding many.

5 So all theſe Kings met together, and came and pitched together at the waters of Merom, for to fight againſt Iſrael.

6 ¶ Then the Lord ſaid vnto Ioſhua, Bee not afraid for them: for to morowe about this time will I deliuer them all ſlaine before Iſrael: thou ſhalt [d] hough their horſes, and burne their charets with fire.

d That neither they ſhould ſerue to the vſe of war, nor the Iſraelites ſhould put their truſt in them.

7 Then came Ioſhua and all the men of warre with him againſt them by the waters of Merom ſuddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Iſrael: and they ſmote them, & chaſed them vnto great Zidon, & vnto [e] Miſrephothmaim, & vnto the valley of Mizpeh Eaſtward, and ſmote them vntill they had none remaining of them.

e Which ſignifieth, hot waters, or, according to ſome, brine pits.

9 And

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9 And Ioshua did vnto them as the Lord bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor beforetime was the head of all those kingdomes.

f Both men, women, & children.

11 Moreouer, they smote all the f persons that were therein with the edge of the sword, vtterly destroying *all*, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, & all ỹ kings of them did Ioshua take, & smote them with the edge of the sword, *and* vtterly destroyed them, *as Moses the seruant of the Lord had cõmanded.

* *Num.33.52. deut.7.2.*

13 But Israel burnt none of the cities that stood still in their g strength, saue Hazor onely, that Ioshua burnt.

g Which were strong by situation and not hurt by warre.

14 And all the spoyle of these cities and the cattel the children of Israel tooke for their praye, but they smote euery h man with the edge of the sword vntil they had destroyed them, not leauing one aliue.

h All mankinde.

15 ¶ As the Lorde * had commanded Moses his seruant so did Moses * command Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

* *Exod.34.11.*
* *Deut.7.2.*

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the i mountaine of Israel, and the lowe countrey of the same,

i That is, Samaria.

17 From the mount k Halak, that goeth vp to Seir, euen vnto || Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their Kings he tooke, and smote them, and slew them.

k So called, because it was bare and without trees.
|| *Or, the valley of Gad.*

18 Ioshua made warre long time with all those Kings,

19 Neither was there any citie that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all *other* they tooke by battel.

* *Chap.9.3.*

20 For it came of the Lord, to l harden their hearts that they should come against Israel in battell to the intent that they should destroy them vtterly, *and* shew them no mercy, but that they should bring them to nought: as the Lorde had commanded Moses.

l That is, to giue them ouer to them selues: and therefore they could not but rebell against God and seeke their owne destruction.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, m in Gath, and in Ashdod were they left.

m Out of the which came Goliath, 1. Sam. 17.4.

23 So Ioshua tooke the whole land, according to all that the Lorde had sayd vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

* *Num.26.53,55.*

CHAP. XII.

1. 7. What Kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in number thirtie and one.

AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal where Ioshua camped.

2 * Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

* *Num.21.24. deut.3.6.*

3 And from the plaine vnto the sea of Cinneroth Eastward, & vnto the Sea of the || plaine, euen the salt sea Eastward, the way to Beth-ieshimoth, and from the South vnder the || springs of * Pisgah.

|| *Or, wildernesse.*
|| *Or, hill sides.*
* *Deut.3.17. and 4.49.*

4 ¶ They *conquered* also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

* *Deut 3.11. chap.13.12.*

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon King of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue *their land* for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

* *Num.32.29. deut.3.12. chap. 13.8.*

7 ¶ These also are the Kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

b Reade Chap. 11. verse 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the || hill sides, and in the wilderneſſe, & in the South, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

|| *Or, in Ashdoth.*

9 ¶ * The King of Iericho *was* one: * the King of Ai, which is beside Beth-el, one:

* *Chap.6.2.*
* *Chap.8.29.*

10 The * King of Ierusalem, one: the King of Hebron, one:

* *Chap.10.23.*

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the * King of Gezer, one:

* *Chap.10.33.*

13 The * King of Debir, one: the King of Geder, one:

* *Chap.10.39.*

14 The King of Hormah, one: the King of Arad, one:

15 The * King of Libnah, one: the King of Adullam, one:

* *Chap.10.29,30.*

16 The * King of Makkedah, one: the King of Beth-el, one:

* *Chap.10.28.*

17 The King of Tappuah, one: the King of Hepher, one:

18 The King of Aphek, one: the King of Lasharon, one:

19 The King of Madon, one: the * King of Hazor, one:

* *Chap.11.10.*

20 The King of Shimron-meron, one: the King of Achshap, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedesh, one: the King of Iokneam || of Carmel, one:

|| *Or, neere vnto Carmel.*

23 The King of Dor, in the countrey of Dor, one: the King of the * nations of Gilgal, one:

* *Gene.14.2.*

24 The King of Tirzah, one. all the Kings *were* thirtie and one.

CHAP. XIII.

1 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, & of the halfe tribe of Manasseh. 14 The Lord is the inheritance of Leui. 20 Balaam was slaine.

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a Being almost an hundreth and ten yeere olde.
†Ebr. common into yeeres.
b After that the enemies are ouercome.
‖ Or, borders.
† Ebr. Shihor.
† Ebr. vpon the face of Egypt.

NOw when Ioshua was olde, *and* stricken in yeeres, the Lorde sayd vnto him, Thou art olde and † growen in age, and there remaineth exceeding much land to be b possessed:

2 This is the land that remaineth, all the ‖ regions of the Philistims, and all Geshuri,

3 From † Nilus which is † in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

† Ebr. Meerah.

4 From the South, all the land of the Canaanites, and the † caue that is beside the Sidonians, vnto Aphek, *and* to the borders of the Amorites:

‖ Or, the plaine of Gad.

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from ‖ Bahal-gad vnder mount Hermon, vntill one come to Hamath.

c Reade Chap. 11.8.

6 All the inhabitants of the mountaines from Lebanon vnto c Misrephothmaim, *and* all the Sidonians, I wil cast them out from before the children of Israel: only diuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

7 Nowe therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

* Num. 32 33. deut. 3.13. chap. 22.4.

8 *For* with *halfe* thereof the Reubenites & the Gadites haue receiued their inheritance, * which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

‖ Or, valley.

9 From Aroer that is on ỹ brinke of the riuer Arnon, & from the citie that is in the mids of the ‖ riuer, & all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon King of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Basban vnto Salcah:

* Deut. 3.11. chap. 12.4.

12 All the kingdome of Og in Basban, which reigned in Ashteroth & in Edrei: (who remained of the * rest of the gyants) for these did Moses smite, and cast them out.

d Because they destroyed not all as God had commanded, they that remained, were snares and prickes to hurt them, Num 33 55. chap. 23.13. Iudges 2.3.

13 But the children of Israel d expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.

e Leui shall liue by the sacrifices, Num. 18.21.

14 Onely vnto the tribe of Leui he gaue none inheritance, *but* the sacrifices of the Lord God of Israel are e his inheritance, as he sayd vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

‖ Or, hie places of Baal.

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, & Kedemoth & Mephaath:

‖ Or, the valley.

19 Kiriathaim also, and Sibmah, and Zereth-shahar in the mount of ‖ Emek:

* Deut. 3 17.

20 And Beth-peor, and * Ashdoth-pisgah, and Beth-iesh imoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whome Moses smote * with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling

* Num. 31 8.

in the countrey.

f So that both they which obeyed wicked counsell, and the wicked counseller perished by the iust iudgement of God.

22 And f Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue *inheritance* vnto the tribe of Gad, *euen* vnto the children of Gad according to their families.

25 And their coastes were Iazer, & all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth-aram, & Beth-nimrah, and Succoth, & Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, g beyond Iorden Eastward.

g That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 ¶ Also Moses gaue *inheritance* vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, *euen* all Basban, *to wit*, all the kingdome of Og King of Basban, and all the townes of Iair which are in Basban, threescore cities.

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Basban, * *were giuen* vnto the h children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

* Num. 32.39.

h Meaning, his nephues and posteritie.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, *toward* Iericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: *for* the Lord God of Israel is their inheritance, * as he sayd vnto them.

* chap. 18.7.

* Numb. 18.20.

CHAP. XIIII.

2 *The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.*

THese also are ỹ *places* which the children of Israel inherited in ỹ land of Canaan, * which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

* Numb. 34.17.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

* Numb. 26.55. and 33.54.

a As Reuben and Gad and halfe the tribe of Manasseh, Numb. 33.15.

3 For Moses had giuen inheritance vnto a two tribes & an halfe tribe, beyond Iorden: but vnto the Leuites hee gaue none inheritance among them.

b So though Leui lacked, yet were there still twelue tribes by this meaner,

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

* Num. 35.2. chap. 21.2,3.

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite sayd vnto him, Thou knowest what the Lord sayd vnto Moses the man of God, concerning

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concerning [c] me and thee in Kadesh-barnea.

7 Fourtie yeere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as *I thought* in mine heart.

8 But my [d] brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy feete haue troden, shalbe thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore beholde nowe, the Lord hath kept me aliue, as he promised: this is the fourtie and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandred in the wildernesse: and now loe, I am this day foure score and fiue yeere olde:

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I nowe, *either* for warre, or † for gouernement.

12 Nowe therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, howe the ‖ Anakims *were* there, and the cities great and walled) [e] if so be the Lord will be with me, that I may driue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron *was* before time, Kiriath-arba: which *Arba* was a [f] great man among the Anakims: thus the land ceased from warre.

c Which was, that they two onely should enter into the land, Numb.14.24.

d Which were the ten other spies.

*Ecclus.46.9.

† Ebr. to goe out and come in.

‖ Or, giants.

e This he spake of modestie, and not of doubting.

*Chap.21.12. 1.macca.2.56.

*Chap.15.13.

f Either for his power or person.



CHAP. XV.

1 *The lot of the children of Iudah, & the names of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families: *euen* * to the border of Edom and the wildernesse of * Zin, Southward on the South-coast.

2 And their South-border was the salt Sea coast, from the [a] poynt that looketh Southward.

3 And it went out on the Southside towarde Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, & reached vnto the riuer of Egypt, & the end of ỹ coast was on the Westside: this shalbe your South coast.

5 Also the Eastborder shalbe the salt Sea, vnto the [b] ende of Iorden: and the border on the North quarter from the point of the Sea, & from the end of Iorden.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lyeth before the going vp to Adummim, which is on the South-side of the riuer: also this border goeth vp to the waters of

*Numb.34.3.

*Numb.33.36.

a The Ebrewe word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

b Meaning, the mouth of the riuer where it runneth into the salt Sea.

c Which was a marke to part their countreys.

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‖Or, the fountaine of the sunne. *1.King.1.9.

‖En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the †Giants Northward.

†Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah which is ‖Kiriath-iearim.

‖Or, the citie of woods.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are to the [d] Sea.

d Meaning toward Syria.

12 And the West-border *is* to the great Sea: so this border shalbe the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, *euen* * Kiriath-arba of the father of Anak, which is Hebron.

*Chap.14.15.

14 And Caleb [e] droue thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Iothua, Iudg.1.10, 20.

15 And hee went vp thence to the inhabitants of Debir: and the name of Debir before time *was* Kiriath-sepher.

16 Then Caleb sayd, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

‖Or, cousin.

18 And as she went in *to him*, she moued him, to aske of her father a fielde: [f] and shee lighted off her asse, and Caleb sayd vnto her, What wilt thou?

f Because her husband tarried too long.

19 Then she answered, ‖Giue mee a blessing: for thou hast giuen [g] mee the South countrey: giue me also springs of water. And hee gaue her the springs aboue and the springs beneath.

‖Or, graunt me this petition. g Because her countrey was barren, she desired her father a fielde that had springs, Iudges 1.14, 15.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward *were* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, & Kerioth, Hesron (which is Hazor)

26 Amam, & Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beersheba, & Bizjothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, [h] and Hormah,

h Which before was called Zephath, Iudg.1.17.

31 And Ziklag, & Madmanna, & Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *these* cities *are* twentie & nine with their villages.

33 ¶ In the lowe countrey *were* Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, & Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gedorathaim: fourteene cities with their villages.

37 Zenam, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Ioktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Aczib, & Mareshah: nine cities with their villages.

45 Ekron with her † townes and her villages,

†Ebr. daughters.

46 From Ekron euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, & the great Sea *with their* coast.

i Meaning, Nilus, as Chap.13.3.

48 ¶ And in the mountaines *were* Shamir, and Iattir, and Socoh,

49 And Dannah, & [k] Kiriath-sannath (which is Debir)

k Which is also called Kiriath-sepher, ver.15.

50 And Anab, and Ashtemoth, and Anim,

51 And Goshen, and Holon, & Giloh: eleuen cities with their villages,

52 Arab, and Dumah, and Eshean,

53 And Ianum, & Beth-tappuah, & Aphekah,

54 And Humtah, and *Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

*Chap.14.15.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedur,

59 And Maarah, and Beth-anoth, & Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the [l] citie of salt, & Engedi: sixe citie with their villages.

l Of this citie the salt sea hath his name.

63 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast [m] out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

m That is, vtterly: though they slewe the most part and burnt their cities, Iudges 1.8.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

AND the lot fell to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, & to the wildernes that goeth vp from Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manasshs portion followeth.

2 And goeth out from Beth-el to * Luz, and runneth along vnto the borders of Archiataroth,

*Iudg.1.26.

3 And goeth down Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: & the ends [b] thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh and Ephraim [c] tooke their inheritance.

c Seuerally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside, were Atroth-addar, vnto Beth-horon the vpper.

6 And

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6 And this border goeth out to the Sea vnto Michmethah on the Northſide, and this border returneth Eaſtward vnto Taanath-ſhiloh, and paſſeth it on the Eaſtſide vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth and Naarath, and commeth to Iericho, [d] and goeth out at Iorden.

8 And this border goeth frō Tappuah Weſtward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh: all the cities with their villages.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and ſerued vnder tribute.

CHAP. XVII.

1 *The portion of the halfe tribe of Manaſſeh.* 3 *The daughters of Zelophehad.* 13 *The Canaanites are become tributaries.* 14 *Manaſſeh and Ephraim require a greater portion of heritage.*

THis was alſo the lot of the tribe of Manaſſeh: for he was the * firſt borne of Ioſeph, *to wit*, of Machir the firſt borne of Manaſſeh, *and* the father of Gilead: now becauſe hee was a man of warre, he had Gilead and Baſhan.

2 And alſo * of the [a] reſt of the ſonnes of Manaſſeh by their families, *euen* of the ſonnes of Abiezer, and of the ſonnes of Helek, and of the ſonnes of Azriel, and of the ſonnes of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida: theſe were the males of Manaſſeh, the ſonne of Ioſeph, according to their families.

3 ¶ * But Zelophehad the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, [y] ſonne of Manaſſeh, had no ſonnes, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Prieſt, and before Ioſhua the ſonne of Nun, and before the princes, ſaying, The Lord commanded Moſes to giue vs an inheritance among our [b] brethren: therefore according to the commaundement of the Lord he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead and Baſhan, which is on the other ſide Iorden,

6 Becauſe the daughters of Manaſſeh did inherite among his ſonnes: and Manaſſehs other ſonnes had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manaſſeh, but [d] Tappuah beſide the border of Manaſſeh *belongeth* to the ſonnes of Ephraim.

9 Alſo this border goeth downe vnto the ‖riuer Kanah Southward to the riuer: theſe cities of Ephraim *are* among the cities of Manaſſeh: and the border of Manaſſeh *is* on the Northſide of the riuer, and the endes of it are at the [e] Sea,

10 The South perteineth to Ephraim, and the North to Manaſſeh, and the Sea is his border: and they met together in [f] Aſher Northwarde, and in Iſſachar Eaſtward.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor w the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the ſame, *euen* three countreis.

12 Yet the children of Manaſſeh [g] could not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.

13 Neuertheleſſe, when the children of Iſrael were ſtrong, they put the Canaanites vnder tribute, but caſt them not out wholy.

14 Then the children of Ioſeph ſpake vntō Ioſhua, ſaying, Why haſt thou giuen me but one lot, and one portion to inherite, ſeeing I am a great people, for as much as the Lord hath [h] bleſſed me hitherto?

15 Ioſhua then anſwered them, If thou bee much people, get thee vp to the wood, and cut *trees* for thy ſelfe there in the lande of the Perizzites, and of the gyants, [i] if mount Ephraim be too narrowe for thee.

16 Then the childrē of Ioſeph ſaid, The mountaine wil not be ynough for vs: and al the Canaanites that dwell in the low countrey haue charets of yron, aſwell they in Beth-ſhean, and in the townes of the ſame, as they in the valley of Izreel.

17 And Ioſhua ſpake vnto the houſe of Ioſeph, to Ephraim, and to Manaſſeh, ſaying, Thou art a great people, and haſt great power, *and* ſhalt not haue one lot.

18 Therefore the mountaine ſhall bee thine: for it is a wood, and thou ſhalt cut it downe: and the endes of it ſhalbe thine, [k] and thou ſhalt caſt out the Canaanites, though they haue yron charets, *and* though they be ſtrong.

CHAP. XVIII.

1 *The Tabernacle ſet in Shiloh.* 4 *Certaine are ſent to diuide the land to the other ſeuen tribes.* 11 *The lot of the children of Beniamin.*

ANd the whole Congregation of the children of Iſrael came together at Shiloh: for they ſet vp the Tabernacle of the Congregation there, after the land was ſubiect vnto them.

2 Now there remained among the children of Iſrael ſeuen tribes, to whom [b] they had not diuided their inheritance.

3 Therefore Ioſhua ſaid vnto the children of Iſrael, How long are yon ſo ſlacke to enter and poſſeſſe the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for *euery* tribe three men, that I may ſend them, and that they may riſe, and walke through the land, and diſtribute it according to [c] their inheritance, & returne to me.

5 And that they may diuide it vnto them into ſeuen partes, (Iudah ſhall abide in his coaſt at the South, and the houſe of Ioſeph ſhall [d] ſtand in their coaſtes at the North)

6 Yee ſhal diuide the land therefore into ſeuen partes, and ſhal bring them hither to me, and I will caſt lots for you here before the [e] Lord our God.

7 But the Leuites ſhall haue no part among you: for the [f] Prieſthood of the Lord is their inheritance: alſo Gad and Reuben, and halfe the tribe of Manaſſeh haue receiued their inheritance beyond Iorden Eaſtward, which Moſes the ſeruant of the Lord gaue them.

8 ¶ Then the men aroſe, and went their way: and

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d For ſo farre the coaſtes reache.

e Becauſe Ephraims tribe was farre greater then Manaſſehs, therefore he had moe cities.

*Gen.41.51. and 46.20. and 50.23. numb.32.39.

*Numb.26.29.

a For the other halfe tribe had their portion beyond Iorden.

*Numb.26.33. and 27.1. and 36.2,11.

b Among them of our tribe.

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

d Meaning, the citie it ſelfe.

‖Or, the brooke of reedes.

e That is, toward the maine ſea.

f In the tribe of Aſher and tribe of Iſſachar.

g For at the firſt they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

h According to my father Iaakobs propheſie, Gen. 48.19.

i If this mount be not large ynough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

k So that thou ſhalt enlarge thy portion thereby.

a For they had now remoued it from Gilgal, and ſet it vp in Shiloh.

b As Eleazar, Ioſhua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

c That is, into ſeuen portions, to euery tribe one.

d For theſe had their inheritance already appointed.

e Before the Arke of the Lord.

f That is, the ſacrifices and offerings, Chap. 13.14.

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and Ioshua charged them that went to describe the land, saying, Depart, and go through the land, and g describe it, and returne to mee, that I may here cast lots for you before the Lord in Shiloh.

g By writing the names of euery countrey and city.

9 So the men departed, and passed through the lande, and described it by cities into seuen partes in a booke, and returned to Ioshua into the campe at Shiloh.

h That euery one should be content with Gods appointment.

10 ¶ Then Ioshua [b] cast lots for them in Shiloh before the Lorde, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

i Their inheritance bordered vpon Iudah and Ioseph.

11 ¶ And the lot of the tribe of the children of Beniamin came foorth according to their families, & the coast of their lot lay [i] betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the endes thereof are in the wildernesse of Beth-auen:

13 And this border goeth along from thence to Luz, *euen* to the Southside of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, and compasseth the corner of the Sea Southwarde, from the mount that lieth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the South quarter *is* from the ende of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah.

‖ Or, to the sea.

16 And this border descendeth at the ende of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the ‖ gyants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

‖ Or, Rephaim.

17 And compasseth from the North, and goeth forth to [l] En-shemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

‖ Or, Ierusalem.

l Which is in the tribe of Ephraim. * *Chap.* 15.6.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, *that is*, of the border, reach to the point of the salt Sea Northward, *and* to the [m] ende of Iorden Southward: this is the South coast.

m To the very strait, where the riuer runneth into the salt sea.

20 Also Iorden is the border of it on the East-side: this is the inheritance of the children of Beniamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is [n] Ierusalem) Gibeath, *and* Kiriath: foureteene cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Ioshua.*

AND the second lot came out to Simeon, *euen* for the tribe of the children of Simeon, according to their families: and their inheritance was in the [a] middes of the inheritance of the children of Iudah.

a According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49.7.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, & ‖ Ramath Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

‖ Or, Ramath-negeb.

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for [y] part of the children of Iudah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp [c] Westwarde, euen to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lyeth before Iokneam,

c Meaning, toward the great Sea.

12 And turneth from Sarid Eastwarde toward the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,

13 And from thence goeth along Eastwarde toward the sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on [y] North side to Hannathon, and the endes thereof are in the valley of Iiphtah-el,

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

d There was an other Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun, according to their families: *that is*, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, *euen* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distincted by the tribe onely.

22 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the endes of their coast reach to Iorden: sixteene cities with their villages.

23 This

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph.

26 And Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth towarde the sunne rising to Beth-dagon, and commeth to [f] Zebulun, and to the valley of Iiphtah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of [g] Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities, and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, *and* from Allon in Zaanannim, and Adamine-keb, and Jabneel, euen to Lakum, and the endes thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Iudah ‖ by Iorden toward the sunne rising.

35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, & Beth-anah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities of their villages.

40 ¶ The seuenth lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aialon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Iapho.

47 But the coastes of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to [l] fight against Leshem, and tooke it, and smote it with the edge of the sworde, and possessed it, and dwelt therein, and called Leshem *Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

49 ¶ When they had made an ende of diuiding the land by the coastes thereof, then the children of Israel gaue an inheritance vnto Iohua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which hee asked, *euen* * Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

51 *These are the heritages which Eleazar the Priest, and Iohua the sonne of Nun, & the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an ende of diuiding the countrey.

CHAP. XX.

2 The Lord commandeth Iohua to appoynt cities of refuge. 3 The vse thereof, 7 and their names.

THe Lord also spake vnto Iohua, saying,

2 Speake to the children of Israel, and say, * Appoynt you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slaier that killeth any person by [a] ignorance, *and* vnwittingly may flee thither, and they shall bee your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shew his cause † to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place, that hee may dwell with them.

5 And if the [b] auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him before time:

6 But hee shall dwell in that citie vntill hee stand before the Congregation in [c] iudgement, * *or*, vntil the death of the hie Priest that shall be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in ‖ Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden *toward* Iericho Eastward, they appoynted * Bezer in the wildernes vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, & Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill hee stoode before the [e] Congregation.

CHAP. XXI.

41 The cities giuen to the Leuites, in number eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the ‖ principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iohua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus a strong citie in the sea.

h These cities were in the countrey of Zaanannim.

‖ *Or, euen vnto Iorden.*

i Of the which, the lake of Genezareth had his name.

k Called Ioppe.

l According as Iaakob had prophecied, Gen 49. 27.

*Iudg. 18 29.

*Chap. 24. 30.

*Numb. 34. 17.

*Exod. 21. 13. numb. 35. 6, 11, 14. deut. 19. 2.

a At vnwares, and bearing him no grudge.

†*Ebr. in the eares of the Elders.*

b That is, the nearest kinseman of him that is slaine.

c Till his cause were proued. *Num. 35. 25.

‖ *Or, Galile.*

*Deut. 4 43. 1. chro 6. 78.

d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Iudges.

‖ *Or, the chiefe of the fathers.*

*Num. 35 2.

a By Moses, by whose ministerie God shewed his power.

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ment of the Lord these cities with their suburbes.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of the tribe of Iudah, & out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [d] Aaron *being* of the families of the Kohathites, *and* of the sonnes of Leui, (for theirs was the first lot)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the land of the citie, and the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, the citie of refuge for the slaier, *euen* Hebron with her suburbes, and Libnah with her suburbes,

14 And Iattir with her suburbes, and Eshtemoa and her suburbes,

15 And Holon with her suburbes, and Debir with her suburbes,

16 And Ain with her suburbes, and Iuttah with her suburbes, Beth-shemesh with their suburbes: nine cities out of those two tribes.

17 And out of the tribe of Beniamin *they gaue* Gibeon with her [f] suburbes, Geba with her suburbes,

18 Anathoth with her suburbes, and Almon with her suburbes: foure cities.

19 All the cities of the children of Aaron Priests, *were* thirteene cities with their suburbes.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slaier, [h] Shechem with her suburbes in mount Ephraim, and Gezer with her suburbes,

22 And Kibzaim with her suburbes, and Bethoron with her suburbes: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbes, Gibethon with her suburbes.

24 Aialon with her suburbes, Gath-rimmon with her suburbes: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbes: two cities.

26 All the cities for the other families of the children of Kohath *were* ten with their suburbes.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, *they gaue* out of the halfe tribe of Manasseh, the citie of refuge for the slayer, [k] Golan in Bashan with her suburbes, and Beeshterah with her suburbes: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbes, Daberah with her suburbes,

29 Iarmuth with her suburbes, En-gannim with her suburbes: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbes, Abdon with her suburbes.

31 Helkah with her suburbes, and Rehob with her suburbes: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slaier, Kedesh in ‖ Galil, with her suburbes, and Hammoth-dor with her suburbes, and Kartan with her suburbes: three cities.

33 All the cities of the Gershonites according to their families, *were* thirteene cities with their suburbes.

34 ¶ Also vnto the families of the children of Merari the [l] rest of the Leuites, *they gaue* out of the tribe of Zebulun, Iokneam with her suburbes, *and* Kartah with her suburbes,

35 Dimnah with her suburbes, Nahalal, with her suburbes: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbs, and Iahazah with her suburbes,

37 Kedemoth with her suburbes, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad *they gaue* [illegible] for a citie of refuge for the slayer, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

39 Heshbon with her [illegible] & Iazer with her suburbes: foure cities [illegible]

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 *And* all the cities of the Leuites [n] within the possession of the children of Israel, *were* eight and fourtie with their suburbs.

42 These cities lay euery one *seuerally* with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel al the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to al that he had sworne vnto their fathers: and there stood not a man of all their enemies before them: *for* the Lord deliuered all their enemies into their hand.

45 * There fayled nothing of all the good things, which the Lord had said vnto the house of Israel, *but* all came to passe.

CHAP. XXII.

1 *Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions.* 10 *They build an altar for a memorial.* 15 *The Israelites reproue them.* 21 *Their answere for defence of the same.*

THen [a] Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Ye haue kept all that Moses the seruant of the Lord [b] commanded you, and haue obeyed my voice in all that I commanded you:

3 Yee haue not forsaken your brethren this long season vnto this day, but haue diligently kept

b Hee meaneth them that were Priestes: for some were but Leuites.
c Euery tribe gaue mo or fewer cities according as their inheritance was great or litle, Num. 35.8.
d For Aaron came of Kohath, and therefore the Priests office remained in that familie.
* *Chap. 14.14. 1.chron. 6.56.*
e That is, the Priest of the familie of the Kohathites of whom Aaron was chiefe.
f The suburbes were a thousand cubites from the wall of the citie round about, Num. 35.4.
g That were not Priestes.
h Hebron and Shechem were the two cities of refuge vnder the Kohathites.
i Which dwelt in Canaan.
k Golan and Kedesh were the cities of refuge vnder the Gershonites.
l They are here called the rest, because they are last numbred, and Merari was the yongest brother, Gen. 46.11.
m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20.8.
n Thus according to Iaakobs prophecie, they were scattered throughout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.
* *Chap 23.14,15.*
a After that the Israelites enioyed the lande of Canaan.
b Which was to goe armed before their brethren, Num. 32.20.

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kept the commandement of the Lord your God.

4 And nowe the Lorde hath giuen rest vnto your brethren as hee promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden.

*Num.32.33. chap.13.8.

5 But take diligent heede, to do the commandement and Law, which Moses the seruant of the Lord commanded you: *That is,* * that ye c loue the Lorde your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

*Deut.10.12.

c He sheweth wherein consisteth the fulfilling of the lawe.

6 So Iosh ua d blessed them, and sent them away, and they went vnto their tents.

d He commended them to God, and prayed for them.

7 ¶ Nowe vnto *one* halfe of the tribe of Manasseh Moses had giuen *a possession* in Bashan: and vnto the *other* halfe thereof gaue Iosh ua among their brethren on this side Iorden Westwarde: therefore when Iosh ua sent them away vnto their tents, and blessed them,

8 Thus hee spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of raiment: diuide the spoyle of your enemies with your e brethren.

e Which remained at home and went not to the warre. Num 31. 27. 1. Sam. 30. 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obteined, according to ỹ word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built f there an altar by Iorden, a great altar to see to.

†Ebr. Geliloth, which countrey also was called Canaan because the Amorites dwelling there were called Canaanites.

f That is beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to goe vp g to warre against them.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, & to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to al the tribes of Israel: for euery one *was* chiefe of their fathers housshold among the ‖ thousands of Israel.

‖Or, multitude.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the lande of Gilead, and spake with them, saying,

16 Thus saith h the whole congregation of the Lord, What transgressiō is this that ye haue transgressed against the God of Israel, to turne away this day from the Lorde, in that ye haue built you an altar for to rebel this day against the Lord?

h Not onely of the princes, but also of the common people.

17 Haue we too little for the wickednesse * of Peor, whereof we are not i clensed vnto this day, though a plague came vpon the Congregation of the Lord?

*Num.25.4.

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednes and idolatrie.

18 Ye also are turned away this day from the Lorde: and seeing yee rebell to day against the Lord, euen to morow hee will be wroth with all the Congregation of Israel.

19 Notwithstanding if the lande of your possession be k vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lordes Tabernacle dwelleth, and take possession among vs: but l rebel not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

k In your iudgement.

l To serue any other seruice then God hath appointed, is to rebel against God, 1. Sam. 15. 23. *chap. 7. 3, 15.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone m perished not in his wickednesse.

m In Signifying, that if many offered for one mans fault, for the fault of many all should suffer.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered, and saide vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lorde God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord *we haue done it,* saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord n himselfe require it:

n Let him punish vs.

24 And if we haue not *rather* done it for feare of *this* thing, saying, In time to come your children might say vnto our children, What haue yee to doe with the Lord God of Israel?

25 For the Lorde hath made Iorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shal your children make our children o cease from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shall be a *witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lorde before him in our burnt offerings, and in our sacrifices, and in our peace offrings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

*Gen.31.48. chap.24.27. verse 34.

28 Therefore saide we, If so be that they should *so* say to vs or to our p generations in time to come, then will we answere, Behold the facion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

p They signifie a wonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord, to builde an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heades ouer the thousandes of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, & the children of Manasseh spake, † they were wel content.

†Ebr. it was good in their eyes.

31 And Phinehas the sonne of Eleazar the Priest saide vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is q among vs, because yee haue not done this trespasse against the Lord: now ye haue r deliuered the children of Israel out of the hand of the Lord.

q By preseruing vs and gouerning vs.

r Whom if ye had offended, he would haue punished with you.

32 ¶ Then

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32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes, returned frō the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and † minded not to goe against them in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar ‖ *Ed:* for it shall be a witnesse betweene vs, that the Lord * God.

‖ Or, praised.
† Ebr. said.
‖ Or, witnes.

CHAP. XXIII.

2 Ioshua exhorteth the people, that they ioyne not themselues to the Gentiles, 7 that they name not their Idoles. 14 The promises if they feare God, 15 And threatnings, if they forsake him.

AND a long season after that § Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde, and † stricken in age,

† Ebr. commen into yeeres.

2 Then Ioshua called all Israel, *and* their Elders, and their Heads, and their Iudges, and their officers, and said vnto them, I am olde, *and* stricken in age.

3 Also yee haue seene all that the Lorde your God hath done vnto all these nations a before you, howe the Lorde your God himselfe hath fought for you.

a Your eyes bearing witnes.

4 Beholde, I haue ‖ diuided vnto you by lot these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with al the nations that I haue destroyed, euen vnto the great Sea † Westward.

‖ Or, ouerthrowen those nations.
† Ebr. at the sunne set.

5 And the Lord your God shall expell b them before you, and cast them out of your sight, and ye shall possesse their land, as the Lorde your God hath said vnto you.

b Which yet remaine and are not ouercome, as cha. 13.2.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Lawe of Moses, *that ye turne not therefrom to the right hand nor to the left,

*Deut. 5.32. and 28.14.

7 Neither company with these nations: *that is*, with them which are c left with you, neither * make mention of the name of their gods, d nor cause to sweare *by them*, neither serue them nor bow vnto them:

c And not yet subdued.
* Psal. 16.4.
d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mightie, and no man hath stoode before your face hitherto.

10 *One man of you shall chase a thousande: for the Lord your God, he fighteth for you, as hee hath promised you.

*Leuit. 26 8. deut. 32.30.

11 Take good heede therefore vnto your † selues, that ye loue the Lord your God.

† Ebr. soules.

12 Els, if yee goe backe, and cleaue vnto the rest of these nations: *that is*, of them that remaine with you, and shall ‖ make marriages with them, and ‖ goe vnto them, and they to you,

‖ Or, be of their affinitie.
‖ Or, haue conuersation with them.

13 Knowe ye for certaine, that the Lorde your God will cast out no moe of these nations from before you: * but they shall be a snare & destruction vnto you, & a whip on your sides, & thornes in your e yes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

* Exod 23.33. numb. 33.55. deut. 7.16.
e Meaning, they shalbe a continual grieue vnto you, and so the cause of your destruction.

14 And beholde, this day do I f enter into the way of al the world, & ye know in al your hearts and in all your soules, that * nothing hath failed of all the good things which the Lord your God promised you, *but* all are come to passe vnto you: nothing hath failed thereof.

f I die according to the coase of nature.
* Most certainly. * Iosh. 21.45.

15 Therefore as al ‖ good things are come vpon you, which the Lord your God promised you, so shal the Lord bring vpon you euery ‖ euil thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath giuen you.

‖ Or, promises.
‖ Or, threatning, as chap. 24.20.

16 When ye shal h transgresse the couenant of the Lord your God, which he commanded you, and shall go and serue other Gods, and bow your selues to them, then shall the wrath of the Lorde waxe hote against you, and ye shall perish quickly out of the good land which he hath giuen you.

h He sheweth that no euil can come vnto man, except he offend God by disobedience.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 35 Eleazar dieth.

AND Ioshua assembled *againe* all the a tribes of Israel to Shechem, and called the Elders of Israel, and their heades, and their Iudges, and their officers, and they presented themselues before b God.

a That is, the nine tribes and the halfe.
b Before the Arke, which was brought to Shechem, when they went to burie Iosephs bones. *Gen. 11.3 1. indeth 5.6.7.

2 Then Ioshua saide vnto all the people, Thus saith the Lord God of Israel, * Your fathers dwelt beyond the c flood in olde time, *euen* Terah the father of Abraham, and the father of Nachor, and serued other gods.

c Euphrates in Mesopotamia, Gen. 11.26. *Gen. 21.2.

3 And I tooke your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seed, and *gaue him Izhak.

4 And I gaue vnto Izhak, * Iaakob and Esau: and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

*Gen. 25.26.
*Gen. 36.8.
*Gen. 46.6.

5 *I sent Moses also and Aaron, and I plagued Egypt: and when I had *so* done among them, I brought you out.

*Exod. 3 10.

6 So I * brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsmen vnto * the red Sea.

*Exod. 12.37.
*Exod. 14.9.

7 Then they cryed vnto the Lorde, and hee put ‖ a darkenesse betweene you and the Egyptians, and brought the sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernesse d a long season.

‖ Or, a cloude.
d Euen fourtie yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

*Numb. 21.29.

9 * Also Balak the sonne of Zippor King of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor for to curse you,

*Numb. 22.5. deut. 23.4.

10 But I would not heare Balaam: therfore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the e men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, & the Girgashites, the Hiuites and the Iebusites, and I deliuered them into your hand.

e Because it was the chiefe citie, vnder it he conteineth all the countrey: elsse they of the citie fought not.

12 And I sent *hornets before you, which cast them out before you, *euen* the two kings of the Amorites, *and* not with § sword, nor with thy bow.

*Exod. 23.28. deut. 7.20. chap. 11.20

13 And I haue giuen you a lande, wherein yee did

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did not labour, and cities which ye built not, and ye dwell in them, and eate of the vineyardes and oliue trees, which ye planted not.

14 Now therefore f feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue ye the Lord.

15 And † if it seeme euill vnto you to serue the Lord, chuse you this day whom ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: but I and mine house will serue the Lord.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord to serue other gods.

17 For the Lord our God, he brought vs & our fathers out of the land of Egypt, from the house of bondage, & he did those great miracles in our sight, & preserued vs in all the way that we went, & among all the people thorow whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: *therefore* will we also serue the Lord, h for he is our God.

19 Iosh̃ua sayd vnto the people, Ye can not serue the Lord: for he is an holy God: he is a iealous God: he will not pardon your iniquity nor your sinnes.

20 If ye forsake the Lord & serue strange gods, * then he will returne & bring euil vpon you, and consume you, after that he hath done you good.

21 And the people sayd vnto Iosh̃ua, Nay, but we will serue the Lord.

22 And Iosh̃ua sayd vnto the people, Ye are witnesses i against your selues, that ye haue chosen you the Lord, to serue him: and they said, *We are* witnesses.

23 Then put away now, *sayd hee*, the strange k gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people said vnto Iosh̃ua, The Lord our God will we serue, & his voice will we obey.

25 So Iosh̃ua l made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Iosh̃ua wrote these wordes in the booke of the Lawe of God, and tooke a great stone, and pitched it there vnder an ‖oke that was in the Sanctuarie of the Lord.

27 And Iosh̃ua said vnto all the people, Beholde, this stone shalbe a witnesse vnto vs: for it m hath heard all the wordes of the Lord which he spake with vs: it shalbe therefore a witnesse against you, least yee denie your God.

28 Then Iosh̃ua let the people depart, euery man vnto his inheritance.

29 And after these things Iosh̃ua the sonne of Nun, the seruant of the Lord died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in *Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel n serued the Lord all the dayes of Iosh̃ua, and all the dayes of the Elders that ouerliued Iosh̃ua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of * the sonnes of Hamor the father of Shechem, for an hundreth pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron dyed, whome they buryed in † the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

f This is the true vse of Gods benefites, to learne thereby to feare and serue him with an vpright conscience.
† *Ebr. if it be euill in your sights.*
g This teacheth vs that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.
h Howe much more are wee bound to serue God in Christ, by whom we haue receiued the redemption of our soules?
* *Chap. 23. 15.*
i If you doe the contrary, your owne mouthes shall condemne you.
k Out of your hearts and otherwise.
l By ioyning God and the people together: also he repeated the promises & threatnings out of the lawe.
‖ *Or, elme.*
m Rather them mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.
* *Chap. 19. 50. iudges 2. 9.*
n Such are the people commonly as their rulers are.
* *Gen. 50. 25. exod. 13. 19.*
* *Gen. 33. 19.*
† *Ebr. Gibeath Phinehas.*

THE BOOKE OF IVDGES.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hatefous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promes performed, in stead of acknowledging his great benefits and giuing thanks for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemne promes made vnto Iosh̃ua, & so prouoked his vengeance (as much as in them stoode) to their vtter destruction. Whereof as they had most ewident signes by the mutabilitie of their state: (for he suffred them to be most cruelly vexed and tormented by tyrants: he pulled them from liberte, and cast them into slauerie, to the intent they might feele their owne miseries and so cal vnto him and be deliuered) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauor and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were fourteene in number besides Iosh̃ua, and gouerned from Iosh̃ua vnto Saul the first king of Israel. Iosh̃ua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable pointes declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a Magistrate to retaine his people in the pureneſſe of Religion and his true seruice.

CHAP. I.

a *After Iosh̃ua was dead, Iudah was constitute captaine.* 6 *Adoni bezek is taken.* 14 *The request of Achsah.* 16 *The children of Keni.* 28 *The Canaanites are made tributaries, but not destroyed.*

AFter that Iosh̃ua was dead, the children of Israel a asked the Lord, saying, b Who shall go vp for vs against the Canaanites, to fight against them?

2 And the Lord saide, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his c brother, Come vp with mee into my lot, that we may fight against the Canaanites: and I likewise wil go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites and the Perizzites into their handes, and they slew of them in Bezek ten thousand men.

5 And

a By the iudgement of Vrim, read Exod. 28. 30. num. 27. 21. 1. sam. 28. 6.
b Who shalbe our Captaine?
c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

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[a] Or, the Lord of Bezek.

5 And they found [a] Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off the thumbs of his hands and of his feet.

[d] This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24.19.20.

7 And Adoni-bezek said, Seuenty Kings hauing the thumbs of their hands and of their feet cut off, gathered *bread* vnder my table: as I haue done, so God hath rewarded me. So they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the [e] city on fire.)

[e] Which was afterward built againe, & possessed by the Iebusites, 2.Sam.5.6.

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slew [f] Sheshai, and Ahiman, and Talmai.

* *Iosh.*15.14.

[f] These three were gyants, and the children of Anak.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time *was* Kiriath-sepher.

12 And Caleb sayd, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came *to him*, she moued him to aske of her father a field, [g] and she lighted off her asse, and Caleb said vnto her, What wilt thou?

[g] Reade Iosh. 15.18.

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of [h] Keni Moses father in law went vp out of the city of the palme trees with the children of Iudah, into the wildernesse of Iudah, that lieth in the South of Arad, & went and dwelt among the people.

[h] This was one of the names of Moses father in law, reade Num. 10.29.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie * Hormah.

* *Numb.*21.3.

18 Also Iudah tooke [i] Azzah with the coastes thereof, and Askelon with the coasts thereof, and Ekron with the coastes thereof.

[i] These cities and others were afterward possessed of the Philistims, 2.Sam.6.17.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleyes, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and hee expelled thence the three sonnes of Anak.

* *Num.*14.24. *Iosh.* 14.13. *and* 15.14.

21 But the children of Beniamin did not cast out the Iebusites, that [k] inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

[k] For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord *was* with them,

23 And the house of Ioseph caused to viewe Beth-el (and the name of the citie before time *was* * Luz)

* *Gen.*28.19.

24 And [l] the spies saw a man come out of the citie, and they said vnto him, Shewe vs, we pray thee, the way into the citie, * and wee will shewe thee mercie.

[l] Or, *espied*.

* *Iosh.*2.14.

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sworde, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, & built a citie, & called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Bethshean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: [l] but the Canaanites dwelled still in that land.

* *Iosh.*17.12.

l Wherefore God permitted the Canaanites to dwell still in the land, reade chap.3.4.

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

* *Iosh.*16.10.

30 ¶ Neither did [m] Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them [n] out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

‖ Or, *afflicted them*

35 And the Amorites ‖ dwelt still in mount Heres in Aialon, and in Shaalbim, and when the [o] hand of Iosephs family preuailed, they became tributaries:

‖ Or, *would dwell.*

o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, *euen* from [p] Selah and vpward.

p Which was a citie in Arabia, or as some reade, from the rocke.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fall to idolatrie after Iosuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolatrie to remaine among them.

AND [a] Angel of the Lorde came vp from Gilgal to Bochim, and said, I made you to go vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and said, I wil neuer breake my couenant with you.

a That is, messenger, or prophet, as some thinke, Phinehas.

2 * Yee also shall make no couenant with the inhabitants of this land, * *but* shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this.

* *Deut.*7.2.

* *Deut.*12.3.

3 Wherefore, I said also, I will not cast them out before you, but they shalbe * *as thornes* vnto your sides, and their gods shalbe your [b] destruction.

* *Iosh.*23.13.

[b] Or, *snare.*

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

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place, ‖ Bochim, and offered sacrifices there vnto the Lord.

‖ Or, weeping.

6 ¶ Nowe when Ioshua had [b] sent the people away, the children of Israel went euery man into his inheritance, to possesse the land.

b After that hee had diuided to euery man his portion by lot, Ioth.24.28.

7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seene all the great [c] workes of the Lord that he did for Israel.

c Meaning, the wonders and miracles.

8 But Ioshua the sonne of Nun the seruant of the Lorde dyed, when he was an hundreth and ten yeeres olde:

9 And they buried him in the coastes of his inheritance, in [d] Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

d Heres by turning the letters backward is Sereh, as Ioth.24.30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued [e] Baalim,

e That is all maner of idoles.

12 And forsooke ŷ Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, *euen* the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lorde, and serued *Baal, and [f] Ashtaroth.

* *Chap.10.6.*
f These were Idoles, which had the forme of an ewe or sheepe among the Sidonians.
* *Psal.44.12.*
Isa.50.1.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoylers, that spoyled them, and he *sold them into the handes of their enemies round about them, so that they could no longer stand before their enemies.

g Whithersoeuer they went out, the [h] hand of the Lord was sore against them, as the Lorde had sayd, and as the Lord had sworne vnto them: so he punished them sore.

g In all their enterprises.
h The vengeance.

16 ¶ Notwithstanding, the Lorde raysed vp ‖ Iudges, which † deliuered them out of the hands of their oppressours.

‖ Or, Magistrates.
† Ebr. saued.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the [i] way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

i Meaning, from the true religion.

18 And when the Lorde had raised them vp Iudges, the Lord was with the Iudge, & deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord † had compassion of their gronings, [k] because of them that oppressed them and tormented them)

† Ebr. repented.
k Seeing their crueltie.

19 Yet * when the Iudge was dead, they returned, and † did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

* *Chap.3.12.*
† Ebr. corrupt themselues.

20 Wherefore ŷ wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my voyce.

21 Therefore will I no more cast out before them any of the [l] nations, which Ioshua left when he died,

l As the Hiuites, Iebusites, Amorites, &c.

22 That through them I may [m] prouue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

m So that both outward enemies and false prophets are but a triall to proue our faith, Deut.13.3. and chap.3.1.

23 So the Lord left those nations, and droue them not out immediatly, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 *The Canaanites were left to trie Israel.* 9 *Othniel deliuereth Israel.* 21 *Ehud killeth King Eglon.* 31 *Shamgar killeth the Philistims.*

THese nowe are the nations which the Lorde left, that he might proue Israel by them (*euen* as many *of Israel* as had not knowen all the warres of Canaan,

a Which were atchieued by the hand of God, and not by the power of man.

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew [b] not)

b For they trusted in God, and hee fought for them.

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, & the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to prooue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke [c] their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.

c Contrary to Gods commandements, Deut.7.3.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and [d] Asheroth.

d Trees or woods erected for idolatrie.

8 Therefore the wrath of the Lord was kindled against Israel, and hee solde them into the hand of Chushan-rishathaim King of ‖ Aram-naharaim, and the children of Israel serued Chushan rishathaim eight yeeres.

‖ Or, Mesopotamia.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, & he saued them, *euen* Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the [e] spirite of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan rishathaim king of ‖ Aram into his hand, and his hand preuailed against Chushan rishathaim.

e He was stirred vp by the Spirit of the Lord.
‖ Or, Syria.

11 So the land had rest [f] fourtie yeeres, and Othniel the sonne of Kenaz died.

f That is, 32. vnder Ioshua, and eight vnder Othniel.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord [g] strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera the sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

‖ Or, Beniamin.
‖ Or, left handed.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

‖ Or, caused a dagger to be made.

17 And he presented the gift vnto Eglon king of Moab (and Eglon *was* a very fat man)

18 And when hee had nowe presented the present, he sent away the people that bare the present,

19 But hee turned againe from the [h] quarris, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe [i] silence, and

h Or, as some reade, from the places of idoles.
i Till all be departed.

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all that stood about him, went out from him.

20 Then Ehud came vnto him. (and he sate alone in a sommer parler, which he had) and Ehud sayd, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, & tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fatte closed about the blade, so that hee could not drawe the dagger out of his belly, but the dirt came out.

‖ Or, hall. 23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parler vpon him, and locked them.

† Ebr. he couereth his feet. 24 And when hee was gone out, his seruants came: who seeing that the doores of the parler were locked, they said, † Surely he doeth his easement in his sommer chamber.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they taried) and was passed the quarris, and escaped vnto Seirath.

‖ Or, caused the trumpets to be blowen, Num. 10. 2, 3. 27 And when hee came *home*, ‖ hee blewe a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said hee vnto them, Follow me: for the Lorde hath deliuered your enemies, *euen* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

‖ Or, strong, and big bodied. 29 And they slewe of the Moabites the same time about ten thousand men, all ‖ fed men, and all *were* warriours, and there escaped not a man.

† Ebr. humbled. k Meaning, the Israelites. l So that it is not the number, nor the meanes that God regardeth, when he wil get the victorie. 30 So Moab was † subdued that day, vnder the hand of Israel: and the k land had rest foure score yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims sixe hundreth men with an oxe l goad, and hee also deliuered Israel.

CHAP. IIII.

1 *Israel sinne and are giuen into the hands of Iabin.* 4 *Deborah iudgeth Israel, and exhorteth Barak to deliuer the people.* 15 *Sisera flieth,* 17 *and is killed by Iael.*

†Ebr. added, or continued to doe euill. AND the children of Israel † began againe to doe wickedly in the sight of the Lord when Ehud was dead.

a There was another Iabin, whome Iosh. killed and burnt his citie Hazor, Iosh. 11. 13. b That is, in a wood, or strong place. 2 And the Lord solde them into the hand of a Iabin King of Canaan, that reigned in Hazor, whose chiefe Captaine *was called* Sisera, which dwelt in b Harosheth of the Gentiles.

c By the spirit of prophesie, resoluing of controuersies and declaring the will of God. 3 Then the children of Israel cried vnto the Lord: (for he had nine hundreth charets of yron, and twentie yeeres he had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Propheteſſe the wife of Lapidoth c iudged Israel.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

d And reuelled vnto me by the spirit of prophesie. 6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lorde God of Israel d commanded, *saying*, Goe, and drawe toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

* Psal. 83. 9. 10. ‖ Or, valley. 7 And I wil drawe vnto thee to the * ‖ riuer Kishon Sisera the captaine of Iabins armie, with his charets, and his multitude, and wil deliuer him into thine hand.

e Fearing his owne weakenes & his enemies power, he desireth the propheteſſe to goe with him to assure him of Gods will from time to time. 8 And Barak said vnto her, e If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then shee answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shal sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

‖ Or, he led after him 10000. men. 10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ he went vp on his feete, with ten thousand men, and Deborah went vp with him.

‖ Or, posteritie. † Ebr. from Kain. i Meaning, that he possessed a great part of that countrey. 11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moses, was departed from the † Kenites, and pitched his tent f vntill the plaine of Zanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, *euen* nine hundreth charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayde. 14 Then Deborah sayd vnto Barak, g Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charets, and all his hoste with the edge of the sword, before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

* Psal. 83. 10. 16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

h Whose ancestors were strangers, but worshipped the true God, & therefore were ioyned with Israel. 17 Howbeit, Sisera fled away on his feete to the tent of Iael the wife of h Heber the Kenite: (for peace *was* betweene Iabin the King of Hazor, & betweene the house of Heber the Kenite)

‖ Or, blanket. 18 And Iael went out to meete Sisera, & sayd vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, she couered him with a ‖ mantel.

* Chap. 5. 25. 19 And he said vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirstie. And she opened * a bottel of milke, and gaue him drinke, and couered him.

i To wit, Sisera. 20 Againe hee sayd vnto her, Stand in the doore of the tent, & when any man doeth come and enquire of thee, saying, Is i any man here? thou shalt say, Nay.

k That is, the pin or stake, whereby it was fastened to the ground. 21 Then Iael Hebers wife tooke a k nayle of the tent, and tooke an hammer in her hand, and went softly vnto him, & smote the nayle into his temples, and fastened it into the ground, (for he was fast asleepe, and weary) and *so* he died.

l So he saw that a woman had the honour, as Deborah prophesied. 22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and sayd vnto him, Come, and I wil shew thee the man, whom thou seekest: and when he came into her *tent*, behold, Sisera lay l dead, and the nayle in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel † prospered,

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† *Ebr. went and was strong.*

† prospered, and preuailed against Iabin the King of Canaan, vntill they had destroyed Iabin King of Canaan.

CHAP. V.

1 *The song of thankes giuing of Deborah and Barak, after the victorie.*

THEN sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, *and* for the [a] people that offered themselues willingly.

a To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye Kings, hearken ye princes: I *euen* I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, * when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

* *Deut.4.11.*
* *Deut.2.1.*

5 *The mountaines melted before the Lord, *as did* that Sinai before the Lord God of Israel.

* *Psal.97.5.*
* *Exod.15.18.*

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael the hie wayes were [b] vnoccupied, and the trauellers walked through by-wayes.

* *Chap.3.31.*
* *Chap.4.18.*
b For feare of the enemies.

7 The townes were not inhabited: they decayed, *I say*, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

c Miraculously stirred vp of God to pitie them and deliuer them.

8 They chose newe gods: then *was* warre in the gates. Was there a [d] shielde or speare seene among fourtie thousand of Israel.

d They had no heart to resist their enemies.

9 Mine heart *is set* on the gouernours of Israel, *and* on them that are willing among the people: prayse ye the Lord.

10 Speake ye that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the way.

e Ye gouernours.
f As in danger of your enemies.

11 For the noyse of the archers *appeased* among the [g] drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

g For now you may draw water without feare of your enemies.

12 Vp, Deborah vp, arise, *and* sing a song: arise Barak, and leade [h] thy captiuitie captiue, thou sonne of Abinoam.

h To wit, them that kept thy people in captiuitie.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim [i] their roote *arose* against Amalek: *and* after thee, Beniamin *shall fight* against thy people, *O Amalek:* of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

i Iosh. first fought against Amalek, and Saul destroyed him.
k Euen the learned did helpe to fight.

15 And the Princes of Issachar were with Deborah, and [l] Issachar, and also Barak: he was set on his feete in the valley: for the diuisions of Reuben *were* great [m] thoughts of heart.

l Euen the whole tribe.
m They marueiled, that they came not ouer Iorden to helpe them.

16 Why abodest thou among the sheepfolds, to heare the bleatings of the flockes? for the diuisions of Reuben *were* great thoughts of heart.

17 [n] Gilead abode beyond Iorden: and why doeth Dan remaine in shippes? Asher sate on the sea shoare, and taried in his [o] decayed places.

n She reproueth all them that came not to helpe their brethren in their necessitie.
o Either by beating of the Sea, or by mining.

18 *But* the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the fielde.

19 The Kings came *and* fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of [p] money.

p They wan nothing, but lost all.

20 They fought from heauen, *euen* the starres in their courses fought against Sisera.

21 The Riuer Kishon [q] swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

q As a besome doeth the filth of the house.

22 Then were the horsehooues broken with the oft beating together of their mightie *men*.

23 Curse ye [r] Meroz, (sayd the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

r It was a citie nere Tabor, where they fought.

24 Iael the wife of Heber the Kenite shall be blessed aboue *other* women: blessed shall shee be aboue women *dwelling* in tents.

25 He asked water, *and* shee gaue him milke: she brought forth [s] butter in a lordly dish.

s Some reade, churned milke in a great cup.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pearced his temples.

27 He bowed him downe at her feete, hee fell downe, and lay still: at her feete hee bowed him downe, and fell: and when he had sunke downe, he lay there † dead.

† *Ebr. destroyed.*

28 The mother of Sisera looked out at a windowe, and cryed thorowe the latteste, Why is his charet so long a comming? why tary the ‖ wheeles of his charets?

‖ *Or, feete.*

29 Her wise ladies answered her, Yea. [t] Shee answered her selfe with her owne wordes,

t That is, shee comforted her selfe.

30 Haue they not gotten, *and* they diuide the spoyle? euery man hath a mayde or two. Sisera hath a praye of diuers coloured *garments*, a praye of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoyle.

u Because he was chiefe of the armie.

31 So let all thine enemies perish, O Lorde: but they that loue him, shall be as the [x] Sunne when he riseth in his might. and the land had rest fourtie yeeres.

x Shall growe dayly more and more in Gods fauour.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.* 14 *Gideon is sent to be their deliuerer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, [a] *and* because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

a For feare of the Midianites, they fledde into the dennes of the mountaines.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, & they of the ‖ East, and came vpon them,

‖ *Or of Kedem.*

4 And camped by them, and destroyed the fruite of the earth, euen till thou come vnto [b] Azzah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

b Euen almost the whole countrey.

5 For they went vp, and their cattell, & came with their tentes as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the [c] children of Israel cryed vnto the Lord.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lorde sent vnto the children of Israel a Prophet, who sayd vnto them, Thus sayth the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand

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of the Egyptians, and out of the hand of all that oppreſſed you, and haue caſt them out before you, and giuen you their land.

10 And I ſayde vnto you, I am the Lord your God: * feare not the gods of the Amorites in whoſe land you dwell: but yee haue not obeyed my voyce.

* 2. *King.* 17. 35, 38. *Ierem.* 10. 2.

11 ¶ And the Angel of the Lord came, and ſate vnder the oke which was in Ophrah, that perteined vnto Ioaſh the father of the Ezrites, and his ſonne Gideon threſhed wheate by the winepreſſe, || to hide it from the Midianites.

|| *Or, to prepare his flight.*

12 Then the Angel of the Lord appeared vnto him, and ſaid vnto him, The Lord *a* with thee, thou valiant man.

13 To whome Gideon anſwered, [d] Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be al his miracles which our fathers tolde vs of, and ſaid, Did not the Lord bring vs out of Egypt? but nowe the Lord hath forſaken vs, and deliuered vs into the hand of the Midianites.

d This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iuſtified.

14 And the [e] Lord looked vpon him, and ſaid, Goe in this thy [f] might, and thou ſhalt ſaue Iſrael out of the handes of the Midianites: haue not I ſent thee?

e That is, Chriſt appearing in viſible forme.

f Which I haue giuen thee.

15 And hee anſwered him, Ah my Lord, whereby ſhall I ſaue Iſrael? behold, my || father is poore in Manaſſeh, and I am the leaſt in my fathers houſe.

|| *Or, familie.*

16 Then the Lord ſaid vnto him, I will therefore be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he anſwered him, I pray thee, if I haue found fauour in thy ſight, then ſhew me [g] a ſigne, that thou talkeſt with me.

g So that we ſee how the fleſh is enemie vnto Gods vocation which cannot be perſwaded without ſignes.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, and lay it before thee. And he ſaid, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kidde, and vnleauened bread of an [h] Ephah of floure, and put the fleſh in a baſket, and put the broth in a pot, and brought it out vnto him vnder the oke, and preſented it.

h Of Ephah, reade Exod. 16, 36.

20 And the Angel of God ſayde vnto him, Take the fleſh and the vnleauened bread, and lay them vpon this ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angel of the Lord put foorth the end of the ſtaffe that he held in his hand, and touched the fleſh and the vnleauened bread: and there aroſe vp fire [i] out of the ſtone, & conſumed the fleſh and the vnleauened bread: ſo the Angel of the Lord departed out of his ſight.

i By the power of God onely, as in the ſacrifice of Helias, 1. Kings 18. 38.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then ſaide, Alas, my Lord God: * for becauſe I haue ſeene an Angel of the Lord face to face, *I ſhall die.*

* *Exod.* 33. 20. *chap.* 13. 22.

23 And the Lord ſaid vnto him, Peace be vnto thee: feare not, thou ſhalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, || Iehouah ſhalom: vnto this day it is in Ophrah, of the father of the Ezrites.

|| *Or, the Lord of peace.*

25 ¶ And the ſame night the Lord ſayd vnto him, Take thy fathers yong bullocke, and an other bullocke [k] of ſeuen yeeres olde, and deſtroy the altar of Baal that thy father hath, and cut downe the groue that is by it.

k That is, as the Chalde text writeth, fed ſeuen yeeres.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the ſecond bullocke, and offer a burnt offering with the wood of the [l] groue, which thou ſhalt cut downe.

l Which growed about Baals altar.

27 Then Gideon tooke ten men of his ſeruants, and did as the Lord bade him: but becauſe hee feared to doe it by day for his fathers houſholde, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie aroſe early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the [m] ſecond bullocke offered vpon the altar that was made.

m Meaning, the fat bull, which was kept to be offred vnto Baal.

29 Therefore they ſayd one to another, Who hath done this thing? and when they inquired and aſked, they ſaid, Gideon the ſonne of Ioaſh hath done this thing.

30 Then the men of the citie ſaid vnto Ioaſh, Bring out thy ſonne, that he may die: for he hath deſtroyed the altar of Baal, and hath alſo cut downe the groue that was by it.

31 And Ioaſh ſaid vnto all that ſtood by him, Will yee pleade Baals cauſe? or will ye ſaue him? [n] he that will contend for him, let him die or the morning. If he be God, let him pleade for himſelfe againſt him that hath caſt downe his altar.

n Thus we ought to iuſtifie them, that are zealous of Gods cauſe, though all the multitude be againſt vs.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himſelfe becauſe he hath broken downe his altar.

33 Then all the Midianites and the Amalekites & they of the Eaſt, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came vpon Gideon, * and he blew a trumpet, and [o] Abiezer was ioyned with him.

† *Ebr. clad Gideon.* * *Num.* 10. 3. *chap.* 3. 27.

o The familie of Abiezer, whereof he was.

35 And he ſent meſſengers thorowout all Manaſſeh, which alſo was ioyned with him, and hee ſent meſſengers vnto Aſher, and to Zebulun and to Naphtali, and they came vp to meete them.

36 Then Gideon ſaide vnto God, [p] If thou wilt ſaue Iſrael by mine hand, as thou haſt ſaid,

p This requeſt proceeded not of infidelitie, but that he might be confirmed in his vocation.

37 Beholde, I will put a fleece of wooll in the threſhing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then ſhall I be ſure, that thou wilt ſaue Iſrael by mine hand, as thou haſt ſaid.

38 And ſo it was: for hee roſe vp earely on the morowe, and thruſt the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon ſaid vnto God, Be not angry with me, that * I may ſpeake once more: let mee prooue once againe, I pray thee, with the fleece: let it nowe be drie onely vpon the fleece, and let dew be vpon all the ground.

* *Gen.* 18. 32.

40 And God did ſo that ſame night: for it was [q] drie vpon the fleece onely, and there was dewe on all the ground.

q Whereby he was aſſured that it was a miracle of God.

CHAP. VII.

2 The Lord commandeth Gideon to ſend away a great part of his company. 22 The Midianites are diſcomfited by a wonderous ſort. 25 Oreb and Zeeb are ſlaine.

THen *Ierubbaal (who is Gideon) roſe vp early, and all the people that were with him, and pitched beſide † the well of Harod, ſo that the hoſte of the Midianites was on the Northſide of them in the valley by the hill of † Moreh.

* *Chap.* 8. 35.

† *Ebr. En-harod.*

† *Ebr. Hammoreh.*

2 And the Lord ſaid vnto Gideon, The people that are with thee, are too many for mee to giue the Midianites into their hands, leſt Iſrael make their

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their [a] vaunt against me, and say, Mine hand hath saued me.

3 Now therefore proclame in the audience of the people, and say, * Who so is timorous or fearefull, let him returne, and depart earely from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord saide vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will [b] trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not go.

5 So he brought downe the people vnto the water, And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselues, and euery one that shall bow downe his knees to [c] drinke, *put apart.*

6 And the number of them that lapped *by putting* their hands to their mouthes, *were* three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord said vnto Gideon, By these three hundreth men that lapped, will I saue you, and deliuer the Midianites into thine hand: & let all the *other* [d] people go euery man vnto his place.

8 ¶ So the people tooke vitailes [†] with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and [‖] reteined the three hundreth men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord [e] sayd vnto him, Arise, get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to go downe, *then* go thou, and Phurah thy seruant downe to the hoste,

11 And thou shalt hearken what they say, and so shall thine hands be strong to go downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites, and all * they of the East, lay in the valley like grashoppers in multitude, and their camels *were* without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, & lo, a [f] cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered and sayd, This is nothing els saue the sword of Gideon the sonne of Ioash a man of Israel: *for* into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the same, he [g] worshipped, and returned vnto the hoste of Israel, & said, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And hee diuided the three hundreth men into three bands, and gaue euery man a trumpet in his hand with empty pitchers, and [‖] lampes [h] within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, [i] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall: and they cried, The [k] sword of the Lord and of Gideon.

21 And they stood, euery man in his place round about the hoste: and all the hoste [‖] ranne, and cried, and fled.

22 And the three hundreth blewe with trumpets, and * the Lord set euery mans sword vpon his [l] neighbour, and vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, *and* to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the [m] waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two * princes of the Midianites, Oreb, & Zeeb, & slew Oreb vpon the rocke Oreb, and slew Zeeb at [n] the winepresse of Zeeb, and pursued the Midianits, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes, and of his death.

THen the [a] men of Ephraim said vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What haue I now done in comparison of [b] you? is not the [c] gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into you hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundreth men that were with him, weary, yet pursuing *them.*

5 And he said vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people [†] that follow me *(for they be wearie)* that I may follow after Zebah, & Zalmunna kings of Midian.

6 And the princes of Succoth sayd, Are the hands of Zebah & Zalmuna now in thine hands, that we should giue bread vnto thine army?

7 Gideon then sayd, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will [†] teare your flesh with thornes of the wildernesse and with briers.

[a] God will not that any creature depriue him of his glorie. *Deut. 20. 8. 1. mac 3. 56.*

[b] I will giue thee a profe to know them that shall go with thee.

[c] Let them depart as vnmeet for this enterprise.

[d] That is, the one and thirtie thousand & seuen hundred, Looke verses 3. and 6.

[†] *Ebr. in their hands.*

[‖] *Or, encouraged.*

[e] Thus the Lord by diuers meanes doth strengthen him, that he faint not in so great an enterprise.

*Chap. 6. 33.

[f] Some reade, a trembling noyse of barley bread: meaning, that one of no reputation should make their great armie to tremble.

[g] Or, gaue God thanks, as it is in the Chalde text.

[‖] *Or, firebrands.*

[h] These weake meanes God vsed to signifie that the whole victorie came of him.

[i] That is, the victorie shall be the Lords and Gideons his seruant.

[k] Shall destroy the enemies.

[‖] *Or, broke their array.*

*Iss. 9. 4.

[l] The Lord caused the Midianites to kill one another.

[m] Meaning, the passages or the foords, that they should not escape.

*Psal. 83. 11. Isa. 10. 26.

[n] These places had their names of the acts which were done there.

[a] They began to cauill, because he had the glory of the victorie.

[b] Which haue slaine two princes, Oreb and Zeeb.

[c] This last act of the whole tribe is more famous, then the whole enterprise of one man of one familie.

[d] Or, some small portion.

[†] *Ebr. thou are as my feet.*

[e] Because thou hast ouercome and hand full, think'st thou to haue ouercome the whole? [†] *Ebr. beate in pieces.*

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8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he sayd also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

10 ¶ Now Zebah & Zalmunna *were* [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundreth and twenty thousand men, that drew swords.

11 ¶ And Gideon went thorow them that dwelt in [h] Tabernacles on the East side of Nobah and Iogbehah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, [i] the sunne being *yet* hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and he ‖ wrote to him the princes of Succoth and the Elders thereof, *euen* seuenty and seuen men.

15 And he came vnto the men of Succoth, and said, Beholde Zebah and Zalmunna, by whom ye vpbraided me, saying, Are the hands of Zebah & Zalmunna already in thine hands, that we should giue bread vnto thy weary men?

16 Then he tooke the Elders of the city, and thornes of the wildernesse and briers, and † did teare the men of Succoth with them.

17 Also hee brake downe the towre of * Penuel, and slew the men of the city.

18 ¶ Then said he vnto Zebah and Zalmunna, What maner of men were they, whom ye slew at Tabor? and they answered, ‖ As thou art, so were they: *euery* one was like the children of a King.

19 And he said, They were my brethren, euen my [k] mothers children: as the Lord liueth, if ye had saued their liues, I would not slay you.

20 Then hee sayd vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for [l] as the man is, *so is* his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon sayd vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, *but* the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, [n] I would desire a request of you, that you would giue me euery man the ear-rings of his pray (for they had golden ear-rings, because they were Ismaelites)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the ear-rings of his pray.

26 And the weight of the golden ear-rings that he required, was a thousand and seuen hundreth *Shekels* of gold, beside collers, ‖ and iewels, and purple raiment that was on the kings of Midian, and beside the cheines that were about their camels necks.

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his city: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse forty yeres in the dayes of Gideon.

29 Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuenty sonnes † begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, & was buried in the sepulchre of Ioash his father in Ophrah, of the [p] father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made [q] Baal-berith their God.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither [r] shewed they mercy on the house of Ierubbaal, *or* Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoundeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his [a] mothers brethren, and communed with them, and with all the familie, *and* house of his mothers father, saying,

2 Say, I pray you, in the audience of al the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuenty persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your [b] bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were mooued to follow Abimelech: for said they, He is our brother.

4 And they gaue him seuenty pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ‖ vaine & light fellowes which followed him.

5 And he went vnto his fathers house at Ophrah, and [c] slew his brethren, the sonnes of Ierubbaal, *about* seuenty persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of [d] Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and lift vp his voice, and cried, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 [e] The trees went foorth to anoynt a King ouer them, and sayd vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree sayd vnto them, Should I leaue my fatnesse, wherewith by me they honour God & man, & go to aduance me aboue the trees?

10 Then

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f Hauing gotten the victorie.

g A citie East-ward beyond Iordan.

h He went by the wildernesse where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp. ‖ Or, *as one described.*

† Ebr. *brake in pieces, as one thresheth corne.*

* 2. King. 12. 25.

‖ Or, *they were like vnto thee.*

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖ Or, *collers.*

m That is, thy posterity.

n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

‖ Or, *sweet balles.*

o That is, such things as pertained to the vse of the Tabernacle. Looke more of Ephod, Exo. 28. 4, 6. 1. sam. 2. 18. and 2 sam. 6. 14. and chap. 17 5.

† Ebr. *which came out of his lough.*

p Which citie belonged to the familie of the Ezrites.

q That is Baal, to whom they had bound themselues by couenant.

r They were vnmindfull of God & vnkind toward him, by who they had receiued so great a benefit.

a To practise with his kinsefolkes for the attaining of the kingdome.

b Of your kinred by my mothers side.

‖ Or, *idle fellowes and vagabonds.*

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. king. 10. 7. 2 chro. 21. 4.

d Which was in the towne house, or common hall, which he calleth the tower of Shechem, vers. 49.

e By this parable he declareth that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honour both to their owne destruction & others.

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10 Then the trees said to the figtree, Come thou, *and* be King ouer vs.

11 But the figtree answered them, Should I forsake my sweetenesse, and my good fruite, and goe to aduance me aboue the trees?

12 Then said the trees vnto the Vine, Come thou, *and* be King ouer vs.

13 But the Vine said vnto them, Should I leaue my wine, whereby I cheare God and man, and goe to aduance me aboue the trees?

14 Then said all the trees vnto the ‖ bramble, Come thou, *and* reigne ouer vs.

‖ Or, thistle, or brier.

15 And the bramble said vnto the trees, If yee will in deede anoynt mee King ouer you, come, and put your trust vnder my shadow: and if not, the ‡ fire shall come out of the bramble, and consume the Cedars of Lebanon.

‡ Abimelech shall destroy the nobles of Shechem.

16 Now therefore, if ye do truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaal & with his house, and haue done vnto him according to the deseruing of his handes,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian.

† Ebr. he cast his life farre from him.

18 And ye are risen vp against my fathers house this day, & haue slaine his children, *about* seuentie persons vpon one stone, and haue made Abimelech the sonne of his maid seruant, King ouer the men of Shechem, because he is your brother)

19 If ye then haue delt truely and purely with Ierubbaal, and with his house this day, then g reioyce ye with Abimelech, and let him reioyce with you.

g That he is your King, and you his subiects.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ranne away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God h sent an euill spirit betweene Abimelech and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

h Because the people consented with the King in shedding innocent blood: therefore God destroyeth both the one and the other.

24 That the cruelty toward the seuentie sonnes of Ierubbaal, and their blood might come and be laid vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraid of Abimelechs power, and durst not goe out of the citie.

27 Therefore they i went out into the fielde, and gathered in their grapes and troade them, and made merrie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that wee should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem; for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to k Abimelech, Increase thine armie, and come out.

k Braggingly, as though hee had bene present, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech † priuily, saying, Behold, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

† Or, craftily.

32 Now therefore arise by night, thou and the people that is with thee, and lye in waite in the field.

33 And rise earely in the morning assoone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him † what thou canst.

† Ebr. what thine hand can finde.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The l shadow of the mountaines seeme men vnto thee.

l Thou art afraid of a shadow.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the lande, and another band commeth by the way of the plaine of ‖ Meonenim.

† Ebr. by the nauill.

‖ Or, charmers.

38 Then said Zebul vnto him, Where is nowe thy mouth, that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

m As their captaine.

40 But Abimelech pursued him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the field: which was told Abimelech.

43 And hee tooke the n people, and diuided them into three bandes, and laide waite in the fieldes, and looked, and beholde, the people were come out of the citie, and he rose vp against them, and smote them.

n Which were of his company.

44 And Abimelech, and the bandes that were with him, rushed forwarde, and stood in the entring of the gate of the citie: and the two other bandes ranne vpon all the people that were in the field and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slewe the people that was therein, and destroyed the citie, and sowed o salt in it.

o That it should be vnfruitfull and neuer serue to any vse.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an holde of the house of the god P Berith.

p That is, of Baal-berith, as chap. 8, 33.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount

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Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, & said vnto the folke that were with him, What ye haue seene me doe, make haste, *and* doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the towre of Shechem q died also, about a thousand men and women.

q Meaning, that all were destroied, as well they in the tower as the other.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the towre to set it on fire.

53 But a certaine woman * cast a piece of a milstone vpon Abimelechs head, and brake his braine pan.

* 2. Sam. 11 21.

54 Then Abimelech called hastily his page that bare his harneis, and saide vnto him, Drawe thy sword and slay me, that men say not of me, A woman slewe him. And his page r thrust him thorow, and he died.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the f curse of Iotham the sonne of Ierubbaal.

f For making a tyrant their King.

CHAP. X.

1 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and hee hath pitie on them.

AFter Abimelech there arose to defend Israel, Tola, the sonne of Puah, the sonne of ‖Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

‖ Or, his vncle.

2 And hee ‖ iudged Israel three and twentie yeere, and dyed, and was buried in Shamir.

‖ Or, gouerned.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeere.

4 And hee had thirtie sonnes that a rode on thirtie asse colts, and they had thirtie cities, which are called ‖ Hauoth-Iair vnto this day, and are in the land of Gilead.

a Signifying, they were men of authoritie. ‖ Or, the townes of Iair, as Deut. 3.14.

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

* Chap. 2. 11. and 3.7. and 4.1. and 6.1. and 13.1. * Chap. 2.13. ‖ Or, Syria.

7 Therefore the wrath of the Lord was kindled against Israel, and hee ‖ solde them into the hands of the Philistims, and into the hands of the children of Ammon:

‖ Or, deliuered.

8 Who from that yeere vexed and oppressed the children of Israel eighteene yeeres, b *euen* all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gaditer, and halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel c cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

c They prayed to the Lord, and confessed their sinnes.

11 And the Lord d said vnto the children of Israel, *Did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?

d By stirring them vp some Prophet, as Chap. 6.8.

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and yee cried to me and I saued you out of their hands.

13 Yet ye * haue forsaken mee, and serued other gods: wherefore I wil deliuer you no more.

* Deut. 32.15. iere. 2.13.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel saide vnto the Lord, Wee haue sinned: doe thou vnto vs whatsoeuer please thee: only we pray thee to deliuer vs e this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them, & f serued the Lord: and ‖ his soule was grieued for the miserie of Israel.

f This is, true repentance, to put away the euill, and to serue God aright. ‖ Or, he pitied.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people & Princes of Gilead said one to another, Whosoeuer will beginne the battell against the children of Ammon, the same shal be * head ouer all the inhabiants of Gilead.

* Chap. 11.6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a vaw vowe. 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vowe.

THen Gilead begate Iphtah, and Iphtah the Gileadite was † a valiant man, but the sonne of an ‖ harlot.

† Hebr. a man of mightie force. ‖ Or, vitailer.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a a strange woman.

a That is, of an harlot, as verse 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, and c went out with him.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they saide vnto Iphtah, e Come and be our captaine, that we may fight with the children of Ammon.

e Men oft times are constrained to desire helpe of them, whome before they haue refused.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and f expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

f Oft times those things which men reiect, God chuseth to doe great enterprises by.

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

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children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead saide to Iphtah, The Lord † be witnesse betweene vs, if we do not according to thy wordes.

† Ebr. be the hearer.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: nowe therefore restore those *landes* † quietly.

* Numb. 21. 13.

† Ebr. in peace.

14 Yet Iphtah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

* Deut. 2. 9.

16 But when Israel came vp from Egypt, and walked through the wildernes vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the King of Edom, saying, Let mee, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the King of Moab, but he would not: therefore Israel abode in Kadesh.

* Num. 20. 14, 20.

18 Then they went through the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the lande of Moab, and pitched on the other side of Arnon, *and came not within the coast of Moab: for Arnon *was* the border of Moab.

* Numb. 21. 13. and 22. 24.

19 Also Israel * sent messengers vnto Sihon, King of the Amorites, the King of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our ‖ place.

* Deut. 2. 26.

‖ Or, countrey.

20 But Sihon g consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

g He trusted them not to goe thorow his countrey.

21 And the Lorde God of Israel gaue Sihon, and all his folke into the hands of Israel, & they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wildernesse euen vnto Iorden.

* Deut. 2. 36.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy God giueth thee to possesse? So, whomsoeuer the h Lord our God driueth out before vs, them will we possesse.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel and fight against them,

* Numb. 22. 2. deut. 23. 4. Iosh. 24. 9.

26 When Israel dwelt in Heshbon, and in her townes, and in Aroer and in her townes, and in al the cities, that are by the coastes of Arnon, three hundreth yeeres? why did yee not then recouer them in that space?

i Meaning, their townes.

27 Wherefore, I haue not offeuded thee: but thou doest me wrong to warre against mee. The Lord the Iudge k be Iudge this day betweene the children of Israel, and the children of Ammon.

k To punish the offender.

28 Howbeit the King of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and hee passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

l That is, the spirit of strength and zeale.

30 And Iphtah m vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Hebr. 11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the giftes of the godly doe not vterly extinguish their faith. ‖ Or, the plaine.

31 Then that thing that commeth out of the doores of mine house to meete mee, when I come home in peace from the children of Ammon, shal bee the Lordes, and I will offer it for a burnt offring.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his handes.

33 And hee smote them from Aroer euen till thou come to Minnith, twentie cities, & so foorth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Nowe when Iphtah came to Mizpeh vnto his house, beholde his daughter came out to meet him with n timbrels and daunces, which was his onely childe: hee had none other sonne, nor daughter.

n According to the maner after the victorie.

35 And when he saw her, he o rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blinde zeale, and not considering whether the vowe was lawfull or no.

36 And shee saide vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lorde hath auenged thee of thine enemies the children of Ammon.

37 Also shee saide vnto her father, Doe thus much for mee: suffer me two moneths, that I may goe to the mountaines, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

38 And he said, Goe: and he sent her away two moneths: so she went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, she turned againe vnto her father, who did with her according to his vow which he had vowed, and she had knowen no man, & it was a custome in Israel:

40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimits. 8 After Iphtah succedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward, and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call b vs to go with thee? we will therefore burne thine house vpon thee with fire.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap. 8. 1.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye delinered mee not out of their hands.

c That is, I ventured my life: and when mans helpe failed, I put my trust only in God.

3 So when I sawe that ye deliuered mee not, c I put my life in mine handes, and went vpon the children

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children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they saide, Ye Gildites are runnagates of Ephraim [d] among the Ephraimites, *and* among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead saide vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say nowe, [e] Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slewe him at the passages of Iorden: and there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, and was buried in *one* of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, *which* he sent out, and tooke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen yeere.

10 Then Ibzan died, and was buried at Bethlehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fourtie sonnes and thirtie † nephewes that rode on seuentie ‖ assecoltes: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 *Israel for their wickednesse is oppressed of the Philistims.* 3 *The Angell appeareth to Manoahs wife.* 16 *The Angell commaundeth him to sacrifice vnto the Lorde.* 24 *The birth of Samson.*

*chap.2 11. and 3.7. and 4.1. and 6.1. and 10.6.

BVt the children of Israel continued to commit *wickednesse in the sight of the Lord, and the Lord deliuered them into the handes of the Philistims fourtie yeere.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was [a] barren and bare not.

3 And the Angel of the Lorde appeared vnto the woman, and said vnto her, Beholde now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And nowe therefore beware * that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceiue & beare a sonne, and no rasor shall * come on his head: for the childe shall bee a [b] Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the handes of the Philistims.

6 ¶ Then the wife came, and tolde her husband, saying, A man of God came vnto mee, and the facion of him was like the facion of the Angel of God exceeding [c] fearefull, but I asked him not whence he was, neither tolde he me his name,

7 But hee sayd vnto mee, Beholde, thou shalt conceiue, and beare a sonne, and nowe thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing: for the childe shalbe a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lorde, and said, I pray thee, my Lorde, let the man of God, whome thou sentest, come againe nowe vnto vs, and teach vs what wee shall doe vnto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angell of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband and said vnto him, Beholde, the man hath appeared vnto mee, that came vnto me [e] to day.

11 And Manoah arose & went after his wife, and came to the [f] man, and saide vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah sayd, Nowe let thy saying come to passe: *but* how shall we order the childe, and doe vnto him?

13 And the Angel of the Lorde said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eate of nothing that commeth of the vine tree: she shal not drinke wine nor strong drinke, nor eate any [g] vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then saide vnto the Angell of the Lord, I pray thee, let vs reteine thee, vntill wee haue made ready a kid for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I wil not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the [h] Lorde: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lorde, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my Name, which is ‖ secret?

19 Then Manoah tooke a kid with a meate offering, and offered it vpon a stone vnto the Lord: and *the Angell* did [i] wonderously, whiles Manoah and his wife looked on.

20 For when the flame came vp towarde heauen from the altar, the Angel of the Lorde ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lorde did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah said vnto his wife, *We shall surely die, because we haue seene God.

23 But his wife saide vnto him, If the Lorde would kil vs, he would not haue receiued a [k] burnt offering, and a meate offering of our hands, neither would he haue shewed vs all these things, nor would now haue tolde vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lorde blessed him.

25 And the Spirit of the Lorde beganne to ‖ strengthen

d Ye ranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

† *Ebr. sonnes sonnes.* ‖ *Or, horsecolts.*

a Signifying, that their deliuerance came onely of God, and not by mans power.

*Numb.6.2,3.

*1.Sam.1.11. b Meaning, he should be separate from the world, and dedicate to God.

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God?

d He sheweth himselfe ready to obey Gods wil, and therefore desireth to know further.

e It seemeth that the Angel appeared vnto her twise in one day.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Lawe.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

‖ *Or, marueilous.*

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

*Exod.33.20. *chap.6.22.*

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

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‖ strengthen him in the hoste of Dan, betweene Zorah, and Eshtaol.

CHAP. XIIII.

1 Samson desireth to haue a wife of the Philistims. 6 Hee killeth a Lyon. 12 Hee propoundeth a riddle. 19 Hee killeth thirtie. 20 His wife forsaketh him and taketh another.

NOwe Samson went downe to Timnath, and sawe a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother and sayd, I haue seene a woman in Timnath of the daughters of the Philistims: nowe therefore † giue me her to wife.

3 Then his father and his mother sayde vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson sayd vnto his father, Giue me her, for she pleaseth me well.

4 But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and beholde, a yong Lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And he went downe, & talked with the woman which was beautifull in the eyes of Samson.

8 ¶ And within a *few* dayes, when he returned ‖ to receiue her, he went aside to see the karkeis of the Lion: and beholde, there was a swarme of bees, and hony in the body of the Lion.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but hee tolde not them, that he had taken the hony out of the body of the Lion.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to do.

11 And when [e] they saw him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will nowe put forth a riddle vnto you: & if you can declare it me within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie [f] change of garments.

13 But if you cannot declare it me, then shall ye giue me thirtie sheetes and thirtie change of garments. And they answered him, Put foorth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetenesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day was [g] come, they said vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, least we burne thee and thy fathers house with fire. Haue ye called vs, ‖ to possesse vs? is it not *so*?

16 And Samsons wife wept before him, and said, Surely thou hatest mee and louest me not: for thou hast put forth a riddle vnto [h] children of my people, and hast not tolde it mee. And hee said vnto her, Behold, I haue not tolde it my father, nor my mother, and shall I tell thee?

17 Then Samsons wife wept before him [i] seuen dayes, while their feast lasted: and when the seuenth day came, hee tolde her, because shee was importunate vpon him: so she tolde the riddle to the children of her people.

18 And the men of the citie said vnto him the seuenth day before the sunne went downe, What is sweeter then hony? and what is stronger then a lion? Then said he vnto them, [k] If yee had not plowed with my heiffer, yee had not found out my riddle.

19 And the Spirite of the Lorde came vpon him, and he went downe [l] to Ashkelon, and slewe thirtie men of them, and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was *giuen* to his companion, whom he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxes tailes. 6 The Philistims burne his father in lawe, and his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iawe God gaue him water.

BVt within a while after, in the time of wheate haruest, Samson visited his wife with a kidde, saying, I will [a] go in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father sayd, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson saide vnto them, Nowe am I more [b] blameless then the Philistims: therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when hee had set the brands on fire, hee sent them out into the standing corne of the Philistims, and burnt vp both the [c] rickes & the standing corne with the vineyards *and* oliues.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the [d] Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and [e] burnt her and her father with fire.

7 And Samson sayde vnto them, Though yee haue done this, yet will I be auenged of you, and then wil I cease.

8 So hee smote them ‖ hippe and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spred abroad in Lehi.

10 And the men of Iudah saide, Why are yee come vp vnto vs? And they answered, To [f] binde Samson are we come vp, *and* to doe to him as hee hath done to vs.

11 Then three thousand men of Iudah went to the toppe of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? [g] Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Againe they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand of

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§ *Or, so come vpon him at diuers times.*

† *Ebr. take her for me to wife.*

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, verse 4.

b To fight against the deliuerance of Israel.

c Whereby he had strength and boldnesse.

‖ *Or, to take her to his wife.*

d Meaning, when he was married.

e That is, her parents or friends.

f To weare at feasts, or solemne dayes.

g Or, drew neere: for it was the fourth day.

‖ *Or, to impouerish vs.*

h Vnto them which are of my nation.

i Or, to the seuenth day beginning at the fourth.

k If ye had not vsed the helpe of my wife.

l Which was one of the fiue chiefe cities of the Philistims.

a That is, I will vse her as my wife.

b For through his father in lawes occasion, he was mooued againe to take vengeance on the Philistims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.

‖ *Or, horsemen and footemen.*

‖ *Or, camped.*

f And so being our prisoner, to punish him.

g Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

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of the Philistims. And Sampson sayd vnto them, Sweare vnto me, that ye will not fall vpon mee your selues.

13 And they answered him, saying, No, but we wil binde thee and h deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, & the coards that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And he found a i new iaw-bone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson sayd, With the iaw of an asse, *are* heaps vpon heaps: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iaw-bone out of his hand, and called that place, ‖ Ramath-Lehi.

18 And he was sore athirst, and k called on the Lord, and sayd, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his Spirit came againe, and he was reuiued: wherfore the name thereof is called, ‖ En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeres.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

‖ *Or, the lifting vp of the iaw.*

k Whereby appeareth that hee did these things in faith, and so with a true zeale to glorifie God, and deliuer his countrey.

CHAP. XVI.

Samson carrieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 Her pulleth downe the house vpon the Philistims, and dieth with them.

a One of the fiue chiefe cities of the Philistims.

‖ *Or, victailer.*

b That is, he lodged with her.

‖ *Or, to the light of the morning.*

THen went Samson to a Azzah, and saw there ‖ an harlot, b and went in vnto her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the city, and were quiet all the night, saying, *Abide* ‖ till the morning carely, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

‖ *Or, plaine.*

4 ¶ And after this he loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

5 Vnto whom came the Princes of the Philistims, and said vnto her, Entise him, & see wherein his great strength *lieth*, and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth c *shekels* of siluer.

c Of the value of a shekel, reade Gene. 23. 15.

6 ¶ And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seuen ‖ greene cordes, that were neuer dried, then shall I be weake, and be as an other man.

‖ *Or, new withs.*

8 And the Princes of the Philistims brought her seuen greene cordes that were not dric, & she bound him therewith.

9 (And she had d men lying in waite with her in the chamber) Then she said vnto him, The Philistims *be* vpon thee, Samson. And hee brake the cordes, as a threede of towe is broken, when e it feeleth fire: so his strength was not knowen.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

10 ¶ After, Delilah said vnto Samson, See, thou hast mocked mee, and told mee lies. I pray thee nowe, f tell me wherewith thou mightest be bound.

11 Then hee answered her, If they binde mee with newe ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke newe ropes, and bound him therewith, and saide vnto him, The Philistims *be* vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threede.

f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. g And hee said vnto her, If thou plattedst seuen lockes of mine head with the threedes of the woufe.

14 And she fastened it with a pinne, and saide vnto him, The Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pinne of the webbe, and the woufe.

g It is impossible, if we giue place to our wicked affections, but at length we shalbe destroyed.

‖ *Or, beame.*

15 Againe she said vnto him, How canst thou say, h I loue thee, when thine heart is not with mee? thou hast mocked mee these three times, and hast not tolde me wherein thy great strength *lyeth*.

h For this Samson vsed to say, I loue thee.

16 And because shee was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his i heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therfore if I be shauen, my strength wil goe from me, and I shall be weake, and be like all *other* men.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them whome he should haue ruled.

18 And when Delilah sawe that hee had tolde her all his heart, she sent, & called for the Princes of the Philistims, saying, Come vp once *againe*: for hee hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in her hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shaue off the seuen lockes of his head, and shee beganne to vexe him, and his strength was k gone from him.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

20 Then she saide, the Philistims *be* vpon thee, Samson. And hee awoke out of his sleepe, and thought, I wil goe out nowe as at other times, and shake my selfe. but he knewe not that the Lorde was departed from him.

21 Therfore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters, and hee did grinde in the prison house.

22 And the haire of his head began to l grow againe after that it was shauen.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our handes.

24 Also when the people sawe him, they praysed their god: for they sayd, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And

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25 And when their hearts were mery, they
said, Call Samson, that he may make vs pastime.
So they called Samson out of the prison house,
and he [m] was a laughing stocke vnto them, and
they set him betweene the pillars.

26 Then Samson said vnto the seruant that led
him by the hand, Leade me, that I may touch the
pillars that the house standeth vpon, and that I
may leane to them.

27 (Now the house was full of men and wo-
men, and there *were* all the princes of the Phili-
stims: also vpon the roofe *were* about three thou-
sand men and women, that beheld while Samson
‖played)

28 Then Samson called vnto the Lorde, and
saide, O Lord God, I pray thee, thinke vpon me:
O God, I beseech thee, strengthen me at this time
onely, that I may be † at once [n] auenged of the
Philistims for my two eyes.

29 And Samson laide hold on the two middle
pillars whereupon the house stood, and on which
it was borne vp: on the one with his right hand,
and on the other with his left.

30 Then saide Samson, [o] Let me lose my life
with the Philistims: and hee bowed him with all
his might, and the house fell vpon the princes, and
vpon al the people that were therein: so the dead
which hee slewe at his death were moe then they
which he had slaine in his life.

31 Then his brethren, and all the house of his
father came downe and tooke him, and brought
him vp and buried him betweene Zorah and Esh-
taol, in the sepulchre of Manoah his father: now
he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother of her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles, 10 and after he hired a Leuite.

THere [a] was a man of mount Ephraim, whose
name was Michah,

2 And he saide vnto his mother, The eleuen
hundreth *shekels* of siluer that were taken from
thee, for the which thou cursedst, and spakest it,
euen in my hearing, behold, the siluer *is* with me,
I tooke it. Then his mother said, Blessed be my
sonne of the Lord.

3 And when he had restored the eleuen hun-
dreth *shekels* of siluer to his mother, his mother
said, I had dedicated the siluer to ỹ Lord of mine
hand for my sonne, to make [b] a grauen and molten
image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto
his mother, his mother tooke two hundreth *she-
kels* of siluer, and gaue thē to the founder, which
made thereof a grauen and molten image, and it
was in the house of Michah.

5 And this man Michah had an house of gods,
and made an * [c] Ephod, and * [d] Teraphim, and
† consecrated one of his sonnes, who was his
Priest.

6 * In those dayes there was no [e] King in Is-
rael, *but* euery man did that which was good in
his owne eyes.

7 ¶ There was also a yong man out of Beth-
lehem Iudah [f] of the familie of Iudah: who was
a Leuite, and soiourned there.

8 And the man departed out of the citie,
euen out of Beth-lehem Iudah, to dwell where
he could finde *a place:* and as he iourneyed, hee
came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence com-
mest thou? and the Leuite answered him, [g] I *come*
from Beth-lehem Iudah, and goe to dwell where
I may finde *a place*.

10 Then Michah saide vnto him, Dwell with
me, and be vnto me a father and a Priest, and I wil
giue thee ten *shekels* of siluer by yeere, and a suite
of apparell, and thy meate and drinke. So the Le-
uite went in.

11 And the Leuite was [h] content to dwel with
the man, and the yong man was vnto him as one
of his owne sonnes.

12 And Michah consecrated the Leuite, and
the yong man was his Priest, and was in the house
of Michah.

13 Then said Michah, Now I know that the
Lord wil be [i] good vnto me, seeing I haue a Le-
uite to my Priest.

CHAP. XVIII.

2 The children of Dan send men to search the lande. 11 Then come the sixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They builde it againe, 30 And set vp idolatrie.

IN those dayes there was no [a] King in Israel, and
at the same time the tribe of Dan sought them
an inheritance to dwell in: for vnto that time *all*
their inheritance had not fallen vnto them among
the tribes of Israel.

2 Therefore the children of Dan sent of their
familie, fiue men out of their coastes, *euen* men
expert in warre, out of Zorah and Eshtaol, to view
the land and search it out, and sayde vnto them,
[b] Goe, *and* search out the land. Then they came
to mount Ephraim to the house of Michah, and
lodged there.

3 When they were in the house of Michah,
they knewe the [c] voyce of the yong man the Le-
uite: and being turned in thither, they saide vnto
him, Who brought thee hither? or what makest
thou in this place? and what hast thou *to doe*
here?

4 And he answered them, Thus and thus dea-
leth Michah with me, and hath hired mee, and
I am his Priest.

5 Againe they said vnto him, Aske counsell
now of God, that we may knowe whether the
way which we goe shalbe prosperous.

6 And the Priest sayde vnto them, [d] Goe
in peace: for the Lorde guideth your way which
ye goe.

7 Then the fiue men departed, and came to
Laish, and sawe the people that were therein,
which dwelt careless, after the maner of the Zi-
donians, quiet and sure, because no man † made a-
ny trouble in the land, or vsurped any dominion:
also they were farre from the Zidonians, and had
no businesse with *other* men.

8 ¶ So they came againe vnto their brethren
to Zorah and Eshtaol: and their brethren sayde
vnto them, What haue ye *done?*

9 And they answered, Arise, that we may goe
vp against them: for we haue seene the land, and
surely it is very good, and [e] doe ye sit still? be not
slouthfull to goe and enter to possesse the land.

10 (If ye will goe, ye shall come vnto a care-
lesse people, and the countrey *is* large) for God
hath giuen it into your hand. *It is* a place which
doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the fa-
milie

---

[a] Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediatly after Iosh.

[b] Contrary to the commandement of God and true religion practised vnder Iosh. they forsooke the Lord and fell to idolatrie. *Chap.8.27.*

[c] He would serue both God and Idoles. *Gene.31.19. hosea 3.4.*

[d] By Teraphim some vnderstand certaine idoles, hauing the likenes of a man, but others vnderstand there by all maner of things and instruments belonging vnto those, who sought for any answere at Gods hands, as Chap.18.5,6.

† *Ebr. filled the hand of one.*

* *Chap.21.25.*

[e] For where there is no Magistrate fearing God, there can be no true religion, nor order.

[f] Which Beth-lehem was in the tribe of Iudah.

[m] Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

‖ *Or, was mocked.*

† *Ebr. take one vengeance.*

[n] According to my vocation, which is to execute Gods iudgements vpon the wicked.

[o] He speaketh not this of despaire, but humbling him selfe for neglecting his office and the offence thereby giuen.

[g] For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

[h] Not considering that he forsooke the true worshipping of God for to maintaine his owne belly.

[i] Thus the Idolaters perswade themselues of Gods fauour, when in deede he doeth detest them.

[a] Meaning, no ordinarie Magistrate, to punish vice according to Gods worde.

[b] For the portion which Ioshua gaue them, was not sufficient for all their tribe.

[c] They knew him by his speach that he was a stranger there.

[d] Thus God graunteth the idolaters sometime their request to their destruction that delite in errors.

† *Ebr. made them ashamed.*

[e] Lose ye this good occasion through your slouthfulnesse?

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milie of the Danites, from Zorah and from Eshtaol, sixe hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherfore they called that place, ‖Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

‖Or, the tents of Dan.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and said vnto their brethren, [f] Know ye not that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Now therefore consider what ye haue to doe.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

15 And they turned thitherward and came to the house of the yong man the Leuite, *euen* vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundreth men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the land went in thither, *and* tooke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stoode in the entring of the gate with the sixe hundreth men, that were appointed with weapons of warre,

g So superstition blinded them, that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robberie they did take them away.

18 And the other went into Michahs house, and fet the grauen image, the Ephod, and the Teraphim, and the molten image. Then saide the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the [h] people.

h With the sixe hundreth men.

21 And they turned and departed, and put the children and the cattell, and the substance [i] before them.

i Suspecting them that did pursue them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What ayleth thee, that thou makest an outcry?

24 And hee saide, Yee haue taken away my [k] gods, which I made, and the Priest, and goe your wayes: and what haue I more? how then say yee vnto me, What aileth thee?

k This declareth what opinion the idolaters haue of their idoles.

25 And the children of Dan saide vnto him, Let not thy voyce be heard among vs, lest † angry fellowes runne vpon thee, and thou lose thy life with the liues of thine household.

† Ebr. who haue their heart bitter.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, hee turned, and went backe vnto his house.

27 And they tooke the [l] things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

l Meaning, the idoles, as vers. 18.

28 And there was none to ‖helpe, because [m] Laish was farre from Zidon, and they had no businesse with *other* men: also it was in the valley that lyeth by Beth-rehob. After they built the citie, and dwelt therein,

‖Or, deliuer them.

m Which after was called Cesarea Philippi.

29 * And called the name of the citie Dan, after ỹ name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

* Iosh. 19.47.

30 Then the children of Dan set them vp the [n] grauen image: and Ionathan the sonne of Gershon, the sonne of Manasseh and his sonnes were the Priestes in the tribe of the Danites, vntill the day of the [o] captiuitie of the land.

n Thus in steade of giuing glorie to God, they attributed the victorie to their idoles, and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5. 1.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 *A Leuites wife being an harlot forsooke her husband, and he tooke her againe.* 25 *At Gibeah she was most villanously abused to the death.* 29 *The Leuite cutteth her in peeces, and sendeth her to the twelue tribes.*

ALso in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

* Chap. 17. 6. and 18. 1.

* Gen. 25. 6.

2 And his concubine plaied the whore † there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

† Ebr. besides him: to wit, with others.

3 And her husband arose and went after her, to speake † friendly vnto her, and to bring her againe: *he had* also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house, and when the yong womans father saw him, he reioyced ‖ of his comming.

† Ebr. to her heart.

‖ Or, at his meeting.

4 And his father in law, the yong womans father reteined him: and hee abode with him three dayes: so they did eat and drinke, & lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and † hee prepared to depart: then the yong womans father sayd vnto his sonne in law, ‖ Comfort thine heart with a morsell of bread, and then goe your way.

† Ebr. rose vp.

‖ Or, strengthen.

6 So they sate downe, and did eate and drinke both of them together. And the [a] yong womans father said vnto the man, Be content, I pray thee, and tary all night, and let thine heart be mery.

a That is, his concubines father.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore he returned, and lodged there.

‖ Or, compelled him.

8 And hee arose vp early the fift day to depart, and the yong womans father said, [b] Comfort thine heart, I pray thee: and they taried vntil after midday, and they both did eate.

b Meaning, that he should refreth himselfe with meate, as vers. 5.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Beholde now, the day † draweth toward euen: I pray you, tary all night: behold, ‖ the sunne goeth to rest: lodge here, that thine heart may be mery, and to morowe get you early vpon your way, and goe to thy [c] tent.

† Ebr. is weake.

‖ Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

10 But the man would not tarie, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine *were* with him.

‖ Or, went downe.

11 When they were neere to Iebus, the day ‖ was sore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, [d] We will not turne into the citie of strangers that are not of

d Though in these dayes there were most horrible corruptions, yet very necessitie could not compell them to haue to doe with them that professed not the true God.

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of the children of Israel, but we will go foorth to Gibeah.

13 And he sayd vnto his seruant, Come, and let vs drawe neere vnto one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that ‖ tooke them into his house to lodging.

‖ Or, gathered them.

16 And behold, there came an olde man from his worke out of the field at euen, & the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [c] Iemini.

c That is, of the tribe of Beniamin.

17 And when he had lift vp his eyes, he sawe a ‖ wayfaring man in the streetes of the citie: then the olde man sayd, Whither goest thou, and whence camest thou?

‖ Or, a man walking.

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe *now* to the [f] house of the Lord: and no man receiueth me to house,

f To Shiloh, or Mizpeh, where the Arke was.

19 Although we haue straw and prouander for our asses, and also bread and wine for me & thine handmayde, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man sayd, ‖ Peace be with thee: as for all that thou lackest, *shalt thou finde* with me: onely abide not in the streete all night.

‖ Or, be of good comfort.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merie, beholde, the men of the citie, † wicked men beset the house round about, and [g] smote at the doore, and spake to this olde man the master of the house, saying. Bring foorth the man that came into thine house that we may know him.

† Or, men of Belial, that is, giuen to all wickednesse.

g To the intent they might breake it.

23 And * this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

* Gene. 19. 6.

24 Behold, *here is* my daughter a virgine, and his concubine: them will I bring out nowe, [h] and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

h That is abuse them, Gen. 19. 8.

25 But the men would not hearken to him: therfore the man tooke his concubine, & brought her out vnto them: and they knewe her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lord was, till the light day.

i She fell downe dead, as verse 27.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to goe his way, and behold, the woman his concubine *was* ‖ dead at the doore of the house, and her hands *lay* vpon the threshold.

‖ Or, husband.

‖ Or, fallen.

28 And hee sayde vnto her, Vp, and let vs goe: but shee answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto his [k] place.

k Meaning, home vnto mount Ephraim.

29 And when hee was come to his house, hee tooke a knife, and laid hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They send for them that did the villenie. 25 The Israelites are twise ouercome, 46 And at length get the victorie.

THen * all the children of Israel went out, and the Congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

* Hose. 10. 9.

a That is, all with one consent.

b To aske counsell.

2 And the † chiefe of all the people, *and* all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footemen that [c] drewe sword.

† Ebr. corners.

c Meaning, men able to handle their weapons.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] sayde, Howe is this wickednesse committed?

d To the Leuites.

4 And the same Leuite, the womans husband, that was slaine, answered, and saide, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

‖ Or, chiefe, or lords.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

e That is, her pieces, to euery tribe a piece, chap. 19. 29

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his [f] house.

f Before we haue reuenged this wickednesse.

9 But now this is that thing which wee will doe to Gibeah: *we will goe vp* by lot against it,

10 And we will take ten men of the hundreth throughout all the tribes of Israel, & an hundreth of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people that they may do (when they come to Gibeah of Beniamin) according to all the villeny, that it hath done in Israel.

g These onely should haue the charge to prouide for vitaile for the rest.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men through all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

h That is, euery familie of the tribe.

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Beniamin [i] would not obey the voice of their brethren the children of Israel.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out & fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities sixe and twenty thousand men that drewe sword, beside the inhabitants of Gibeah, which were numbred seuen hundreth chosen men.

16 Of all this people *were* seuen hundreth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

* Chap. 3. 15.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundreth thousande men that

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that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah *shalbe* first.

19 Then the children of Israel arose vp earely and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, & the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day [l] two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord sayd, Goe vp against them)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteene thousand men: † all they could handle the sword.

26 Then all the children of Israel went vp and all the people came also vnto the house of God, and wept, and sate there before the Lord, & fasted that day vnto the euening, and offered burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lord (for [m] there *was* the Arke of the couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [n] stoode before it at that time,) saying, Shall I yet goe any more to battell against the children of Beniamin, my brethren, or shall I cease? And the Lord said, Goe vp: for to morowe I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin [ỹ] third day, & put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the citie: and they began to smite of the people & kil as at other times, *euen* by the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Beniamin sayd, They are fallen before vs, as at the first. But the children of Israel sayde, Let vs flee and plucke them away from the citie vnto the hie [p] wayes)

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that lay in waite of the Israelites came foorth of their place, *euen* out of the medowes of Gibeah,

34 And they came ouer against Gibeah, tenne thousand chosen men of all Israel, and the battell was sore: for they knewe not that the [q] euill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand and an hundreth men: all they could handle the sword.

36 So the children of Beniamin sawe that they were striken downe: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that lay in wayte, which they had laid beside Gibeah.

37 And they that lay in waite hasted, and brake forth toward Gibeah, and the embushment ‖ drew themselues along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the embushments, that they should make a great flame *and* smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [s] smite and kill of the men of Israel about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battell.

40 But when the flame beganne to arise out of the citie, *as* a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned [t] againe, and the men of Beniamin were astonied: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderneſſe, but the battell ouertooke them: also they which *came out* of the cities, slewe them [u] among them.

43 *Thus* they compassed the Beniamites about, *and* ‖ chased them at ease, and ouerranne them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eighteene thousand men, which were al men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the *Israelites* [x] glained of them by the way fiue thousand men, and pursued after them vnto Gidom, and slewe two thousand men of them,

46 So that al that were slaine that day of Beniamin, were [y] fiue and twenty thousand men, that drew sword, which were all men of warre:

47 * But sixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all the [z] cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And saide, O Lorde God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp and made there an [b] altar, and offered burnt offrings and peace offrings.

5 Then

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, verse 1.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

†*Ebr. all they drawing the sword.*

m To wit, in Shiloh.

n Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

o By the policie of the children of Israel.

p Meaning, crosswayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

r Retired to draw them after.

‖ *Or, made a long sound with a trumpet.*

s For they were waxen hardie by the two former victories.

t And withstoode their enemies.

u For they were compassed in on euery side.
‖ *Or, droue them from their rest.*

x They slew them by one and one, as they were scattered abroad.

y Besides eleuen hundreth that had bene slaine in the former battels. * *Chap.* 21. 13.

z If they belonged to the Beniamites.

a This othe came of rathnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

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5 Then the children of Israel sayd, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lorde to Mizpeh, saying, Let him die the death.

c Or, repented that they had destroyed their brethren, as appeareth verse 15.

6 And the children of Israel c were sory for Beniamin their brother, & said: There is one tribe cut off from Israel this day.

7 Howe shall we doe for wiues to them that remaine, seeing we haue sworne by the Lord, that we wil not giue them of our daughters to wiues?

8 Also they sayd, Is there any of the tribes of Israel that d came not vp to Mizpeh to the Lord? and beholde, there came none of Iabesh Gilead vnto the hoste *and* to the Congregation.

d Condemning them to be fautours of vice, which would not put their hand to punish it.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the † most valiant, and commaunded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women, and children.

† Ebr. children of strength.

11 *And this is it that ye shal doe: ye shall vterly destroy all the males and all the women that haue lien by men.

*Numb.31.17.

12 And they found among the inhabitants of Iabesh Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

e To wit, about foure moneths after the discomfiture Chap.20.47.

13 ¶ Then the whole Congregation e sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called ‖ peaceably vnto them:

‖ Or, friendly.

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Iabesh Gilead: but they had not f so ynow for them.

f For there lacked two hundreth.

15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation sayd, How shal we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they sayd, *there must be* g an inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

g Beniamin must be restored to haue the twelfe portion in the inheritance of Iaakob.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he ỹ giueth a wife to Beniamin.

18 Therefore they said, Behold, there is a feast of the Lord euery yere in Shiloh *in a place*, which is on the h Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

h He describeth the place where the maydes vsed yeerely to dance, as the maner then was, and to sing psalmes and songs of Gods workes among them.

20 Therefore they commaunded the children of Beniamin, saying, Goe, and lie in waite in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyardes, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And i when their fathers or their brethren come vnto vs to complaine, we wil say vnto them, Haue pitie on them for our sakes, because we reserued not to eche man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their k number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

k Meaning, two hundreth.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 *In those dayes there was no King in Israel, *but* euery man did ỹ which was good in his eyes.

* *Chap.17.6. and 18.1. And 19.1.*

THE BOOKE OF RVTH.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principal person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyful issue: teaching vs to abide with patience til God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, & that there should be but one sheepefold, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

†Ebr. iudged.

IN the time that the Iudges † ruled, there was a dearth in the a land, and a man of Beth-lehem b Iudah went for to sojourne in the countrey of Moab, he, and his wife, and his two sonnes.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the c Moabites: the ones name was Orpah, & the name of ỹ other Ruth: and they dwelled there about ten yeeres.

c By this wonderfull prouidence of God Ruth became one of Gods houshold, of whome Christ came.

5 And Mahlon and Chilion died also both twaine: so the woman was left *destitute* of her two sonnes, and of her husband.

6 ¶ Then she arose, w her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had d visited his people, and giuen them bread.

d By sending them plentie againe.

7 Wherefore shee departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi sayd vnto her two daughters

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in lawe, Goe, returne eche of you vnto her owne mothers houſe: the Lord ſhew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lorde graunt you, that you may finde e reſt, either of you in the houſe of her huſband. And when ſhe kiſſed them, they lift vp their voyce and wept.

10 And they ſayd vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi ſayd, Turne againe, my daughter: for what cauſe wil you goe with me? are there any moe ſonnes in my wombe, that they may be your huſbands?

12 Turne againe, my daughters: go your way: for I am two olde to haue an huſband. If I ſhould ſay, I haue hope, *and* if I had an huſband this night: yea, if I had borne ſonnes,

13 Would yee tarie for them, till they were of age? would ye be deferred for them from taking of huſbands? nay my daughters: for it grieueth me ‖ much for your ſakes that the hand of the Lord is gone out againſt me.

14 Then they lift vp their voyce and wept againe, and Orpah f kiſſed her mother in lawe, but Ruth abode ſtill with her.

15 And *Naomi* ſaid, Beholde, thy ſiſter in law is gone backe vnto her people and vnto her gods: g returne thou after thy ſiſter in law.

16 And Ruth anſwered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goeſt, I wil goe: and where thou dwelleſt, I wil dwell: thy people *ſhall be* my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried: the Lord doe ſo to me and more alſo, if *ought* but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was h noyſed of them through all the citie, and they ſayd, Is not this Naomi?

20 And ſhe anſwered them, Call me not ‖ Naomi, *but* call me ‖ Mara: for the Almightie hath giuen me much bitterneſſe.

21 I went out full, and the Lorde hath cauſed me to returne emptie: why call ye me Naomi, ſeeing the Lord hath humbled me, and the Almightie hath brought me vnto aduerſitie?

22 So Naomi returned and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of i barley harueſt.

CHAP. II.

1 *Ruth gathereth corne in the fieldes of Boaz.* 8 *The gentle neſſe of Boaz toward her.*

THen Naomis huſband had a kinſman, one of great a power of the familie of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabiteſſe ſaid vnto Naomi, I pray thee, let me goe to the fielde, and b gather eares of corne after him, in whoſe ſight I finde fauour. And ſhe ſayd vnto her, Goe my daughter.

3 ¶ And ſhe went, and came and gleaned in the fielde after the reapers, and it came to paſſe, that ſhe met with the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſayd Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maide is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered, and ſaid, It is the Moabitiſh maide that came with Naomi out of the countrey of Moab:

7 And ſhe ſayd vnto vs, I pray you, let mee gleane and gather after the reapers ‖ among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto now, ſaue that ſhee taried a litle in the houſe.

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maydens.

9 c Let thine eyes be on the field that they do reape, and goe thou after the *maidens*. Haue I not charged the ſeruants, that they touch thee not? Moreouer whē thou art athirſt, go vnto ỹ veſſels, and drinke of that which ỹ ſeruants haue drawen.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſaid vnto him, How haue I found fauour in thine eyes, that thou ſhouldeſt know me, ſeeing I am a d ſtranger?

11 And Boaz anſwered, & ſaid vnto her, All is told and ſhewed me that thou haſt done vnto thy mother in law, ſince the death of thine huſband, and how thou haſt left thy father & thy mother, and ỹ land where thou waſt borne, & art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lorde God of Iſrael, vnder whoſe e wings thou art come to truſt.

13 Then ſhe ſayd, Let me finde fauour in thy ſight, my lord: for thou haſt comforted mee, and ſpoken comfortably vnto thy mayde, though I be not like to one of thy maydes.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, and hee reached her parched corne: and ſhe did eate, and was ſufficed, and f left thereof.

15 ¶ And when ſhe aroſe to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall *ſome* of the ſheaues for her, and let it lie, ỹ ſhe may gather it vp, & rebuke her not.

17 So ſhe gleaned in the fielde vntill euening, and ſhe threſhed that ſhee had gathered, and it was about an * Ephah of barley.

18 ¶ And ſhe tooke it vp, & went into the citie, & her mother in law ſaw what ſhe had gathered: Alſo ſhe g tooke foorth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.

19 Then her mother in lawe ſayd vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knewe thee. And ſhe ſhewed her mother in law, with whome ſhe had wrought, and ſayd, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in law, Bleſſed be he of the Lord: for hee ceaſeth not to doe good to the liuing and to the h dead. Againe Naomi ſaid vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabiteſſe ſaid, He ſaid alſo certainely vnto mee, Thou ſhalt be with my ſeruants, vntill they haue ended all mine harueſt.

22 And Naomi anſwered vnto Ruth her daughter in lawe, It is beſt, my daughter, that thou goe

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath reſpect to the eaſe of the body then to the comfort of the ſoule.

‖ Or, more then you.

f When ſhee tooke leaue and departed.

g No perſwaſions can preuaile to turne them backe from God whome he hath choſen to be his.

h Whereby appeareth that ſhee was of a great familie and of good reputation.
‖ Or, beautifull.
‖ Or, bitter.

i Which was in the moneth Niſan, that conteineth part of March and part of April.

a Both for vertue, authoritie, and riches.

b This her humilitie declareth her great affection toward her mother in lawe, forasmuch as ſhe ſpareth no paineful diligence to get both their liuings.

c That is, take heede in what fielde they doe reape.

‖ Or, certaine hanaſuits.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that ſhee ſhall neuer want any thing if ſhe put her truſt in God, and liue vnder his protection.

f Which ſhee brought home to her mother in lawe.

* Exod. 16. 36.

g To wit, of her bagge, as is in the Chalde text.

h To my husband and children, when they were aliue, and now to vs.

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out with his maides, that they ‖ meete thee not in another field.

23 Then she kept her by the maides of Boaz, to gather vnto the end of barley harueſt, and of wheate harueſt, and ‖ dwelt with her mother in lawe.

CHAP. III.

1 Naomi giueth Ruth counſell. 8 Shee ſteepeth at Boaz feete. 12 He acknowledgeth himſelfe to be her kinſman.

AFterward Naomi her mother in lawe ſaid vnto her, My daughter, ſhall not I ſeeke [a] reſt for thee, that thou mayeſt proſper?

2 Nowe alſo is not Boaz our kinſeman, with whoſe maides thou waſt? beholde, he winoweth barley to night in the ‖ floore.

3 Waſh thy ſelfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the [b] man know of thee, vntill he haue left eating and drinking.

4 And when hee ſhall ſleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he ſhall tell thee what thou ſhalt doe.

5 And ſhee anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten, and drunken, and [c] cheared his heart, hee went to lie downe at the end of the heape of corne, and ſhe came ſoftly, and vncouered the place of his feet, & lay downe.

8 And at midnight the man was afraide ‖ and caught holde: and loe, a woman lay at his feete.

9 Then he ſayd, Who art thou? And ſhe anſwered, I am Ruth thine handmaid: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſman.

10 Then ſayd he, Bleſſed be thou of the Lord, my daughter: thou haſt [d] ſhewed more goodneſſe in the latter ende, then at the beginning, in as much as thou followedſt not yong men, were they poore or rich.

11 And nowe, my daughter, feare not: I will doe to thee all that thou requireſt: for all the citie of my people doth knowe, that thou art a vertuous woman.

12 And nowe, it is true that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tarie to night, and when morning is come, if he [e] will doe the duetie of a kinſman vnto thee, well, let him doe the kinſmans duetie: but if he will not doe the kinſmans part, then will I doe the duetie of a kinſman, as the Lord liueth: ſleepe vntill the morning.

14 ¶ And ſhee lay at his feete vntil the morning: and ſhe aroſe before one could know another: for hee ſayd, Let no man knowe, that a woman came into the floore.

15 Alſo he ſayde, Bring the ‖ ſheete that thou haſt vpon thee, and holde it. And when ſhee held it, hee meaſured ſixe *meaſures* of barley, and layd them on her, and ſhe went into the citie.

16 And when ſhee came to her mother in law, ſhe ſaid, [f] Who art thou, my daughter? And ſhe tolde her all that the man had done to her.

17 And ſaid, Theſe ſixe *meaſures* of barly gaue he me: for he ſayde to me, Thou ſhalt not come emptie vnto thy mother in lawe.

18 Then ſayd ſhee, My daughter, ſit ſtill, vntill thou knowe howe the thing will fall: for the man will not be in reſt, vntill he hath finiſhed the matter this ſame day.

CHAP. IIII.

1 Boaz ſpeaketh to Ruths next kinſman touching her marriage. 7 The ancient cuſtome in Iſrael. 10 Boaz marrieth Ruth of whom he begetteth Obed. 18 The generation of Pharez.

THEN went Boaz vp to the [a] gate, and ſate there, and beholde, the kinſman, of whom Boaz had ſpoken, came by: and hee ſayd, [b] Ho, ſuch one, come, ſit downe heere. And he turned, and ſate downe.

2 Then he tooke ten men of the Elders of the citie, and ſaide, Sit ye downe here. And they ſate downe.

3 And he ſaid vnto the kinſman, Naomi, that is come again out of the countrey of Moab, wil ſel a parcel of land, which was our brother Elimelechs.

4 And I thought to aduertiſe thee, ſaying, Buy it before the ‖ aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tel me: for I know that there is none [c] beſides thee to redeeme it, & I am after thee. Then he anſwered, I wil redeeme it.

5 Then ſaid Boaz, What day thou buyeſt the fielde of the hand of Naomi, thou muſt alſo buy it of Ruth the Moabiteſſe the wife of the dead, to ſtirre vp the name of the dead, vpon his [d] inheritance.

6 And the kinſman anſwered, I cannot redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner before time in Iſrael, concerning redeeming and changing, for to ſtabliſh all things: a man did plucke off his ſhooe, and gaue it his neighbour, and this was a ſure [e] witneſſe in Iſrael.

8 Therefore the kinſman ſayde to Boaz, Buy it for thee: and he drewe off his ſhooe.

9 And Boaz ſaid vnto the Elders and vnto all the people, Yee are witneſſes this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabiteſſe the wife of Mahlon, haue I bought to be my wife, to ſtirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his [f] place: ye are witneſſes this day.

11 And all the people that were in the gate, and the Elders ſayde, *We are* witneſſes: the Lord make the wife that commeth into thine houſe, like Rahel and like Leah, which twaine did build the houſe of Iſrael: and that thou mayeſt do worthily in [g] Ephrathah, & be famous in Beth-lehem,

12 And that thine houſe be like the houſe of Pharez (*whom Thamar bare vnto Iudah) of the ſeede which the Lord ſhall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, and ſhe was his wife: and when hee went in vnto her, the Lord gaue that ſhee conceiued, and bare a ſonne.

14 And the women ſayd vnto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſman, and [h] his name ſhalbe continued in Iſrael.

15 And this ſhal bring thy life againe, and cheriſh thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and ſhe is better to thee then [i] ſeuen ſonnes.

16 And

a Which was the place of iudgement.

b The Ebrewes here vſe two words which haue no proper ſignification, but ſerue to note a certaine perſon: as we ſay, ho ſtirray, or ho, ſuch one.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had reſigned his right, Deut. 25. 9.

f Or, of the citie where he remained.

g Ephrathah and Beth-lehem are both one. *Gen. 38. 29.

h He ſhall leaue a continuall poſteritie.

i Meaning, many ſonnes.

[a] Or, ſhall vpon thee.

[b] Or, returned to her mother in lawe.

[a] Meaning, that ſhe would prouide her of an husband, with whom ſhe might liue quietly.

[b] Or, in the barne.

[b] Boaz, nor yet any other.

[c] That is, had refreſhed himſelfe among his ſeruants.

[d] Or, turned himſelfe from one ſide to another.

[d] Thou ſheweſt thy ſelfe from time to time more vertuous.

[e] If he will take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25. 5.

[f] Or, manie.

[g] Perceiuing by her comming home that he had not taken her to his wife, ſhe was aſtonied.

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16 And Naomi tooke the childe, and layde it in her lap, and became nourse vnto it.

17 And *the women* her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These nowe are the generations of * k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begat Amminadab.

20 And Amminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

*1. Chro. 2. 4. mat. 1. 3.

k This genealogie is brought in, to prone that Dauid by succession came of the house of Iudah.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordeined, Deut. 17. 14, that when the Israelites shoulde be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might be as other nations and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore hee gaue them a tyrant & an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, & sendeth them continual warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voice of God put down from his estate, & Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancy, persecution, by open enemies, fained friends, & dissembling flatterers, are left to the Church & to euery member of the same, as a paterne & example to behold their state & vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

THERE was a man of one of the two a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah ỹ sonne of Ieroham, the sonne of Elihu, ỹ sonne of Tohu, the sonne of Zuph, an Ephrathite.

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euery yeere, to worship & to sacrifice vnto the Lord of hostes in b Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

*Deut. 16. 16.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife & to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy c portion: for hee loued Hannah, and the Lord had made her barren.

c Some reade, a portion with an heauie cheare.

6 ¶ And her aduersarie vexed her sore, for asmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) *and* as oft as she went vp to the house of the Lord, thus shee vexed her, that she wept and did not eate.

8 Then sayde Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the postes of the e Temple of the Lord)

e That is, of the house where the Arke was.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also she vowed a vowe, and sayd, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a manchilde, then I will giue him vnto the Lord all the dayes of his life, * and there shall no razor come vpon his head.

*Numb. 6. 5. iudg. 13. 5.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

14 And Eli sayde vnto her, Howe long wilt thou be drunken? Put away † thy drunkennesse from thee.

† Ebr. thy wine.

15 Then Hannah answered and sayd, Nay my lord, *but* I am a woman † troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

† Ebr. of an hard spirit. *Psal. 42. 5.

16 Count not thine handmaid † for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

† Ebr. for a daughter of Belial.

17 Then Eli answered, and sayde, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She sayd againe, Let thine handmaid finde f grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

f That is, pray vnto the Lord for me.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Nowe Elkanah knewe Hannah his wife, and the Lord g remembred her.

g According to her petition.

20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because *said she*, I haue asked him of the Lord.

21 ¶ So the man h Elkanah and all his house went vp to offer vnto the Lord the yeerely sacrifice, and his vowe.

h This Elkanah was a Lenite. 1. Chro. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

22 But Hannah went not vp: for she sayd vnto her husband, *I will tarie* vntill the childe bee weined, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband sayd vnto her, Doe

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Doe what seemeth thee best: tary vntill thou hast weined him: only the Lord accomplish his i word. So the woman abode, and gaue her sonne sucke vntill she weined him.

i Because her prair tooke effect, therefore it was called the Lords promise. *Exod.16.36.

24 ¶ And when she had weined him, she tooke him with her with three bullocks and an * Ephah of floure and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the childe was † yong.

† Ebr. a childe.

25 And they slew a bullocke, and brought the childe to Eli.

26 And she said, Oh my lord, as thy k soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

k That is, most certeinly.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therfore also I haue † giuen him vnto the Lord: as long as he liueth he shall be giuen vnto the Lord: and he l worshipped the Lord there.

† Ebr. lent. l Meaning, Eli gaue thanks to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The new custome of the Priests. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah a prayed, & sayd, Mine heart reioyceth in the Lord, mine b horne is exalted in the Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluation.

a After that she had obteined a sonne by prayer, she gaue thanks. b I haue recouered strength and glory by the benefit of the Lord. c I can answere them, that reproue my barrennesse.

2 There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God.

3 Speake d no more presumptuously: let not arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him enterprises are established.

d In that ye condemne my barrennesse, ye shew your pride against God.

4 The bow *and* the mighty men are broken, and the weake haue girded themselues with strength.

e They sell their labours for necessarie food. ‖ Or, many. *Deut.32.39. wisd.16.13. Iob.13.2.

5 They that were full, are hired foorth for e bread, and the hungry are no more *hired*, so that the barren hath borne ‖ seuen: and shee that had many children, is feeble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue, and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth lowe, and exalteth.

*Psal.113.7.

8 * He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill, to set *them* among f princes, and to make them inherit the seat of glory: for the pillars of the earth are the g Lords, and he hath set the world vpon them.

f He preferreth to honour and putteth downe according to his owne will, though mans iudgement be contrary. g Therefore he may dispose all things according to his will. *Chap.7.10.

9 He will keepe the feet of his Saints, and the wicked shall keepe silence in darknesse: for in *his owne* might shall no man be strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shall he * thunder vpon them: the Lord shall iudge the ends of the world, and shall giue power vnto his h King, and exalt the horne of his Anoynted.

h She grounded her prayer on Iesus Christ which was to come.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord i before Eli the Priest.

i In all that Eli commanded him.

12 ¶ Now the sonnes of Eli *were* wicked men, *and* k knew not the Lord.

k That is, they neglected his ordinance.

13 For the Priests custome toward the people was *thus*: when any man offred sacrifice, the Priests ‖ boy came, while the flesh was seething, and ... fleshhooke with three teeth, in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the potte: l and that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

‖ Or, Law. l Meaning, Eli gaue thanks to God for her.

15 Yea, before they burnt the m fat, the Priests boy came and sayd to the man that offered, Giue me flesh to roast for the priest: for he will not haue sodden flesh of thee, but raw.

m Which was commanded first to haue bene offered to God.

16 And if any man sayd vnto him, Let them burne the fatte according to the ‖ custome, then take as much as thine heart n desireth: then hee would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

‖ Or, Law. n Not passing for their owne profit, so that God might be serued aright.

17 Therefore the sinne of the yong men was very great before the Lord: for men o abhorred the offering of the Lord.

o Seeing the horrible abuse thereof.

18 ¶ Now Samuel being a yong childe ministred before § Lord, girded with a linen * Ephod.

*Exod.28.4.

19 And his mother made him a little coat, and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seed of this woman, for ‖ the petition that she asked of the Lord: and they departed vnto their place.

‖ Or, for the thing that she hath lent to the Lord: to wit, Samuel.

21 And the Lord visited Hannah, so that shee conceiued & bare three sonnes, & two daughters. And the childe Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that p assembled at the doore of the tabernacle of the Congregation.

p Which was (as § Ebrewes write) after their trauell, when they came to bee purified, r ade Exod.38.8. Leuit.12.6.

23 And he sayd vnto them, Why doe ye such things? for of all this people I heare euill reports of you.

24 *Doe* no *more*, my sonnes: for it is no good report that I heare, *which is*, that yee make the Lords people to q trespasse.

q Because they contemne their iduetie to God, verf.17.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voyce of their father, because the Lord r would slay them.

r So that to obey good admonitions is Gods mercy, and to disobey them is his iust iudgement for sinne.

26 ¶ (Now the childe Samuel profited and grew, and was in fauour both with the Lord and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy f father, when they were in Egypt in Pharaohs house?

f To wit, Aaron.

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and * I gaue vnto the house of thy father all the offrings made by fire of the children of Israel.

*Leuit.10.14.

29 Wherefore haue you t kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honouredst thy children aboue me, to make your selues fat of the first fruits of all the offerings of Israel my people?

t Why haue you contemned my sacrifices, and as it were, trode them vnder foot?

30 Wherefore § Lord God of Israel saith, I said, that thine house, & the house of thy father should walke before me for euer: but now the Lord saith, u It shal not be so: for them that honor me, I will honour, and they that despise me, shalbe despised.

u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare & obey him.

31 ... dayes come, that I will cut off ... 9 And take heede, ... of thy fathers house, his owne coast to Beth-shemesh, ... thine house, vs this great euill: but if not, we shall know ... that it is not his hand that smote vs, *but* it was a f chaunce that happened vs.

x Thy power and authoritie. y Thy posteritie shall see the glory of the chiefe Priest aduanced to another, & they shal decree Xiug.2.37.

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olde man in thine house for euer.

33 Neuertheless, I will not destroy euery one of thine frō mine altar, to make thine eies to faile, & to make thine heart sorowful: and all the multitude of thine house shall ‖ die *when they be* men.

‖ Or, *when they come to mans age.*

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes, Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me vp a [z] faithfull Priest, that shall doe according to mine heart and according to my minde: & I will build him a sure house, and he shal walke before mine Anointed for euer.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

36 And all that are left in thine house, shall come and [a] bowe downe to him for a piece of siluer, and a morsell of bread, and shall say, Appoint me, I pray thee, to one of the priests offices, that I may eate a morsell of bread.

a That is, shalbe inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 and sheweth what shall come vpon Eli & his house. 18 The same declareth Samuel to Eli.

NOwe the childe Samuel ministred vnto the Lord [a] before Eli: and the word of the Lord was [b] precious in those dayes: for there was no manifest vision.

a The Chalde text readeth whiles Eli liued.
b Because there were very few Prophets to declare it.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not see.

c In the court next to the Tabernacle.

3 And yer the [d] light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

d That is, the lampes which burnt in the night.

4 Then the Lord [e] called Samuel: and hee said, Here I am.

e Iosephus writeth that Samuel was twelue yere olde whep the Lord appeared to him.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe *and* sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou didst call me. And he answered, I called thee not, my sonne: go againe *and* sleepe.

7 Thus *did* Samuel, before hee knew [f] the Lord, and before the word of the Lord was reuealed vnto him.

‖ By vision.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli [g] perceiued that the Lord had called the childe.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lordes appearing.

9 Therefore Eli sayd vnto Samuel, Goe *and* sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I will do a thing in Israel, whereof whosoeuer shall heare, his two * eares shall [h] tingle.

*2. King. 21. 12.
h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, & also see Elies house destroyed.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue tolde him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ranne into a slaunder, and he stayed them not.

14 Nowe therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house shal not be purged with sacrifice nor offring for euer.

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

15 Afterward he [i] (feared) the doores of the [c] Temple and opened

16 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

17 And sayd, O Lord my sonne. And he answered, Here I am.

17 Then he said, What is it, that *the Lord* said vnto thee? I pray thee, hide it not from me: God [k] doe so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

k God punish thee after this and that sort, except thou tell me trueth: Ruth 1.17.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he sayd, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, & the Lord was with him, & let none of his words [l] fall to the ground.

l The Lord accomplished whatsoeuer he had said.

20 And all Israel frō Dan to beer-sheba knew ‖ that faithfull Samuel *was* the Lords Prophet.

‖ Or, *that Samuel was the faithfull Prophet of the Lord.*

21 And the Lord appeared againe in Shiloh: for the Lord reueiled himselfe to Samuel in Shiloh by † his word.

† Ebr. *by the word of the Lord.*

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They do fet the Arke, wherefore the Philistims do feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: ‖ and Israel went out against the Philistims to battell, and pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

‖ From the departure of the Israelites out of Egypt, vnto the time of Samuel, are about 397. yeres.
‖ Or, *stone of helpe, chap. 7. 12.*

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, [a] Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

a For it may seeme that this warre was vndertaken by Samuels commandement.

4 Then the people sent to Shiloh, & brought from thence the Arke of the couenant of the Lord of hosts, who [b] dwelleth betweene the Cherubims: and there *were* the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

b For he vsed to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exo. 25. verse 17.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mighty shout, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shout, they said, What meaneth the sound of this mighty shout in the host of the Ebrewes? and they vnderstood that the Arke of the Lord was come into the hoste.

7 And the Philistims were afrayd, and sayd, God is come into the host: therefore sayd they, [c] Wo vnto vs: for it hath not bene so heretofore.

c Before wee fought against men, and now God is come to fight against vs.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the [d] wildernesse.

d For in the red Sea in the wildernesse the Egyptians were destroyed, which was the last of all his plagues. *Iudg. 13. 1.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, *as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel [e] thirty thousand footmen.

e Dauid alluding to this place, Psal. 78. 63. sayth they were consumed with fire: meaning they were suddenly destroyed.

11 And the Arke of God was taken, and the [f] sonnes of Eli, Hophni and Phinehas died.

f In token of sorrow & mourning.

12 And there ranne a man of Beniamin out of the [g] armie, and came to Shiloh the same day with [h] clothes rent, and earth vpon his head.

g Meaning, the campe.
h Or, *garments.*

13 And when he came, loe, Eli sate vpon a seate

seate by the way side, wayting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noyse of the crying, he sayd, What meaneth this noyse of the tumult? and the man came in hastily, and told Eli.

15 (Nowe Eli was fourescore and eighteene yeere olde, and * his eyes were dimme that hee could not see)

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the hoste. and he sayd, What thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

18 ¶ And when hee had made mention of the Arke of God, *Eli* fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had ‖ iudged Israel fourtie yeeres.

19 And his daughter in lawe Phinehas wife was with childe *neere* ‖ her trauell: and when she heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she i bowed her selfe, and trauelled: for her paines came vpon her.

20 And about the time of her death, the women that stoode about her, sayde vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

22 She sayde againe, k The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

THEN the Philistims tooke the Arke of God and caried it from Eben-ezer vnto a Ashdod,

2 Euen the Philistims tooke the Arke of God, and brought it into the house of b Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp earely in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house, c tread not on the threshold of Dagon in Ashdod vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with * emerods, *both* Ashdod, and the coastes thereof.

7 And when the men of Ashdod sawe this, they sayde, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and saide, d What shall we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: & they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the city with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs, to slay vs and our people.

11 Therefore they sent, & gathered together all the princes of the Philistims, & said, Send e away the Arke of the God of Israel, & let it returne to his owne place, that it slay vs not and our people: for there was a destruction *and* death throughout al ỹ city, & the hand of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims a seuen moneths.

2 And the Philistims called the Priestes and the soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it b a sinne offering: then shall ye bee healed, and it shall be knowen to you, why his hand departeth not from you.

4 Then said they, What shall be the sinne offring, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the Princes of the Philistims: for one plague *was* on you all, and on your Princes.

5 Wherefore ye shall make the similitudes of your emerods, & the similitudes of your mise that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your c gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their heartes? when he wrought wonderfully among them, * did they not let them goe, and they departed?

7 Nowe therefore make a new cart, and take two milch kine, on whome there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, & put the d iewels of gold which yee giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may go.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is e he that did vs this great euill: but if not, we shall know then, that it is not his hand that smote vs, *but* it was a f chance that happened vs.

g Least it should be taken of the enemies.

1 Sam. 3. 2.

h According as God had afore said.

‖ Or, gourned.

‖ Or, to crie on.

i And setled her body toward her trauell.

‖ Or, No glorie, or, where is the glorie?

k She vttered her great sorow by repeating her words.

a Which was one of the fiue principall cities of the Philistims. b Which was their chiefe idole, & as some write, from the naull downeward was like a fish, and vpward like a man.

c Thus in stead of acknowledging the true God by this miracle, they fall to a farther superstition. * Psal. 78. 66.

d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction and his glorie.

e The wicked, when they feele the hand of God, grudge and rein & him, where the godly humble themselues and crie for mercie.

a They thought by continuance of time the plague would haue ceased and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. * Exod. 12. 31.

d Meaning the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, where as in deede there is nothing done without Gods prouidence and decree.

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10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

12 And the kine went the streight way to Beth-shemesh, & kept one path, & lowed as they went, & turned neither to the right hand nor to the left: also the Princes of the Philistims went after g them, vnto the borders of Beth-shemesh.

g For the triall of the matter.

13 Nowe they of Beth-shemesh were reaping their wheate harueſt in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the fielde of Iohua a Beth-shemite, and stood still there. There was also a great stone, and h they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue Princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are the golden Emerods, which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one,

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

18 And golden mise according to the number of all the cities of the Philistims, *belonging* to the fiue Princes, both of walled townes, and of townes vnwalled, vnto the great *stone* of ‖ Abel, whereon they set the Arke of the Lord: *which stone remaineth* vnto this day in the field of Iohua the Beth-shemite.

‖ Or, *the plaint, or lamentation.*

19 And hee smote of the men of Beth-shemesh, because they k had looked in the Arke of the Lord: he slewe euen among the people fiftie thousand men and three score and ten men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

k For it was not lawfull to any either to touch or to see it, saue onely to Aaron and his sonnes, Numb. 4.15. and 20.

20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe *and* take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 16 Samuel iudgeth Israel.

THen the men of a Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hil: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15.60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented b after the Lord.

b Lamented for their sinnes, and followed the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, & direct your hearts vnto the Lord, and serue him * only, & he shal deliuer you out of the hand of the Philistims.

* Deut. 6.4. Matt. 4.10.

4 Then the children of Israel did put away * Baalim & Ashtaroth, & serued the Lord onely.

* Iudg. 2.12, 13.

5 And Samuel said, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke,

6 And they gathered together to Mizpeh, and d drew water and powred it out before the Lord, and fasted the same day, and said there, Wee haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

e Signifying that in the prayers of the godly, there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and offred it all together for a burnt offring vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord f thundered with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophecie of Hannah Samuels mother, chap. 2.10.

11 And the men of Israel went from Mizpeh and pursued the Philistims, and smote them vntill *they came* vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and g Shen, & called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was a peace betweene Israel and the h Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there hee iudged Israel: also he built an i altar there vnto the Lord.

i Which was not contrarie to the Lawe: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

WHen Samuel was nowe become olde, hee a made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was b Ioel, and the name of the second Abiah) *euen* Iudges in Beer-sheba.

b Who was also called Vashni, 1. Chro. 6.28.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewards, and peruerted the iudgement.

* Deut. 16.19.

4 ¶ Wherfore all the Elders of Israel gathered them together, & came to Samuel vnto c Ramah,

c For there his house was, Chap. 7.17.

5 And said vnto him, Behold, thou art olde, and

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and thy sonnes walke not in thy wayes: *make vs now a King to iudge vs like other nations.

6 But the thing d displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord sayd vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, ‖ that I should not reigne ouer thē.

8 As they haue euer done since I brought them out of Egypt euen vnto this day (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

9 Nowe therefore hearken vnto their voice: howbeit yet e testifie vnto them, and shewe them the maner of the King that shall rigne ouer them.

10 ¶ So Samuel tolde all the wordes of the Lord vnto the people that asked a King of him.

11 And he said, This shall be the f maner of the King that shal reigne ouer you: he will take your sonnes, and appoint them to his charets, and to be his horsemen, & *some* shal run before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to are his ground, and to reape his haruest, and to make instruments of warre, and the things that serue for his charets.

13 He wil also take your daughters and make them Apoticaries, and Cookes, and Bakers.

14 And he will take your fieldes, & your vineyardes, and your best Oliue trees, and giue them to his seruants.

15 And hee will take the tenth of your seede, and of your vineyards, & giue it to his ‖ Eunuches, and to his seruants.

16 And hee will take your men seruants, and your maide seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your King, whome yee haue chosen you, and the Lord will not g heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall bee a king ouer vs.

20 And we also will be like all *other* nations, and our King shall iudge vs, and goe out before vs, and fight our battels.

21 Therfore when Samuel heard al the words of the people, hee rehearsed them in the eares of the Lord.

22 And the Lord saide to Samuel, ‖ Hearken vnto their voyce, and make them a King. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lorde reueileth to Samuel Sauls comming, commaunding him to anoint him King. 22 Samuel bringeth Saul to the feast.

THere was now a man of Beniamin, a mighty in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And hee had a sonne called Saul, a b goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was higher then any of the people.

3 And the Asses of Kish Sauls father were lost: therefore Kish saide to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and c seeke the asses.

4 So he passed through mount Ephraim, and went through the lande of Shalishah, but they founde them not. Then they went through the land of Shalim, and *there they were* not: he went also through the land of Iemini, but they found them not.

5 When they came to the lande of d Zuph, Saul sayde vnto his seruant that was with him, Come and let vs returne, lest my father leaue *the care* of asses, and take thought for vs.

6 And he saide vnto him, Behold now in this citie is a man of God, & he is an honourable man: all that he saith commeth to passe: let vs now go thither, if so be that he can shewe vs what way we may goe.

7 Then sayde Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the bread is spent in our vessels, & there is no present to bring to ‖ the man of God: what haue we?

8 And the seruant answered Saul againe, and saide, Beholde, I haue found about me the fourth part of a e shekel of siluer: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus he spake, Come & let vs goe to the f Seer: for *he that is called* nowe a Prophet, was in the olde time called a Seer)

10 Then said Saul to his seruant, Well sayde, come, let vs go: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maides that came out to draw water, & said vnto thē, Is there here a Seer?

12 And they answered them, and saide, Yea: loe, *he is* before you: make haste nowe: for hee came this day to the citie: for there is an g offring of the people this day in the hie place.

13 When ye shall come into the citie, ye shall finde him straightway yer he come vp to the hie place to eate: for the people wil not eate vntil he come, because he will h blesse the sacrifice: and then eate they that be bidden to the feast: nowe therefore goe vp: for euen now shal ye find him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ * But the Lorde had reueiled to Samuel † secretly (a day before Saul came) saying,

16 To morow about this time I will send thee a man out of the land of Beniamin: him shalt thou anoint to bee gouernour ouer my people Israel, that he may i saue my people out of the handes of the Philistims: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therfore saw Saul, the Lord answered him, See, this is the man whome I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and sayd, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the hie place: for ye shal eate with me to day, and to morrow I will let thee goe, and will tell thee all that is in thine k heart.

20 And

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* *Hose. 13. 10. actes 13. 21.*

d Because they were not content with the order that God had appointed, but would be governed as were the Gentiles.

e To proue if they will forsake their wicked purpose.

f Not that Kings haue this authoritie by their office, but that such as reigne in Gods wrath should vsurpe this ouer their brethren, contrary to the law, Deut. 17. 20.

‖ *Or, chiefe officers.*

g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.

‖ *Or, graunt their requeste.*

a That is both valiant and rich. * *chap. 14. 51. 1. chro. 8. 33.*

b So that it might seeme that God approued their request in appointing out such a person.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approued of God) was made king.

d Where was Ramath Zophim the citie of Samuel.

‖ *Or, vitailes.*

e Which is about fiue pence, reade Gen. 23. 15.

f So called because he foresawe things to come.

g That is a feast after the offering, which should be kept in an hie place of the citie appointed for that vse.

h That is, giue thankes, and distribute the meate according to their custome.

* *chap. 15. 1. actes 13 21.*

† *Ebr. in his eare.*

i Notwithstanding their wickednesse, yet God was euer mindfull of his inheritance.

k Meaning all that thou desirest to knowe.

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20 And as for thine asses that were lost three dayes ago, care not for them: for they are founde and l on whom *is set* all the desire of Israel? is it not vpon thee, and on all thy fathers house?

21 ¶ But Saul answered, and said, Am not I the sonne of Iemini of the smallest tribe of Israel? and my family *is* the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the m chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the Cooke, Bring foorth the portion which I gaue thee, *and* whereof I said vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and that which was n vpon it, and set it before Saul. And *Samuel* said, Behold, that which is left, set it before thee *and* eate: for hitherto hath it bene kept for thee, saying, Also I o haue called the people. So Saul did eate with Samul that day.

25 And when they were come down from the hie place into the citie, hee communed with Saul vpon the top of the house.

26 And when they arose earely about the spring of the day, Samuel called Saul to the p top of the house, saying, Vp, that I may sende thee away. And Saul arose, and they went out, both hee, and Samuel.

27 And when they were come downe to q end of the city, Samuel said to Saul, Bid the seruant go before vs, (and he went) but stand thou still now, that I may shewe thee q the word of God.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen king by lot. 25 Samuel writeth the Kings office.

THen Samul tooke a viole of a oyle and powred it vpon his head, and kissed him, and said, Hath not the Lorde anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by *Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are founde: and loe, thy father hath left the care of the asses, & soroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and shalt come to the ‖plaine of Tabor, and there shall meete thee three men going vp to God to Bethel: one carying three kiddes, and another carying three loaues of bread, & another carying a bottle of wine:

4 And they will aske thee † if all be well, and wil giue thee the two *loaues of* bread, which thou shalt receiue of their handes.

5 After that shalt thou come to the c hill of God, where is the garisons of the Philistims: and when thou art come thither to the city, thou shalt meete a company of Prophets comming downe from the hie place with a viole, & a tymbrel, and a pipe, and an harpe before them, and they shall prophecie.

6 Then the spirit of the Lord wil come vpon thee, and thou shalt prophecie with thē, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God *is* with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tary for mee seuen dayes, till I come to thee and shewe thee what thou shalt doe.

9 And when he had turned his † backe to goe from Samuel, God gaue him another d heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, beholde, the companie of Prophets mette him, and the Spirite of God came vpon him, and hee ‖prophecied among them.

11 Therefore all the people that knewe him before, when they saw that he prophecied among the Prophets, sayde eche to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same place answered, and said, But who is their father? Therefore it was a prouerbe, Is Saul also among the f Prophets?

13 And when hee had made an ende of prophecying, he came to the hie place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when wee sawe that they were no where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul sayde to his vncle, He tolde vs plainely that the asses were founde: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel g assembled the people vnto the Lord in Mizpeh.

18 And hee saide vnto the children of Israel, Thus saith ? Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdoms that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, *No*, but appoint a King ouer vs, Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was h taken.

21 Afterwarde he assembled the tribe of Beniamin according to their families, and the familie of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, hee could not be found.

22 Therefore they asked the Lorde againe, if that man should yet come thither. And the Lord answered, Beholde, he i hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when hee stoode among the people, he was hier then any of the people from the shoulders vpward.

24 And Samuel sayde to all the people, See ye not him, whome the Lorde hath chosen, that there is none like him among all the people? and all the people shouted and sayd, † God saue the King.

25 Then Samuel told the people k the duetie of the kingdome, and wrote it in a booke, and layed

l Whom doeth Israel desire to be their king but thee?

m Where the least was.

n That is, the shoulder with the breast, which the Priest had for his familie in al peace offerings, Leuit. 10.14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knewe of thy comming.

p To speake with him secretly: for the houses were flat aboue.

q Gods commandement as concerning thee.

a In the Law this anointing signified the gifts of the holy Ghost, which were necessarie for them that should rule. *Gene. 35.20.

b Samuel confirmeth him by these signes that God hath appointed him king.

‖Or, oke.

†Ebr. of peace.

c Which was an hie place in the citie Kiriath Iearim, where the Arke was, chap. 7.1.

*Chap. 13.8.

†Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

‖Or, sang praises.

*Chap. 19.19.

e Meaning, that prophecie commeth not by succession, but is giuen to whome it pleaseth God.

f Noting thereby him that from lowe degree commeth suddenly to honour.

g Both to declare vnto them their sinne in asking a King, and also to giue Gods sentence therein.

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

†Ebr. let the King liue.

k As it is written in Deut. chap. 17.15.

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layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched,

27 But the wicked men sayd, How shall hee saue vs? So they despised him, and brought him no presents: but he held his tongue.

[1] Both to anoyd sedition, and also to win them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

THen Nahash the Ammonite [a] came vp, and besieged Iabesh Gilead: and all the men of Iabesh sayd vnto Nahash, Make a couenant with vs, and we will be thy seruants.

[a] After that Saul was chosen king: for feare of whom they asked a king, as Chap 12.12.

2 And Nahash the Ammonite answered thē, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

[b] This declareth, that the more nere the tyrants are to their destruction, the more cruell they are.

3 To whom the Elders of Iabesh sayd, Giue vs seuen daies respet, that we may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, & tolde these tidings in the eares of the people: and all the people lift vp their voices & wept.

5 And beholde, Saul came following the cattell out of the field, and Saul sayd, What ayleth this people, that they weepe? And they tolde him the tidings of the men of Iabesh.

[c] God gaue him the spirit of strength and courage to go against this tyrant.

6 Then the Spirit of God [c] came vpon Saul, when he heard those tidings, and he was exceeding angrie,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them thorowout all the coasts of Israel by the hands of messengers, saying, Whosoeuer commeth not foorth after Saul, and after Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out † with one consent.

[d] He addeth Samuel, because Saul was not yet approued of all.

† *Ebr. as one man.*

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Iudah thirtie thousand.

[e] Meaning, Saul and Samuel.

9 Then [e] they sayd vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morowe by then the sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

[f] That is, to the Ammonites, dissembling that they had hope of aide.

10 Therefore the men of Iabesh said, To morow we will come out vnto [f] you, and yee shall do with vs that pleaseth you.

11 ¶ And when the morowe was come, Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

[g] By this victorie the Lord wonne the hearts of the people to Saul.

12 Then the people said vnto Samuel, [g] Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

[h] By shewing mercie he thought to ouercome their malice.

13 But Saul said, There shall no man [h] die this day, for to day the Lord hath saued Israel.

14 ¶ Then sayde Samuel vnto the people, Come, that we may goe to Gilgal, and renue the kingdome there.

[i] In signe of thankesgiuing for the victorie.

15 So all the people went to Gilgal, & made Saul King there before the Lord in Gilgal: and there they offered [i] peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voyce in all that ye said vnto me, and haue appointed a King ouer you.

[a] I haue granted your petition.

2 Now therefore behold, *your* King walketh [b] before you, and I am olde and gray headed, and behold, my sonnes *are* with you: and I haue walked before you frō my childhood vnto this day.

[b] To gouerne you in peace & warre.

3 Beholde, here I am: * beare record of mee before the Lord and before his anointed. [c] Whose oxe haue I taken? or whose asse haue I taken? or whome haue I done wrong to? or whome haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

* *Ecclus.46.19.*

[c] God would that this confession should be a patterne for all them that haue any charge or office.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he sayd vnto them, The Lord is witnesse against you, and his [d] Anoynted is witnesse this day, that ye haue found nought in mine hands. And they answered, *He is* witnesse.

[d] Your King, who is anoynted by the commandement of the Lord.

6 Then Samuel sayd vnto the people, It is the Lord that [‖] made Moses and Aaron, and that brought your fathers out of the land of Egypt.

‖ *Or, exalted.*

7 Now therefore stand still, that I may reason with you before the Lord according to all the [‖] righteousnesse of the Lord, which he shewed to you and to your fathers.

‖ *Or, benefits.*

8 * After that Iaakob was come into Egypt, and your fathers cried vnto the Lorde, then the Lorde * sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

* *Gen.46.5,6.*

* *Exod.4.16.*

9 * And when they forgate the Lorde their God, he solde them into the hand of Sisera [e] captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the King of Moab, and they fought against them.

* *Iudg.4.2.*

[e] Captaine of Iabins hoste king of Hazor.

10 And they cried vnto the Lord, and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim & Ashtaroth. Now therefore deliuer vs out of the handes of our enemies, and we will serue thee.

11 Therefore the Lorde sent Ierubbaal [f] and Bedan, and * Iphtah, and * Samuel, and deliuered you out of the handes of your enemies on euery side, and ye dwelled safe.

[f] That is, Samson, Iudg.13.25.

* *Iudg.11.1.*

* *Chap.4.1.*

12 Notwithstanding when you sawe, that Nahash the King of the children of Ammon came against you, yee sayd vnto me, [g] No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

[g] Leaning God to seeke helpe of man, Chap.8.5.

13 Now therefore behold the King whome ye haue chosen, *and* whome ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If ye will feare the Lord and serue him, and heare his voice, and not disobey the word of the Lord, both yee, and the King that reigneth ouer you, shall [h] follow the Lord your God.

[h] He shall be preserued as they that follow the Lords will.

15 But if yee will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your [i] fathers.

[i] Meaning, the gouernours.

16 Nowe

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16 Now also stand and see this great thing which the Lord will do before your eyes.

17 Is it not now wheat harueſt? I will call vnto the Lord, and he ſhall ſend thunder and raine, that ye may perceiue and ſee, how that your wickednes is [k] great, which ye haue done in the ſight of the Lord in aſking you a King.

18 Then Samuel called vnto the Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſaid vnto Samuel, Pray for thy ſeruants vnto the Lord thy God, that we die not: for we haue ſinned in aſking vs a King, beſide [l] all our *other* ſinnes.

20 ¶ And Samuel ſaid vnto the people, Feare not, (ye haue in deed done all this wickednesſe, [m] yet depart not from following the Lord, but ſerue the Lord with all your heart,

21 Neither turne ye backe: for *that ſhould be* after vaine things which can not profit you, nor deliuer you, for they are but vanitie)

22 For the Lord will not forſake his people for his great Names ſake: becauſe it hath pleaſed the Lord to make you [n] his people.

23 Moreouer, God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerue him in the trueth with all your [o] hearts, and conſider how great things he hath done for you.

25 But if ye do wickedly, ye ſhall periſh, both ye, and your King.

CHAP. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commandement, is ſhewed of Samuel that he ſhall not reigne. 19 The great ſlauerie wherein the Philiſtims kept the Iſraelites.

SAul now had bene King [a] one yere, & he reigned [b] two yeres ouer Iſrael.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſand were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent euery one to his tent.

3 And Ionathan ſmote the garriſon of the Philiſtims, that was in the [c] hill: and it came to the Philiſtims eares: and Saul blew the [d] trumpet throughout all the land, ſaying, Heare, O yee Ebrewes.

4 And all Iſrael heard ſay, Saul hath deſtroyed a [e] garriſon of the Philiſtims: wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelues together to fight with Iſrael, thirtie thouſand charets, and ſixe thouſand horſemen: for the people *was* like the ſand which is by the ſeas ſide in multitude, and came vp and pitched in Michmaſh Eaſtward from [e] Beth-auen.

6 And when the men of Iſrael ſawe that they were in a ſtrait, (*for the people were in diſtreſſe*) the people hid themſelues in caues, and in holds, and in rockes, and in towres, and in pittes.

7 And *ſome* of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people *for* feare followed him.

8 And he taried ſeuen dayes according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] ſcattered from him.

9 And Saul ſaid, Bring a burnt offering to me and peace offerings: and hee offered a burnt offering.

10 And aſſoone as hee had made an end of offering the burnt offering, beholde, Samuel came: and Saul went foorth to meete him, to † ſalute him.

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſawe that the people was [h] ſcattered from me, & that thou cameſt not within the dayes appointed, and that the Philiſtims gathered themſelues together to Michmaſh,

12 Therefore ſaid I, The Philiſtims will come downe nowe vpon me to Gilgal, and I haue not made ſupplication vnto the Lord, I was bolde therefore and offered a burnt offring.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lord thy [i] God, which hee commaunded thee: for the Lord had now ſtabliſhed thy kingdome vpon Iſrael for euer.

14 But now thy kingdome ſhal not continue: the Lord hath ſought him a [k] man after his owne heart, and the Lord hath commanded him to bee gouernour ouer his people, becauſe thou haſt not kept that which the Lord had commanded thee.

15 ¶ And Samuel aroſe, and gate him vp from Gilgal in [l] Gibeah of Beniamin: and Saul numbred the people that were found with him, about ſixe hundred men.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoſte of the Philiſtims ‖ three bandes to deſtroy, one band turned vnto the way of Ophrah vnto the lande of Shual,

18 And another band turned toward the way to Beth-horon, and the [m] third band turned toward the way of the coaſt that looketh towarde the valley of Zeboim, toward the wildernes.

19 Then there was no ſmith found throughout all the land of Iſrael: for the Philiſtims ſaide, Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherefore al the Iſraelites went downe to the Philiſtims, to ſharpen euery man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattockes, and for the picke-forkes, and for the axes, and for to ſharpen the goades.

22 So when the day of battell was come, there was neither [n] ſworde nor ſpeare founde in the handes of any of the people that were with Saul and with Ionathan: but *onely* with Saul and Ionathan his ſonne was there found.

23 And the garriſon of the Philiſtims came out to the paſſage of Michmaſh.

CHAP. XIIII.

1 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul bindeth the people by an othe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the ſonne of Saul ſayde vnto the yong man that bare his armour, [a] Come and let vs goe ouer towarde the Philiſtims garriſon, that is yonder on the other ſide, but he tolde not his father.

2 And

---

k In that ye haue forſaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but now chiefly.

m He ſheweth that there is no ſinne ſo great, but it ſhalbe forgiuen, if the ſinner turne againe to God.

n Of his free mercy, and not of your merits, and therefore he will not forſake you.

o Vnfainedly, and without hypocriſie.

a Whiles theſe things were done.

b Before he tooke vpon him the ſtate of a king.

c Of Kiriath-iearim, where the Arke was, Chap. 10. 5.

d That euery one ſhould prepare themſelues to warre.

e Which was alſo called Beth-el, in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking that the abſence of the Prophet was a ſigne that they ſhould loſe the victorie.

† *Ebr. bleſſe him.*

h Though theſe cauſes ſeeme ſufficient in mans iudgement: yet becauſe they had not the word of God, they turned to his deſtruction.

i Who willed thee to obey him, and reſt vpon the words ſpoken by his Prophet.

k That is, Dauid.

l And went to his citie Ramah.

‖ *Or, the deſtroyer, to wit, the captaine came out with three bands.*

m So that to mans iudgement theſe three armies would haue ouerrunne the whole countrey.

n To declare that the victorie onely came of God, and not by their force.

a By this example God would declare to Iſrael that the victory did not conſiſt in multitude or armour, but onely came of his grace.

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2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, *were* about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to goe ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, and the other *was* from the South toward Gibeah.

6 And Ionathan said to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b] vncircumcised: it may be that the Lord wil worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, [c] I am with thee as thine heart desireth.

8 Then said Ionathan, Behold, we goe ouer vnto those men, and will shewe our selues vnto them.

9 [d] If they say on this wise to vs, Tarie vntill we come to you, then wee will stande still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lorde hath deliuered them into our hande: and this shall be a signe vnto vs.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the [e] holes wherein they had hid themselues.

12 And the men of the garison answered Ionathan, and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Ionathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and *some* fell before Ionathan, and his armour bearer slewe *others* after him.

14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two *oxen plow*.

15 And there was a feare in the hoste, *and* in the fielde, and among all the people: the garison also, and they that went out to spoile, were afraid themselues: and the earth [h] trembled: for it was *striken* with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore saide Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, beholde, Ionathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto the Priest, the noise that was in the hoste of the Philistims, spread farther abroade, and encreased: therefore Saul said vnto the Priest, [i] Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * euery mans sword was against his fellow, & there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, euen they also turned to be with the [k] Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed *with hunger:* for Saul charged the people with an othe, saying, [l] Cursed be the man that eateth † foode till night, that I may be auenged of mine enemies: so none of the people tasted *any* sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man mooued his hand to his mouth: for the people feared the [m] othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put foorth the ende of the rodde that was in his hande, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

29 Then said Ionathan, My father hath [o] troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faint.

32 So the people turned to the spoile, & tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people dide eate them *with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: [p] roule a great stone vnto me this day.

34 Againe Saul said, Goe abroade among the people, & bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lorde, *and* that ‖ was the first altar that he made vnto the Lord.

36 ¶ And Saul sayd, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs [q] drawe neere

*Chap.4.21.

‖ Or, like a tooth.

b To wit, the Philistims.

‖ Or, none can let the Lord.

*2. Chron.14.11.

c I will followe thee whither soeuer thou goest.

d This he spake by the spirite of prophecie, forasmuch as hereby God gaue him assurance of the victorie.

*1. Mac.4.30.

e Thus they spake contemptuously and by derision.

f That is, he crept vp, or went vp with all haste.

g The second was when they slewe one another, and the third when the Israelites chaled them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shal be against his enemies.

i Let the Ephod alone: for I haue no leasure now to aske counsel of God, Num.27.21.

*Iudg.7.22,23. 2.Chron.20.23.

k Though before for feare of the Philistims they declared them selues as enemies to their brethren.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie that which God had giuen by the hand of Ionathan.

† Or. bread.

m That is, the punishment, if they brake their othe.

n Which were dimme before for wearines and hunger.

‖ Or, wearie.

o By making this cruell Lawe.

*Leuit.7.26. and 19.26. deut.12.16.

p That the blood of the beastes that shalbe slaine, may be pressed out vpon it.

‖ Or, of that stone began he to builde an altar.

q To aske counsell of him.

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neere hither vnto God.

37 So Saul asked of God, *saying*, Shall I goe downe after ¶ Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All † ye chiefe of the people, come yee hither, and knowe, and see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be *done* by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue [r] a perfite *lot*. And Ionathan and Saul were taken, but the people escaped.

42 And Saul saide, Cast *lot* betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathan, Tell me what thou hast done. And Ionathan told him, and said, I tasted a litle hony with the ende of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so & more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, [r] Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistims: and whithersoeuer he went, he ‖ handled them as wicked men.

48 He gathered also an hoste and smote [t] Amalek, and deliuered Israel out of the hands of them that spoyled them.

49 Now the sonnes of Saul were Ionathan, [u] and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named [x] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [y] Abner the sonne of Ner, Sauls vncle.

51 And Kish *was* Sauls father: and Ner the father of Abner *was* the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and [z] whomsoeuer Saul saw to bee a strong man, and meete for the warre, he tooke him vnto him.

CHAP. XV.

1 Saul is commanded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

AFterward Samuel said vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: now therefore [a] obey the voice of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, * how they laid waite for them in the way, as they came vp from Egypt.

3 Now *therefore* goe, and smite Amalek, and destroy ye all that perteineth vnto them, and haue no compassion on them, but [b] slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

4 ¶ And Saul assembled the people, & ‖ numbred them in Telaim, two hundreth thousande footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, ‖ and set watch at the riuer.

6 And Saul said vnto the [c] Kenites, Goe, depart, *and* get you downe from among the Amalekites, lest I destroy you with them: for ye shewed [d] mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah, as thou commest to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It [e] repenteth mee that I haue made Saul King: for he is turned from me, and hath not performed my commaundements. And Samuel was mooued, and cried vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the [f] commandement of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel sayde to Saul, Let me tell thee what the Lord hath saide to mee this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast [g] litle in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lorde, but hast turned to the praye, and hast done wickedly in the sight of the Lord.

20 And Saul said vnto Samuel, Yea, I [h] haue obeyed the voice of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefest of the things which should haue bene destroyed, to offer vnto the Lord

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[r] Cause the lot to fall on him that hath broken the othe: but he doeth not consider his presumption in commanding the same othe.

[s] The people thought it their duetie to rescue him who of ignorance had but broken a rash lawe, and by whom they had receiued so great a benefite.

‖ Or, ouercame them.

[t] As the Lord had commanded, Deut. 25. 17.

[u] Called also Abinadab, chap. 31. 2.

[x] Which was the wife of Dauid, chap. 18. 27.

[y] Whom Ioab the captaine of Dauid slew, 2. Sam. 3. 27.

[z] As Samuel had forewarned, chap. 8. 11.

* *Chap.* 9. 16.

[a] Because he hath preferred thee to this honour, thou art bound to obey him.

* *Exod.* 17. 14. *Numb.* 24. 20.

[b] That this might be an example of Gods vengeance against them that deale cruelly with his people.

‖ Or, knewe their number by the lambes, which they brought.

‖ Or, fought in the valley.

[c] Which were the posteritie of Iethro Moses father in lawe.

[d] For Iethro came to visite them, and gaue them good counsell, Exod. 18. 19.

[e] God in his eternall counsel neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent, when any thing goeth contrarie to his temporall election.

[f] This is the nature of hypocrites to be impudent against the trueth, to condemne others, and iustifie themselues.

[g] Meaning of base condition, as chap. 9. 21.

[h] He standeth most impudently in his owne defence both against God and his owne conscience.

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Lord thy God in Gilgal.

22 And Samuel sayd, Hath the Lord as great pleasure in burnt offrings and sacrifices, as when the voyce of the Lord is obeyed? beholde, * to obey is better then sacrifice, and to hearken *u better* then the fatte of rammes.

23 For i rebellion *u as* the sinne of witchcraft, and transgression is wickednesse & idolatrie. Because thou hast cast away the worde of the Lord, therefore hee hath cast away thee from being King.

24 Then Saul sayd vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy wordes, because I feared the people, and obeyed their voyce.

25 Nowe therefore I pray thee, take away my k sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel sayd vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lorde, and the Lorde hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coate, and it rent.

28 Then Samuel sayd vnto him, The Lorde hath rent the kingdome of Israel from thee this day, and hath giuen it to thy l neighbour, that is better then thou.

29 For in deede the m strength of Israel will not lye nor repent: for hee is not a man that hee should repent.

30 Then he sayd, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne againe with mee, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then sayd Samuel, Bring yee hither to me Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag sayd, Truely the n bitternesse of death is passed.

33 And Samuel sayd, * As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to o Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to p see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord q repented that hee made Saul King ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, Howe long wilt thou mourne for Saul, a seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle and come, I will send thee to Isshai the Bethlehemite: for I haue prouided mee a King among his sonnes.

2 And Samuel sayde, Howe can I goe? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer † with thee, and say, I am come b to doe sacrifice to the Lord.

3 And call Isshai to the sacrifice, and I will shewe thee what thou shalt doe, and thou shalt anoynt me him whom I name vnto thee.

4 So Samuel did that the Lord bade him, and came to Beth-lehem, and the Elders of the towne were c astonied at his comming, and sayde, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And hee sanctified Isshai & his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and sayde, Surely the Lords d Anoynted is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for *God seeth* not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

8 Then Isshai called Abinadab, and made him come before Samuel. And he saide, Neither hath the Lord chosen this.

9 Then Isshai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Isshai made his seuen sonnes to come before Samuel: and Samuel saide vnto Isshai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Isshai, † Are there no moe children *but these*? And he said, There remaineth yet a litle one behinde, that keepeth the sheepe. Then Samuel said vnto Isshai, * Send and fet him: for we will not sit downe, till he be come hither.

12 And he sent, and brought him in: and hee was ruddie, and of a good countenance, & comely visage. And the Lord sayde, Arise, *and* anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the * Spirit of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirite of the Lorde departed from Saul, and an e euill spirite *sent* of the Lorde vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirite of God vexeth thee.

16 Let our lord therefore command thy seruants, *that are* before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide me a man, I pray you, that can play wel, and bring him to me.

18 Then answered one of his seruants, and sayd, Beholde, I haue seene a f sonne of Isshai, a Bethlehemite, that can play, and is strong, valiant and a man of warre and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Isshai, and said, Send me Dauid thy sonne, which is with the sheepe.

20 And Isshai tooke an asse *laden* with bread and a flagon of wine and a kidde, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stoode before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Isshai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when the *euill* spirit of God came vpon Saul, Dauid tooke an harpe and played with

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* *Eccle.4.17. hose. 6.6,7. mat.9.13. and 12.7.*

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

l That is, to Dauid.

m Meaning God, who mainteineth and preferreth his.

‖ Or, *in bonds.*

n He suspected nothing lesse then death, or as some write, he passed not for death.

* *Exod.17.11. num.14.45.*

o Where his house was.

p Though Saul came where Samuel was, Chap. 19.22.

q As verse 11.

a Signifying, that we ought not to shewe our selues more pitifull then God, nor to lament them whom he casteth out.

† *Ebr. in vnne hand.*

b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing, least some grieuous crime had bene committed, because the Prophet was not wont to come thither.

d Thinking, that Eliab had bene appointed of God to be made King.

* *1.Chron.28.9. iere.11.20. and 17. 10. and 20.12. psal.7.10.*

† *Ebr. are the children ended?*

* *2.Sam.7.8. psal. 78.71. & 89.21.*

* *Act.7.46. & 13. 22.*

‖ Or, *prospered.*

e The wicked spirits are at Gods commandement to execute his will against the wicked.

f Though Dauid was now anointed King by the Prophet, yet God would exercise him in sundry sortes before he had the vse of his kingdome.

‖ Or, *serued him.*

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g God would that Saul should receiue this benefite as at Dauids hand, that his condemnation might be the more euident, for his cruell hate toward him.

his hand, and Saul was g refreshed and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lorde saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOwe the Philistims gathered their armies to battel, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

‖ Or, *in Ephesdammim.*

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put themselues in battell aray to meete the Philistims.

‖ Or, *of the oke.*

3 And the Philistims stoode on a mountaine on the one side, and Israel stoode on a mountaine on the other side: so a valley *was* betweene them.

a Betweene the two campes.

4 ¶ Then came a man betweene them a both out of the tents of the Philistims, named Goliath of Gath: his height *was* sixe cubites and an hand breadth,

5 And had an helmet of brasse vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine *was* fiue thousand b shekels of brasse.

‖ Or, *coate of plate.*

b That is, 156. lib 4. ounces, after halfe an ounce the shekel: and 600 shekels weight amounteth to 18. lib. 3 quarters.

6 And he had ‖ bootes of brasse vpon his legs, and a shield of brasse vpon his shoulders.

‖ Or, *greaues.*

7 And the shaft of his speare *was* like a weauers beame: and his speare head *weyed* sixe hundreth shekels of yron: and one bearing a shield went before him.

8 And he stood, and cried against the hoste of Israel, and sayd vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

† Ebr. *come vnto me.*

9 If he be able to fight with me, and † kill me, then will we be your seruants: but if I ouercome him and kill him, then shall ye be our seruants, and serue vs.

10 And the Philistim sayd, I defie the hoste of Israel this day: giue mee a man, that wee may fight ‖ together.

‖ Or, *hand to hand.*

11 When Saul & all Israel heard those words of the Philistim, they were discouraged, & greatly afrayd.

12 ¶ Nowe this Dauid *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ‖ this man was taken for an olde man in the dayes of Saul.

* *Chap. 16. 1.*

‖ Or, *he was counted among them that bare office.*

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell, *were* Eliab the Eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

e To serue Saul, as chap. 16. ver. 19.

15 Dauid also e went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drewe neere in the morning and euening and continued fourtie dayes.

d Though Ishai ment one thing, yet Gods prouidence directed Dauid to another ende.

17 And Ishai said vnto Dauid his sonne, d Take nowe for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also carie these ten fresh cheeses vnto the captaine, and looke howe thy brethren fare, and receiue their e pledge.

e If they haue laid any thing to gage for their nethistitie, redeeme

19 (Then Saul and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp earely in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in araie, and houted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things, which hee bare, vnder the handes of the keeper of the † cariage, and ranne into the hoste, and came, and asked his brethren † how they did.

† Ebr. *vessels.*

† Ebr. *of peace.*

23 And as hee talked with them, beholde, the man *that was* betweene the two *armies*, came vp, (whose name *was* Goliath the Philistim of Gath) out of the ‖ armie of the Philistims, and spake such words, and Dauid heard them.

‖ Or, *valleys.*

f As are aboue rehearsed, ver 8. & 9.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraid.

25 For euery man of Israel sayde, Sawe ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him, will the king giue great riches, and will giue him his * daughter, yea, and make his fathers house g free in Israel.

* *Iosh. 15. 16.*

g From taxes, and paiments.

26 ¶ Then Dauid spake to the men that stood with him, and said, What shalbe done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

h This dishonour that he doeth to Israel.

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and said, Why camest thou downe hither? and with whom hast thou left those fewe sheepe in the wildernesse? I knowe thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? Is there not a i cause?

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly mooued by Gods Spirit.

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayd to Saul, Let no mans heart faile him, because of him: thy seruant wil goe, and fight with this Philistim.

33 And Saul sayde to Dauid, Thou art not k able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan proueth Dauids faith, by the infidelitie of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a l lyon, and likewise a beare, and tooke a sheepe out of the flocke,

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slue him.

36 So thy seruant slue both the lyon, and the beare: therefore this vncircumcised Philistim shal be as one of them, seeing hee hath railed on the hoste of the liuing God.

¶ Moo

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37 ¶ Moreouer Dauid sayd, The Lorde that deliuered me out of the paw of the Lyon, and out of the paw of the Beare, he wil deliuer me out of the hand of this Philistim. Then Saul sayd vnto Dauid, [m] Goe, and the Lord be with thee.

m For by these examples he sawe that the power of God was with him.

38 And Saul put his raiment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and ‖ began to goe: for he neuer proued it: and Dauid sayd vnto Saul, I can not goe with these: for I am not accustomed. wherefore Dauid put them off him.

‖ Or, assayed.

40 Then tooke he his [n] staffe in his hand, and chose him fiue smooth stones out of a brooke, and put them in his shepheards bag or skrip, and his sling was in his hand, and hee drew neere to the Philistim.

n To the intent that by these weake meanes, God might onely be knowen to be the author of this victorie.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shielde went before him.

42 Now when the Philistim looked about and saw Dauid, he disdained him: for he was but yong, ruddie, and of a comely face.

43 And the Philistim sayd vnto Dauid, Am I a dog, that thou commest to me with staues? and the Philistim [o] cursed Dauid by his gods.

o He sware by his gods, that hee would destroy him.

44 And the Philistim sayd to Dauid, Come to me, and I wil giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ Then sayd Dauid to the Philistim, Thou commest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whom thou hast railed vpon.

46 This [p] day shal the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, & I wil giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God,

p Dauid being assured bou[illegible] his cause & of his calling, prophesieth of the destruction of the Philistims.

47 And that all this assembly may know, that the Lord saueth not with sword nor with speare (for the battel is the Lords) and he wil giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid [q] hasted and ran to fight against the Philistim.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

49 And Dauid put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philistim with a sling & with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

* Ecclus.47.4. 1.mac.4.30.

51 Then Dauid ranne, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims saw, that their champion was dead, they fled.

52 And the men of Israel & Iudah arose, and shouted, and followed after the Philistims, vntill they came to the ‖ valley, & vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath & to Ekron.

‖ Or, Gai the citie.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

‖ Or, house at Bethlehem.

55 ¶ When Saul sawe Dauid goe forth against the Philistim, he sayd vnto Abner the captaine of his hoste, Abner, [r] whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I cannot tell.

r That is, of what familie and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefite by him.

56 Then the King sayd, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul sayd to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Iihai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an ende of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

a His affection was fully bent toward him.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, & gaue it Dauid, & his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, *and* behaued himselfe [b] wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

b That is, he prospered in all his doings.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel singing and dauncing to meete King Saul, with timbrels, with *instruments of* ioy, and with rebeckes.

c To wit, Goliath.

7 And the women † sang by course in their play, and sayd, * Saul hath slaine his thousand, and Dauid his ten thousand.

† Hebr. answered, playing.

* Chap.21.11. & 29.5. eccl. 47.6,7.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he sayd, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed *but* a thousand, and *what can hee haue* more saue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid, from that day forward.

d Because he bare him enuie and hatred.

10 ¶ And on the morow, the euil spirit of God came vpon Saul, and he [e] prophesied in the midst of the house: and Dauid played with his hand like as at other times, and there *was* a speare in Sauls hand.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

11 And Saul tooke the speare, and sayd, I will smite Dauid *through* to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afrayd of Dauid, Because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, & made him a captaine ouer a thousand, and hee went [f] out and in before the people.

f Meaning, hee was captaine ouer the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord *was* with him.

15 Wherefore when Saul saw that hee was very wise, he was afrayd of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

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17 ¶ Then Saul sayd to Dauid, Beholde mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, & g fight the Lords battels: for Saul thought, Mine hand shal not be vpon him, but the hand of the Philistims shall be vpon him.

g Fight against them that warre against Gods people.

18 And Dauid answered Saul, What am I? and what is my life, *or* the familie of my father in Israel, that I should be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, h she was giuen vnto Adriel a Meholathite to wife.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

20 ¶ Then Michal Sauls daughter loued Dauid: & they shewed Saul, & the thing pleased him.

21 Therefore Saul said, I wil giue him her, that she may be a i snare to him, and that the hand of the Philistims may be against him. Wherefore Saul sayd to Dauid, Thou shalt this day bee my sonne in lawe in the *one* of the twaine.

i So his hypocrisie appeareth: for vnder pretence of fauour, he sought his destruction.

22 And Saul commanded his seruants, Speake with Dauid secretly, & say, Behold, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said, k Seemeth it to you a light thing to be a Kings sonne in lawe, seeing that I am a poore man and of small reputation?

k Meaning, that he was not able to endowe his wife with riches.

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul sayd, This wise shal ye say to Dauid, The King desireth no dowrie, but an hundred foreskins of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the l Kings sonne in law: and the dayes were not expired.

l Because hee thought himselfe able to compasse the Kings request.

27 Afterward Dauid arose with his men, and went and slew of the Philistims two hundreth men: and Dauid brought their foreskins, and m they gaue them wholly to the King, that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

m Meaning, Dauid and his souldiers.

28 Then Saul sawe, and vnderstood that the Lord *was* with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more n afrayd of Dauid, and Saul became alway Dauids enemie.

n To be depriued of his kingdome.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

o That is, Dauid had better successe against the Philistims then Sauls men.

CHAP. XIX.

2 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophesie commeth on Saul.

THen Saul spake to Ionathan his sonne, & to al his seruants, that they should a kill Dauid: but Ionathan Sauls sonne had a great fauor to Dauid.

a Before Saul sought Dauids life secretly, but nowe his hypocrisie bursteth forth to open cruelties.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret *place*, & hide thy selfe.

3 And I will goe out, and stand by my father in the fielde where thou b art, and wil commune with my father of thee, and I will see what *he sayth*, and wil tell thee.

b That I may giue thee warning what to doe.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, & said vnto him, Let not the king sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee † did * put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

† *Ebr. hee put his soule in his hand.* * *Iudg. 12. 3. chap. 28. 22. psal. 119. 109.*

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul c sware, As the Lord liueth, hee shall not die.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, & Ionathan brought Dauid to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, & Dauid went out and fought with the Philistims, & slew them with a great slaughter, and they fled from him.

9 ¶ And the euil spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hand, and Dauid d played with his hand.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, & he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morowe thou shalt be slaine.

12 So Michal e let Dauid downe through a window: and he went, and fled, and escaped.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

13 Then Michal tooke an image, & layd it in the bed, & put a pillow stuffed with goates *haire* vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she sayd, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the l bed, that I may slay him.

f Behold, how the tyrants to accomplish their rage, neither regard oth nor friendship, God not man.

16 And when the messengers were come in, behold, an image *was* in the bed, with a pillow of goates *haire* vnder the head of it.

17 And Saul sayd vnto Michal, Why hast thou mocked me so, & sent away mine enemie, that he is escaped? And Michal answered Saul, Hee sayd vnto me, Let me goe, or els I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

19 But one tolde Saul, saying, Beholde, Dauid *is* at Naioth in Ramah.

20 And Saul sent messengers to take Dauid: and when they saw a company of Prophets prophecying, and Samuel standing h as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also i prophesied.

h Being their chiefe instructer.

i Changed their mindes and praysed God.

21 And when it was tolde Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went he himselfe to Ramah, & came to a great well that is in Sechu, and he asked, and said, Where are Samuel and Dauid? and one sayd, Behold, *they be* at Naioth in Ramah.

23 And he k went thither, *euen* to Naioth in Ramah, and the Spirite of God came vpon him also, and he went prophecying vntill he came to Naioth in Ramah.

k With a minde to persecute them.

24 And

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24 And he ſtript off his [l] clothes, and he prophecied alſo before Samuel, and fell [m] downe naked all that day and all that night: therefore they ſay, * Is Saul alſo among the Prophets?

l His kingly apparell.
m He humbled himſelfe as other did.
*Chap.10.11.

CHAP. XX.

1 Jonathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Jonathan. 38 Jonathan aduertiſeth Dauid by three arrowes, of his fathers furie.

AND Dauid [a] fled from Naioth in Ramah, and came and ſayde before Ionathan, What haue I done? what *is* mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

a For Saul was ſtayed, and prophecied a day and a night, by Gods prouidence, that Dauid might haue time to eſcape.

2 And he ſayd vnto him, God forbid, thou ſhalt not die: behold, my father will doe nothing great nor ſmall, but hee wlil †ſhewe it me: and why ſhould my father hide this thing from mee? he will not doe it.

†Ebr. reueile it in mine eare.

3 And Dauid ſware againe and ſayd, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Ionathan ſhall not knowe it, leſt he be ſorie: but in deede as the Lord liueth, and as thy ſoule liueth, there is but a [b] ſtep betweene me and death.

b I am in great danger of death.
†Ebr. ſauth.

4 Then ſaid Ionathan vnto Dauid, Whatſoeuer thy ſoule † requireth, that wil I doe vnto thee.

5 And Dauid ſaid vnto Ionathan, Beholde, to morowe is the [c] firſt day of the moneth, and I ſhould ſit with the King at meate: but let me go, that I may hide my ſelfe in the fieldes vnto the third *day* at euen.

c At what time there ſhould be a ſolemne ſacrifice, Num.28.11. to the which they added peace offrings and feaſts.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of me, that he might goe to Beth-lehem to his owne citie: for there is a [d] yeerely ſacrifice for all that familie.

d Reade Chap. 1.21. *Chap.18.3. and 23.18.

7 And if hee ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angry, be ſure that wickednes is concluded of him.

8 So ſhalt thou ſhew mercy vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there be in me iniquitie, ſlay thou mee: for why ſhouldeſt thou bring me to thy father?

9 ¶ And Ionathan anſwered, God keepe that from thee; for if I knewe that wickednes were [e] concluded of my father to come vpon thee, would not I tell it thee?

e That he were fully determined.

10 Then ſaid Dauid to Ionathan, Who [f] ſhall tell me? how *ſhall I knowe*, if thy father anſwere thee cruelly?

f If thy father do fauour me.

11 And Ionathan ſayde to Dauid, Come and let vs goe out into the field: and they twaine went out into the fielde.

12 Then Ionathan ſayde to Dauid, O Lorde God of Iſrael, when I haue groped my fathers minde to morow at this time, *or* within this three dayes, and if it be well with Dauid, and I then ſend not vnto thee, and ſhewe it thee,

13 The Lord [g] doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhewe thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath bene with my father.

g The Lord puniſh me moſt grieuouſly.

14 Likewiſe *I require* not whiles I liue: *for I doubt not* but thou wilt ſhew me the mercy of the Lord, [h] *that I die not.*

h I know that if thou wereſt nowe preferred to the kingdome, thou wouldeſt not deſtroy me, but ſhew thy ſelfe friendly to my poſteritie.

15 But *I require* that thou cut not off thy mercie from mine houſe for euer: no, not when the Lord hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the houſe of Dauid, *ſaying*, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe he loued him (for hee loued him as his owne ſoule)

18 Then ſaid Ionathan to him, To morow is the firſt day of the moneth: and thou ſhalt bee ‖ looked for, for thy place ſhall be emptie.

‖Or, mentioned.

19 Therefore thou ſhalt hide thy ſelfe three dayes, *then* thou ſhalt goe downe quickely and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone † Ezel.

†Ebr. of the way, becauſe it ſerued as a ſigne to ſhewe the way to them that paſſed by.

20 And I wil ſhoote three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I will ſend a boy, *ſaying*, Goe, ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is † well with thee and no hurt, *as* the Lord liueth.

†Ebr. peace.

22 But if I ſay thus vnto the boy, Beholde, the arrowes are beyond thee, goe thy way: for the [i] Lord hath ſent thee away.

i The Lord is the author of thy departure.

23 As touching the thing which thou and I haue ſpoken of, beholde, the Lord *bee* betweene thee and mee for euer.

24 ¶ So Dauid hid himſelfe in the fielde: and when the firſt day of the moneth came, the King ſate to eate meate.

25 And the King ſate, as at other times vpon his ſeate, euen vpon his ſeate by the wall: and Ionathan aroſe, and Abner ſate by Sauls ſide, but Dauids place was emptie.

26 And Saul ſayde nothing that day: for hee thought, ſome thing hath befallen him, though he were [k] cleane, *or els* becauſe he was not purified.

k Yet he might haue ſome buſines to let him.

27 But on the morowe which was the ſecond day of the moneth, Dauids place was emptie againe: and Saul ſayd vnto Ionathan his ſonne, Wherefore commeth not [l] the ſonne of Iſhai to meate, neither yeſterday nor to day?

l Thus he ſpeaketh contemptuouſly of Dauid.

28 And Ionathan anſwered vnto Saul, Dauid required of me, *that he might goe* to Beth-lehem.

29 For hee ſayde, Let me goe, I pray thee: for our familie *offereth* [m] a ſacrifice in the citie, and my brother hath ſent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, and ſee my [n] brethren: this is the cauſe that hee commeth not vnto the Kings table.

m That is, a peace offering.

n Meaning, all his kinſfolke.

30 Then was Saul angrie with Ionathan, and ſayde vnto him, Thou [o] ſonne of the wicked rebellious woman, doe not I knowe, that thou haſt choſen the ſonne of Iſhai to thy confuſion, and to the confuſion *and* ſhame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the ſonne of Iſhai liueth vpon the earth, thou ſhalt not be ſtabliſhed, nor thy kingdome: wherefore now ſend and fet him vnto me, for he † ſhall ſurely die.

†Ebr. ſonne of death.

32 And Ionathan anſwered vnto Saul his father, and ſaid vnto him, Wherefore ſhall he [p] die? what hath he done?

p For it were too great tyrannie to put one to death and not to ſhewe the cauſe why.

33 And Saul caſt a ſpeare at him, to hit him, whereby Ionathan knewe, that it was determined of his father to ſlay Dauid.

34 ¶ So Ionathan aroſe from the table in a great anger, and did eate no meate the ſecond day of the moneth: for he was ſorie for Dauid, *and* becauſe his father had reuiled him.

35 On the next morning therefore Iona-

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q For this was the third day, as it was agreed vpon, verse 5.

than went out into the fielde, q at the time appointed with Dauid, and a litle boy with him.

36 And he said vnto his boy, Runne nowe, seeke the arrowes which I shoote, and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shotte, Ionathan cryed after the boy, and said, Is not the arrowe beyond thee?

r By these wordes he admonished Dauid what he ought to doe.

38 And Ionathan cried after the boy, r Make speede, haste *and* stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

†*Ebr. instruments.*

40 Then Ionathan gaue his † bowe and arrowes vnto the boy that was with him, and saide vnto him, Goe, carie them into the citie.

f It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied Dauid.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the f South, and fel on his face to the ground, and bowed him selfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

t Which othe he calleth in the eight verse the conenant of the Lord.

42 Therefore Ionathan said to Dauid, Goe in peace: that which we haue t sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, *let it stand* for euer.

43 And he arose and departed, and Ionathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish. 13 and there faineth himselfe mad.

a Where the Arke then was, to aske counsell of the Lord.

THen came Dauid to a Nob to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The b King hath commaunded mee a certaine thing, and hath said vnto me, Let no man knowe whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such *and* such places.

b These infirmities that we see in the saintes of God, teach vs that none hath his iustice in him selfe, but receiueth it of Gods mercie.

3 Nowe therefore if thou hast ought vnder thine hand, giue me fiue *cakes of* bread, or what commeth to hand.

4 And the Priest answered Dauid, and saide, There is no common bread vnder mine hand, but here is * hallowed bread, if the yong men haue kept themselues, at least from c women.

*Exod. 25. 30. leuit. 24. 5. matt. 12. 34.

c If they haue not companied with their wiues.

5 Dauid then answered the Priest, and saide vnto him, Certainely women haue bene separated from vs these two or three dayes since I came out: and the d vessels of the yong men were holy, though the way were prophane, & how much more then shall *euery one* e be sanctified this day in the vessell?

d That is, their bodies.

e Shalbe more carefull to keepe his vessell holy when he shal haue eaten of this holy foode?

6 So the Priest gaue him halowed *bread*: for there was no bread there, saue the shewbread that was taken from before the Lorde, to put hote bread there, the day that it was taken away.

f Tarying to worship before the Arke.

7 (And there was the same day one of the seruants of Saul f abiding before the Lorde, named Doeg the Edomite, the ‖ chiefest of Sauls heardmen)

‖*Or, master of them that kept Sauls cattell.*

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine harneſse with me, because the Kings businesse required haste.

9 And the Priest sayd, The sword of Goliath the Philistim, whom thou slewest in the * valley of Elah, behold, it is wrapt in a cloth behinde the g Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid sayd, There is none to that, giue it me.

*Chap. 17. 2.

g Behinde that place, where the hie Priestes garments lay.

10 And Dauid arose and fledde the same day from the h presence of Saul, and went to Achish the King of Gath.

h That is, out of Sauls dominion.

11 And the seruants of Achish said vnto him, Is not this Dauid the * King of the land? did they not sing vnto him in daunces, saying, * Saul hath slaine his thousand, and Dauid his ten thousand?

*Chap. 17. 9.

*Chap. 18. 7. and 29. 5. eccles. 47. 6.

12 And Dauid † considered these wordes, and was sore afraid of Achish the King of Gath.

†*Ebr. put these wordes in his heart.*

13 And hee changed his behauiour before them, and fained himselfe mad in their hands, and i scrabled on the doores of the gate, and let his spettle fall downe vpon his beard.

i By making marks and toyes.

14 Then said Achish vnto his seruants, Loe, ye see the man is beside himselfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that yee haue brought this fellowe to play the mad man in my presence? k shall he come into mine house?

k Is hee meete to be in a Kings house?

CHAP. XXII.

1 Dauid hideth himselfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaue. 20 Abiathar escapeth.

DAuid therefore departed thence, and saued himselfe in the caue of a Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble and al men that were in debt, and all those that were vexed in minde, and hee was their ‖ prince, & there were with him about foure hundreth men.

‖*Or, captaine.*

3 ¶ And Dauid went thence to Mizpeh, in b Moab, and sayd vnto the King of Moab, I pray thee, let my father & my mother come, *and abide* with you, till I know what God will doe for me.

b for there was another so called in Iudah.

4 And he c brought them before the King of Moab, and they dwelt with him all the while that Dauid was in d the holde.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong holde.

5 And the Prophet Gad sayd vnto Dauid, Abide not in the holde, *but* depart and goe into the land of Iudah. Then Dauid departed and came into the foreſt of Hareth.

6 ¶ And Saul heard that Dauid was e discouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stoode about him.

e That a great bruite went on him.

7 And Saul sayd vnto his seruants that stoode about him, Heare nowe, yee sonnes f of Iemini, will the sonne of Ishai giue euery one of you fieldes and vineyardes: will hee make you all captaines ouer thousands, and captaines ouer hundreds:

f Ye that are of my tribe and linage.

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is sory for me, or sheweth mee, that my g sonne hath stirred vp my seruant to lie in waite against me, as *appeareth* this day?

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

9 ¶ Then answered Doeg the Edomite (who was

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was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai when he came to Nob, to Ahimelech the sonne of Ahitub.

10 Who asked counsell of the Lord for him, and gaue him vitailes, and hee gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit*, [h] the Priests that were in Nob: and they came all to the King.

12 And Saul sayd, Heare nowe thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitaile, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in wait as appeareth this day?

14 ¶ And Ahimelech answered the King, and sayd, Who is so faithfull among all thy seruants as Dauid, *being* also the Kings sonne in lawe, and goeth at thy commandement, and is honourable in thine house?

15 [i] Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King said vnto the ‖ sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knew when he fled, and shewed it not to mee. But the seruants of the King [k] would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned and ranne vpon the Priests, and slew that same day foure score and fiue persons that did weare a linnen Ephod.

19 Also Nob the city of the Priests smote hee with the edge of the sword, both man & woman, both childe and suckling, both oxe and asse, and shee[p] with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *was* Abiathar) [l] escaped and fled after Dauid.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid sayd vnto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that hee would tell Saul. I am the cause *of the death* of all the persons of thy fathers house.

23 Abide thou with me, *and* feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

i Haue I not at other times also, when he had great affaires, consulted with the Lod for him?

‖ Or, *footmen*.

k For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

l This was Gods prouidence, who according to his promise preserued some of the house of Eli, Chap. 2. 33.

‖ Or, *he that taketh my life, shall take mine also*.

CHAP. XXIII.

3 Dauid chaseth the Philistims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wildernesse of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

a Which was a citie in the tribe of Iudah, Iosh. 15. 44.

THen they tolde Dauid, saying, Beholde, the Philistims fight against [a] Keilah, and spoyle the barnes.

2 Therfore Dauid asked counsel of the Lord, saying, Shall I go and smite these Philistims? And the Lord answered Dauid, Go and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, we be afrayd here in [b] Iudah, howe much more if wee come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, & said, Arise, go downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattel, & smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, he brought an [c] Ephod † with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, & Saul said, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a city that hath gates and barres.

8 Then Saul called all the people together to warre, for to go downe to Keilah, & to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, said to Abiathar the Priest, [d] Bring the Ephod.

10 Then sayd Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the city for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? and wil Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord sayd, He will come downe.

12 Then said Dauid, Will the ‖ lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord sayd, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, & departed out of Keilah, and went ‖ whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid *was* in the wildernes of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted † him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be King ouer Israel, and I shalbe next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Iesimon?

20 Now therfore, O king, come downe according to al that thine heart can desire, and our part *shalbe* to deliuer him into the kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where he † haunteth, *and*

b That is, in the middes of Iudah, much more when we come to the borders against our enemies.

* *Chap. 22 20.*

c By Gods prouidence the Ephod was preserued and kept with Dauid the true king

† *Ebr. in his hand.*

d To consult with the Lord by Vrim and Thummim.

‖ Or, *gouernours*.

‖ Or, *to & fro, as hauing no certeine place to go to.*

‖ Or, *strong places.*

e No power nor policie can preuaile against Gods children, but when he appointeth the time.

† *Ebr. his hand.*

f Ionathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ Or, *of the wildernesse.*

g The Lord recompense this friendship.

† *Ebr. where his foot hath been.*

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who hath seene him there: for it is said to me, He is subtill, and craftie.

23 See therefore & know all the secret places where he hideth himselfe, and come ye againe to me with the certeintie, and I will goe with you: and if he be in the [h] land, I will search him out thorowout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the plaine on the right hand of Iesh imon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of [i] Maon. And when Saul heard that, he followed after Dauid in the wildernesse of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

h In your country of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15 55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth.

l That is the stone of diuision, because there they diuided themselues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He casteth Dauid to sweare vnto him, to be fauourable to his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Beholde, Dauid *is* in the wildernesse of [b] En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, & went to seeke Dauid and his men vpon the rocks *among* the wilde goats.

4 And he came to the sheepcoats by the way where there was a caue, and Saul went in † to do his easement: and Dauid and his men sate in the † in ward parts of the caue.

5 And the men of Dauid said vnto him, See, the day is [c] come, whereof the Lord sayde vnto thee, Beholde, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, because he had cut off the lappe which was on Sauls *garment*.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords Anoynted, to lay mine hand vpon him: for he is the Anoynted of the Lord.

8 So Dauid ouercame his seruants with these words, and suffred them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 ¶Dauid also arose afterward, and went out of the caue, and cried after Saul, saying, O my lord the King. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, [e] Wherefore giuest thou an eare to mens words, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for hee is the Lordes Anoynted.

12 Moreouer my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be not vpon thee.

14 According as the ‖olde prouerbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be vpon thee.

15 After whom is the King of Israel come out? after whom doest thou pursue? after a dead dog, *and* after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and † deliuer me out of thine hand.

17 When Dauid had made an end of speaking these words to Saul, Saul said, [f] Is this thy voyce, my sonne Dauid? and Saul lift vp his voice, and wept,

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall finde his enemy, and let him depart † free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I [g] know that thou shalt be King, and that the kingdome of Israel shall be established in thine hand.

22 Sweare now therfore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.

23 So Danid sware vnto Saul, and Saul went home: but Dauid & his men went vp vnto ‡ hold.

‖Or, *the prouerbe of an ancient man.*

† *Ebr. iudge.*

f Though he was a most cruell enemy to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

† *Ebr. a good way.*

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Abinoam Dauids wiues. 44 Michal is giuen to Phalti.

THEN * Samuel died, and all Israel assembled, and mourned for him, and buried him in his [a] owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

2 Now in [b] Maon *was* a man, who had his possession in Carmel, & the man was exceeding mighty and had three thousand sheepe, and a thousand goats: and he was shearing his sheepe in Carmel.

3 The name also of the man *was* Nabal, & the name of his wife Abigail, and she was a woman of singular wisdome, and beautifull, but the man *was* churlish, and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did sheare his sheepe.

5 Therfore Dauid sent ten yong men, & Dauid said vnto the yong men, Go vp to Carmel, and go to Nabal, & aske him in my name † how he doth.

6 And thus shall ye say [c] † for salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperity.

7 Beholde,

**Chap. 28. 3. 1 Sam. 46. 1, 3, 20.*

a That is, among his owne kinred.

b Maon & Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

† *Ebr. of peace.*

c Some reade, So mayest thou liue in prosperitie the next yeere, both thou, &c.

† *Ebr. for life.*

a Contrary to the false report of the that said, Dauid was Sauls enemie he prooueth himself to be his friend.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Here wee see how ready we are to hasten Gods promise, if the occasion serue neuer so little.

† *Ebr. to couer his feet.*

† *Ebr. in the sides.*

b A citie of Iudah, Iosh. 15. 62.

a That is, in strong places which were defensed by nature.

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7 Beholde, I haue heard, that thou haſt ſhearers: now thy ſhepheards were with vs, & we did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Aſke thy ſeruants and they will ſhewe thee. Wherefore let theſe yong men finde fauour in thine eyes: (for we come in a good ſeaſon) giue I pray thee, whatſoeuer [d] commeth to thine hand vnto thy ſeruants, and to thy ſonne Dauid.

9 ¶ And when Dauids yong men came, they tolde Nabal all thoſe wordes in the name of Dauid, and held their peace.

10 Then Nabal anſwered Dauids ſeruants, and ſaid, Who is Dauid? and who is the [e] ſonne of Iſhai? there be many ſeruants nowe a dayes, that breake away euery man from his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I haue killed for my ſhearers, and giue it vnto men, whome I know not whence they be?

12 ¶ So Dauids ſeruants turned their way, and went againe, and came, and tolde him all thoſe things.

13 And Dauid ſaid vnto his men, Girde euery man his ſword *about him*. And they girded euery man his ſword: Dauid alſo girded his ſword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the †carriage.

14 Nowe one of the ſeruants tolde Abigail Nabals wife, ſaying, Beholde, Dauid ſent meſſengers out of the wilderneſſe to ſalute our maſter, and he †railed on them.

15 Notwithſtanding the men were very good vnto vs, and we had no diſpleaſure, neither miſſed we any thing as long as wee were conuerſant with them, when we were in the fieldes.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping ſheepe.

17 Nowe therefore take heede, and ſee what thou ſhalt doe: for euill † will ſurely come vpon our maſter, and vpon all his familie: for hee is ſo wicked that a man cannot ſpeake to him.

18 ¶ Then Abigail made haſte, & tooke two hundreth † cakes, and two bottels of wine, and fiue ſheepe readie dreſſed, & fiue meaſures of parched corne, and an hundreth ‖ frailes of raiſins, and two hundreth of figges, and laded them on aſſes.

19 Then ſhe ſaid vnto her ſeruants, Go yebefore me: behold, I will come after you: yet ſhee tolde [g] not her huſband Nabal.

20 And as ſhee rode on her aſſe, ſhee came downe by a ſecret place of the mountaine, & behold, Dauid and his men came downe againſt her, and ſhe met them.

21 And Dauid ſaid, Indeede I haue kept all in vaine that this fellow had in the wilderneſſe, ſo that nothing was miſſed of all that perteined vnto him: for he hath requited me euill for good.

22 So and more alſo doe God vnto the enemies of Dauid: *for* ſurely I will not leaue of all that he hath, by the dawning of the day, *any* that [h] piſſeth againſt the wall.

23 And when Abigail ſaw Dauid, ſhee haſted and lighted off her aſſe, and fell before Dauid on her face, and bowed her ſelfe to the ground,

24 And fell at his feete, and ſaid, Oh, my lord, I *haue committed* the iniquitie, & I pray thee, let thine handmaid ſpeake † to thee, and heare thou the wordes of thine handmaide.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, ſo is he: ‖ Nabal [i] is his name, and follie *is* with him: but I thine handmaid ſawe not the yong men of my Lord whom thou ſenteſt.

26 Now therefore, my lord, as the Lord liueth, and as thy ſoule liueth (the Lord, *I ſay*, that hath withholden thee from comming to *ſhed* blood, and that [i] thine hand ſhould *not* ſaue thee) ſo now thine enemies ſhall be as Nabal, and they that intend to doe my lord euill.

27 And now, this ‖ bleſſing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men, that † follow my lord.

28 I pray thee, forgiue the treſpaſſe of thine handmaid: for the Lord will make my lorde a [k] ſure houſe, becauſe my lord fighteth the battels of the Lord, and none euill hath bene found in thee † in all thy life.

29 Yet [l] a man hath riſen vp to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lorde ſhall be bound in the [m] bundle of life with the Lord thy God: and the ſoule of thine enemies ſhall *God* caſt out, as out of the middle of a ſling.

30 And when the Lord ſhall haue done to my lord, all the good that he hath promiſed thee, and ſhall haue made thee ruler ouer Iſrael,

31 Then ſhall it be no griefe vnto thee, nor offence of minde vnto my lorde, that hee hath not ſhed blood cauſeleſſe, nor that my lord hath [n] *not* preſerued himſelfe: and when the Lord ſhal haue dealt well with my lord, remember thine handmaid.

32 Then Dauid ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meete me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to *ſhed* blood, [o] and that mine hand hath *not* ſaued me.

34 For in deede, as the Lord God of Iſrael liueth, [p] who hath kept mee backe from hurting thee, except thou haddeſt haſted, and met mee, ſurely there had not bene left vnto Nabal by the dawning of the day, *any* that piſſeth againſt the wall.

35 Then Dauid receiued of her hande that which ſhe had brought him, and ſaid to her, Goe vp in peace to thine houſe: behold, I haue heard thy voyce, and haue † granted thy petition.

36 ¶ So Abigail came to Nabal, and beholde, hee made a feaſt in his houſe, like the feaſt of a King, and Nabals heart was merie within him, for he was very drunken: wherefore ſhee tolde him [q] nothing, neither leſſe nor more, vntill the morning aroſe.

37 Then in the morning when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart dyed within him, and he was like [r] a ſtone.

38 And about ten dayes after, the Lord ſmote Nabal that he dyed.

39 ¶ Now when Dauid heard that Nabal was dead, he ſaid, Bleſſed be the Lord [ſ] hath ‖ iudged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſeruant from euill: for the Lord hath recompenſed the wickednes of Nabal vpon his owne head. Alſo Dauid ſent to commune with Abigail to [t] take her to his wife.

40 And when [ſ] ſeruants of Dauid were come

d Whatſoeuer thou haſt ready for vs.

e That the couetous wretches in ſtead of relieuing the neceſſitie of Gods children, vſe to reuile their perſons and condemne their cauſe.

† Ebr. vpon them.

† Ebr. drone them away.

f When we kept our theepe in the wilderneſſe of Paran.

† Ebr. in accompliſhed.

† Ebr. bread.

‖ Or, cluſters.

g Becauſe ſhee knew his crooked nature, that hee would rather haue periſhed, then conſented to her enterpriſe.

h Meaning by this prouerbe, that he would deſtroy both ſmall and great.

† Ebr. in thine eares.

[i] Or, foole.

i That is, that thou ſhouldeſt not be reuenged of thine enemie.

‖ Or, preſent.

† Ebr. walke at the feete.

k Confirme his kingdome to his poſteritie.

† Ebr. from thy dayes.

l To wit, Saul.

m God ſhall preſerue thee long in his ſeruice and deſtroy thine enemies.

n That he hath not auenged himſelfe, which thing would haue tormented his conſcience.

o Reade verſ. 26.

p He attributeth it to the Lords mercie, and not to himſelfe that he was ſtayed.

† Ebr. receiued thy face.

q For he had no reaſon either to conſider, or to giue thankes for this great benefite of deliuerance.

‖ Or, reuenged.

r For he had experience of her great godlines, wiſedome and humilitie.

to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaide be a seruant to wash the feete of the seruants of my lord.

† Ebr. went at her feete.

42 And Abigail hasted, and arose, and rode vpon an asse, and her fiue maides † followed her, and she went after the messengers of Dauid, and was his wife.

* Iosh. 15. 56.

43 Dauid also tooke Ahinoam of * Izreel, and they were both his wiues.

* 1. Sam. 3. 14, 15.

44 Now Saul had giuen * Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of t Gallim.

t Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

A Gaine the Ziphims came vnto Saul to Gibeah, saying, * Doeth not Dauid hide himselfe ‖ in the hill of Hachilah before ‖ Ieshimon?

* Chap. 23. 19.

‖ Or, in Gibeah.

‖ Or, the wildernes.

2 Then Saul arose, and went downe to the wildernesse of Ziph, hauing three thousand a chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.

a That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Nowe Dauid abode in the wildernesse, and he sawe that Saul came after him into the wildernesse.

4 (For Dauid had sent out spies, and vnderstood, that Saul was come ‖ in very deede)

‖ Or, to a certaine place.

5 Then Dauid arose, and came to the place where Saul had pitched, and *when* Dauid beheld the place where Saul lay, & * Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, & the people pitched round about him)

* Chap. 14. 50. and 17. 55.

6 Then spake Dauid and said to Ahimelech the b Hittite, and to Abishai the sonne of Zeruiah, brother to c Ioab, saying, Who will go downe with me to Saul to the hoste? Then Abishai said, I will goe downe with thee.

b Who was a stranger and not an Israelite.

c Who afterward was Dauids chiefe captaine.

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his ‖ head: And Abner and the people lay round about him.

‖ Or, bolster.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemie into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him d againe.

d Meaning, hee would make him sure at one stroke.

9 And Dauid said to Abishai, Destroy him not: for who can lay his hand e on the Lordes anoynted, and be guiltlesse?

e To wit, in his owne priuate cause: for Iehu slew two kings at Gods appoinment, 2. King. 9. 24.

10 Moreouer Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or hee shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for † the Lord had sent a dead sleepe vpon them.

† Ebr. the heauie sleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other side, and stoode on the toppe of an hill a farre off, a great space being betweene them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, † Heareſt thou not, Abner? Then Abner answered, and said, Who art thou that cryest to the King?

† Ebr. Answerest.

15 ¶ And Dauid said to Abner, Art not thou a f man? and who is like thee in Israel? wherfore then hast thou not kept thy lord the King? for there came one of the folke in to destroy the king thy lord.

f Esteemed most valiant, and meete to saue the King?

16 This is not well done of thee: as the Lord liueth, ye are † worthie to die, because yee haue not kept your Master the Lordes anoynted: and now see where the Kings speare is, and the pot of water that was at his head.

† Ebr. sonnes of death.

17 And Saul knewe Dauids voyce, and said, Is this thy voyce, g my sonne Dauid? And Dauid said, It is my voyce, my lord O King.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promes.

18 And he said, Wherefore doeth my lorde thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee vp against me, h let him smel the sauour of a sacrifice: but if the children of men *haue done it*, cursed be they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lorde, saying, Goe, serue other i gods.

h Let his anger toward vs be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

20 Nowe therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was k precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

k Because thou sauedst my life this day.

22 Then Dauid answered, and said, Beholde the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his l righteousnesse and faithfulnesse: for the Lord had deliuered thee into *mine* hands this day, but I would not lay mine hand vpon the Lords anointed.

l Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. and 130. 3.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that hee may deliuer me out of all tribulation.

25 Then Saul said to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his m place.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

AND Dauid saide in his heart, I shall nowe a perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the lande of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coastes of Israel, and *so* escape out of his hand?

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore arose, and he, and the sixe hundreth men that were with him, went vnto Achish, the sonne of Maoch King of Gath.

b Thus God by his prouidence changeth his enemies hearts, and maketh them to fauour his in their necessitie.

3 And Dauid b dwelt with Achish at Gath, hee, and his men, euery man with his household,

Dauid

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Dauid with his two wiues, Ahinoam the Izreelite, and Abigail, Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid saide vnto Achish, if I haue nowe found grace in thine eyes, c let them giue mee a place in some *other* citie of the countrey, that I may dwell there: for why should thy seruant dwell in the *head* citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 ¶ And † the time that Dauid dwelt in the countrey of the Philistims, was foure monethes and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the d Geshurites, and the Girzites, and the Amalekites: for they inhabited the lande from the beginning, *from the way*, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the lande, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish saide, ‖ Where haue ye bene a roming this day? And Dauid answered, Against the South of Iudah, and against the South of the e Ierahmeelites, & against the South of ſ Kenites.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Lest they should tel on vs, and say, So did Dauid, and so *will be* his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖ He hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

c Let thine officers appoint me a place.

† Ebr. *the number of the dayes.*

d These were the wicked Canaanites, whom God had appointed to be destroyed.

‖ Or, *against whom*

e Which were a familie of the tribe of Iudah, 1. Chron. 2. 9.

‖ Or, *he doeth surely abhorre his people.*

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and she causeth him to speake with Samuel. 18 Who declareth his ruine.

NOwe at that time the Philistims assembled their bandes and armie to fight with Israel: therfore Achish said to Dauid, a Be sure thou shalt goe out with me to the battel, thou and thy men.

2 And Dauid said to Achish, Surely thou shalt knowe, what thy seruant can doe. And Achish saide to Dauid, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Israel had lamented him, & burned him in Ramah, his owne citie: and Saul had b put away the sorcerers, and the soothsayers out of the land)

4 Then the Philistims assembled themselues and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afraid, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lorde answered him not, neither by dreames, nor by c Vrim, nor yet by Prophets.

7 ¶ Then saide Saul vnto his seruaunts, Seeke mee a woman that hath a familiar spirite, that I may goe to her, and aske of her. And his seruants said to him, Beholde, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul d changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he sayde, I pray thee, coniecture vnto mee by the familiar spirite, and bring me him vp whome I shall name vnto thee.

9 And the woman saide vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: Wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lorde, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring mee vp e Samuel.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman saide vnto Saul, I sawe ‖ gods assembling vp out of the earth.

14 Then he said vnto her, What facion is hee of? And shee answered, An olde man commeth vp lapped in a mantell: and Saul knewe that it was f Samuel, and hee enclined his face to the grounde, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against me, and God is departed from me, and answereth me no more, neither † by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me, what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of me, seeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lorde hath done to g him, as hee spake * by mine ‖ hand: for the Lorde will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer, the Lord will deliuer Israel with thee into the handes of the Philistims: h and to morowe shalt thou and thy sonnes be with me, and the Lord shall giue the hoste of Israel into the hands of the Philistims.

20 Then Saul fell streight way all along on the earth, and was sore i afraide because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaide hath obeyed thy voyce, and I k haue put my soule in mine hand, and haue obeyed thy wordes which thou saidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voice of thine handmaid, & let me set a morsel of bread before thee, that thou mayest eate and get thee strength, and go on thy iourney.

23 But he refused, and said, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Nowe the woman had a fat calfe in the house, and shee hasted, and killed it, and tooke floure and kneaded it, and baked of it, l vnleauened *bread*.

25 Then

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him. * *Chap.* 25. 1.

b According to the commandement of God, Exod. 22. 18. & deut. 18. 10, 11.

c Meaning, the hie Priest, Exod. 28. 30.

d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

e He speaketh according to his grosse ignorance, not considering the state of the saints after this life and how Satan hath no power ouer them.

‖ Or, *an excellent person.*

f To his imagination albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.

† Ebr. *by the hand of Prophets.*

g That is, to Dauid. * *Chap.* 15. 28.

‖ Or, *ministerie.*

h Ye shall be dead, Chap 31. 6.

i The wicked, when they heare Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.

k I haue ventured my life.

l Because it required haste.

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25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖ by the fountaine, which is in Izreel.

‖ *Or, in Ain.*

2 And the ‖ princes of the Philistims went foorth by [a] hundreths, and thousands, but Dauid and his men came behind with Achish.

‖ *Or, captaines.*

[a] According to their bandes, or ensignes.

3 Then said the princes of the Philistims, What doe these Ebrewes *here?* and Achish said vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the King of Israel, who hath bene with me these dayes, [b] or these yeeres, and I haue found nothing in him, since he † dwelt with me vnto this day?

[b] Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27. 7.

† *Ebr. fell, as Gen. 25. 18.*

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims saide vnto him, * Send this fellow backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell he be an aduersarie to vs: for wherewith should he obteine the fauour of his master? should it not be with the [c] heads of these men?

[c] Would not Saul receiue him to fauour, if he could betray vs?

* *Chap. 18. 7. and 21. 11.*

5 Is not this Dauid, of whome they sang in dances, saying, * Saul slewe his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast beene vpright and good in my sight, when thou [d] wentest out and in with me in the hoste, neither haue I found euill with thee, since thou camest to me vnto this day, but † the princes doe not fauour thee.

[d] That is, wast conuersant with me.

† *Ebr. thou art not good in the eyes of the princes.*

7 Wherefore nowe returne, and goe in peace, that thou displeasest not the princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the King?

[e] This dissimulation can not be excused: for it grieued him to goe against the people of God.

9 Achish then answered, and said to Dauid, I knowe thou pleasest mee, as an Angel of God: but the princes of the Philistims haue saide, Let him not goe vp with vs to battell.

10 Wherefore now rise vp earely in the morning with thy [f] masters seruants that are come with thee: and when yee be vp earely, assoone as ye haue light, depart.

[f] With them that fled vnto thee from Saul.

11 So Dauid and his men rose vp earely to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies, recouereth the pray. 24 He diuideth it equally, 26 And sendeth part to his friends.

BVt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire.

[a] After that he departed from Achish.

[b] That is, destroyed the citie.

2 And had taken the women that were therein prisoners, both small and great, *and* slewe not a man, but caryed them away, & went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their [c] wiues, and their sonnes, and their daughters were taken prisoners.

[c] For these onely remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorow: for the people [d] entended to stone him, because the heartes of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted him selfe in the Lord his God.

[d] Thus we see that in troubles and aduersitie we doe not consider gods prouidence, but like raging beasts forget both our owne duetie, and contemne Gods appointment ouer vs.

7 ¶ And Dauid said to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lorde, saying, Shall I followe after this companie? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.

[e] Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.

9 ¶ So Dauid and the sixe hundreth men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundreth men followed, (for two hundreth abode behinde, being too wearie to goe ouer the riuer Besor)

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him [f] bread, and he did eate, & they gaue him water to drinke.

[f] God by his prouidence, both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

12 Also they gaue him a fewe figges, and two clusters of raisins: and when hee had eaten, his spirite came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid said vnto him, To whome belongest thou? and whence art thou? And hee said, I am a young man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoe, because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the *coast* belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this company? And he said, [g] Sweare vnto me by God, that thou wilt neither kill mee, nor deliuer me into the handes of my master, and I will bring thee to this companie.

[g] For others were in all ages had in most reuerence euen among the heathen.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroad vpon all the earth, [h] eating and drinking, and dauncing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

[h] The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.

17 And Dauid smote them from the twilight, euen vnto the euening [i] of the next morowe, so that there escaped not a man of them, saue foure hundreth young men, which rode vpon camels, and fled.

[i] Some reade, and vnto the morowe of the two euenings: that is, three dayes.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid

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20 Dauid also tooke all the sheepe, and the oxen, *and* they draue them before his cattell, and said, This is Dauids [k] pray.

21 ¶ And Dauid came to the two hundreth men that were too wearie for to followe Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayd, Because they went not with vs, therefore will wee giue them none of the pray that wee haue recouered, saue to euery man his [l] wife and his children: therefore let them carrie them away and depart.

23 Then sayd Dauid, Yee shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the companie that came against vs, into our hands.

24 For who will obey you in this matter? but as his part *is* that goeth downe to the battell, so *shall* his part *be*, that tarieth by the stuffe: they shall part alike.

25 [m] So from that day forward hee made it a statute and a law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friends, saying, See, *there is* a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these wee comprehended the cattell and goods, which appertained to euery man.

m Some referre these wordes to Dauid, that hee alleged an olde custome and law, as if it were written, It is both now and hath bin euer.

n Shewing himselfe mindfull of their benefits towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body, which was hanged on the wall.

NOwe * the Philistims fought against Israel, and the men of Israel fledde away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

* 1. Chro. 10. 1

‖ Or, slaine.

2 And the Philistims preassed sore vpon Saul and his sonnes, and slewe Ionathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battell went sore against Saul, the archers and bowmen † hit him, and hee was sore ‖ wounded of the archers.

† Ebr. found him.

‖ Or, afraid.

4 Then said Saul vnto his armour bearer, [a] Drawe out thy sworde, and thrust mee through therewith, least the vncircumcised come & thrust me through and mocke me: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword and fell vpon it.

a So we see that his cruell life hath a desperate end, as is commonly seene in them that persecute the children of God.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon his sword, & dyed with him.

6 So Saul dyed, and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ranne away, and the Philistims came and dwelt in them.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, & stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should [d] publish it in the temple of their idoles, and among the people.

d In token of victorie and triumph.

10 And they laid vp his armour in the house of Ashtaroth, but they hanged vp his bodie on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard, what the Philistims had done to Saul,

e Whom he had deliuered from their enemies, Chap. 11. 11.

12 Then they arose (as many as were strong men) and went all night, and tooke the bodie of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and * burnt them there,

* Iere. 34. 5.

13 And tooke their bones and * buried them vnder a tree at Iabesh, and [f] fasted seuen dayes.

* 2. Sam. 2. 4.

f According to the custome of mourners.

THE SECOND BOOKE OF SAMVEL.

THE ARGVMENT.

This booke and the former beare the title of Samuel, because they conteine the conception, natiuitie and the whole course of his life, and also the liues and acts of two Kings, to wit, of Saul and Dauid, whom he anointed and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble acts of Dauid, after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons, were wrought against him, partly by false counsellers, fained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth foorth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, aswell in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP.

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CHAP. I.

4 It was tolde Dauid of Sauls death. 15 Hee causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned frō the *slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeisance.

3 Then Dauid sayd vnto him, Whence commest thou? And he said vnto him, Out of the host of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul & Ionathan his sonne are dead.

5 And Dauid sayde vnto the yong man that tolde it him, How knowest thou that Saul & Ionathan his sonne be dead?

6 Then the yong man that tolde him, answered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charets and ‖horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me, And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an [c] Amalekite.

9 Then said he vnto me, I pray thee † come vpon me, and slay me: for anguish is come vpon me, because my [d] life is yet whole in me.

10 So † I came vpon him, and slew him, and because I was sure that hee could not liue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, * and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul & for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ [e] Afterward Dauid said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger, an Amalekite.

14 And Dauid said vnto him, * How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then Dauid called one of his yong men, and said, Goe neere, and fall vpon him. And hee smote him that he dyed.

16 Then said Dauid vnto him, [f] Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to [g] shoote, as it is written in the booke of * ‖Iasher.)

19 O noble Israel, [h] he is slaine vpon thy hie places: how are the mightie ouerthrowen!

20 * Tell it not in Gath, nor publish it in the streetes of Askelon, least the daughters of the Philistims reioyce, least the daughters of the vncircumcised triumph.

21 Yee mountaines of Gilboa, vpon you *bee* neither dewe nor raine, nor [i] *be there* fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though hee had not bene anointed with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul turne emptie from the blood of the slaine, and from the fatte of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] diuided: they were swifter then Egles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, [l] with pleasures, and hanged ornaments of gold vpon your apparell.

25 Howe were the mightie slaine in the mids of the battel! O Ionathan, thou wast slaine in thine hie places.

26 Wo is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: how are the mighty ouerthrowen, and the weapons of warre destroyed!

CHAP. II.

4 Dauid is anoynted king in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

AFter this Dauid [a] asked counsell of the Lord, saying, Shall I go vp into any of the cities of Iudah? And the Lord said vnto him, Go vp. And Dauid said, Whither shall I go? He then answered, Vnto [b] Hebron.

2 So Dauid went vp thither, & his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anointed Dauid King ouer the house of Iudah. And they tolde Dauid, saying, * that the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and said vnto thē, Blessed are ye of the Lord, that ye haue shewed such kindnesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercy and [d] trueth vnto you: and I will recompense you this benefit, because ye haue done this thing.

7 Therefore nowe let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anoynted me [e] King ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Asshurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

10 Ish-bosheth Sauls sonne was forty yere old when he began to reigne ouer Israel, and reigned two yere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, *was* seuen yeere and sixe [g] moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out

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[a] Seeming to lament the ouerthrow of the people of Israel.

[b] As I fled in the chase.

‖Or, captaines.

[c] He was an Amalekite borne, but renounced his country, and ioyned with the Israelites.

† Ebr. stand vpon.

[d] I am sory, because I am yet aliue, † Ebr. I stood vpon him.

*Chap. 3. 31. and 13. 31.

[e] After the lamentation, he examined him againe.

* Psal. 105. 15.

[f] Thou art iustly punished for thy sinne.

[g] That they might be able to match their enemies the Philistims in that arte. * Iosh. 10. 13.

‖ Or, righteous.

[h] Meaning, Saul.

* Mich. 1. 10.

*1. Sam. 30. 17.

[i] Let their fertile fieldes be barren, and bring forth no fruite to offer to the Lord.

[k] They died both together in Gilboa.

[l] As rich garments, and costly iewels.

[m] Either toward their husbands, or their children.

[a] By the meanes of the high priest, as 1. Sam. 23. 2. and 2. Sam. 5. 19.

[b] Which city was also called Kiriath-arba, Ioih. 14. 15.

[c] In the time of his persecution.

*1. Sam. 31. 13.

[d] According to his promise, which is to recompense them that are mercifull.

[e] So that you shall not want a captaine and a defender.

[f] Ouer the eleuen tribes.

[g] After this time was expired, he reigned ouerall the countrey 33. yeres, Chap. 5. 5.

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out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner saide to Ioab, Let the yong men now arise, and [h] play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Beniamin by number, which perteined to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellowe by the head, and *thrust* his sword in his fellowes side, so they fel downe together: wherfore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Ahasel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

22 And Abner saide to Asahel, Depart from mee: [l] wherefore should I smite thee to the ground? how then should I be able to holde vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the [m] fift *rib*, that the speare came out behind him: and he fell downe there, and dyed in his place. And as many as came to the place where Asahel fell downe and dyed, stoode still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape and stoode on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the [n] sword deuoure for euer? knowest thou not, that it will be bitternesse in the latter ende? how long then shall it be, or thou bid the people returne from following their brethren?

27 And Ioab sayde, As God liueth, if thou haddest not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, and all the people stoode still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ‖ plaine, and went ouer Iorden, and past through all Bithron till they came ‖ to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, *so that* three [p] hundreth and three score men dyed.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and *when they came* to Hebron, the day arose.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, *was* [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah the daughter of Talmai the King of Geshur,

4 And the fourth, Adoniiah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.

6 ¶ Now while there was warre betweene the house of Saul, and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiiah. And *Ish-bosheth* sayde to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and sayd, Am I a [d] dogges head, which against Iudah do shew mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not delinered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

9 [e] So doe God to Abner, and more also, except, as the Lord hath sworne to Dauid, euen so I doe to him,

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid ‖ on his behalfe, saying, Whose is the land? who should *also* say, Make couenant with me, and behold, mine hand *shall be* with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comnest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer mee my wife Michal, which I married for * an hundreth foreskinnes of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband * Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behinde her vnto Bahurim: then sayde Abner vnto him, Goe *and* returne. So hee returned.

17 ¶ And Abner had communication with the Elders of Israel, saying, Ye sought for Dauid in

h Let vs see how they can handle their weapons.

i Meaning, his aduersarie.

‖ *Or, the fielde of strong men.*

k After that these foure and twentie were slaine.

‖ *Or, book.*

l Why doest thou prouoke me to kill thee?

m Some reade, in those partes, whereas the liuely partes lie: as the heart, the lunges, the liuer, the milt, and the gall.

n Shall we not make an ende of murthering?

o If thou hadst not prouoked them to battel, as verse 14.

‖ *Or, wildernesse.*

‖ *Or, to the tents.*

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

a That is, without intermission enduring two yeeres, which was the whole reigne of Ish-bosheth.

b Who is called also Daniel, 1. Chron. 3. 1.

c Within seuen yeeres and sixe moneths.

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

e We see how the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

‖ *Or, secretly.*

* 1. Sam. 18. 25, 27.

* 2. Sam. 25. 44.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

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in times past, that he might be your King.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the handes of the Philistims, and out of the handes of all their enemies.

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with Dauid in Hebron, *concerning* all that Israel was content with, and the whole g house of Beniamin.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner saide vnto Dauid, I will rise vp, and goe gather all Israel vnto my lorde the King, that they may make a couenant with thee, *and* that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

22 ¶ And beholde, the seruants of Dauid and Ioab came h from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and sayde, i What hast thou done? Beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioab was gone out from Danid, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift *rib*, that hee dyed, for the blood of *Asahel his brother.

28 ¶ And when afterward it came to Dauids eare, he sayd, I and my kingdome are k guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and l Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battell)

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloth, and mourne m before Abner: and King Dauid himselfe followed the beare.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Dyed Abner as n a foole dyeth?

34 Thine handes were not bounde, nor thy feete tyed in fetters of brasse: *but* as a man falleth before wicked men, *so* diddest thou fall. And all the people wept for him.

35 Afterwarde all the people came to cause Dauid eate o meate while it was yet day, but Dauid sware, saying, So doe God to mee and more also, if I taste bread or ought els till the sunne be downe.

36 And all the people knewe it, and it p pleased them, as whatsoeuer the King did, pleased all the people.

37 For al the people and all Israel vnderstood that day, how that it was not the Kings deede that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Know yee not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and *newly* anointed King: and these men the sonnes of Zeruiah be too ‖ harde for me: the Lord rewarde the doer of euill according to his wickednesse.

CHAP IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

AND when Sauls a sonne heard that Abner was dead in Hebron, then his handes were b feeble, and all Israel was afraid,

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin, (for c Beeroth was reckoned to Beniamin,

3 Because the Beerothites fled to d Gittaim, and soiourned there, vnto this day)

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: hee was fiue yeere olde when the tidings came of Saul and Ionathan out of Israel: then his nourse tooke him, and fledde away. And as shee made haste to flee, the childe fell and beganne to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone.)

6 And behold, Rechab and Baanah his brother came into the mids of the house, as they e would haue wheate, and they f smote him vnder the fift *rib*, and fled.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slewe him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and sayde to the King, Beholde the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lorde the King this day of Saul, and of his seede.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one * tolde mee, and said that Saul was dead, (thinking to haue brought good tydings) I tooke him and slewe him in Ziklag, who thought that I would haue giuen him a rewarde for his tydings:

11 How much more when wicked men haue slaine a righteous person in his owne house, *and* vpon

† Ebr. *in the eares of Beniamin.*

g Who chalenged the kingdom, because of their father Saul.

‖ Or, *without harme.*

h From warre against the Philistims.

i Here appeareth the malicious minde of Ioab, who would haue had the King to slay Abner for his priuate grudge.

*2. *King.* 2. 5.

‖ Or, *secretly.*

* *Chap.* 2. 23.

k The Lorde knoweth that I did not consent to his death.

l Abishai is said to slay him with Ioab, because he consented to the murther.

m Meaning, before the corpes.

n He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banket at burials.

p It is expedient sometime not only to conceiue inward sorowe, but also that it may appeare to others, to the intent that they may be satisfied.

‖ Or, *cruell.*

a That is, Ishbosheth.

b Meaning, that he was discouraged.

c The citie Beeroth was in the tribe of Beniamin, Iosh. 18. 25.

d After the death of Saul, for feare of the Philistims.

e They disguised themselues as marchants, which came to buy wheate.

f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

‖ Or, *wildernesse.*

* *Chap.* 1. 15.

g For as much as neither the example of him that slewe Saul, nor duetie to their master, nor the innocencie of the place, nor time did moue them, they deserued most grieuous punishment.

* Matth. 1. 19.

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vpon his bed? shal I not now therfore require his blood at your hand, & take you from the earth?

12 Then Dauid commanded his yong men, and they slew them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, & buried it in the sepulchre of * Abner in Hebron.

* Chap.3.32.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 Hee taketh the fort of Zion. 19 Hee asketh counsell of the Lorde, 20 And ouercommeth the Philistims twise.

THen * came all the tribes of Israel to Dauid vnto Hebron, and sayd thus, Beholde, we are thy a bones and thy flesh.

* 1.Chron.11.1.

a We are of thy kinred, and most neere ioyned vnto thee.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath sayd to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

* Psal.78.71.

3 So all the Elders of Israel came to the king to Hebron: and King Dauid made a couenant with them in Hebron b before the Lord: and they anoynted Dauid King ouer Israel.

b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house.

4 ¶ Dauid *was* thirtie yeere olde when he began to reigne: *and* he reigned fourtie yeere.

5 In Hebron hee reigned ouer Iudah * seuen yeere, and sixe moneths: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel and Iudah.

* 2.Sam.2.11.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the c blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should proue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Nowe Dauid had sayd the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters, and *smiteth* the lame and blinde, which Dauids soule hateth, *I will preferre him:* * therefore they sayd, The blinde and the lame shall not d come into that house.

* 2.Chron.11.6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that forte, and called it the citie of Dauid, and Dauid built round about it, from e Millo, and inward.

e He built from the towne house round about his owne house, 1.Chron.11.8.

10 And Dauid prospered and grewe: for the Lord God of hostes *was* with him.

11 ¶ Hiram also king of † Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

† Ebr. Zor.

12 Then Dauid knewe that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him mo * concubines and wiues out of Ierusalem, after hee was come from Hebron, and mo sonnes & daughters were borne to Dauid.

* 1.Chron.3.9.

14 * And these bee the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

* 1.Chron.3.5.

15 And Ibhar, and Elishua, and Nepheg, and Iaphia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ * But when the Philistims heard that they had anoynted Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

* 1.Chron.14.8. and 11.16.

18 But the Philistims came, and spred themselues in the valley of Rephaim.

19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine handes? And the Lorde answered Dauid, Goe vp: for I will doubtlesse deliuer the Philistims into thine handes.

f By Abiathar the priest.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and sayde, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place ‖ Baal-perazim.

* Isa.28.21.

‖ Or, the plaine of diuisions.

21 And there they left their images, and Dauid and his men * burnt them.

* 1.Chro.14.12.

22 Againe the Philistims came vp, and spred themselues in the valley of g Rephaim.

g Meaning, the valley of giants, which Dauid called Baal perazim because of his victorie.

23 And when Dauid asked counsell of the Lord, hee answered, Thou shalt not goe vp, *but* turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou heareſt the noyse of one going in the toppes of the mulberie trees, then remooue: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to h Gazer.

h Which was in the tribe of Beniamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is striken, and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

AGaine Dauid gathered together al the ‖ chosen men of Israel, *euen* thirtie thousand,

‖ Or, chiefe.

2 * And Dauid arose and went with all the people that were with him a from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

* 1.Chro.13.5,6.

a This was a citie in Iudah called also Kiriath-iearim, Iosh.15.9.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in b Gibeah. And Vzzah and Anio the sonnes of Abinadab did driue the new cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

* 1.Sam.7.1.

5 And Dauid & all the house of Israel c played before the Lord on all *instruments* made of firre, and on harps, and on Psalteries, and on timbrels, and on cornets, and on cymbales.

c Prayſed God, and sang Psalmes.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

* 1.Chron.13.10.

7 And the Lord was very wroth with Vzzah, and God d smote him in the same place for his fault, and there he dyed by the Arke of God.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had † smitten Vzzah: and he called the name of the place ‖ Perez Vzzah vntill this day.

† Ebr. made a breach.

‖ Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom e a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1.Chron.15.21.

11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one tolde King Dauid, saying, * The Lord hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore

* 1.Chron.15.25.

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therefore Dauid went and f brought the Arke of God from the house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fatte beast.

14 And Dauid danced before the Lorde with all his might, and was girded with a linnen g Ephod.

15 So Dauid & all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a windowe, and sawe King Dauid leape, and daunce before the Lord, and shee h despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the tabernacle that Dauid had pitched for it: then Dauid offered burnt offrings, and peace offerings before the Lord.

18 And assoone as Dauid had made an ende of offring burnt offerings and peace offerings, he *blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, *euen* among the whole multitude of Israel, aswell to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell *of wine*: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to i blesse his house, and Michal the daughter of Saul came out to meete Dauid, and sayd, O howe glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a ‖ foole vncouereth himselfe.

21 Then Dauid said vnto Michal, k *It was* before the Lord, which chose me rather then thy father, and all his house, and commaunded me to be ruler ouer the people of the Lord, *euen* ouer Israel: and therefore will I play before the Lord,

22 And will yet be more vile then thus, and will be low in mine owne sight, and of the very same maide seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had l no childe vnto the day of her death.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posterite.

AFterward *when the King sate in his house and the Lord had giuen him rest round about from all his enemies,

2 The King sayde vnto Nathan the Prophet, Beholde, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within the a curtaines.

3 Then Nathan said vnto the King, Go, and do all that is in thine heart: for the Lord *is* with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe, and tell my seruant Dauid, Thus saith the Lord, b Shalt thou build me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the *places* wherein I haue walked with all the children of Israel, spake I one word with any of the tribes of c Israel when I commaunded *the iudges* to feede my people Israel? or sayde I, Why build ye not me an house of cedar trees?

8 Nowe therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, * I tooke thee from the sheepecoate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee whereseoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a d great name, like vnto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue e no more, neither shall wicked people trouble them any more as before time,

11 And since the time that I set iudges ouer my people of Israel) and I wil giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * Hee shall build an house for my Name, and I wil stablish the throne of his kingdome for euer.

14 * I will bee his father, and hee shall be my sonne: and * if he sinne, I will chasten him with the f rod of men, and with the plagues of the children of men.

15 But my mercie shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shal be stablished and thy kingdome for euer before thee, *euen* thy throne shall be g stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then King Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but † doeth this appertaine to h man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for i you great things, and terrible for thy k land, O Lord, *euen* for thy people whome thou redeemedst to thee out of Egypt, *from* the l nations, and their gods?

24 For thou hast m ordeyned to thy selfe thy people

f Meaning he caused the Leuites to beare it, according to the Lawe.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moue the children of God, to praise God by all maner of meanes.

*1. Chron. 16. 2.

i That is, to pray for his house, as he had done for the people.

‖ Or, vaine man.

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment because thee mocked the seruant of God.

*Chap. 17. 2.

a Within the Tabernacle couered with skinnes, Exod. 26. 7.

b Meaning hee should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted. *1. Sam 16. 12. Psal. 78. 70.

d I haue made thee famous through all the world.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

*1 King. 8. 20.

*1. King. 5. 5. and 6. 12. 1. chron. 22. 10.

*Hebr. 1. 5.
*Psal. 89. 31, 32.
f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

† Ebr. Is this the law of man?
h Commeth not this rather of thy free mercie, then of any worthinesse that can be in man?

*Deut. 4. 7.
i O Israel.
k And inheritance, which is Israel.
l From the Egyptians and their idoles.
m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

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people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therfore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast sayd.

26 And let thy Name be magnified for euer by them that shall say, The Lord of hostes *is* the God ouer Israel: and let the house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant † bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (*for* thou art God, and thy wordes be true, and thou hast tolde this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lorde God, hast spoken it: and let the house of thy seruant bee blessed for euer, with thy blessing.

a This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.
† *Ebr. found his heart disposed.*

b Therefore I firmely beleeue it shal come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.

AFter * this nowe, Dauid smote the Philistims & subdued them, & Dauid tooke ‖ the bridle of bondage out of the a hand of the Philistims.

2 And he smote Moab, and measured them with a corde, & cast them downe to the ground: he measured them with b two cordes to put them to death, and with one full corde to keepe them aliue: so became the Moabites Dauids seruants, and brought giftes.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob King of Zobah, as he went to ‖ recouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came ‖ the Aramites ‖ of Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruants to Dauid, d and brought gifts. And the Lord saued Dauid whersoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, and brought them to e Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard howe Dauid had smitten all the hoste of Hadadezer:

10 Therefore Toi sent Ioram his sonne vnto King Dauid, † to salute him, and to † reioyce with him because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought † with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And King Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedecate of all the nations, which hee had subdued:

12 Of ‖ Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And hee put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whither soeuer he went.

15 Thus Dauid reigned ouer all Israel, & executed g iudgement & iustice vnto all his people.

16 And Ioab the sonne of Zeruiah *was* ouer the hoste, & Iosaphat the sonne of Ahilud was ‖ recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priestes, and Seraiah the Scribe.

18 And Benaiahu the sonne of Iehoiada ‖ and the h Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

*1 Chro.18.1. psal.60.2.
‖ Or, Methegammah.
a So that they payed no more tribute.
b He slew two partes, as it pleased him, and reserued the third.

‖ Or, enlarge.
† Ebr. Perath.

‖ Or, bought the horses of the charets.

‖ Or, the Syrians.
‖ Or, of Damascus: that is, which dwelt neere Damascus.

c In that part of Syria, where Damascus was.
d They payed yeerely tribute.

e For the vse of the Temple.

‖ Or, Antiochia.

† Ebr. to aske peace.
† Ebr. blesse him.
f For seeing Dauid victorious, he was glad to intreat of peace.
† Ebr. in his hand.

‖ Or, Syria, or Celosyria.

‖ Or, in Gemelah.

‖ Or, in all his enterprises.
g He gaue iudgement in cõtrouersies, & was mercifull toward the people.
‖ Or, writer of Chronicles.
‖ Or, was ouer the Cherethites.
h The Cherethites & Pelethites were as the kings gard, and had charged of his person.

CHAP. IX.

1 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his lands.

ANd Dauid sayd, Is there yet any man left of the house of Saul, that I may shew him mercie for a Ionathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba, & when they had called him vnto Dauid, the King sayd vnto him, Art thou Ziba? And he sayd, I thy seruant *am he.*

3 Then the King sayd, Remaineth there yet none of the house of Saul, on whome I may shew the b mercy of God? Ziba then answered the king, Ionathan hath yet a sonne * lame of his feete.

4 Then the King sayd vnto him, Where is he? And Ziba sayd vnto the King, Behold, he is in the house of Machir ‖ sonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

6 Nowe when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, & did reuerence. And Dauid sayd, Mephibosheth? And hee answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I wil surely shew thee kindnesse for Ionathan thy fathers sake, and will restore thee all the ‖ fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and sayd, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, & said vnto him, I haue giuẽ vnto thy masters ‖ sonne all that pertained to Saul and to all his house.

10 Thou therefore and e thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twentie seruants).

11 Then said Ziba vnto the King, According to all that my lord the King hath commaunded his seruant, so shall thy seruant doe, f that Mephibosheth may eate at my table, as one of the Kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, *were* seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for

a Because of mine othe and promise made to Ionathan, 1.Sam.20.15.

b Such mercy as shalbe acceptable to God.
* *Chap.4.4.*

c Who was also called Eliam, the father of Bath-sheba Dauids wife.

‖ Or, lands.

d Meaning a despised person.
‖ Or, nephewe.

e Be ye prouident ouerseers and gouerners of his lands that they may be profitable.

f That Mephibosheth may haue all things at commandement as becometh a Kings sonne.

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he did eate continually at the Kings table, & was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villanously entreated of the King of Ammon. 7 Ioab is sent against the Ammonites.

* 1. Chro. 19. 1. After this the* king of the children of Ammon died, & Hanun his sonne reigned in his stead.

2 Then sayd Dauid, I will shewe kindnesse vnto Hanun the sonne of Nahash, as his father a shewed kindnesse vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

a The children of God are not vnmindfull of a benefite receiued.

3 And the princes of the children of Ammon sayd vnto Hanun their lord, † Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid *rather* sent his seruants vnto thee, b to search the cite, and to spie it out, and to ouerthrowe it?

† *Ebr. in thine eyes doeth Dauid.*

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, & cut off their garments in the middle, euen to their buttocks, and sent them away.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therfore their counsell turned to the destruction of their countrey.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the King sayd, Tary at Iericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon sawe that they c stanke in the sight of Dauid, the children of Ammon sent and hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of King Maacah a thousand men, and of Ish-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ *Or, Syrians.*

7 And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of d Zoba, and of Rehob, and of Ish-tob, & of Maacah *were* by themselues in the fielde.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued where they might haue entertainement, as now the Switchers doe.

9 When Ioab sawe that the front of the battell was against him before and behinde, he chose of all the choyse of Israel, and put them in aray against the Aramites.

10 And the rest of the people hee deliuered into the hand of Abishai his brother, that hee might put them in aray against the children of Ammon.

11 And he sayd, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for e our people, & for the cities of our God, and let the Lord doe that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

13 Then Ioab and the people that was with him, ioyned in battel with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entred into the citie. So Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer *went* before them.

‖ *Or, Hadadezer.*

‖ *Or, Euphrates.*

17 When it was shewed Dauid, then he gathered f all Israel together, & passed ouer Iorden and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed g seuen hundreth charets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

g Which were the chiefest and most principall: for in all he destroyed 7000. as 1. Chro. 19. 18. or, the souldiers which were in 700. charets.

19 And when all the Kings, *that were* seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, and serued them. and the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was a expired in the time when Kings goe forth *to battell*, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, & besieged Rabbah: but Dauid remained in Ierusalem.

a The yeere following about the spring time. * 2. Chro. 20. 1.

2 ¶ And when it was euening tide, Dauid arose out of his b bed, and walked vpon the roofe of the Kings palace: and from the roofe hee sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

b Whereupon he vsed to rest after noone, as was read of Ish-bosheth, Chap. 4. 7.

3 And Dauid sent and inquired what woman it was: and *one* sayd, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the c Hittite?

c Who was not an Israelite borne, but conuerted to the true religion. * *Leuit.* 15. 19. & 18. 19.

4 Then Dauid sent messengers, and tooke her away: and she came vnto him, and hee lay with her: (now shee was * purified from her vncleanesse) and she returned vnto her house.

5 And the woman conceiued: therefore shee sent and d tolde Dauid, and said, I am with childe.

d Fearing lest she should be stoned according to the Lawe.

6 ¶ Then Dauid sent to Ioab, *saying*, Send mee Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demaunded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Vriah, e Go downe to thine house, and wash thy feete. So Vriah departed out of the Kings palace, and the King sent a present after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9 But Vriah slept at the doore of the Kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid sayd vnto Vriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Vriah answered Dauid, f The Arke and Israel, and Iudah dwell in tents: and my lord Ioab and the seruants of my lorde abide in the open fields: shal I then go into mine house to eate and drinke, and lie with my wife? *by* thy life, and *by* the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie & religion of his seruant, hee would declare him selfe so forgetfull of God, and iniurious to his seruant.

12 Then Dauid said vnto Vriah, Tary yet this day, and to morow I wil send thee away. So Vriah abode in Ierusalem that day, and the morow.

13 Then Dauid called him, and hee did eate and drinke before him, & he made him g drunke: and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

g Hee made him drinke more liberally then hee was wont to doe, thinking hereby he would haue lien by his wife.

14 And on the morowe Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And

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15 And he wrote † thus in the letter, [h] Put ye Vriah in the forefront of the strength of the battell, and recule ye backe from him, that hee may be smitten, and die.

16 ¶ So when Ioab besieged the citie, he assigned Vriah vnto a place, where hee knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And hee charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

20 ‖ And if the Kings anger arise, so that hee say vnto thee, Wherefore approched ye vnto the citie to fight? knew ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of [i] Ierubesheth? did not a woman cast a piece of a milstone vpon him from the wall, and he died in Thebez? why went you nie the wall? Then say thou, thy seruant Vriah the Hittite is also dead.

22 So the messenger went, and came, and shewed Dauid all that Ioab had sent him for.

23 And the messenger sayd vnto Dauid, Certainely the men preuailed against vs, and came out vnto vs into the fielde, but we † pursued them vnto the entring of the gate.

24 But the shooters shot from the wall against thy seruants, and *some* of the Kings seruants bee dead: & thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, [k] Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth † one as well as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, & bare him a sonne: but the thing that Dauid had done, † displeased the Lord.

CHAP. XII.

1 *Dauid reprooued by Nathan, confesseth his sinne.* 18 *The childe conceiued in adulterie, dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

THen the Lord [a] sent Nathan vnto Dauid, who came to him, and said vnto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one litle sheepe which hee had bought, and nourished vp: and it grewe vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Nowe there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then † Dauid was exceeding wroth with the man, and sayde to Nathan, As the Lord liueth, the man that hath done this thing, † shall surely die,

6 And hee shall restore the lambe * foure folde, because hee did this thing, and had no pitie thereof.

7 Then Nathan sayde to Dauid, Thou art the man. Thus sayth the Lord God of Israel, * I anoynted thee King ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lordes [b] house, and thy lords [c] wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if *that had bene* too little) haue giuen thee [d] such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slaine him with the sword of the [e] children of Ammon.

10 Nowe therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to by thy wife.

11 Thus sayth the Lorde, Beholde, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of this [f] sunne.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid sayde vnto Nathan, * I haue sinned against the Lord. And Nathan sayde vnto Dauid, The Lord also hath [g] put away thy sinne, thou shalt not die.

14 Howbeit because by this deede thou hast caused the enemies of the Lorde to [h] blaspheme, the childe that is borne vnto thee shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted, and [i] went in, and lay all night vpon the earth.

17 Then the Elders of his house arose *to come* vnto him, & to cause him to rise from the ground: but hee woulde not, neither did hee eate [k] meate with them.

18 So on the seuenth day the childe died: and the seruants of Dauid feared to tell him that the childe was dead: for they sayde, Beholde, while the childe was aliue, wee spake vnto him, and hee would not hearken vnto our voyce: howe then shall wee say vnto him, The childe is dead, † to vexe *him* more?

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid sayde vnto his seruants, Is the childe dead? And they sayd, He is dead.

20 Then Dauid [l] arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

21 Then sayde [m] his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe while it was aliue, but when the childe was dead, thou diddest rise vp, and eate meate.

† *Ebr. saying.*
h Except God continually vpholde vs with his mightie spirite, the most perfect fall headlong into all vice and abomination.
‖ *Or, thou shalt doe thus, if.*
i Meaning, Gideon, Iudg. 9. 52, 53.
† *Ebr. were against them.*
k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.
† *Ebr. so and so.*
† *Ebr. was euill in the eyes of the Lord.*
a Because Dauid lay now drowned in sinne, the louing mercy of God, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.
‖ *Or, wayfaring man.* ‖ *Or, spared.*
† *Ebr. the anger of Dauid was kindled.*
† *Ebr. is the childe of death.*
* *Exod. 22. 22.*
* *1. Sam. 16. 13.*
b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Eglah and Michal, or of Rizpah and Michal.
d That is, greater things then these: for Gods loue and benefites increase toward his, if by their ingratitude they slay him not.
e Thou hast most cruelly giuen him into the hands of Gods enemies.
* *Deut. 28. 30. chap. 16. 22.*
f Meaning, openly, as at noone dayes.
* *Eccles. 47. 11.*
g For the Lord seeketh but that the sinner would turne to him.
h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.
i To wit, to his priuie chamber.
k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.
† *Ebr. and he will doe himselfe euill.*
l Shewing that our lamentations ought not to be excessiue, but moderate: and that we must prayse God in all his doings.
m As they which considered not that God granteth many things to the sobbes and teares of the faithfull,

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22 And he sayde, While the childe was yet aliue, I fasted, and wept: for I sayde, Who can tell *whether* God will haue mercie on mee, that the childe may liue?

23 But nowe being dead, Wherefore should I nowe fast? [n] Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and she bare a sonne, and [o] hee called his name Salomon: also the Lord loued him.

25 For *the Lord* had sent † by Nathan the [p] Prophet: therefore [q] * hee called his name Iedidiah, because the Lord *loued him*.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ‖citie of the kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [r] waters.

28 Now therefore gather the rest of the people together, & besiege the citie, that thou maiest take it, lest † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 *And he tooke their Kings crowne from his head, (which weighed a [s] talent of golde, with precious stones) and it was *set* on Dauids head: and he brought away the spoyle of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder [t] sawes, and vnder yron harowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and al the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Dauids sonne defileth her sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

NOwe after this, so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name *was* [a] Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for shee was a [b] virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtile man.

4 Who sayde vnto him, Why *art* thou the Kings sonne so leane from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab sayd vnto him, [c] Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon sayde vnto the King, I pray thee, let Tamar my sister come, and make me a couple of [d] cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Goe nowe to thy brother Amnons house, and dresse him meate.

8 ¶ So Tamar went to her brother Amnons house, and he lay downe: and shee tooke ‖ floure, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and [e] powred them out before him, but he would not eate. Then Amnon sayd, Cause yee euery man to goe out from [f] me: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, & brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, hee tooke her, and sayd vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force me: for no such thing * ought to be done in Israel: commit not this folly.

13 And I ‖ whither shall I cause my shame to goe? and thou shalt be as one of [g] the fooles in Israel: nowe therefore, I pray thee, speake to the King, for he will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith he hated her, was greater then the loue, wherewith he had loued her: and Amnon sayd vnto her, Vp, get thee hence.

16 And she answered him, ‖ There *is* no cause: this euill (to put mee away) is greater then the other that thou diddest vnto me: but he woulde not heare her,

19 But called his ‖ seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And she had a garment of [h] diuers colours vpon her: for with such garments were the Kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, & rent the garment of diuers colours which was on her, and layde her hand on her head, and went her way crying.

20 And Absalom her brother sayde vnto her, Hath Amnon thy brother bene with thee? Nowe, yet be [i] still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wroth.

22 And Absalom sayde vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepeshearers in ‖ Baal-hazor, which is beside Ephraim, and [k] Absalom called all the Kings sonnes.

24 And Absalom came to the King and sayd, Beholde nowe, thy seruant hath sheepeshearers: I pray thee, that the King with his seruants would goe with thy seruant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest wee bee chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit hee woulde not goe, but † thanked him.

26 Then sayd Absalom, But, I pray thee, shall not

n By this consideration he appeased his sorow. * *Matth.* 1.6.

o To wit, the Lord, 1. Chron. 22.9. † *Ebr. by the hand of.*

p To call him Salomon.

q Meaning Dauid. * 1. *Chro.* 22.9.

‖ *Or, the chiefe city.*

r That is, the chiefe citie, and where all the conduites are, is as good as taken. † *Ebr. my name be called vpon it.*

* 1. *Chron.* 20.2.

s That is, three score pound after the weight of the common talent.

t Signifying that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister both by father and mother, and Amnons onely by father.

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

d Meaning, some delicate and deintie meate.

e That is, shee serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

* *Leuit.* 18.9.

‖ *Or, how shall I put away my shame.*

g As a leud and wicked person.

‖ *Or, for this cause.*

‖ *Or, boy.*

h For that which was of diuers colours or pieces, in those dayes was had in greateste stimation, Gen. 37.3. iudg. 5.30.

i For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

‖ *Or, in the plaine of Hazor.*

k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

† *Ebr. blessed.*

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not my brother? Amnon goe with vs? And the king answered him, Why should he go with thee?

27 But Absalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not [m] I commanded you? be bolde therefore, & play the men.

29 And the seruants of Absalom did vnto Amnon as Absalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, saying, Absalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the [n] ground, and all his seruants stood by with their clothes rent.

32 And Ionadab the sonne of Shimeah Dauids brother answered and sayd, Let not my lord suppose that they haue slaine all the yoong men the kings sonnes: for Amnon onely is dead, † because Absalom had reported *so*, since he forced his sister Tamar.

33 Nowe therefore let not my lord the king ‖take the thing so grieuously, to thinke that all the kings sonnes are dead: ‖ for Amnon only is dead.

34 ¶ Then Absalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, and beholde, there came much people by the way of the hill side ‖ behinde him.

35 And Ionadab said vnto ỹ king, Behold, the kings sonnes come: as thy seruant said, [o] so it is.

36 And assoone as he had left speaking, behold, the kings sonnes came, and lift vp their voices, and wept: and the king also & all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to [p] Talmai the sonne of Ammihur king of Geshur: and *Dauid* mourned for his sonne euery day.

38 So Absalom fled, and went to Geshur, and was there three yeres.

39 And king Dauid ‖ desired to go forth vnto Absalom, because hee was pacified concerning Amnon, seeing he was dead.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the kings face. 25 The beautie of Absalom. 30 Hee causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Ioab the sonne of Zeruiah perceiued, that the kings [a] heart was toward Absalom,

2 And Ioab sent to Tekoah, and brought thence a ‖ subtill woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and [b] anoint not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this maner vnto him, (for Ioab † taught her what she should say)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell downe on her face to the ground, and did obeisance, and said, † Helpe, O king.

5 Then the king said vnto her, What ayleth thee? And she answered, I am indeed a † widow, and mine husband is dead:

6 And thine handmaid had two [c] sonnes, and they two stroue together in the field: (and there was none to part them) so the one smote the other, and slew him.

7 And beholde, the whole familie is risen against thine handmayd, and thy sayd, Deliuer him that smote his brother, , that we may kill him for the [d] soule of his brother whom he slew, that we may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posterity vpon the earth.

8 And the king said vnto the woman, Go to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O King, this [e] trespasse *be* on me, and on my fathers house, and the King and his throne *be* ‖ guiltlesse.

10 And the King sayd, Bring him to me that speaketh against thee, and hee shall touch thee no more.

11 Then said she, I pray thee, let the king [f] remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmayd speake a word to my lord the King. And he sayd, Say on.

13 Then the woman sayd, Wherefore then hast thou [g] thought such a thing against the people of God? or *why* doth the King, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and *we are* as water spilt on the ground, which cannot be gathered vp againe: neither doth God ‖ spare any person, yet doth hee appoynt [h] meanes, not to cast out from him, him that is expelled.

15 Nowe therefore that I am come to speake of this thing vnto my lord the King, *the cause is* that the people [i] haue made me afraid: therefore thine handmayd sayd, Now will I speake vnto the king: it may be that the king will performe the requeſt of his handmayd.

16 For the king will heare, to deliuer his handmayd out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmayd said, The word of my lord the King shall now be † comfortable: for my lord the king is euen as an [k] Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman sayd, Let my lord the king now speake.

19 And the king said, Is not the [l] hand of Ioab with thee in all this? Then the woman answered, and sayd, As thy soule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmayd.

20 For to the intent that I should [m] change the forme of speech, thy seruant Ioab hath done this thing: but ‖ my lord is wise according to the wisdome of an Angell of God to vnderstand all things that are in the earth.

21 ¶ And the king sayd vnto Ioab, Beholde,

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1 Pretending to the king, that Amnō was most deare vnto him.

m Such is the pride of the wicked matters, that in all their wicked commandements they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

† *Ebr. because it was put in Absaloms mouth.*

‖ *Or, take it to heart.*

‖ *Or, but.*

‖ *Or, one after another.*

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

‖ *Or, ceased.*

a That the king fauoured him.

‖ *Or, wise.*

b In token of mourning for they vsed anoynting to seeme cheerefull.

† *Ebr. put words in her mouth.*

† *Ebr. Saue.*

† *Ebr. a widow woman.*

c Vnder this parable she describeth the death of Amnon by Absalom.

d Because he hath slaine his brother, hee ought to bee slaine according to the Law, Gen. 9. 6. exod. 21. 12.

e As touching the breach of the Law which pertaineth blood, let mee beare the blame. ‖ *Or, innocent.*

f Sweare that they shall not reuenge the blood, which are many in number.

g Why doest thou giue contrary sentence in thy sonne Absalom?

‖ *Or, accept.*

h God hath prouided wayes (as sanctuaries) to saue them oft times whom man iudgeth woorthy death.

i For I thought they would kill this mine heire.

† *Ebr. rest.*

k Is of great wisdome to discerne right from wrong.

l Hast not thou done this by the counsel of Ioab?

m By speaking rather in a parable then plainly. ‖ *Or, none can hide ought from the King.*

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n I haue granted thy request.

†Ebr. I lift.

now, I haue n done this thing: go then, and bring the yong man Absalom againe.

22 And Ioab fell to the grounde on his face, and bowed himselfe, & † thanked the king. Then Ioab sayd, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Geshur, and brought Absalom to Ierusalem.

o Couering hereby his affection, and shewing some part of iustice to please the people.

24 And the king sayd, Let him o turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now, in all Israel there was none to be so much praised for beauty as Absalom: from the sole of his foote euen to the top of his head there was no blemish in him.

p Which weyed 6. li. 4 ounces after halfe an ounce the shekel.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was too heauy for him, therefore he polled it) he weighed the haire of his head at two hundreth p shekels by the kings weight.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeres in Ierusalem, and saw not the kings face.

29 Therefore Absalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he sayd vnto his seruats, Behold, Ioab hath a ‖ field by my place, and hath barley therein: goe, and set it q on fire: and Absaloms seruants set the field on fire.

‖Or, possession.

q The wicked are impatient in their affections, & spare no vnlawful meanes to compasse them.

31 Then Ioab arose, and came to Absalom vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Ioab, Beholde, I sent for thee, saying, Come thou hither, and I will send thee to the King for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therfore let me see the Kings face: and r if there be any trespasse in me, let him kill me.

r If I haue offended by reuenging my sisters dishonor: thus the wicked iustifie themselues in their euil.

33 Then Ioab came to the King, & told him: and he called for Absalom, who came to the king, and bowed himselfe to the ground on his face before the King, and the King kissed Absalom.

CHAP. XV.

2 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Husai is sent to Absalom to discouer his counsell.

A Fter this, Absalom † prepared him charets, & horses, and fifty men to a runne before him.

†Ebr. made him.

a Which were as a garde to set forth his estate.

2 And Absalom rose vp early, and stood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the King for iudgement, him did Absalom call vnto him, and said, Of what citie art thou? And he answered, Thy seruant *is* of one of the b tribes of Israel.

‖Or, controuersie.

b That is, noting of what citie or place he was.

3 Then Absalom sayd vnto him, See, thy matters are good and righteous, but there is no man *deputed* of the King to heare thee.

c Thus by slander, flatterie and faire promises the wicked seeke preferment.

4 Absalom sayd moreouer, c Oh that I were made iudge in the land, that euery man which hath any matter of controuersie, might come to me, that I might do him iustice.

5 And when any man came nere to him, and did him obeisance, he put foorth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the King for iudgement: so Absalom d stale the hearts of the men of Israel.

d By intising them from his father to himselfe.

7 ¶ And after e fortie yeeres, Absalom sayd vnto the King, I pray thee, let me go to Hebron, and render my vowe which I haue vowed vnto the Lord.

e Counting from the time that the Israelites had asked a King of Samuel.

8 For thy seruant vowed a vow when I remained at Geshur, in Aram, saying, If the Lord shall bring me againe indeed to Ierusalem, I will f serue the Lord.

f By offring a peace offring, which was lawfull to do in any place.

9 And the king sayd vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent ſpies thorowout all the tribes of Israel, saying, When yee heare the sound of the trumpet, Ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were g called: and they went in their simplicitie, knowing nothing.

g And bid to his feast in Hebron.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while he offred sacrifices: & the treason was great: for the people † encreased still with Absalom.

†Ebr. went and encreased.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

12 Then Dauid sayd vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for we shall not escape from h Absalom: make speed to depart, lest he come suddenly & take vs, and bring euill vpon vs, and smite the city with the edge of the sword.

h Whose heart he saw that Satan had so possessed, that he would leaue no mischiefe vnattempted.

15 And the Kings seruants said vnto him, Behold, thy seruants *are ready to do* according to all that my lord the king shall † appoint.

†Ebr. chuse.

16 So the King departed and all his housholde † after him, and the King left ten concubines to keepe the house.

†Ebr. at his feet.

17 And the King went forth and all the people after him, and tarried in a ‖ place i farre off.

‖Or, house.

i To wit, from Ierusalem.

18 And all his seruants went about him, and all the k Cherethites and all the Pelethites and all the Gittites, *euen* sixe hundreth men which were come after him from Gath, went before the King.

k These were as the kings garde, or as some write, his counsellers.

19 Then sayd the King to l Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the King, for thou art a stranger: depart thou therefore to thy place.

l Who, as some write, was the kings sonne of Gath.

20 Thou camest yesterday, and should I cause thee to wander to day and go with vs? I will goe whither I can: therefore returne thou, and cary againe thy m brethren: mercy and n trueth *bee* with thee.

m Meaning them of his familie.

n God requite thee thy friendship and fidelity.

21 And Ittai answered the King, and sayd, As the Lord liueth, and as my lord the King liueth, in what place my lord the King shall be, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid sayd to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voice, and o all the people went forward, but the King passed ouer the brooke Kidron: and all the people went ouer toward § way of the wildernes.

o To wit, the sixe hundreth men.

24 ¶ And lo, Zadok also was *there*, and all the Leuites with him, p bearing the Arke of the couenant of God: and they set downe the Arke of God, and Abiathar went q vp vntill the people were all come out of the city.

p Which was the charge of the Kohathites, Num. 4.

q To stand by the Arke.

25 Then

25 Then the King said vnto Zadok, Carie the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me *both* it, and the ‖ Tabernacle thereof.

26 But if he thus say, I haue no delite in thee, behold, here am I, let him doe to me as seemeth good in his eyes.

27 The King said againe vnto Zadok the Priest, Art not thou a * Seer? returne into the citie in peace, and your two sonnes with you: *to wit,* Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Behold, I will tarie in the fields of the wildernesse, vntill there come some worde from you to be told me.

29 Zadok therefore and Abiathar caryed the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of Oliues, and wept as he went vp, and had his head [f] couered, and went barefooted: & all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid said, O Lorde, I pray thee, turne the [t] counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the toppe of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid said, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy [u] seruant, O King, (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priestes.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks *sonne*, and Ionathan Abiathars *sonne*: by them also shall ye send mee euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem:

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

WHen Dauid was a litle past the [a] toppe *of the hill*, beholde, Ziba the seruant of Mephibosheth met him, with a couple of asses sadled, and vpon them two hundreth *cakes* of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figges, and a bottle of wine.

2 And the King said vnto Ziba, What meaneth thou by these? And Ziba said, They be [b] asses for the kings houshold to ride on, and bread and dryed figges for the yong men to eate, and wine, that the faint may drinke in the wildernesse.

3 And the King said, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Ierusalem: for he saide, This day shall the house of Israel restore mee the kingdome of my father.

4 Then said the King to Ziba, Beholde, thine are all that *pertained* vnto Mephibosheth. And Ziba said, † I beseech thee, let me finde grace in thy sight, my lord, O King.

5 ¶ And when King Dauid came to [c] Bahurim, beholde, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre *were* on his [d] right hand, and on his left.

7 And thus saide Shimei when hee cursed, Come foorth, come foorth thou †murtherer, and † wicked man.

8 The Lord hath † rought vpon thee all the [e] blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and beholde, thou art *taken* in thy wickednesse, because thou art a murtherer.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth this * dead dog curse my lord the King? let me goe, I pray thee, and take away his head.

10 ¶ But the King said, What haue I to doe with you, ye sonnes of Zeruiah? for he curseth, euen because the Lord hath [f] bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid said to Abishai, and to all his seruants, Beholde, my sonne which came out of mine owne bowels, seeketh my life: then howe much more nowe may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lorde will looke on ‖ mine affliction, and [g] doe me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the King and all the people that were with him wearie, and refreshed themselues [h] there.

15 ¶ And Absalom and all the people, the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, † God saue the King, God saue the King.

17 Then Absalom said to Hushai, Is this thy kindnesse to thy [i] friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whome the Lord and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And † moreouer vnto whome shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And [k] Ahithophel said vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

‖ Or, *his tabernacle.*

r The faithfull in all their affli-ctions shew themselues obedient to Gods will. ‖ 1. Sam. 2. 9.

f With ashes and dust in signe of sorowe.

t The counsell of the craftie worldlings doeth more harme then the open force of the enemie.

u Though Hushai dissembled here at the Kings request, yet may we not vse this example to excuse our dissimulation.

a Which was the hill of Oliues, Chap. 15. 30.

‖ Or, *big cakes.*

b Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

† Ebr. *I worship.*

c Which was a citie in the tribe of Beniamin.

d That is, round about him.

† Eb. *man of bloods.* † Ebr. *man of Behall.*

e Reproching him as though by his meanes Ishbosheth and Abner were slaine.

* 1. Sam. 24. 15. *and chap.* 3. 8.

f Dauid felt that this was the iudgement of God for his sinne, & therefore humbleth himselfe to him.

g Meaning, that the Lord will send comfort to his, when they are oppressed.

h To wit, at Bahurim.

† Ebr. *Let the King liue.*

i Meaning, Dauid.

† Ebr. *the second time.*

k Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in high authoritie.

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23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked [l] counsell at the oracle of God: so *was* al the counsell of Ahithophel both with Dauid & with Absalom.

[l] It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordeined. 19 The Priestes sonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vittailes to Dauid.

MOreouer Ahithophel said to Absalom, [a] Let me chuse out now twelue thousand men, & I will vp and follow after Dauid this night,

[a] The wicked are so greedie to execute their malice, that they leaue none occasion that may further the same.

2 And I will come vpon him: for he is wearie, and weake handed: so I will feare him, and al the people that are with him, shall flee, and I will smite the King onely,

3 And I will bring againe all the people vnto thee, *and* when all shall returne, ([b] the man whome thou seekest *being slaine*) all the people shall be in peace.

[b] Meaning, Dauid.

4 And the saying † pleased Absalom well, and all the Elders of Israel.

† *Ebr. was right in the eyes of Absalom.*

5 Then said Absalom, Call nowe Hushai the Archite also, and let vs heare likewise † what hee saith.

† *Ebr. what is in his mouth.*

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall we do after his saying, or no? tell thou.

‖ *Or, giuen such counsell.*

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not [c] good at this time.

[c] Hushai sheweth himselfe faithfull to Dauid, in that he reprooueth his wicked counsell and purpose.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelps in the fielde: also thy father is a valiant warrier, and will not ‖ lodge with the people.

‖ *Or, tarie all night.*

9 Behold, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the *people* shall heare, and say, The people that follow Absalom, † be ouerthrowen.

† *Ebr. haue a breach, or ruine.*

10 Then he also that is valiant, whose heart is as the heart of a lion, shal † shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men.

‖ *Ebr. melt.*

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpon him in some place, where we shall find him, and ‖ we wil vpon him as the dew falleth on the ground: and of all the men that are with him, we will not leaue him one.

‖ *Or, we will campe against him.*

13 Moreouer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that city, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lorde had ‖ determined to destroy the [d] good counsell of Ahithophel, that the Lord might [e] bring euill vpon Absalom.

‖ *Or, commanded.*

[d] That counsell which seemed good at the first to Absalom, verse. 4

[e] For by the counsell of Hushai he went to the battell where he was destroyed.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that maner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Nowe therefore send quickely, and shewe Dauid, saying, Tarie not this night in the fieldes of the wildernesse, but rather get thee [f] ouer, least the King be deuoured and all the people that are with him.

[f] That is, ouer Iorden.

17 ¶ Nowe Ionathan and Ahimaaz abode by ‖ En-rogel: (for they might not beseene to come into the citie) and a maid went, and told [g] them, and they went and shewed King Dauid.

‖ *Or, the well of Rogel.*

[g] Meaning, the message from their fathers.

18 Neuertheless a yong man sawe them, and told it to Absalom, therefore they both departed quickely, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and spred a couering ouer the welles mouth, and spred ground corne thereon, that the thing should not be knowen.

[h] Thus God succoureth his in their greatest dangers.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They be gone ouer the [i] brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

[i] The Chalde text readeth, nowe they haue passed the Iorden.

21 And assoone as they were departed, the other came out of the well, and went and tolde King Dauid, and said vnto him, Vp, and get you quickely ouer the water: for [k] such counsell hath Ahithophel giuen against you.

[k] To wit, to pursue thee with all haste.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden [l] vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

[l] They trauelled all night, and by morning had all their companie passed ouer.

23 ¶ Nowe when Ahithophel sawe that his counsell was not followed, he sadled his asse, and arose, and he went home vnto his citie, & put his household in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

[m] Gods iust vengeance euen in this life is powred on them, which are enemies, traitors, or persecuters of his Church.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah Ioabs mother.

[n] Who was also called Ishai Dauids father.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 [o] *Brought* beds, and basens, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

[o] God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

29 And they brought honie, and butter, and sheepe, and cheese of kine for Dauid and for the people that were with him, to eate: for they said, The people is hungrie, and weatie, and thirstie in the wildernesse.

CHAP. XVIII.

2 Dauid diuideth his armie into three partes. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid [a] numbred the people that were with him, and set ouer them captaines of thousands and captaines of hundreds.

[a] For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, & therefore ioyned with Dauid.

2 And Dauid sent foorth the third part of the people vnder the hand of Ioab, and the thirde part

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part vnder the hand of Abiſhai Ioabs brother the ſonne of Zeruiah: and the *other* third part vnder the hand of Ittai the Gittite. And the king ſayde vnto the people, I will go with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not go foorth: for if wee flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine: but thou [b] art now woorth ten thouſande of vs: therefore nowe is it better that thou ſuccour vs out of the citie.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that I will doe. So the King ſtood by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the king commaunded Ioab and Abiſhai, and Ittai, ſaying, *Entreate* the yong man Abſalom gently for my ſake. And all the people heard when the king gaue al the captaines charge concerning Abſalom.

6 So the people went out into the fielde to meete Iſrael, and the battell was in the [c] wood of Ephraim:

7 Where the people of Iſrael were ſlaine before the ſeruants of Dauid: ſo there was a great ſlaughter that day, *euen* of twentie thouſand.

8 ¶ For the battell was ſcattered ouer all the countrey: and the wood deuoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: & his head caught holde of the oke, and he was taken vp ‖ betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that ſawe it, tolde Ioab, ſaying, Beholde, I ſaw Abſalom hanged in an oke.

11 Then Ioab ſayde vnto the man that tolde him. And haſt thou in deede ſeene? why then diddeſt not thou there ſmite him to the grounde, and I would haue giuen thee ten * *ſhekels* of ſiluer, and a girdle?

12 Then the man ſayde vnto Ioab, Though I ſhould † receiue a thouſand *ſhekels* of ſiluer in mine hande, yet would I not lay mine hande vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware leaſt any *touch* the yong man Abſalom.

13 If I had done it, *it had bene* † the danger of my life: for nothing can be hid from the King: yea, thou thy ſelfe wouldeſt haue bene againſt mee.

14 Then ſayde Ioab, I will not thus tary with thee. And he tooke three darts in his hande, and thruſt them † through Abſalom, while hee was yet aliue in the middes of the oke.

15 And ten ſeruants that bare Ioabs armour, compaſſed about & ſmote Abſalom & ſlewe him.

16 Then Ioab [d] blewe the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and laied a mightie great heape of ſtones vpon him: and all Iſrael fled, euery one to his tent.

18 Nowe Abſalom in his life time had taken and reared him vp a pillar, which is in the * kings dale: for hee ſaide, I haue no [f] ſonne to keepe my name in remembrance, and hée called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne, and beare the King tidings that the Lord hath † deliuered him out of the hand of his enemies.

20 And Ioab ſaid vnto him, Thou [g] ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the Kings ſonne is dead.

21 Then ſaid Ioab to Cuſhi, Go, tell the King what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſaid Ahimaaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuſhi? And Ioab ſaid, Wherefore now wilt thou runne, my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſaid vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cuſhi.

24 Now Dauid ſate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſawe, and beholde, a man came running alone.

25 And the watchman cried, and tolde the King. And the King ſaid, if he be alone, † hee bringeth tidings. And he came apace, and drewe neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſaid, Behold, *another* man runneth alone. And the King ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Me thinketh the running of the formoſt [u] like the running of Ahimaaz the ſonne of Zadok. Then the King ſaid, He is a [i] good man, and commeth with good tidings.

28 And Ahimaaz called, & ſaid vnto the king, Peace *be with thee*: & he fel downe to the earth vpon his face before the King, and ſaid, Bleſſed be the Lord thy God, who hath ‖ ſhut vp the men that lift vp their hands againſt my lord the King.

29 And the King ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the Kings [k] ſeruant, and *me* thy ſeruant, I ſaw a great tumult, but I knew not what.

30 And the King ſaid vnto him, Turne aſide, *and* ſtand here. ſo he turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaide, † Tidings, my Lord the King: for the Lord hath deliuered thee this day out of the hand of al that roſe againſt thee.

32 Then the King ſaid vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my Lord the King, and all that riſe againſt thee to doe thee hurt, be as that young man is.

33 And the King was [l] moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſaide, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had dyed for thee, O Abſalom, my ſonne, my ſonne.

CHAP. XXIX.

7 Ioab encourageth the King. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the King. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was tolde Ioab, Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the † victorie of that day was turned into mourning to al the people: for the people heard ſay that day, The King ſoroweth for his ſonne.

3 And

[b] Signifying, that a good gouernour ought to be ſo deare vnto his people, that they will rather loſe their liues then that ought ſhoulde come vnto him.

[c] So called, becauſe the Ephraimites (as ſome ſay) fled their carrell beyond forden in this wood.

‖ This is a terrible example of Gods vengeance againſt them that are rebels or diſobedient to their parents.

*Gene. 23. 15.

† Ebr. weigh vpon mine hand.

† Ebr. a lye againſt my ſoule.

† Ebr. in the heart of Abſalom.

[d] For he had pitie of the people, which was ſeduced by Abſaloms flatterie.

[e] Thus God turned his vaine glorie to ſhame.

*Gene. 14. 17.

[f] It ſeemeth that God had puniſhed him in taking away his children, Chap. 14. 27.

[g] For Ioab bare a good affection to Ahimaaz, and doubted howe Dauid would take Abſaloms death.

[h] He ſate in the gate of the citie of Mahanaim.

† Ebr. tidings are in his mouth.

† Ebr. I ſee the running.

[i] He had had experience of his fidelitie, Chap. 17. 21.

‖ Or, deliuered vp.

[k] To wit, Cuſhi, who was an Ethiopian.

† Ebr. tidings is brought.

[l] Becauſe he conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

† Ebr. ſaluation, or, deliuerance.

3 And

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‖Or, by stealth.

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselues when they flee in battell.

a As they do that mourne.

4 So the king a hid his face, and the king cryed with a loude voyce, My sonne Absalom, Absalom my sonne, my sonne.

b At Mahanaim.

5 ¶ Then Ioab came into b the house to the King, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes, and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou loueſt thine enemies, and hateſt thy friendes: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes nor ſeruants: therefore this day I perceiue, that if Abſalom had liued, and we all had dyed this day, that then it would haue † pleaſed thee well.

‖Or, captaines.

†Ebr. beene right in thine eyes.

7 Nowe therefore vp, come out, and ſpeake † comfortably vnto thy ſeruants: for I ſweare by the Lorde, except thou come out, there will not tarie one man with thee this night: and that will be worſe vnto thee, then all the euill that fell on thee from thy youth hitherto.

†Ebr. to the heart of thy ſeruants.

c Where the moſt reſort of the people haunted.

8 Then the king aroſe, and ſate in the c gate: and they tolde vnto all the people, ſaying, Beholde, the King doeth ſit in the gate: and all the people came before the King: for Iſrael had fled euery man to his tent.

d Euery one blamed another and ſtroue who ſhould firſt bring him home.

9 ¶ Then all the people were at d ſtrife throwout all the tribes of Iſrael, ſaying, The King ſaued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philiſtims, & now he is fled out of the land for Abſalom:

10 And Abſalom, whome wee anointed ouer vs, is dead in battell: therefore why are yee ſo ſlow to bring the King againe?

e That they ſhould reproue the negligence of the Elders, ſeeing the people were ſo forward,

11 But King Dauid ſent to Zadok and to Abiathar the e Prieſtes, ſaying, Speake vnto the Elders of Iudah, & ſay, Why are ye behind to bring the King againe to his houſe, (for the ſaying of all Iſrael is come vnto the King, *euen* to his houſe)

12 Yee are my brethren: my bones and my fleſh are ye: wherefore then are yee the laſt that bring the King again?

13 Alſo ſay yee to Amaſa, Art thou not my bone and my fleſh? God doe ſo to me and more alſo, if thou be not captaine of the hoſte to mee for euer in the f roome of Ioab.

f By this policie Dauid thought that by winning of the captaine, he ſhould haue the hearts of all the people.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they ſent to the King, ſaying, Returne thou with all thy ſeruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the King, *and* to conduct him ouer Iorden,

g Who had before reuiled him, Chap. 16.13.

16 ¶ And g Shimei the ſonne of Gera, ẏ ſonne of Iemini, which was of Bahurim, haſted & came down with ẏ men of Iudah to meete king Dauid.

17 And a thouſande men of Beniamin with him, and * Ziba the ſeruant of the houſe of Saul, and his fifteene ſonnes and twentie ſeruants with him: and they went ouer Iorden before the King.

*Chap. 16.1.

18 And there went ouer a boate to cary ouer the Kings houſhold, and to do him pleaſure. Then Shimei the ſonne of Gera fell before the King, when he was come ouer Iorden,

h For in his aduerſitie he was his moſt cruell enemie, and now in his proſperitie ſeeketh by flatterie to creepe into fauour.

19 And ſaide vnto the King, Let not my Lord impute h wickedneſſe vnto me, nor remember the thing that thy ſeruant did h wickedly when my Lorde the King departed out of Ieruſalem, that the King ſhould take it to his heart.

20 For thy ſeruant doeth knowe, that I haue done amiſſe: therefore beholde, I am the firſt this day of all the houſe of i Ioſeph, that am come to go downe to meete my lord the King.

i By Ioſeph he meaneth Ephraim, Manaſſeh and Beniamin (where of he was) be cauſe theſe three were vnder one ſtandard, Numb. 2.18.

21 But Abiſhai the ſonne of Zeruiah anſwered, and ſaid, Shall not Shimei die for this, becauſe he curſed the Lordes anoynted?

22 And Dauid ſaid, What haue I to doe with you, ye ſonnes of Zeruiah, that this day ye ſhould be aduerſaries vnto me? ſhall there any man die this day in Iſrael? for doe not I knowe, that I am this day King ouer Iſrael?

23 Therefore the King ſaid vnto Shimei, Thou ſhalt not k die, and the king ſware vnto him.

k By my handes, or during my life, as reade 1. King. 2.8,9.

24 ¶ And Mephiboſheth the ſonne of Saul came downe to meete the King, and had neither waſhed his feete, nor dreſſed his beard, nor waſhed his clothes from the time the king departed, vntill he returned in peace.

25 And when l he was come to Ieruſalem, and met the king, the king ſaid vnto him, Wherefore wenteſt not thou with me, Mephiboſheth?

l When Mephiboſheth being at Ieruſalem had met the King,

26 And he anſwered, My lord the King, my ſeruant deceiued me: for thy ſeruant ſaid, I would haue mine aſſe ſadled to ride thereon, for to goe with the king, becauſe thy ſeruant u is lame.

27 And hee hath * accuſed thy ſeruant vnto my lord the King: but my lord the King u as an m Angel of God: doe therefore thy pleaſure.

* Chap. 16.3.

m Able for his wiſdome to iudge in all matters.

28 For all my fathers houſe were n but dead men before my lord the King, yet diddeſt thou ſet thy ſeruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

n Worthie to die for Sauls cruelties toward thee.

29 And the King ſaid vnto him, Why ſpeakeſt thou any more of thy matters? I haue ſaid, Thou, and Ziba diuide the o lands?

o Dauid did euill in taking his landes from him before he knew the cauſe but much worſe, that knowing the truth, he did not reſtore them.

30 And Mephiboſheth ſaide vnto the King, Yea, let him take all, ſeeing my Iorde the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came down from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Nowe Barzillai was a very aged man, *euen* foureſcore yeere olde, and he had prouided the King of ſuſtenance, while he lay at Mahanaim: for he was a man of very great ſubſtance.

33 And the King ſaid vnto Barzillai, Come ouer with me, and I will feede thee with me in Ieruſalem.

34 And Barzillai ſaid vnto the King, † Howe long haue I to liue, that I ſhould goe vp with the king to Ieruſalem?

† Ebr. how many dayes are the yeeres of my life?

35 I am this day foureſcore yeere olde: and can I diſcerne betweene good or euill? Hath thy ſeruant any taſte in that I eate, or in that I drinke? Can I heare any more the voyce of ſinging men and women? wherefore then ſhould thy ſeruant be any more a p burthen vnto my lord the King?

p He thought it not meete to receiue benefites of him to whom he was not able to doe ſeruice againe.

36 Thy ſeruant will goe a litle way ouer Iorden with the King, and why will the King recompence it me with ſuch a reward?

37 I pray thee, let thy ſeruant turne backe againe, that I may die in mine owne citie, and *bee buryed* in the graue of my father and of my mother: but beholde thy ſeruant q Chimham, let him goe with my lord the King, and doe to him what ſhall pleaſe thee.

q My ſonne.

38 And the king anſwered, Chimham ſhall go with

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with me, and I will doe to him that thou shalt be content with: and whatsoeuer thou shalt ‖ require of me, that will I do for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the king kissed Barzillai, and ‖ blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to r Gilgal, and Chimham went with him, and all the people of Iudah conducted the King, and also halfe the people of Israel.

41 And beholde, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his household, and all Dauids men with him ouer t Iorden?

42 And all the men of Iudah answered the men of Israel, Because the king is nere of kin to vs: and wherefore now be ye angry for this matter? haue we eaten of the Kings *cost*, or haue we taken any brib es?

43 And the men of Israel answered the men of Iudah, and sayd, Wee haue tenne parts in the king, and haue also more *right* to Dauid then ye: Why then did yee despise vs, ‖ that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come a thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and sayd, Wee haue no part in b Dauid, neither haue we inheritance in the sonne c of Iishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, fro d Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king took the ten women *his* * concubines, that hee had left behinde him to keepe the house, & put them in ward, and fed them, but lay no more with them: but they were enclosed vnto § day of their death, liuing in widowhood.

4 ¶ Then said the King to e Amasa, Assemble me the men of Iudah within three dayes, and bee thou here present.

5 So Amasa went to assemble Iudah, but hee tarried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri doe vs more harme then *did* Absalom: take thou *therefore* thy f lords seruants and follow after him, least he get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mightie men: and they departed out of Ierusalem, to followe after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs g garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab saide to Amasa, Art thou in † health, my brother? And Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sworde that was in Ioabs hand: for therewith hee smote him in the fift *rib*, and shed out his bowels to the ground, and † smote him not the second time: so he died. then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men h stood by him, and said, He that fauoureth Ioab, and hee that is of Dauids part, *let him goe* after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, he remooued Amasa out of the way into the field and cast a cloth vpon him, because hee sawe that euery one that came by him, stood still.

13 ¶ When he was remooued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, and i Bethmaachah and all *places* of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, *neere to* Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the ramper, & all the people that was with Ioab, k destroyed and cast downe the wall.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came nere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And shee sayd to him, Heare the words of thine handmaid. And he answered, I do heare.

18 Then shee spake thus, l They spake in the olde time, saying, They should aske of Abel. and so haue they continued.

19 I am m *one* of them, that are peaceable *and* faithful in Israel: and thou goest about to destroy a city, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, & said, God forbid, God forbid it me, that I should deuoure, or destroy it.

21 The n matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the king, *euen* against Dauid: deliuer vs him only, and I will depart from the city. And the woman said vnto Ioab, Beholde, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then he blew the trumpet, and † they retired from the citie. euery man to his tent: & Ioab returned to Ierusalem vnto the king.

23 ¶ * Then Ioab *was* ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

24 And Adoram ouer the tribute, and Iosaphat the sonne of Ahilud the recorder,

25 And Sheia *was* Scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite *was* o chiefe about Dauid.

CHAP. XXI.

1 Three deere yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

Then

‖ Or, chuste.

‖ Or, bade him farewell.

r Where the tribe of Iudah taried to receiue him.

f Which had taken part with the king.

t Toward Ierusalem.

‖ Or, haue not we first spoken to bring home the King? verse 11.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden.

* *Chap* 16.22.

e Who was his chiefe captaine in Ioabs roume, Chap. 19.13.

f Either them which had bene vnder Ioab, or Dauids men.

* *Chap*.8.18.

g Which was his coate, that he vsed to weare in the warres.

† Ebr peace.

† Ebr. doubled not his stroke.

h He stood by Amasa at Ioabs appointment.

i Vnto the citie Abel, which was neere to Bethmaachah.

k That is, he went about to ouerthrow it.

l Shee sheweth that the olde custome was not to destroy a city, before peace was offered, Deut. 20. 10, 11.

m Shee speaketh in the name of the citie.

n Hearing his fault tolde him, he gaue place to reason and required only him that was author of the treason.

† Ebr. they were scattered.

* *Chap* 8.16.

o Either in dignitie, or familiaritie.

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THen there was a famine in the dayes of Dauid, three yeeres † together: and Dauid ‡asked counsell of the Lord, and the Lord answered, *It is* for Saul, and for *his* bloudy house, because he slew the [a] Gibeonites.

† Ebr. yeere after yeere.
‡ Ebr. sought the face of the Lord.
a Thinking to gratifie the people, because these were not of the seed of Abraham. *Iosh. 9. 3. 16, 17.

2 Then the king called the Gibeonites & said vnto them (Now the Gibeonites were not of the children of Israel, but *a remnant of the Amorites, vnto whō the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, [b]What shall I doe for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?

4 The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill [c] any man in Israel. And he sayd, What ye shall say, that will I do for you.

c Saue onely of Sauls flocke.

5 Then they answered the king, The man that consumed vs and that imagined euill against vs, *so that* we are destroyed frō remaining in any coast of Israel,

6 Let seuen men of his [d] sonnes be deliuered vnto vs, and wee will hang them vp [e] vnto the Lord in Gibeah of Saul, the Lords chosen. And the King said, I will giue them.

d Of Sauls kinsmen.
e To pacifie the Lord.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the *Lordes othe, that was betweene them, *euen* betweene Dauid and Ionathan the sonne of Saul.

*1. Sam. 18. 3. and 20. 8, 42.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, *euen* Armoni & Mephibosheth and the fiue sonnes of [f] Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

f Here Michal is named for Merab Adriels wife, as appeareth. 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had childe, 2. Sam. 6. 23.

9 And hee deliuered them vnto the hands of the Gibeonites which hanged them in the mountaine before the Lord: so they † died *all* seuen together, and they were slaine in the time of harueſt: in the [g] first *dayes*, and in the beginning of barley harueſt.

† Ebr. fell.
g Which was in the moneth Abib or Nisan, which conteineth part of March and part of April.

10 Then Rizpah the daughter of Aiah tooke [h] sackecloth, and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntill [i] water dropped vpon them from the heauen, and suffered neither the birdes of the aire to ‖ light on them by day, nor beastes of the fielde by night.

h To make her a tent, wherein she prayed God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of raine shewed that hee was pacified.
‖ Or, rest.

11 ¶ And it was told Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Ionathan his sonne, from the citizens of Iabesh Gilead, which had stollen them from the streete of Beth-shan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

* 1. Sam. 31. 10.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul & of Ionathan his sonne buried they in the countrey of Beniamin in Zelah, in the graue of Kish his father: and when they had perfourmed all that the King had commanded, God was then [k] appeased with the land.

k For where the magistrate suffreth faults vnpunished, there the plague of God lyeth vpon the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sonnes of [l] Haraphah, (*the head* of whose speare weighed three hundred [m] shekels of brasse) euen he being girded with a new *sword*, thought to haue slaine Dauid.

l That is, of the race of Gyants.
m Which amount to nine pound three quarters.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, least thou quench the [n] light of Israel.

n For the glorie and wealth of the countrey standeth in the preseruation of the godly magistrate.

18 ¶ And after this also there was a battell with the Philistims at [o] Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4.

19 And there was yet *another* battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slew [p] Goliath the Gittite: the staffe of whose speare *was* like a weauers beame.

p That is, Lahmi the brother of Goliath, whom Dauid slew, 1. Chron. 20. 5.

20 Afterward there was also a battel in Gath, where was a man of *a great* stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twenty in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

* 1. Sam. 16. 9.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his seruants.

CHAP. XXII.

2 *Dauid after his victories praiseth God.* 8 *The anger of God toward the wicked.* 44 *He prophesieth of the reiection of the Iewes, and vocation of the Gentiles.*

AND Dauid spake the words of this [a] song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

a In token of the wonderfull benefits that he receiued of God.

2 And he said, * The Lord is my [b] rocke and my fortresse, and he that deliuereth me.

*Psal. 18. 2.
b By the diuersitie of these comfortable names, hee sheweth how his faith was strengthened in all tentations.
‖ Or, rocke.

3 God *is* my ‖ strength, in him wil I trust: my shield, and the horne of my saluation, my high tower *and* my refuge: my Sauior, thou hast saued me from violence.

4 I wil call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the [c] pangs of death haue compassed mee: the floods of vngodlinesse haue made mee afrayd.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from al dangers: so Christ and his Church shall ouercome most grieuous dāgers, tyrannie, and death.

6 The sorrowes of the graue compassed mee about: the snares of death ouertooke me.

7 *But* in my tribulation did I call vpon the Lord, and cry to my God, and he did heare my voice out of his temple, and my cry *did enter* into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued and shooke, because he was angry.

9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coales were kindled thereat.

d That is, clouds, and vapours.
e Lightning and thundering.

10 Hee [f] bowed the heauens also, and came downe: and darknesse *was* vnder his feet.

f So it seemeth when the aire is darke.

11 And he rode vpon [g] Cherub & did flie, and he was seene vpon the wings of the winde.

g To flie in a moment thorow the world.

12 And hee made darknesse a Tabernacle round about him, *euen* the gatherings of waters, *and* the clouds of the ayre.

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13 At the brightnesse of his presence [h] the coles of fire were kindled.

14 The Lord thundred from heauen, and the most high gaue his voyce.

15 He shot arrowes also, and scattered them: *to wit*, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, *euen* the foundations of the world were discouered by the rebuking of the Lord, *and* at the blast of the breath of his nostrels.

17 He sent from aboue, *and* tooke mee: hee drew me out of many waters.

18 He deliuered me from my strong enemie, *and* from them that hated me: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The Lorde rewarded me according to my [l] righteousnesse: according to the pureness of mine handes he recompensed me.

22 For I kept the wayes of the Lorde, and did not [m] wickedly against my God.

23 For all his lawes *were* before mee, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousnesse, according to my pureness before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shewe thy selfe pure, and with the [n] froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes *are* vpon the hautie to humble *them*.

29 Surely thou art my light, O Lorde: and the Lord will lighten my darkenesse.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lord is tried *in the fire*: hee is a shielde to all that trust in him.

32 For who is God besides the Lorde? and who is mightie, saue our God?

33 God is my strength in battell, and maketh my way vpright.

34 Hee maketh my feete like [p] hindes *feete*, and hath set me vpon mine hie places.

35 He teacheth mine handes to fight, so that a bowe of ‖ brasse is broken with mine armes.

36 Thou hast also giuen me the shielde of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast inlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast [q] girded me with power to battell, *and* them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue *them*, *euen* vnto the [r] Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did treade them flat as the clay of the streete, *and* did spread them abroad.

44 Thou hast also deliuered me from the contentions of my [s] people: thou hast preserued me to be the head ouer nations: the people which I knew not, doe serue me.

45 Strangers [t] shalbe in subiection to mee: assoone as they heare, they shall obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lorde liue, [u] and blessed *bee* my strength: and God, *euen* the force of my saluation be exalted.

48 *It is* God that giueth me *power* to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: thou also hast lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I wil praise thee, O Lord, among the * nations, and will sing vnto thy Name)

51 *He is* the tower of saluation for his King, and sheweth mercie to his anointed, *euen* to Dauid, and to his seede * for euer.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shalbe plucked vp as thornes. 8 The names and factes of his mightie men. 15 He desired water and would not drinke it.

THese also be the [a] last wordes of Dauid, Dauid the sonne of Ishai sayth, euen the man who was set vp on hie, the Anointed of the God of Iaakob, and the sweete singer of Israel saith,

2 The Spirite of the Lord spake by mee, and his worde *was* in my [b] tongue.

3 The God of Israel spake to me, the strength of Israel said, *Thou shalt* beare rule ouer men, being iust, *and* ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without cloudes, *so shall mine house be, and not* as the [c] grasse of the earth *is* by the bright raine.

5 For so shall not mine house *be* with God: for hee hath made with me an euerlasting couenant, perfite in all pointes, and sure: therefore all mine health and whole desire *is*, that he will not make it [d] growe *so*.

6 But the wicked *shalbe* euery one as thornes thrust away, because they cannot be taken with handes.

7 But the man that shall touch them, must bee defensed with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 ¶ These *be* the names of the mightie men whom Dauid had. Hee that sate in the seate of [e] wisedome, being chiefe of the princes, was Adino of Ezni, he slew eight hundreth at one time.

9 And after him *was* * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philistims gathered there to battell, when the men of Israel were [f] gone vp.

10 Hee arose and smote the Philistims, vntill his hande was wearie, and his hand [g] claue vnto the sworde: and the Lord gaue great victorie the same day, and the people returned after him

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red Sea.

k I was so beset, that all meanes seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commaundement.

n Their wickednes is cause, that thou seemest to forget thy woonted mercie.

o The manet that God vseth to succour his neuer faileth.

p He vseth extraordinarie meanes to make me winne most strong holdes. ‖ Or, *steele*.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

u Let him shew his power, that he is the gouernour of all the world.

*Rom.15.9.

*Chap.7.13.

a Which he spake after that he had made the Psalmes.

b Meaning, he spake nothing but by the motion of Gods Spirite.

c Which groweth quickly and fadeth soone.

d But that my kingdome may continue for euer according to his promes.

e As one of the Kings counsell.

*1. Chron.11.12.

‖ Or, *assailed with danger of their liues*.

f Meaning, fled from the battel.

g By a crampe which came of wearinesse and straining.

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him onely to spoyle.

* 1.Chron.11.27. 11 After him *was* * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a fielde full of lentiles, and the people fled from the Philistims.

12 But he stoode in the middes of the fielde, and defended it, and slewe the Philistims: so the Lord gaue h great victorie.

h Who hath neither respect to many nor few, when he will shew his power.

13 ¶ Afterward three of the thirtie captaines went downe, and came to Dauid in the harueste time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of ‖ Rephaim.

‖ Or, Giants,

14 And Dauid *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid i longed, and said, Oh, that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

i Being ouercome with wearinesse and thirst.

16 Then the three mightie brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but k powred it *for an offering* vnto the Lord,

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

17 And said, O Lord, be it farre from me, that I should doe this. *Is* not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mightie men.

* 1.Chron.11.20. 18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and he lifted vp his speare against three hundreth, † and slewe them, and hee had the name among the three.

† Ebr. slaine.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto *the first* three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many actes, *and was* of Kabzeel, slew two strong men of Moab: he went downe also, and slewe a Lyon in the middes of a pit in the time of snowe.

‖ Or, Ishbai.

‖ Or, a comely man.

21 And he slew an Egyptian a ‖ man of great stature, & the Egyptian *had* a l speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

l Which was big as a weuers beame, 1.Chron. 11.23.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

m He was more valiant then the 30. that followe, and not so valiant as the sixe before. * Chap.2.18.

23 He was honourable among m thirtie, but he attained not to the *first* three: and Dauid made him of his counsell.

24 ¶ * Asahel the brother of Ioab *was* one of the thirtie: Elhanan the sonne of Dodo of Bethlehem:

* 1.Chron.11.27. ‖ Or, Pelonite.

25 Shammah the Aarodite: Elika ‖ Harodite:

26 Helez the * ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

n Diuers of these had two names, as appeareth, 1.Chro. 11. and also many more are there mentioned.

27 Abiezer the Anethothite: n Mebunnai the Husathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba the Shaalbonite: *of the* sonnes of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vriiah the Hittite: o thirtie & seuen in all.

o These came to Dauid and helped to restore him to his kingdome.

CHAP. XXIIII.

1 *Dauid causeth the people to be numbred.* 10 *He repenteth, and chuseth to fall into Gods handes.* 15 *Seuentie thousand perish with the pestilence.*

AND the wrath of the Lord was a againe kindled against Israel, and b he moued Dauid against them, in that he said, Goe, number Israel and Iudah.

a Before they were plagued with famine, Chap. 21.1.

b The Lord permitted Satan, as 1.Chro.21.1.

2 For the King saide to Ioab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the c number of the people.

c Because he did this to trie his power and so to trust therein, it offended God, els it was lawfull to number the people, Exod. 30.12. numb.1.2.

3 And Ioab said vnto the King, The Lorde thy God increase the people an hundreth folde mo then they be, and that the eyes of my lord the King may see it: but why doeth my lord the King desire this thing?

4 Notwithstanding the Kings worde preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

‖ Or, iuier.

‖ Or, to the nether land newly inhabited.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the ‖ valley of God and toward Iazer.

‖ Or, Zor.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the lande, they returned to Ierusalem at the ende of nine moneths and twentie dayes.

d According to Ioabs count: for in all there were eleuen hundreth thousand, 1.Chro. 21.5.

9 ¶ And Ioab deliuered the number *and* summe of the people vnto the King: and there were in Israel d eight hundreth thousand strong men that drewe swordes, and the men of Iudah were e fiue hundreth thousand men.

e Concluding vnder them the Beniamites: for els they had but foure hundreth and seuentie thousand, 1.Chron. 21.5.

10 Then Dauids heart smote him, after that he had numbred the people: and Dauid said vnto the Lorde, I haue sinned exceedingly, in that I haue done: therefore now, Lord, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

f Whom God had appointed for Dauid and his time.

11 ¶ And when Dauid was vp in the morning, the worde of the Lorde came vnto the Prophet Gad Dauids f Seer, saying,

12 Goe, and say vnto Dauid, Thus sayth the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

g For three yeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeeres more, 2. Chron.21.12.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that g seuen yeeres famine come vpon thee in thy lande, or wilt thou

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thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? nowe aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶ And Dauid sayd vnto Gad, I am in a wonderfull strait: let vs fall now into the hand of the Lord, (for his mercies *are* great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from [h] Dan to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord * repented of the euill, and sayd to the Angel that destroyed the people, It is sufficient [i] holde nowe thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he sawe the Angel that smote the people) and sayd, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? let thine hand, I pray thee, be against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and sayd vnto him, Goe vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, and sawe the King and his seruants comming toward him, and Araunah went out, and bowed himselfe before the King on his face to the ground,

21 And [l] Araunah sayd, Wherefore is my lord the King come to his seruant? Then Dauid answered, To bye the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah sayd vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offering, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] *as* a King giue vnto the King: and Araunah sayd vnto the king, The Lord thy God bee fauourable vnto thee)

24 Then the King sayd vnto Araunah, Not so, but I will bye it of thee at a price, and will not offer burnt offring vnto the Lord my God of that which doeth cost me nothing. So Dauid bought the threshing floore, and the oxen for [n] fiftie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

h From the one side of the countrey to the other. * 1.Sam.15.11.

i The Lord spared this place, because he had chosen it to build his temple there.

k Dauid sawe not the iust cause, why God plagued the people, and therefore he offereth himselfe to Gods corrections as the onely cause of this euill.

l Called also Ornan, 1.Chro.21.20.

m That is abundantly: for as some write, he was King of Ierusalem before Dauid wanne the tower.

n Some write, that euery tribe gaue 50. which make 600, or that afterward he bought as much as came to 550. shekels, 1.Chro.21.25.

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his word is truely set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anointed King. 50 Adoniiah fleeth to the Altar.

NOw when King Dauid was [a] old, and striken in yeeres, they couered him with clothes, but no [b] heate came vnto him.

2 Wherfore his seruants said vnto him, Let there be sought for my lord the King, a yong virgin, & let her ‖ stand before the King, & cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yoong mayde throughout all the coastes of Israel, and found one Abishag [c] a Shunamite, and brought her to the King.

4 And the maid was exceeding faire, and cherished the King, and ministred to him, but the King knew her not.

5 ¶ Then Adoniiah the sonne of Haggith, exalted himselfe, saying, I will be King. And he gate him charets and horsemen, and [d] fiftie men to runne before him.

6 And his father would not displease him from his † childhood, to say, Why hast thou done so? And he was a very goodly man, and *his mother* bare him next after Absalom,

7 And he † tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they [e] helped forward Adoniiah.

8 But Zadok the Priest, & Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniiah.

9 Then Adoniiah sacrificed sheepe and oxen and fat cattell by the stone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the kings sonnes, & all the men of Iudah the kings seruants,

10 But Nathan the Prophet, and Benaiah, and the [f] mightie men, and Salomon his brother hee called not.

11 Wherefore

a He was about 70. yeere olde, 2.Sam.5.4.

b For his naturall heate was worne away with trauels.

‖ Or, serue him.

c Which citie was in the tribe of Issachar, as Ioth.19.18.

d Reade 2.Sam. 15.1.

† Ebr. dayes.

† Ebr. his wordes were with Ioab.

e They tooke his part and followed him.

‖ Or, the fountaine.

f As the Cherethites and Pelethites.

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11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne *of Haggith doth reigne, and Dauid our Lord knoweth it not?

2.Sam.3.4.

12 Now therefore come, *and* I will now giue thee counsell, how to saue thine owne g life, and the life of thy sonne Salomon.

g For Adoniiah will destroy thee and thy sonne, if he reigne.

13 Go, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O King, sweare vnto thine handmayd, saying, Assuredly Salomon thy sonne shal reigne after me, & he shal sit vpon my throne? why is then Adoniiah King?

14 Behold, while thou yet talkest there with the King, I also will come in after thee, and h confirme thy wordes.

h By declaring such things, as may further the same.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the King was very olde, and Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeisance vnto the King. And the King sayd, What is thy matter?

17 And shee answered him, My lorde, thou swarest by the Lorde thy God vnto thine handmayd, *saying*, Assuredly Salomon thy sonne shall reigne after me, and he shal sit vpon my throne.

18 And beholde, now *is* Adoniiah king, and now my lord, O King, thou knowest i it not.

i The king being worne with age, could not attend to the affaires of the realme, and also Adoniiah had many flatterers which kept it from the king.

19 And he hath offered many oxen, and fatte cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, *knowest* that the eyes of all Israel *are* on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be k reputed † vile.

k And so put to death as wicked transgressers. † *Ebr. sinners.*

22 And lo, while she yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the King, saying, Beholde, Nathan the Prophet. And when hee was come in to the King, he made obeisance before the King vpon his face l to the ground.

l Acknowledging him to be the true and worthy king appointed of God, as the figure of his Christ.

24 And Nathan sayd, My lord, O King, hast thou sayd, Adoniiah shall reigne after mee, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the Kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue King Adoniiah.

† *Ebr. let the king Adoniiah liue.*

26 But me thy seruant, and Zadok the Priest and Benaiah the sonne of Iehoiada, and thy seruant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy m seruant, who should sit on the throne of my lord the King after him?

m Meaning, that he ought in such affaires enterprise nothing, except he had consulted with the Lord.

28 ¶ Then King Dauid answered, and sayde, Call me Bath-sheba. And she came into the kings presence, and stoode before the King.

29 And the King sware, saying, As the Lorde liueth, who hath redeemed my soule out of al aduersitie,

n Mooued by the Spirit of God so to doe, because he foresawe that Salomon should be the figure of Christ.

30 That as I n sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shal reigne after me, & he shal sit vpon my throne in my place, so will I certainely doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and sayd, God saue my lord King Dauid for euer.

32 ¶ And King Dauid sayde, Call mee Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King sayde vnto them, Take with you the o seruants of your Lord, and cause Salomon my sonne to ride vpon mine owne mule, and carie him downe to Gihon.

o Meaning, the kings seruants and such as were of his gard.

34 And let Zadok the Priest and Nathan the Prophet anoint him there King ouer Israel, and blowe yee the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that hee may come and sit vpon my throne: and hee shall bee King in my steade: for I haue † appointed him to be Prince ouer Israel and ouer Iudah.

† *Ebr. commanded.*

36 Then Benaiah the sonne of Iehoiada answered the King, and sayd, So be it, *and* the Lord God of my lord the King † ratifie it.

† *Ebr. say so.*

37 As the Lord hath bene with my lorde the King, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

p Wherewith they accustomed to anoint the Priests, and the holy instruments, Exod.30.23. † *Ebr. brake.*

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth † rang with the sound of them.

41 ¶ And Adonijah and all the ghestes that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noyse and vprore in the Citie?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art † a worthie man, and bringest q good tidings.

† *Ebr. a man of power.*

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

43 And Ionathan answered, and said to Adoniiah, Verely our lord King Dauid hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the Kings mule.

45 And Zadok the Priest, & Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the Kings seruants came r to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the King worshipped vpon the s bed.

r To salute him and to pray and praise God for him.

s He gaue God thankes for the good successe.

48 And thus said the King also, Blessed bee the Lorde God of Israel, who hath made one to sit

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sit on my throne this day, euen in my sight.

49 Then all the ghestes that were with Adoniiah, were afrayd, and rose vp, and went euery man his way.

50 ¶ And Adoniiah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the [t] altar.

51 And one tolde Salomon, saying, Beholde, Adoniiah doeth feare King Salomon: for loe, he hath caught holde on the hornes of the altar, saying, Let King Salomon sweare vnto mee this day, that he will not slay his seruant with the sword.

52 Then Salomon sayd, If hee will shew him selfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then King Salomon sent, & they brought him from the altar, and hee came and did obeysance vnto King Salomon. And Salomon sayd vnto him, Goe to thine house.

t Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai and Shimei. 10 The death of Dauid. 17 Adoniiah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drew neere that hee should die, and hee charged Salomon his sonne, saying,

2 I goe the [a] way of all the earth: be strong therefore, and shew thy selfe a man.

3 And take heede to the [b] charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commaundements, and his indgements, and his testimonies, as it is written in the Law of Moses, that thou mayest * ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lorde may confirme his worde which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before me in [c] trueth, with all their hearts, and with all their soules, * † thou shalt not (sayd he) want one of thy *posteritie* vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what hee did to the two captaines of the hoste of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether: whom he slew, and [d] shed blood of battell in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Doe therefore according to thy wisedome, and let thou not his hoare head go downe to the graue in peace.

7 But shew kindnes vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: [f] for so they came to mee when I fled from Absalom thy brother.

8 ¶ And behold, with thee * *is* Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Iorden, and I sware to him by the Lord, saying, * I wil not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, & knowest what thou ought-est to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with [g] blood.

a I am ready to die, as all men must.

b Hee sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.

* *Deut. 29. 9. Iosh. 1. 7.*

‖ *Or, doe wisely.*

c And without hypocrisie.

* *2. Sam. 7. 12.*

† *Ebr. a man shall not be cut off to thee from off the throne.*

* *2. Sam. 3. 27.*

* *2. Sam. 20. 10.*

d Hee shed his blood in time of peace, as if there had bene warre.

e Hee put the bloodie sword into his sheath.

* *2. Sam. 19. 23.*

f That is, they dealt mercifully with me. *2. Sam. 16. 5.*

g *2. Sam. 19. 23.*

g Let him be punished with death: looke verse 46.

10 So * Dauid slept with his fathers, and was buried in the citie of Dauid.

* *Act. 2. 29. and 13. 36.*

11 And the dayes which Dauid * reigned vpon Israel, *were* fourtie yeeres: seuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

* *2. Sam. 5. 4. 1. Chro. 29. 26, 27.*

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

* *1. Chro. 29. 23.*

13 And Adoniiah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee sayd, [h] Commest thou peaceably? And he sayd, Yea.

h For she feared, least hee would worke treason against the King.

14 He sayd moreouer, I haue a sute vnto thee. And she sayd, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set [i] their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

i In signe of their fauour & consent.

16 Nowe therefore I aske thee one request, † refuse me not. And she said vnto him, Say on.

† *Ebr. cause not my face to turne away.*

17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba sayd, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon to speake vnto him for Adoniiah: and the King rose to meete her, and [k] bowed himselfe vnto her, and sate downe on his throne: and he caused a seate to be set for the Kings mother, and she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then shee sayd, I desire a small request of thee, say me not nay. Then the King sayd vnto her, Aske on, my mother: for I will not say thee nay.

21 She sayd then, Let Abishag the Shunammite be giuen to Adoniiah thy brother to wife.

22 But King Salomon answered and sayd vnto his mother, And why doest thou aske Abishag the Shunammite for Adoniiah? aske for him the [l] kingdome also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lorde, saying, God doe so to mee and more also, if Adoniiah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, & set me on the throne of Dauid my father, who also hath made me an house, as he * promised, Adoniiah shall surely die this day.

* *2. Sam. 7. 12, 13.*

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ‖ smote him that he dyed.

‖ *Or, fell vpon him.*

26 ¶ Then the King sayd vnto Abiathar the Priest, Go to Anathoth vnto thine owne ‖ fieldes: for thou art † worthy of death: but I will not this day kill thee, because thou [m] bearest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

‖ *Or, possessions.*

† *Ebr. a man of death.*

m When he fled before Absalom. *2. Sam. 15. 24.*

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfill the wordes of the Lord, which hee spake against the house of Eli in Shiloh.

* *1. Sam. 2. 31. 35.*

28 ¶ Then tidings came to Ioab: (for Ioab had [n] turned after Adoniiah, but hee turned not after Absalom) and Ioab fled vnto the Taberna-

n He tooke Adoniiahs part when he would haue vsurped the kingdome.

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cle of the Lord, and caught holde on the hornes of the altar.

29 And it was tolde King Salomon, that Ioab was fled vnto the Tabernacle of the Lorde, and beholde, *he is* by the [o] altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lord, & sayd vnto him, Thus saith the King, Come out. And he sayd, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Ioab, and thus he answered me.

31 And the King sayd vnto him, Doe as hee hath sayd, and [p] smite him, and burie him, that thou mayest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

32 And the Lord shall bring his blood vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sword, & my father Dauid knew not: *to wit*, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the [q] head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shal there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and hee was buried in his owne house in the wildernesse.

35 And the King put Benaiah the sonne of Ienoiada in his roume ouer the hoste: and the King set Zadok the [r] Priest in the roume of Abiathar.

36 ¶ Afterward the King sent, and called Shimei, and sayd vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, knowe assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei sayd vnto the King, The thing is good: as my lord the King hath sayd, so wil thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the [s] seruants of Shimei fled away vnto Achish sonne of Maachah King of Gath: and they tolde Shimei, saying, Behold, thy seruants *be* in Gath.

40 And Shimei arose, & sadled his asse, & went to Gath to Achish, to seeke his seruants: and [t] Shimei went, & brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and sayd vnto him, Did I not make thee to sweare by the Lorde, and protested vnto thee, saying, The day that thou goest out and walkest any whither, knowe assuredly that thou shalt die the death? And thou saidest vnto mee, The thing is good, *that* I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commaundement wherewith I charged thee?

44 The King sayd also to Shimei, [u] Thou knowest all the wickednes whereunto thine heart is priuie, that thou diddest to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let King Salomon be blessed, and the throne of Dauid stablished before the Lorde for euer.

46 So the King cõmanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the * kingdome was [x] stablished in the hand of Salomoh.

o Thinking to be saued by the holines of the place.

p For it was lawfull to take the wilfull murtherer from the altar, Exod.21.14.

* 2.Sam.3.27.

* 2.Sam.20.10.

q Ioab shall be iustly punished for the blood that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

s Thus God appointeth the waies & meanes to bring his iust iudgements vpon the wicked.

t His couetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldest denie, yet thine own conscience would accuse thee, for reuiling and doing wrong to my father, 2.Sam.16.5.

* 1.Chron.11.

x Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lorde appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence therein.

SAlomon * then made affinitie with Pharaoh King of Egypt, and tooke Pharaohs daughter, and brought her into the [a] citie of Dauid, vntill he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

* Chap.7.8.

a Which was Beth-lehem.

2 Onely the people sacrificed in [b] the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

b Where altars were appointed before the temple was built to offer vnto the Lord.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his [c] father: onely hee sacrificed and offred incense in the hie places.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2.3.

4 And the king went to [d] Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offrings did Salomon offer vpon that altar.

d For there the Tabernacle was, 2.Chro.1.3.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Aske what I shall giue thee.

6 And Salomon sayd, Thou hast shewed vnto thy seruant Dauid my father great mercie, || when hee walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast [e] kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as *appeareth* this day.

|| Or, as he walked.

e Thou hast performed thy promise.

7 And now, O Lord my God, thou hast made thy seruant King in steade of Dauid my father: and I am but a yong child, and know not how to goe out and in.

f That is, to behaue my selfe in executing this charge of ruling.

8 And thy seruant *is* in the mids of thy people, which thou hast chosen, euē a great people which cannot be tolde nor numbred for multitude.

9 *Giue therefore vnto thy seruant an || vnderstanding heart, to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy [g] mightie people?

*2.Chron.1.10.

|| Or, obedient.

g Which are so many in number.

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine [h] enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

h That is, that thine enemies should die.

12 Beholde, I haue done according to thy words: loe, I haue giuen thee a wise & an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there || shall be none like vnto thee all thy dayes.

* Matth.6.33. wisd.7.11.

|| Or, hath bene none.

14 And if thou wilt walke in my waies, to keepe mine ordinances and my cõmandements, * as thy father Dauid did walke, I will prolong thy dayes.

* Chap.15.5.

15 And

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15 And when Salomon awoke, behold, it was a dreame, and he came to Ierusalem, and stood before the Arke of the couenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his seruants.

16 ¶ Then came two ‖harlots vnto the King, and k stoode before him.

17 And the one woman sayde, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger *was* with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she rose at midnight, and l tooke my sonne from my side, while thine handmaid slept, and layde him in her bosome, and layde her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, beholde, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayd, Nay, but my sonne liueth, and thy sonne is dead. Againe shee sayde, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then sayde the King, She sayth, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the King saide, m Bring mee a sword: and they brought out a sword before the King.

25 And the King sayde, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the King, for her compassion was kindled toward her sonne, and she sayde, Oh my lord, giue her the liuing childe, and n slay him not. but the other sayde, Let it be neither mine nor thine, but diuide it.

27 Then the King answered, and sayde, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they sawe that the wisedome of God was in him to doe iustice.

CHAP. IIII.

2 *The princes and rulers vnder Salomon.* 22 *The puruciance for his vitailes.* 26 *The number of his horses.* 32 *His bookes and writings.*

AND King Salomon was King ouer all Israel.

2 And these were his a princes, b Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Iehoshaphat the sonne of Ahihud, the recorder.

4 And Benaiah the sonne of Iehoiada *was* ouer the hoste, and Zadok and c Abiathar Priests,

5 And Azariah the sonne of Nathan *was* ouer the officers, and Zabud the sonne of Nathan Priest *was* the Kings friend,

6 And Ahishar was ouer the household: and *Adoniram the sonne of Abda *was* ouer ŷ tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitailes for the King and his household: eche man had a moneth in the yeere to prouide vitailes.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and ‖ Elon *and* Beth-hanan:

10 The sonne of Hesed in Aruboth, to whom perteined Sochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean ‖ to Abel-meholah, euen till beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of d Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

14 ¶ Ahinadab the sonne of Iddo *had* to Mahanaim:

15 Ahimaaz in Naphtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in e Issachar.

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Vri in the countrey of Gilead, the land of Sihon King of the Amorites, and of Og King of Bashan, and was officer alone in the land.

20 Iudah and Israel *were* many, as the sand of the sea in number, f eating, drinking, and making merry.

21 * And Salomon reigned ouer all kingdomes, from the g Riuer *vnto* the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitailes for one day were thirtie † measures of fine floure, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all *the region* on the other side of the Riuer, from Tiphsah, euen vnto ‖ Azzah, ouer all the h Kings on the other side the Riuer: and hee had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from i Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided vitaile for king Salomon, and for all that came to King Salomons table, euery man his moneth, *and* they suffered to lacke nothing.

28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ * And God gaue Salomon wisdome and vnderstanding exceeding much, & k a large heart, euen as the sand that is on the sea shore.

30 And

i He knew that God had appeared vnto him in a dreame.

‖Or, *vitailers.*

k By this example it appeareth that God kept promise with Salomon in granting him wisedome.

l She stale the quicke childe away because she might both auoyd the shame and punishment.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that she had rather indure the rigour of the lawe, then see her childe cruelly slaine.

a That is, his chiefe officers.

b Hee was the sonne of Achimais and Zadoks nephewe.

c Not Abiathar whome Salomon had put from his office, Chap. 2.27. but another of that name.

* *Chap.* 5.14.

ŷ Or, *to the plaine.*

d Which townes bare Iairs name, because he tooke them of the Canaanites, Numb. 32.41.

e Salomon obserued not the diuision that Iehoshua made, but diuided it as might best serue for his purpose.

f They liued in all peace and securitie.

* *Ecclus.* 47.15.

g Which is Euphrates.

† *Ebr. Corins.*

‖ Or, *Gaze.*

h For they were all tributaries vnto him.

i Throughout all Israel.

* 2. *Chro.* 9.25.

* *Ecclus.* 47. 14, 15, 16.

k Meaning, great vnderstanding and able to comprehend all things.

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30 And Salomons wisedome excelled the wisdome of all the children of the l East and all the wisdome of Egypt.

l To wit, the philosophers and astronomers, which were iudged most wise.

31 For hee was wiser then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon spake three thousand m prouerbes: and his songs were a thousand and fiue.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the n hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

n From the hiest to the lowest.

34 And there came of all people to heare the wisedome of Salomon, from all Kings of the earth, which had heard of his wisedome.

CHAP. V.

1 *Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.*

AND Hiram King of ‖ Tyrus sent his seruants vnto Salomon, (for he had heard, that they had anoynted him King in the roume of his father) because Hiram had euer loued Dauid.

‖Or, Tzor.

2 * Also Salomon sent to Hiram, saying,

*2.Chron.2.3.

3 Thou knowest that Dauid my father could not builde an house vnto the Name of the Lord his God, for the warres which were about him on euery side, vntil the Lord had put ‖them vnder the soles of his feete.

‖Or, his enemies.

4 But nowe the Lord my God hath giuen me a rest on euery side, *so that* there is neither aduersarie, nor euill to resist.

a He declareth that he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

*2.Sam.7.13. 1.Chron.22.10.

6 Nowe therefore commaund, that they hewe me cedar trees out of Lebanon, and my seruants shall bee with thy seruants, and vnto thee will I giue the b hire for thy seruants, according to all that thou shalt appoynt: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

b This was his equitie, that hee would not receiue a benefite without some recompence.

7 ¶ And when c Hiram heard the wordes of Salomon, he reioyced greatly, and sayd, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the spirituall temple.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in raftes vnto the place that thou shalt shew me, and will cause them to bee discharged there, and thou shalt receiue them: nowe thou shalt doe mee a pleasure to minister foode for d my familie.

‖Or, flotes.

d While my seruants are occupied about thy busines.

10 So Hiram gaue Salomon cedar trees and firre trees, *euen* his full desire.

11 And Salomon gaue Hiram twentie thousand † measures of wheate for foode to his household, and twentie measures of ‖beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

†Ebr. Corim.

‖Or, pure.

12 ¶ And the Lord gaue Salomon wisedome as he * promised him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

*1.King.3.12.

e As touching the furniture of wood and victuales.

13 ¶ And King Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whome he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram *was* ouer the summe.

*Chap.4.6.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand masons in the mountaine,

16 Besides the ‖ princes, whom Salomon appoynted ouer the worke, *euen* three thousand and three hundreth, which ruled the people that wrought in the worke.

‖Or, masters of the worke.

17 And the King commanded them, and they brought great stones and costly stones to make the foundation of the house, *euen* hewed stones.

18 And Salomons workemen, and the workemen of Hiram, and the f masons hewed and prepared timber and stones for the building of the house.

f The Ebrewe word is, Giblim, which some say, were excellent masons.

CHAP. VI.

1 *The building of the Temple and the forme thereof. 12 The promise of the Lord to Salomon.*

AND * in the foure hundreth and foure score yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth a Zif, (which is the second moneth) he built the b house of the Lord.

*2.Chron.3.1.

a Which moneth conteineth part of April, and part of May.

2 And the house which King Salomon built for the Lord, was three score cubites long, and twentie broad, and thirtie cubites hie.

b Whereby is meant the Temple and the oracle.

3 And the c porch before the Temple of the house *was* twentie cubites long according to the breadth of the house, and ten cubites broade before the house.

c Or the court where the people prayed, which was before the place where the altar of burnt offrings stood.

4 And in the house he made windowes, ‖broad *without*, and narrow *within*.

‖Or, so open and so shut.

5 And by the wall of the house hee made ‖galleries round about, euen by the walles of the house round about the Temple and d the oracle, and made chambers round about.

‖Or, loftes.

d Whence God spake betwene the Cherubims, called also the most holy place.

6 The nethermost gallerie *was* fiue cubites broade, and the middlemost sixe cubites broad, and the third seuen cubites broade: for he made e restes round about without the house, that *the beames* should not be fastened in the walles of the house.

e Which were certaine stones comming out of the wall, as staies for the beames to rest vpon.

7 And when the house was built, it was built of stone perfite, *before* it was brought, so that there was neither hammer nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

‖Or, gallerie.

9 So he built the f house and finished it, and fieled the house being vawted with sieling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is there called the sanctuarie, and the Oracle the most holy place.

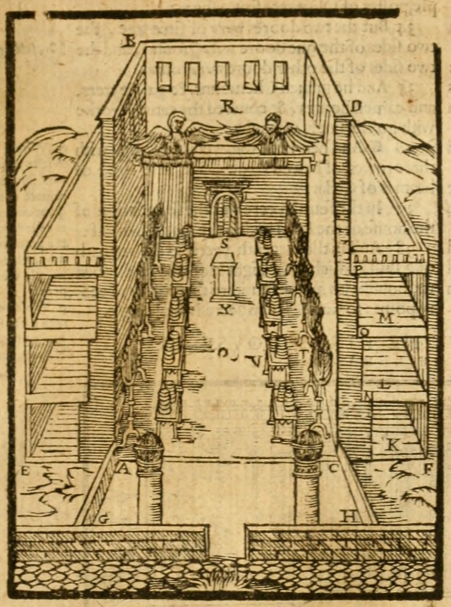
10 And he built the galleries vpon all the *wall* of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe all my cõmandements to walke

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THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple, without setting foorth the wall that is before it, is, that the order of those things that are within, might be seene more lively. A B. The length of the Temple of three score cubites. A C. The breadth of twentie cubites within, and not measuring the thicknesse of the walles. This also was the length of the porch without the Temple. C D. The height of thirtie cubites. E F. The chambers of the Priestes, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H. The breadth of the porch, ten cubites. I. The windowes of the Temple. K. The first chamber was fiue cubites broad. L. The second fiue. M. The third seuen. N O P. The resting or stayes of the wall, which bare vp the postes that did separate chamber from chamber. Q. The holy place. R. The holiest of all, where the Arke of the couenant was. S. The gate to enter into the most holy place. T. The fiue candlesticks on euery side of the Temple. V. The ten tables on both sides for the shewbread. X. The incense altar.

21 So Salomon couered the house within with pure golde: and he † shut the place of the oracle with chaines of golde, and couered it with golde.

† *Ebr. he drewe through chaines of golde before.*

22 And he ouerlayde all the house with gold, vntil all the house was made perfit. also he couered the [1] whole altar, that was before the oracle, with golde.

[1] Meaning the altar of incense, Exodus 30.1.

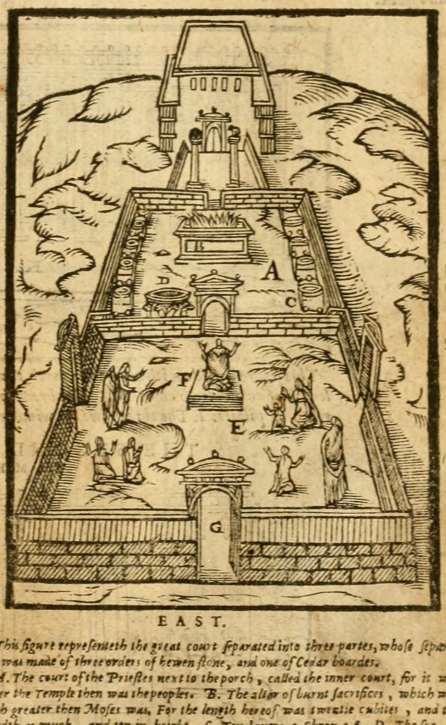
23 And within the oracle he made two Cherubims of ‖ Oliue tree, ten cubites hie.

‖ *Or, Pine tree.*

24 The wing also of the one Cherub *was* fiue cubites, and the wing of the other Cherub *was* fiue cubites: from the vttermost part of *one* of his wings vnto the vttermost part of the *other* of his wings, *were* ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one cise.

THE TEMPLE COVERED.



This figure representeth the great court separated into three partes, whose separation was made of three orders of hewen stone, and one of Cedar boardes.

A. The court of the Priestes next to the porch, called the inner court, for it was neerer the Temple then was the peoples. B. The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twentie cubites, and the breadth as much, and ten in height. C. Ten lauers, 2. Chron. 4.6. D. The sea, 2. Chron. 4.2. E. The court of the people, 2. Chron. 4.9. and 6.12. which is called the great porch, and in Actes 3.11. the porch of Salomon. This court is often taken in the Scriptures of the Newe Testament for the Temple, Matth. 21.23. Actes 5.21. for the people did not passe vp further, but did worship in this court. This is the place wherein Christ and his Apostles vsed to preach, and wherein Christ did cast the buyers and sellers. F. A stage of brasse whereon Salomon prayed, that hee might be better seene and heard of the people. It was fiue cubites long, fiue broad, and in height three, 2. chron. 6.13. G. A gate on the East, called the gate of Sur, or Seir, 2. Kings 11.6 and the gate of the foundation, 2. Chron. 23.5. It is also called beautifull, Act. 3.2. for the Prince and onely ruler in the east, and not the people, Ezek. 44.3. for the people entred in by the North gate and the South, Ezek. 46.9.

walke in them, then wil I performe vnto thee my promise,* which I promised vnto Dauid thy father.

* *2. Sam. 7.13.*

13 And I wil g dwel among the children of Israel, and wil not forsake my people Israel.

g According as he promised vnto Moses, Exo. 25.22.

14 So Salomon built the house and finished it,

15 And built the walles of the house within, with boards of Cedar tree from the pauement of the house vnto h the walles of the sieling, & within he couered them with wood, and couered the floore of the house with planks of firre.

h Meaning, vnto the roofe, which was also sieled.

16 And he built twentie cubites in the sides of the house with boards of Cedar, from the floore to the walles, & he prepared *a place* within it for the oracle, *euen* the most holy place.

17 But the i house, that is, the Temple before it, was fourtie cubites *long*.

i For when hee spake of the house in the first verse, he meant both the oracle and the Temple.

18 And the Cedar of the house within was carued with ‖ knops, and grauen with floures: all *was* Cedar, *so that* no stone was seene.

‖ *Or, wilde cucumers.*

19 ¶ Also he prepared the place of the oracle in the mids of the k house within, to set the Arke of the couenant of the Lord there.

k That is, in the most inward place of the house.

20 And the place of the oracle within *was* twentie cubites long, and twentie cubites broad, and twentie cubites hie, and hee couered it with *pure* golde, and couered the altar with Cedar.

26 *For* the height of the one Cherub *was* ten cubites, and so *was* the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

* *Exod. 25.20.*

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the one wall, and the wing of the other Cherub touched the other wall: and their *other* wings touched one another in the middes of the house.

28 And hee [m] ouerlaied the Cherubims with golde.

29 And he carued all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowres within and without.

30 And the floore of the house hee couered with gold within and without.

31 And in the entring of the oracle hee made *two* doores of Oliue tree: *and* the vpperpost *and* side postes *were* fiue square.

32 The two doores also *were* of Oliue tree, and he graued them with grauing of Cherubims and Palme trees, and grauen floures, & couered them with gold, and laied [n] thinne gold vpon the Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue tree foure square.

34 But the two doores *were* of firre tree, the two sides of the one doore *were* ‖ round, and the two sides of the other doore *were* round.

35 And he graued Cherubims, & palme trees, and carued floures, & couered the carued worke with golde, finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, & in euery point: so was he seuen yeere in building it.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

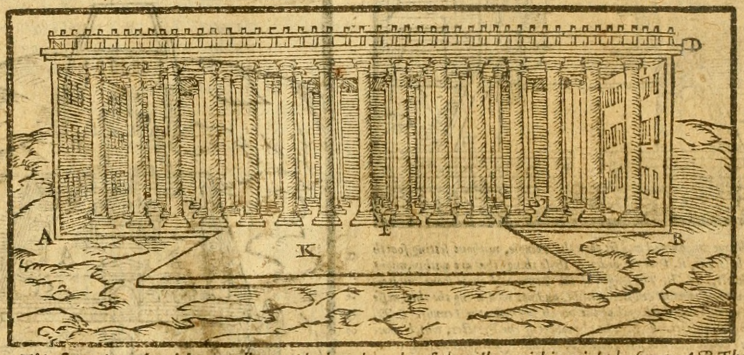
n So that the fashion of the carued worke might still appeare.

‖ Or, folding.

o Where the Priests were, and was thus called in respect of the great court, which is called, Act 3. 11. the porch of Salomon, where the people vsed to pray.

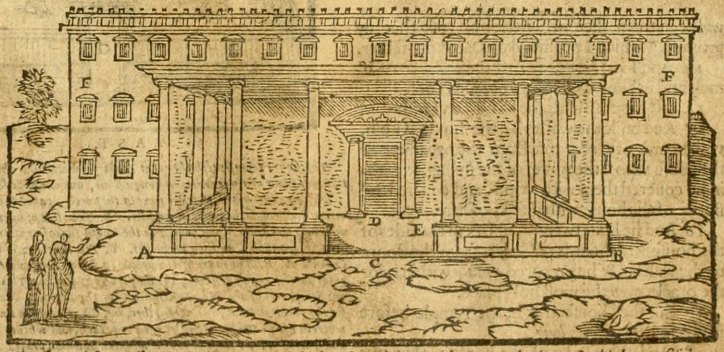
p Which conteineth part of October, and part of Nouember.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A.B. The length of an hundreth cubits. B.C. The breadth of fiftie. B.D. The height of thirtie. E.F.G.H. The foure rowes of pillars. I. The three rowes of windowes. K. The porch or gallerie before the house.

THE SECOND FIGVRE OF THE SAME HOVSE.



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites long, A.B. and thirtie broad, C.D. The pauement, E. The windowes, F.

CHAP. VII.

1 The building of the house of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BVt Salomon was building his owne house [*] thirteene yeeres, and [a] finished all his house.

[*] *Chap. 9 10.*

a After hee had built the Temple.

2 He built also an house [b] *called* the forest of Lebanon, an hundreth cubites long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of Cedar pillars, and Cedar beames *were layed* vpon the pillars.

3 And it was couered aboue with Cedar vpon

b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in sommer for pleasure and recreation.

the

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the beames, that lay on the fourtie and fiue pillars, fifteene in a rowe.

4 And the windowes *were* in three rowes, and windowe *was* [c] against windowe in three rankes.

5 And all the doores, and the side postes *with* the windowes were foure square, and window was ouer against window in three rankes.

6 And he made a porch of pillars, fiftie cubites long, and thirtie cubites broad, and the porch was before [d] them, *euen* before them *were* thirtie pillars.

7 ¶ Then hee made a porch [e] for the throne, where he iudged, *euen* a porch of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house where he dwelt, *was* another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All these were ‖ of costly stones, hewed by measure, *and* sawed with sawes within & without, from the foundation vnto the [f] stones of an ‖ hand breadth, and on the outside to the great court.

10 And the foundation *was* of costly stones, *and* great stones, *euen* of stones of ten cubites, and stones of eight cubites.

11 [g] Aboue also *were* costly stones squared by rule, and *boardes* of cedar.

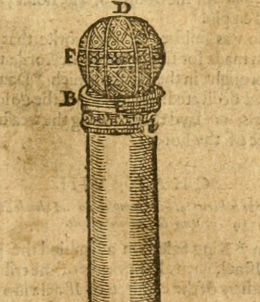
12 ¶ And the great court round about *was* with three rowes of hewed stones, and a rowe of cedar beames: [h] so *was it* to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and fet *one* Hiram out of ‖ Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in brasse: [i] he was full of wisedome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threed of twelue cubites did compasse † either of the pillars.

THE FORME OF THE PILLAR.



A B The height of a pillar eighteene cubites: the compasse of a pillar was twelue cubites. D E The height of the chapiter or round ball vpon the pillar of fiue cubites height. F In the middes were two rowes of pomegranates: the rest is the net-worke and flowe delices, or roses.

16 And hee made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters *was* fiue cubites, and the height of the other chapiter *was* fiue cubites.

17 He made grates like net-worke, and ‖ wrethen worke like chaines for the chapiters that were on the top of the pillars, *euen* seuen for the one chapiter, and seuen for the other chapiter.

18 So hee made the pillars and two rowes of pomegranates rounde about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the toppe of the pillars *were* after [k] lily worke in the porch, foure cubites.

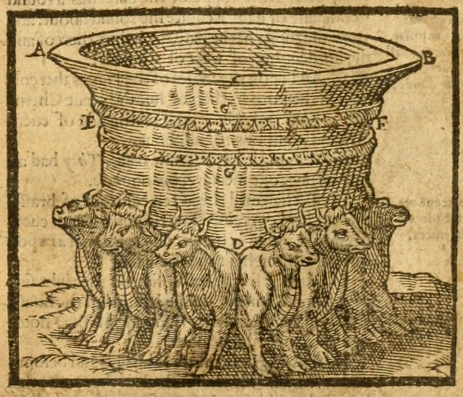
20 And the chapiters vpon the two pillars *had* also aboue, ‖ ouer against the belly ‖ within the networke *pomegranates*: for two hundreth pomegranates were in the *two* rankes about vpon † either of the chapiters.

21 And hee set vp the pillars in the [l] porch of the Temple. And when he had set vp the right pillar, he called the name thereof [m] Iachin: and when hee had set vp the left pillar, hee called the name thereof [n] Boaz.

22 And vpon the top of the pillars *was* worke of lilyes: so was the workemanship of the pillars finished.

23 ¶ And he made a molten [o] sea ten cubites wide from brim to brim, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

THE SEA, OR GREAT CALDRON.



A B Ten cubites from side to side within. C D The height of fiue cubites. E F The vessell was in compasse thirtie cubites. G The two rowes, which compassed the vessell about, and were garnished with bulles heads, wherein were pipes to auoyde the water.

24 And vnder the brimme of it *were* knoppes like wilde cucumers compassing it round about, ten in one cubite, compassing the sea * round about: and the two rowes of knoppes were cast, when it was molten.

25 It stoode on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea *stoode* aboue vpon them, and all their hinder partes were inward.

26 It was ‖ an hand breadth thicke, and the brimme thereof was like the worke of the brim of a cuppe with floures of lilyes: it conteined two thousand [p] Baths.

27 ¶ And

e There were as many, and like proportion on the one side as on the other, and at euery end euen three in a rowe one aboue another.
d Before the pillars of the house.
e For his house, which was at Ierusalem.
**Chap.3.1.*
‖ *Or, precious.*
f Which were restes and stayes for the beames to lye vpon.
‖ *Or, spanne.*
g From the foundation vpward.
h As the Lords house was built, so was this: onely the great court of Salomons house was vncouered.
‖ *Or, Zor.*
i Thus when God will haue his glory set forth, he raiseth vp men and giueth them excellent gifts for the accomplishment of the same, Exod. 31.2.3.
† *Ebr. the second.*
‖ *Or, pummels.*
‖ *Or, cordes like chaines.*
‖ *Or, round about the middes.*
‖ *Or, beyond.*
† *Ebr. the second.*
k As was seene commonly wrought in colily porches.
l Which was in the inner court betweene the Temple and the oracle.
m That is, he will establish, to wit, his promise toward this house.
n That is, in strength: meaning, the power thereof shall continue.
o So called for the ingeneesse of the vessell.
**2.Chron.4.3.*
‖ *Or, a spanne.*
p Bath and Ephah seeme to be both one measure, Ezek.45.11. euery Bath conteined about ten pottels.

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27 ¶ And he made tenne bases of brasse, one base *was* foure cubites long, and foure cubites broade, and three cubites hie.

28 ¶ And the worke of the bases was on this maner, They had borders, and the borders *were* betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had † vndersetters: vnder the caldron were vndersetters molten at the side of euery addition.

† Hebr. shoulders.

31 And ¶ the mouth of it *was* within the chapiter and aboue *to measure* by the cubite: for the mouth thereof *was* round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof *were* grauen workes, whose borders *were* four-square, *and* not round.

¶ The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

32 And vnder the borders *were* foure wheeles, and the axeltrees of the wheeles *ioyned* to the base: and the height of a wheele *was* a cubite, and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes *were* all molten.

‖ Or, rings.

34 And foure vndersetters *were* vpon the foure corners of one base: *and* the vndersetters thereof were of the base *it selfe*.

35 And in the toppe of the base was a round † compasse of halfe a cubite hie round about: and vpon the toppe of the base, the ledges thereof and the borders thereof *were* of the same.

† Which was called the pillar, chapiter, or small base wherein the caldron stoode.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lions and palmetrees, on the side of euery one, and additions round about.

37 Thus made he the tenne bases. *They* had all one casting, one measure, *and* one cise.

38 ¶ Then made hee † ten caldrons of brasse, one caldron conteined fourtie Baths: and euery caldron *was* foure cubites, one caldron *was* vpon one base throughout the ten bases.

† To keepe waters for the vse of the sacrifices.

39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And he set the sea on the right side of the † house Eastward toward the South.

† To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, and besoms, and basens, and Hiram finished all the worke that hee made to king Salomon for the house of the Lord.

41 To wit, two pillars and *two* bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars,

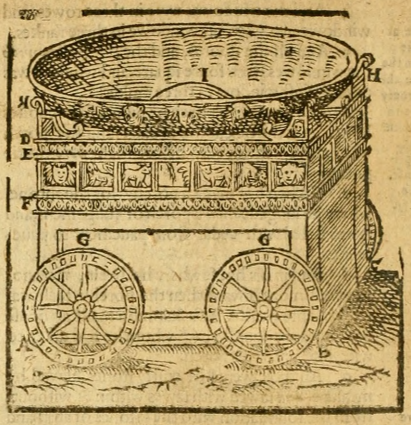
43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And pots, and besoms and basens: and all these vessels, which ‖ Hiram made to King Salomon for the house of the Lord, were of thining brasse.

‖ By this name also Hiram the King of Tyrus was called.

THE FORMS OF THE CALDRONS.



A B The base whereupon stoode the caldrons which was foure cubites long. B C Foure cubites broade. A D Three cubites high. E The enchasements and figures of Lyons, Bulles, Cherubims. F The border of workemanship folding to and fro. G The foure wheeles, which had a cubite and an halfe of height. H The foure sides or vpholders, which were vpon the base whereupon the caldron stoode. I The Caldron.

46 In the plaine of Iorden did the King cast them in ‖ clay betweene Succoth and Zarthan.

‖ Or, thicke earth.

47 And Salomon left *to weigh* all the vessels, because of the exceeding aboundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the × golden altar, and the golden table, whereon the shew-bread was,

× This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure gold, and the flowres, and the lampes, and the snuffers of golde,

50 And the bowles, † and the hookes, and the basens, and the spoones, and the ash-pannes of pure golde, and the hinges of golde for the doores of the house within, *euen* for the most holy place, *and* for the doores of the house, *to wit*, of the Temple.

† Some take this for some instrument of musicke.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the siluer and the golde and the vessels, *and* layd them among the treasures of the house of the Lord.

* 2. Chron. 5. 1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple. 14 The King blesseth the people.

THen * King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto † him in Ierusalem, for to a bring vp the Arke of the couenant of the Lord from the citie of Dauid, which is Zion.

* 2. Chron. 5. 2.
† Hebr. Salomon.
a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which hee had made for it, 2. Sam. 6. 17.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of b Ethanim, which is the seuenth moneth.

b Conteining part of September, and part of October, in the which moneth they helde three solemne feasts, Num. 29. 12.

3 And all the Elders of Israel came and the Priests tooke the Arke.

4 They

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4 They bare the Arke of the Lorde, and they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the tabernacle: thoſe did the Prieſts and Leuites bring vp.

5 And King Salomon and all the Congregation of Iſrael, that were aſſembled vnto him, *were* with him before the Arke, offering ſheepe and beeues, which could not bee tolde, nor numbred for multitude.

c That is, the Kohathites, Num.4.5.

6 So the c Prieſtes brought the Arke of the couenant of the Lorde vnto his place, into the oracle of the houſe, into the moſt holy place, euen vnder the wings of the Cherubims.

7 For ¶ Cherubims ſtretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

d They drewe them onely out ſo farre as they might be ſeene: for they might not pull them altogether out, Exod.25.15.

8 And they d drewe out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not ſeene without: and there they are vnto this day.

e For it is like that the enemies when they had the Arke in their hands, tooke away the rod of Aaron and the pot with Man. *Exod.40.34.

9 Nothing *was* in the Arke e ſaue the two tables of ſtone which Moſes had put there at Horeb, where the Lorde made a couenant with the children of Iſrael, when he brought them out of the land of Egypt.

10 And when the Prieſts were come out of the Sanctuarie, the *cloude filled the houſe of the Lord,

11 So that the Prieſts could not ſtand to miniſter, becauſe of the cloude: for the glory of the Lord had filled the houſe of the Lord.

*2.Chron.6.1.

12 Then ſpake Salomon, The Lord * ſaid, that he would dwell in the darke cloude.

13 I haue built thee an houſe to dwell in, an habitation for thee to abide in for f euer.

f He ſpake according to the tenour of Gods promiſe, which was conditionally, that they ſhould ſerue him aright.

14 ¶ And the King turned his face, and bleſſed all the Congregation of Iſrael: for all the Congregation of Iſrael ſtoode *there*.

15 And he ſaid, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no citie of all the tribes of Iſrael, to build an houſe that my Name might be there: but I haue choſen * Dauid to be ouer my people Iſrael.

*2.Sam.7.8.

17 And it was in the heart of Dauid my father to build an houſe to the Name of the Lord God of Iſrael.

18 And the Lord ſayd vnto Dauid my father, Whereas it was in thine heart to build an houſe vnto my Name, thou diddeſt well, that thou waſt ſo minded:

19 Neuertheleſſe thou ſhalt not builde the houſe, but thy ſonne that ſhall come out of thy loynes, he ſhal build the houſe vnto my Name.

†Ebr. confirmed.

20 And the Lord hath made † good his word that he ſpake: and I am riſen vp in the roume of Dauid my father, and ſit on the throne of Iſrael, as the Lord promiſed, and haue built the houſe for the Name of the Lord God of Iſrael.

g The two tables wherein the articles of the couenant were written. *2.Chron.6.13.

21 And I haue prepared therein a place for the Arke, wherein is the g couenant of ¶ Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon ſtoode before * the altar of the Lord in the ſight of all the Congregation of Iſrael, and ſtretched out his hands toward heauen,

*2.Mac.1.8.

23 And ſaid, * O Lord God of Iſrael, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepeſt couenant and mercie with thy ſeruantes that walke before thee with h all their heart,

h Vnfainedly and without all hypocriſie.

24 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth and haſt fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Iſrael, keepe with thy ſeruant Dauid my father that thou haſt promiſed him, ſaying, * Thou ſhalt not want a man in my ſight to ſit vpon the throne of Iſrael: ſo that thy children take heede to their way, that they walke before me, as thou haſt walked in my ſight.

*Chap.2.4.

26 And now, O God of Iſrael, I pray thee, let thy worde bee verified, which thou ſpakeſt vnto thy ſeruant Dauid my father.

27 i Is it true in deede, that God wil dwell on the earth? beholde, the heauens, and the heauens of heauens are not able to conteine thee: how much more *vnable* is this houſe that I haue built?

i He is rauiſhed with the admiration of Gods mercies, who being incomprehenſible and Lord ouer all, will become familiar with men.

28 But haue thou reſpect vnto the prayer of thy ſeruant, and to his ſupplication, O Lord, my God, to heare the cry and prayer which thy ſeruant prayeth before thee this day:

29 That thine eyes may be open toward this houſe, night and day, *euen* toward the place whereof thou haſt ſaid, * My Name ſhal be there: that thou mayeſt hearken vnto the prayer which thy ſeruant prayeth in this place.

*Deut.12.11.

30 Heare thou therefore the ſupplication of thy ſeruant, and of thy people Iſrael, which pray in this place, and heare thou ‖in the place of thine habitation, *euen* in heauen, and when thou heareſt, haue mercie.

‖Or, from.

31 ¶ When a man ſhall treſpaſſe againſt his neighbour, and k he lay vpon him an othe to cauſe him to ſweare, and † the ſwearer ſhal come before thine altar in this houſe,

k To wit, the iudge, or neighbour. †Ebr. the othe.

32 Then heare thou in heauen, and l doe and iudge thy ſeruants, that thou condemne the wicked to bring his way vpon his head, and iuſtifie the righteous, to giue him according to his righteouſneſſe.

l That is, make it knowen.

33 ¶ When thy people Iſrael ſhall be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe to thee, and m confeſſe thy Name, and pray and make ſupplication vnto thee in this houſe,

m Acknowledge thy iuſt iudgement, and praiſe thee.

34 Then heare thou in heauen, and be mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the land, which thou gaueſt vnto their fathers.

35 ¶ When heauen ſhalbe n ſhut vp, and there ſhalbe no raine becauſe they haue ſinned againſt thee, and ſhal pray in this place, and confeſſe thy Name, and turne from their ſinne, when thou doeſt afflict them,

n So that there be a drought to deſtroy the fruites of the land.

36 Then heare thou in heauen, and pardon the ſinne of thy ſeruants and of thy people Iſrael (when thou haſt taught them ¶ good way wherein they may walke) and giue raine vpon the land that thou haſt giuen to thy people to inherite.

37 ¶ When there ſhalbe famine in the land, when there ſhalbe peſtilence, when there ſhall be blaſting, mildew, graſhopper *or* caterpiller, when their enemie ſhall beſiege them in the † cities of their land, *or* any ſickneſſe,

†Ebr. in the land of their gates.

38 *Then* what prayer, *and* ſupplication ſo euer ſhalbe

shalbe made of any man *or* of all thy people Israel, when euery one shall knowe the plague in his owne [o] heart, and stretch foorth his handes in this house,

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his wayes, as thou knoweſt his heart, (for thou onely knoweſt the hearts of all the children of men)

40 That they may feare thee as long as they liue in ỹ land, which thou gaueſt vnto our fathers.

p Hee meaneth such as should be turned from their idolatrie to serue the true God.

41 Moreouer as touching the [p] ſtranger that is not of thy people Iſrael, who ſhall come out of a farre countrey for thy Names ſake,

42 (When they ſhal heare of thy great Name, and of thy mightie hand, and of thy ſtretched out arme) and ſhal come and pray in this houſe,

43 Heare thou in heauen thy dwelling place, and doe according to all that the ſtranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Iſrael: and that they may know, that thy [q] Name is called vpon in this houſe which I haue built.

q That this is the true religion wherewith thou wilt be worshipped. *Dan.6.10.

44 ¶ When thy people ſhal goe out to battel againſt their enemie by the way that thou ſhalt ſende them, and ſhall pray vnto the Lorde * *towarde* the way of the citie which thou haſt choſen, and *towarde* the houſe that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their ſupplication, and ‖ iudge their cauſe.

‖ Or, maintaine their right.

46 If they ſinne againſt thee, (* for there is no man that ſinneth not) and thou be angry with them, and deliuer them vnto the enemies, ſo that they cary them away priſoners vnto the lande of the enemies, either farre or neere,

*2.Chron.6.36. eccles.7.22. 1.Iohn 1.8,10.

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and pray vnto thee [r] in the land of them that caried them away captiues, ſaying, We haue ſinned, we haue tranſgreſſed, and done wickedly,

‖ Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he ſecludeth not them, that being let with neceſſitie call vpon him in other places.

48 If they turne againe vnto thee with all their heart, and with all their ſoule in the land of their enemies, which led them away captiues, and pray vnto thee *towarde* [ſ] the way of their lande, which thou gaueſt vnto their fathers, *and toward* the citie which thou haſt choſen, and the houſe, which I haue built for thy Name,

ſ As Daniel did, Dan.6.10.

49 Then heare thou their prayer and their ſupplication in heauen thy dwelling place, and ‖ iudge their cauſe,

‖ Or, auenge their wrong.

50 And be merciful vnto thy people that haue ſinned againſt thee, and vnto all their iniquities (wherein they haue tranſgreſſed againſt thee) and cauſe that they, which led them away captiues, may [t] haue pitie and compaſſion on them:

t He vnderstoode by faith, that God of enemies would make friends vnto them that did conuert vnto him.

51 For they bee thy people, and thine inheritance, which thou broughteſt out of Egypt from the middes of the yron fornace.

52 Let thine eyes be open vnto the prayer of thy ſeruant, and vnto the prayer of thy people Iſrael, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddeſt ſeparate them to thee from among all people of the earth for an inheritance, as thou ſaydeſt by the hand of Moſes thy ſeruant, when thou broughteſt our fathers * out of Egypt, O Lord God.

*Exod.19.6.

54 And when Salomon had made an ende of praying all this [u] prayer and ſupplication vnto the Lord, he aroſe from before the altar of the Lord, from kneeling on his knees, and ſtretching of his hands to heauen,

u Salomon is a figure of Chriſt, who continually is the Mediatour betweene God and his Church.

55 And ſtoode and bleſſed all the Congregation of Iſrael, with a loude voyce, ſaying,

56 Bleſſed bee the Lord that hath giuen reſt vnto his people Iſrael, according to all that hee promiſed: there hath not failed one worde of all his good promiſe which he promiſed by the hand of Moſes his ſeruant.

57 The Lord our God bee with vs, as he was with our fathers, that he forſake vs not, neither leaue vs,

58 That hee may [x] bow our hearts vnto him, that we may walke in all his wayes, and keepe his commandements, and his ſtatutes, and his lawes, which he commanded our fathers.

x He concludeth that man of himſelfe is enemie vnto God, & that all obedience to his Law proceedeth of his meere mercie.

59 And theſe my wordes, which I haue prayed before the Lord, bee neere vnto the Lorde our God day and night, that hee defend the cauſe of his ſeruant, and the cauſe of his people Iſrael † alway as the matter requireth,

† Ebr. *the thing of a day in his day.*

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore be perfit with the Lorde our God to walke in his ſtatutes, and to keepe his commandements, as this day.

62 ¶ * Then the King and all Iſrael with him offered ſacrifice before the Lord.

*2.Chron.7.4.

63 And Salomon offered a ſacrifice of peace offerings which he offered vnto the Lord, *to wit*, two and twentie thouſand beeues, and an hundreth and twentie thouſand ſheepe: ſo the King and all ỹ children of Iſrael dedicated the [y] houſe of the Lord.

y Before the cercle, where the Arke was.

64 The ſame day did the King halowe the middle of the court, that was before the houſe of the Lord: for there he made burnt offerings, and the meate offerings, and the fat of the peace offerings, becauſe the * braſen altar that was before the Lord, was too litle to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

*2.Chron.7.7.

65 And Salomon made at that time a feaſt and all Iſrael with him, a very great Congregation, euen from the entring in of [z] Hamath vnto the riuer of Egypt, before the Lord our God, [a] ſeuen dayes and ſeuen dayes, *euen* fourteene dayes.

z That is from North to South, meaning, all the countrey.

a Seuen dayes for the dedication, and ſeuen for the feaſt.

66 And the eight day he ſent the people away: and they † thanked the King and went vnto their tentes ioyous and with glad heart, becauſe of all the goodneſſe that the Lord had done for Dauid his ſeruant, and for Iſrael his people.

† Ebr. *bleſſed.*

CHAP. IX.

2 *The Lord appeareth the ſecond time to Salomon.* 11 *Salomon giueth cities to Hiram.* 20 *The Canaanites become tributaries.* 28 *He ſendeth forth a nauie for golde.*

WHen * Salomon had finiſhed the building of the houſe of the Lord, and the Kings palace, and all that Salomon deſired and minded to doe,

*2.Chron.7.11.

2 Then ỹ Lord appeared vnto Salomon the ſecond time, as he * appeared vnto him at Gibeon.

* Chap.3.5.

3 And the Lord ſaid vnto him, I haue heard thy prayer and thy ſupplication, that thou haſt made before mee: I haue halowed this houſe (which thou haſt built) to * put my Name there for euer, and mine eyes, and mine heart ſhall be there perpetually.

* Chap.8.29. deut.12.11.

4 And

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4 And [a] if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart and in righteouſneſſe) to doe according to all that I haue commanded thee, *and* keepe my ſtatutes, and my iudgements.

a If thou walke in my feare, and withdraw thy ſelfe from the common manes of men, which followe their ſenſualitie.

5 Then will I ſtabliſh the throne of thy kingdome vpon Iſrael for euer, as I promiſed to Dauid thy father, ſaying, * Thou ſhalt not want a man vpon the throne of Iſrael.

* 2. Sam. 7. 12. 1. Chro. 22. 10.

6 *But* if ye & your children turne away from me, and will [b] not keepe my commaundements, *and* my ſtatutes (which I haue ſet before you) but goe and ſerue other gods, and worſhip them,

b God declareth that diſobedience againſt him is the cauſe of his diſpleaſure, and ſo of all miſerie.

7 Then will I cut off Iſrael from the land, which I haue giuen them, and the houſe which I haue halowed * for my Name, will I caſt out of my ſight, and Iſrael ſhall be a [c] prouerbe, and a common talke among all people.

* Jere. 7. 14.

c The world ſhall make of you a mocking ſtocke, for the vile contempt and abuſing of Gods moſt liberall benefites.

8 Euen this hie houſe ſhall be *ſo:* euery one that paſſeth by it, ſhall be aſtonied, and ſhall hiſſe, and they ſhal ſay, * Why hath the Lord done thus vnto this land and to this houſe?

* Deut. 29. 24. Jere. 22. 8.

9 And they ſhall anſwere, Becauſe they forſooke the Lorde their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, & haue worſhipped them, and ſerued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houſes, the houſe of the Lord, and the Kings palace,

* 2. Chron. 8. 1.

11 (*For the which* Hiram the King of ‖ Tyrus had brought to Salomon timber of Cedar, and firre trees, and golde, and whatſoeuer he deſired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖ Or, Tyr.

‖ Or, Galile.

12 And Hiram came out from Tyrus to ſee the cities which Salomon had giuen him, and they pleaſed him not.

13 Therefore he ſayde, What cities are theſe which thou haſt giuen me my brother? And hee called them the land of ‖ Cabul vnto this day.

‖ Or, dirtie, or barren.

14 And Hiram had ſent the King [d] ſixe ſcore [e] talents of golde.

d For his tribute toward the building.

e The common talent was about threeſcore pounde weight.

15 ¶ And this is the cauſe of the tribute why King Salomon raiſed tribute, *to wit*, to build the houſe of the Lorde, and his owne houſe, and [f] Millo, and the wall of Ieruſalem, and Hazor, and Megiddo, and Gezer.

f Millo was as the towne-houſe or place of aſſemblie which was open aboue.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, and ſlewe the Canaanites that dwelt in the citie, and gaue it for a preſent vnto his daughter Solomons wife.

17 (Therfore Salomon built Gezer and Bethhoron the nether,

18 And Baalath and Tamor in the wilderneſſe of the land,

19 And all the cities [g] of ſtore, that Salomon had, euen cities for charets, and cities for horſemen, and *all* that Salomon deſired and woulde build in Ieruſalem, and in Lebanon and in all the land of his dominion)

g Cities for his munitions of warre.

20 Al the people that were [h] left of the Amorites, Hittites, Perizzites, Hiuites, and Iebuſites, which were not of the children of Iſrael:

h Theſe were as bondmen, and payed what was required, either labour or money.

21 *To wit*, their children that were left after them in the land, whom the children of Iſrael were not able to deſtroy, thoſe did Salomon make tributaries vnto this day.

22 But of the children of Iſrael did Salomon *make no bondmen: but they were men of warre and his ſeruants, and his princes, and his captaines, and rulers of his charets and his horſemen.

* Leuit. 25. 39.

23 Theſe were the princes of the officers, that were ouer Salomons worke: *euen* [i] fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

i The ouerſeers of Salomons workes were diuided into three partes: the firſt contained 3300, the ſecond 300, and the third 250, which were Iſraelites: ſo here are contained the two laſt partes, which make 550 looke more, 2. Chro. 8. 10.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the houſe which *Salomon* had built for her: then did he build Millo.

25 And thriſe a yeere did Salomon offer burnt offrings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incenſe vpon *the altar*, that was before the Lord, when hee had finiſhed the houſe.

26 ¶ Alſo king Salomon made a nauie of ſhips in Ezeon-geber, which is beſide Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram ſent with the nauie his ſeruants, that were mariners, & had knowledge of the ſea, with the ſeruants of Salomon.

28 And they came to Ophir and fette from thence [k] foure hundreth and twentie talents of golde, and brought it to King Salomon.

k In the 2. Chro. 8. 18. is made mention of thirtie more, which ſeeme to haue bene employed for theſe charges.

CHAP. X.

1 The Queene of Saba commeth to heare the wiſedome of Salomon. 13 Ha 70 aſtonieth her. 23 His power & magnificence.

AND the * Queene of [a] Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard queſtions.

* 2. Chro. 9. 1. matt. 12. 42. luke 11. 31.

a Ioſephus ſaith that ſhe was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.

2 And ſhee came to Ieruſalem with a very great traine, *and* camels that bare ſweete odours, and golde exceeding much, and precious ſtones: and ſhe came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her queſtions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba ſawe all Salomons wiſedome, and the houſe that he had built,

5 And the [b] meate of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their apparel, and his drinking veſſelles, and his burnt offerings, that he offred in the houſe of the Lord, and † ſhe was greatly aſtonied.

b That is, the whole order, and trade of his houſe.

† Ebr. there was no more ſpirit in her.

6 And ſhe ſaid vnto the King, It was a true worde that I heard in mine owne lande of thy ſayings, and of thy wiſedome.

7 Howbeit I beleeued not this report till I came, and had ſeene it with mine eyes: but loe, the one halfe was not tolde me: *for* thou haſt more wiſedome and proſperitie, then I haue heard by report.

8 Happy are thy men, happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy [c] wiſedome.

c But much more happy are they, which heare the wiſdome of God reuealed in his worde.

9 Bleſſed be the Lord thy God, which [d] loued thee, to ſet thee on the throne of Iſrael, becauſe the Lord loued Iſrael for euer, and made thee King to doe [e] equitie and righteouſneſſe.

d It is a chiefe ſigne of Gods fauour, when godly and wiſe rulers ſit in the throne of iuſtice.

e This is the cauſe, why Kings are appointed. * 2. Chron. 9. 10.

10 And ſhe gaue the King ſixe ſcore talents of golde, and of ſweete odours exceeding much, and pretious ſtones. There came no more ſuch aboundance of ſweete odours, as the Queene of Sheba gaue to King Salomon.

11 The nauie alſo of Hiram (that caried golde from Ophir) brought likewiſe great plentie of * Almuggim trees from Ophir & pretious ſtones.

12 And the king made of the Almuggim trees pillars for the houſe of the Lord, & for the kings palace,

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palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske, besides that which Salomon gaue her † of his kingly liberalitie: so she returned and went to her owne countrey, *both* she, and her seruants.

† *Ebr. by the hand of the King.*

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was sixe hundreth three score and * sixe talents of golde,

* *Exod. 25 39.*

15 Besides that *he had* of marchant men and of the marchandises of them that sold spices, and of all the Kings of Arabia, and of the princes of the ‡ countrey.

‡ To wit, of Arabia, which for the great abundance of all things, was called Happie.

16 And King Salomon made two hundreth tarkets of beaten golde, sixe hundreth *shekels* of gold went to a target:

17 And three hundreth shieldes of beaten golde, three pound of golde went to one shielde: and the King put them in the * house of the wood of Lebanon.

* *Chap. 7. 1.*

18 ¶ Then the King made a great throne of yuorie, and couered it with the best golde.

THE ROYAL THRONE OF SALOMON.



19 And the throne had sixe steps, and the top of the throne *was* round behinde, and there were ‖ stayes on either side on the place of the throne, and two lions standing by the stayes.

‖ As the chaire bowes or places to leane vpon.

20 And there stoode twelue lions on the sixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde, none *were* of siluer: *for* it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of § Tharshish and brought golde and siluer, yuorie, and apes and peacockes.

§ By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

23 So King Salomon exceeded all the Kings of the earth both in riches and in wisedome.

24 And all the worlde sought to see Salomon to heare his wisedome which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and hee had a thousand and foure hundreth charets, and twelue thousande horsemen, whome he placed in the charet cities, and with the King at Ierusalem.

* *2. Chro. 1. 14.*

27 And the King ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wilde fig-trees that growe abundantly in the plaine.

‖ *Or, he made siluer as plentifull as stones.*

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the Kings marchants receiued the linnen for a price.

‖ *Or, for the companie of the Kings marchants did receiue a number at a price.*

29 There came vp and went out of Egypt *some* charet, *worth* sixe hundreth *shekels* of siluer: that is, one horse, an hundreth and fiftie, and thus they brought *horses* to all the Kings of the Hittites, and to the Kings of Aram by their † meanes.

† *Ebr. hands.*

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 He dyeth.

BVt King Salomon loued * many a outlandish women: both the daughter of Pharaoh, *and* the women of Moab, Ammon, Edom, Zidon and Heth.

* *Deut. 17. 17. ecclus. 47. 19.*
a Which were idolaters.

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: *for* surely they will turne your hearts after their gods. to them, *I say*, did Salomon ioyne in loue.

* *Exod. 34. 16.*

3 And he had seuen hundreth wiues *that were* ‖ princesses, and three hundreth b concubines, and his wiues turned away his heart.

‖ *Or, Queenes.*
b To whom appertained no dowrie.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not c perfect with the Lorde his God, as *was* the heart of Dauid his father.

c He serued not God with a pure heart.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and d Milcom the abomination of the Ammonites.

* *Iudg. 3. 13.*
d Who was also called Molech, verse 7. reade 2. King. 23. 10.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to followe the Lord, as *did* Dauid his father.

7 Then did Salomon builde an hie place for Chemosh the e abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

e Thus the Scripture termeth whatsoeuer man doth reuerence and serue as God.

8 And so did hee for all his outlandish wiues, which burnt incense and offred vnto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

* *Chap. 3. 5. & 9. 2.*

10 And had giuen him a * charge concerning this thing, that hee should not follow other gods: but hee kept not that, which the Lord had commanded him.

* *Chap. 6. 12.*

11 Wherefore the Lord sayde vnto Salomon, Forasmuch as f this is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant.

f That thou hast forsaken me, and worshipped idols. * *Chap. 12. 15.*

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, *but* will giue one g tribe to thy sonne, because of Dauid

g Because the tribes of Iudah & Beniamin had their possessions mixed, they are here taken as one tribe.

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Dauid my seruant, & because of Ierusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, *euen* Hadad the Edomite, of the Kings [h] seede, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten al the males in Edom, and was gone vp to burie the [i] slaine,

16 (For sixe moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom.)

17 Then this Hadad [k] fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a litle childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh King of Egypt, which gaue him an house, and appointed him vitailes, and gaue him land.

19 So Hadad [l] found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, *euen* the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes wained in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh saide vnto him, What hast thou lacked with me, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp *another* aduersarie, Rezon the sonne of Eliadah, which [m] fled from his lord Hadadezer King of Zobah.

24 And hee gathered men vnto him, and had bene captaine ouer the companie, when Dauid slew them. And they went to Damascus, and dwelt there, [n] and they made him King in Damascus.

25 Therefore was he an aduersary of Israel all the dayes of Salomon: besides the euil that Hadad *did*, he also abhorred Israel, & reigned ouer Arã.

26 ¶ * And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widowe) lift vp his hand against the King.

27 And this was the cause that he lift vp *his* hand against the King, *When* Salomon built Millo, he repayred the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, he made him [o] ouerseer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiiah caught the new garment that was on him, and [p] rent it in twelue pieces,

31 And said to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the handes of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to ‖ doe right in mine eyes, and my statutes, and my lawes) *as did* Dauid his father.

34 But I wil not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whom I haue chosen, *and* who kept my commaundements and my statutes.

35 * But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before me in Ierusalem the citie, which I haue chosen me, to put my Name there.

37 And I wil take thee, and thou shalt reigne, † euen as thine heart desireth, and shalt be King ouer Israel.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes and my commaundements, as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will [r] for this afflict the seede of Dauid, [s] but not for euer.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak King of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that hee did, and his wisedome, are they not written in the [t] booke of the actes of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourtie yeere.

43 And Salomon slept with his fathers and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his steade.

CHAP. XII.

[1] *Rehoboam succeedeth Salomon.* 8 *He refuseth the counsell of the Ancient.* 20 *Ieroboam reigneth ouer Israel.* 21 *God commaudeth Rehoboam not to fight.* 28 *Ieroboam maketh golden calues.*

AND *Rehoboam went to Shechem: for all Israel were come to Shechẽ, to make him king.

2 And when Ieroboam [y] sonne of Nebat heard of it (who was yet in Egypt, *whither Ieroboam had fled from king Salomon, & ‖ dwelt in Egypt)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke which he put vpon vs, [a] lighter, and we will serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counsell with the olde men that ‖ had stoode before Salomon his father, while hee yet liued, and saide, What counsell giue ye, that I may make answere to this people?

7 And they spake vnto him, saying, If thou be a [b] seruant vnto this people this day, and serue them,

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[h] Of the King of Edoms flocke. *2. Sam. 8. 14.

[i] Of the Edomites.

[k] Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

[l] God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.

[m] When Dauid had discomfited Hadadezer and his armie.

[n] To wit, the men whom he had gathered vnto him.

*2. Chron. 13. 6.

[o] He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

[p] By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.

*Chap. 12. 15.

[q] He hath respect vnto the Messiah, which should be the bright starre that should shine through all the worlde.

†*Ebr. in all that thy soule.*

[r] For this idolatrie that Salomon had committed.

[s] For the whole (spirituall) kingdome was restored in Messiah.

[t] Which booke, as is thought, was lost in their captiuitie.

*2. Chron. 9. 30.

*2. Chron. 10. 1.

*Chap. 11. 40.

‖ *Or, returned from Egypt.*

*Chap. 4. 7.

[a] Oppresse vs not with so great charges which we are not able to susteine.

‖ *Or, haue bene of his ancient counsellers.*

[b] They shewed him that there was no way to winne the peoples hearts, but to graunt them their iust petition.

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them, and answere them, and speake kinde words to them, and they will be thy seruants for euer.

8 But he forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had bene brought vp with him, and waited on him.

9 And he said vnto them, [c] What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: *euen* thus shalt thou say vnto them, My ‖ least part shalbe [d] bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, saying, Come to me againe the third day.

13 And the king answered the people sharpely, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the King hearkened not vnto the people: for ‖ it was the ordinance of the Lorde, that hee might performe his saying, which the Lord had spoken by * Ahijah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the King regarded them not, the people answered the King thus, saying, What portion haue we in [f] Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house [g] of Dauid vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he [h] gathered all the house of Iudah with the tribe of Beniamin an hundreth and foure score thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the worde of God came vnto Shemaiah the [i] man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the [k] Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed according to the worde of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, & went from thence and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of Dauid.

27 If this people goe vp and doe sacrifice in the house of the Lord [l] at Ierusalem, then shall the heart of this people turne againe vnto their lorde, *euen* to Rehoboam King of Iudah: so shall they kill me and goe againe to Rehoboam King of Iudah.

28 Whereupon the King tooke counsell, and made two calues of golde, and saide vnto them, [m] It is too much for you to goe vp to Ierusalem: beholde, O Israel, thy gods which brought thee vp out of the land of Egypt:

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an [n] house of hie places, and made Priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el and offered vnto the calues that hee had made: and hee placed in Beth-el the Priests of the hie places, which he had made.

33 And he offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, *euen* in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

AND behold, there came [a] a man of God out of Iudah (by the commaundement of the Lorde) vnto [b] Beth-el, and Ieroboam stoode by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a childe shalbe borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priests of the hie places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

4 And when the King had heard the saying of the man of God, which hee had cryed against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, [d] Lay holde on him: but his hand which hee put foorth against him, dryed vp, and he could not pull it in againe to him.

5 The altar also claue asunder, and the ashes fell

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c There is nothing harder for them, that are in authoritie, then to bridle their affections, and followe good counsell.

‖ Or, little finger.

d I am much more able to keepe you in subiection then my father was.

‖ Or, scorpions.

e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

‖ Or, the Lord was the cause.

* Chap. 11.11.

f Though their cause were good, yet it is most hard for the people to bridle their affections as these vile wordes declare.

† Ebr. strengthened himselfe.

g By the iust iudgement of God for Salomons sinnes.

* Chap. 11.13.

h For as yet he perceiued not that the Lord had so appointed it.

* 2. Chron. 11.2.

i That is, the Prophet.

k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

l He feared lest his people should haue by this meanes bene entised to rebell against him.

m So craftie are the carnall persuasions of princes, when they will make religion to serue to their appetite.

n That is, a temple, where altars were built for idolatrie.

o Because hee would the more binde the peoples deuotion to his idolatrie, he made a new holy day, besides those that the Lord had appointed in the Lawe.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but another of that name.

* 2. King. 23.17.

c By this signe ye shall knowe that the Lord hath sent me.

‖ Or, be powred out.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

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† Ebr. mouth.

fell out from the altar, according to the signe, which the man of God had giuen by the † commandement of the Lord.

6 Then the King answered and sayd vnto the man of God, e I beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

e Though the wicked humble themselues for a time, when they feele Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites.

7 Then the King sayd vnto the man of God, Come home with mee, that thou mayest ‖ dine, and I wil giue thee a reward.

‖ Or, take sustenance.

8 But the man of God sayd vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so ‖ was it charged me by the word of the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

‖ Or, he charged me: to wit, an Angel.

f Seeing hee had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and tolde him all the works, that the man of God had done that day in Beth-el, and the words which hee had spoken vnto the King, tolde they their father.

12 And their father sayd vnto them, What way went he? and his sonnes † shewed him what way the man of God went, which came from Iudah.

† Ebr. looked.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who sadled him the asse, and hee rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and hee sayd vnto him, Art thou the man of God that camest from Iudah? And he sayd, † Yea.

† Ebr. I am.

15 Then he said vnto him, g Come home with me, and eate bread.

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water in this place.

17 For it was charged me by the word of the Lord, *saying*, Thou shalt eate no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an h Angel spake vnto mee by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: *but* he lyed vnto him.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lord came vnto the Prophet, that brought him againe,

21 And hee cried vnto the man of God that came from Iudah, saying, Thus sayeth the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the commaundement which the Lord thy God commanded thee,

i God would reproue his folly by him, who was the occasion to bring him into error.

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread & drunke, he sadled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when hee was gone, k a lion met him by the way, and slewe him, and his body was cast in the way, and the asse stoode thereby: the lion stood by the corps also.

k By this fearefull example, God setteth forth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

25 And beholde men that passed by, sawe the carkeis cast in the way, and the lion standing by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayd, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Sadle me the asse. And they sadled him.

28 And hee went and found his body cast in the way, and the asse and the lion stoode by the corps: and the lion had l not eaten the body, nor torne the asse.

l To declare that this was onely the iudgement of God: for if the lion had done it for hunger, hee would also haue deuoured the body.

29 And the Prophet tooke vp the body of the man of God, and laid it vpon the asse, & brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And hee laide his bodie in his m owne graue, and they lamented ouer him, *saying*, Alas, my brother.

m Which he had prepared for himselfe.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie ye mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lorde against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this, Ieroboam n conuerted not from his wicked way, but turned againe, and made of the lowest of the people Priestes of the hie places. Who would, might † consecrate himselfe, and be of the Priests of the hie places.

n So the wicked profite not by Gods threatninges, but go backeward and become worse and worse, 2. Tim. 3. 13.

† Ebr. fill his hand.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP XIIII.

1 Ieroboam sendeth his wife disguised to Ahiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, a and disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should bee King ouer this people,

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections which was a wicked man.

* Chap. 11. 31.

3 And take † with b thee tenne loaues and ‖ cracknels, and a bottel of honic, and goe to him: he shall tell thee what shall become of the yong man.

† Ebr. in thine hand.

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

‖ Or, wafers.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his † sight was decayed for his age.

† Ebr. eyes stoode.

5 Then the Lord said vnto Ahiiah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: *for* when she commeth

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c Then the wife of Ieroboam.

in, she shall feine her selfe *to be* c another.

6 Therefore when Ahiiah heard the sound of her feete as thee came in at the doore, hee sayd, Come in, thou d wife of Ieroboam: why feinest thou thus thy selfe to be an other? I am sent to thee *with* heauie tidings.

d For God oft times discloseth vnto his the craft and subiltie of the wicked.

7 Goe, tell Ieroboam, Thus saith the Lorde God of Israel, Forasmuch as I haue exalted e thee from among the people, and haue made thee prince ouer my people Israel,

e Which was but a seruant.

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone & made thee other gods, and f molten images, to prouoke mee, and hast cast me behinde thy backe)

f To wit, two calues.

10 Therefore beholde, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that * g pisseth against the wall, aswell him that h is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away doung, till it be all gone.

* *Chap.21.21. and 2.king.9.8.*

g Euery male euen to the dogs, 1.Sam.25.22.

h As well him that is in the strong holde, as him that is abroad.

11 The dogges shall eate him of Ieroboams *flocke* that dyeth in the citie, and the foules of the ayre shall eate him that dyeth in the fielde: i for the Lord hath sayd it.

i They shal lacke the honour of burial in token of Gods malediction.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the childe shall die.

13 And all Israel shall mourne for him, and burie him: for he onely of Ieroboam shall come to the graue, because in him there is found k some goodnesse toward the Lord God of Israel in the house of Ieroboam.

k In the middes of the wicked, God hath some, on whom he doth bestow his mercies.

14 Moreouer, the Lorde shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: l what? yea, euen now.

l The Lord will begin to destroy it out of hand.

15 For the Lorde shall smite Israel, as when a reede is shaken in the water, and he shall weede Israel out of this good land, which hee gaue to their fathers, and shall scatter them beyond the m River, because they haue made them groues, prouoking the Lord to anger.

m Meaning, Euphrates.

16 And hee shall giue Israel vp, because of the sinnes of Ieroboam, who did sinne, and n made Israel to sinne.

n The people shal not be excused, when they doe euill at the commandement of their gouernours.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when shee came to the threshold of the house, the yong man died,

18 And they buried him, and all Israel lamented him, according to the word of the Lord, which he spake by the hand of his seruant Ahiiah the Prophet.

19 And the rest of Ieroboams actes howe he warred, and howe hee reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned were two & twenty yeere: and he o slept with his fathers, and Nadab his sonne, reigned in his steade.

o The Lord smote him that he died, 2.Chro.13.20.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere olde, when he began to reigne, and reigned seuenteene p yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

p And died before Ieroboam about 4. yeeres.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

‖ Or, *beside all that their fathers had done by their sinnes.*

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites q in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

q Where idolatry reigneth, all horrible vices are committed, til at length Gods iust iudgement destroy them vtterly.

25 ¶ And in the fift yeere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also he caried away all the shields of golde * which Salomon had made.

* *Chap.10.16.*

27 And King Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the gard, which waited at the doore of the Kings house.

28 And when the King went into the house of the Lord, the garde bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in r the booke of the Chronicles of the Kings of Iudah?

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro.12.15.

30 And there was warre betweene Rehoboam and Ieroboam s continually.

s That is, all the dayes of Rehoboams life.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name *was* Naamah an t Ammonite. And Abiiam his sonne reigned in his stead.

t Whose idolatry Rehoboam her sonne followed.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Asa succedeth in his roume. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of King * Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.

* *2.Chron.11.22.*

2 Three yeeres reigned he in Ierusalem, and his mothers name *was* Maachah the daughter of a Abishalom.

a Some thinke that this was Absalom Salomons sonne.

3 And hee walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lorde his God giue him a b light in Ierusalem, & set vp his sonne after him, and established Ierusalem,

b Meaning, a sonne to reigne ouer Iudah.

5 Because Dauid did that which was right in the sight of the Lorde, and turned from nothing that he commanded him, all the dayes of his life, * saue onely in the matter of Vriah the Hittite.

* *2.Sam.11.4. and 12.9.*

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the acts of Abiiam & all that he did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiiam, and Ieroboam.

* *2.Chron.13.3.*

8 And Abiiam slept with his fathers, and they buried him in the city of Dauid: and Asa his sonne reigned in his steade.

9 ¶ * And in the twentie yeere of Ieroboam King of Israel, reigned Asa ouer Iudah.

* *2.Chron.14.1.*

10 Hee reigned in Ierusalem one and fourtie yeere,

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yeere, and his c mothers name *was* Maachah the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as *did* Dauid his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he d put downe * Maachah his mother also from her estate, because shee had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the high places, Neuertheless Asas heart was e vpright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer, & golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha King of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built f Ramah, so that hee would let none go out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

19 *There is* a couenant betweene me and thee, *and* betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that he may g depart from me.

20 So Ben-hadad hearkened vnto King Asa, and sent the captaines of the hosts, which he had, against the cities of Israel, and smote Iion, & Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa ‖ assembled all Iudah, ‡ none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his olde age he was diseased in his h feet.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his i father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layed siege to Gibbethon.

28 Euen in the third yeere of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, he k smote all the house of Ieroboam, he left none aliue to Ieroboam, vntill he had destroyed him, according to the * word of the Lord which he spake by his seruant Ahijah the Shilonite.

30 Because of the sinnes of Ieroboam which he committed, and wherewith he made Israel to sinne, by his l prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa & Baasha king of Israel, all their dayes.

30 In the third yeere of Asa King of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in m Tirzah, *and reigned* foure and twentie yeeres.

34 And he did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 a Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make b thine house like the * house of Ieroboam the sonne of Nebat.

4 *He that dieth of Baashas *stocke* in the city, him shall the dogs eat: & that man of him which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the acts of Baasha, and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And c also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his handes, and because he killed d him.

8 ¶ In the six and twenty yere of Asa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, *and reigned* two yere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah e drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him, in the seuen and twenty yere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when hee was King, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolks, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the f Prophet.

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, & made Israel to

c That is, his grandmother, as Dauid is oft times called father of the, whose grandfather he was.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God and become idolaters, but must be punished. *2.Chro. 15.16.

e For in tha that he suffred them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, left they should follow Asa. *2.Chron. 16 2. ‖Or, Syria.

g And vexe me no longer.

‖Or, made a proclamation. ‡Ebr. none innocent.

h He had the gout, and put his trust rather in physicians then in the Lord, 2.Chro.16.12.

i His great grandfather.

k So God stirred vp one tyrant to punish the wickednesse of another.

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning the house of Baasha. *Chap. 15.29. *Chap. 14.11.

‖Or, valiantnesse. *2.Chron 16.1.

c That in the Prophet did his message.

d Meaning Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till hee was drunken in the Temple of Arza the idol by his house in Tirzah.

f Both Hanani his father and he were Prophets.

*Chap. 14.10.

l By causing the people to commit idolatrie with his calues and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

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to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twenty yere of Asa king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe g against Gibbethon, which *belonged* to the Philistims.

16 And the people of the host heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the host, king ouer Israel that same day *euen* in the host.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged h Tirzah.

18 And when Zimri saw, that the city was taken, he went into the palace of the Kings house, and † burnt himselfe, and the kings house with fire, *and* so died,

19 For his sinnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: *for* i halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, & Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, *and reigned* twelue yere. Sixe yere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did k worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, & in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that hee did, and his strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri beganne to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two & twenty yere.

30 And Ahab the sonne of Omri did worse in the sight of ỹ Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Iezebel also the daughter of Ethbaal king of the Zidonians to m wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, & did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite builde n Iericho: he layd the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, according to the word of the Lord which he spake † by Iosh̃ua the sonne of Nun.

CHAP. XVII.

1 *Eliah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth the hostesse sonne to life.*

AND Eliah the Tishbite one of the inhabitants of Gilead sayd vnto Ahab, * As the Lord God of Israel liueth, before whom I a stand, there shall be neither dewe nor raine these yeeres, but b according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer-against Iorden.

4 And thou shalt drinke of the riuer: and I haue commanded the c rauens to feed thee there.

5 So he went & did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer-against Iorden.

6 And the rauens brought him bread & flesh in the morning, and bread & flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 ¶ And the d word of the Lord came vnto him, saying,

9 * Vp, *and* get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to susteine thee.

10 So hee arose and went to Zarephath: and when he came to the gate of the city, beholde, the widow was there e gathering sticks: and he called her, and sayd, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fet it, he called to her, and sayd, Bring me, I pray thee a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering † a few sticks for to goe in, and dresse it for mee and my sonne, that wee may eat it, and f die.

13 And Eliiah said vnto her, Feare not, come, do as thou hast sayd, but make me thereof a little cake first of all, and bring it vnto me, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, g The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, & did as Eliiah said, & she did eat: so did he and her house h for a certeine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, ‖ that there was no i breath left in him.

18 And she said vnto Eliiah, What haue I to do with

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in holde.

† *Ebr. burnt the Kings house vpon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

‖ *Or, Shomeron.*

k For such is the nature of Idolatry, that the superstition thereof doeth dayly encrease, and the elder it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatry and cruell persecution.

n Reade Iosh. 6. 26.

† *Ebr. by the hand of Ioshua.*

a Eccl. 48. 3. iam. 5. 16, 17.

a That is, whom I serue.

b But as I shal declare it by Gods reuelation.

‖ *Or, brooke.*

c To strengthen his faith against persecution, God promiseth to feed him miraculously.

d As the troubles of the Saintes of God are many, so his mercie is euer at hand to deliuer them.

* Luke 4. 25, 26.

e All this was to strengthē the faith of Eliah, to the intent that hee should looke vpon nothing worldly, but onely trust on Gods prouidence.

† *Ebr. two.*

f For there is no hope of any more sustenance.

g God receiueth no benefit for the vse of his, but he promiseth a most ample recompense for the same.

h That is, till he had raine & food on the earth.

‖ *Or, that he died.*

i God would trie whether she had learned by his mercifull prouidence to make him her onely stay and comfort.

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with thee, O thou man of God? art thou come vnto me to call my sinne to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne. and he tooke him out of her bosome, and caryed him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then he called vnto the Lord, and sayde, O Lord my God, hast thou [k] punished also this widow, with whom I soiourne, by killing her sonne?

21 And he stretched himselfe vpon the childe three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Nowe [l] I knowe that thou art a man of God, and that the worde of the Lord in thy mouth is true.

k He was afraid least Gods Name should haue bene blasphemed and his ministers contemned, except he should haue continued his mercies as he had begunne them, specially while he there remained.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 Hee obteineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the [a] third-yeere, saying, Goe, shewe thy selfe vnto Ahab, and I will send raine vpon the earth.

a After that he departed from the riuer Cherith.

2 And Elijah went to shew himselfe vnto Ahab, and *there was* a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared GOD greatly:

b God had begunne to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to professe his Name openly.

4 For when Iezebel destroyed the Prophets of the Lorde, Obadiah tooke an hundreth Prophets, and hid them, by fiftie in a caue, and he fed them with bread and water.)

5 And Ahab said vnto Obadiah, Goe into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that we may finde grasse to saue the horses and the mules aliue, least we depriue *the land* of the beastes.

6 And so they diuided the land betweene them to walke through it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, beholde, Elijah [c] met him: and he knew him, and fell on his face, and said, Art not thou my lord Elijah?

c God pitieth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefite might be knowen to be granted for Gods childrens sake.

8 And he answered him, Yea, goe tell thy lord, Behold, Elijah *is here*.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lorde, Behold, Elijah *is here*.

12 And when I am gone from thee, the Spirite of the Lord shall cary thee into some place that I do not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me; But I thy seruant [d] feare the Lord from my youth.

d I am none of the wicked persecuters that thou shouldest procure vnto me such displeasure, but serue God and fauour his children.

13 Was it not tolde my lord, what I did when Iezebel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*, that he may slay me.

15 And Elijah said, As the Lord of hostes liueth, before whom I stand, I will surely shew [e] my selfe vnto him this day.

e By my presence I will declare that thou hast tolde him the trueth.

16 ¶ So Obadiah went to meete Ahab, and tolde him: and Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And he answered, I haue not troubled Israel, but [f] thou and thy fathers house, in that yee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

f The true ministers of God ought not onely not to suffer the trueth to be vniustly slandered, but to reptoome boldly the wicked slanderers without respect of person.

19 Nowe therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, and the prophets of the groues foure hundreth, which eate at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elijah came vnto all the people, and said, How long [g] halt ye betweene two opinions? If the Lord be God, follow him: but if Baal bee he, then goe after him. And the people answered him not a word.

g Be constant in religion, and make it not as a thing indifferent, whether ye follow God or Baal or whether ye serue God wholy or in part, Zeph. 1.5.

22 Then said Elijah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire *vnder*, and I wil prepare the other bullocke, and lay him on the wood, and will put no fire *vnder*.

24 Then call yee on the name of your god, and I will call on the Name of the Lord: and then the God that answereth [h] by fire, let him be God. And all the people answered, and said, It is well spoken.

h By sending downe fire from heauen to burne the sacrifice.

25 And Elijah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire *vnder*.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answere: and they [i] leapt vpon the altar that was made.

i As men rauished with some strange spirit.

27 And at noone Elijah mocked them, & said, Crie loud: for he is a [k] god: either he talketh, or pursueth *his enemies*, or is in his iourney, or it may be that he sleepeth, and must be [l] awaked.

k You esteeme him as a god.

l Hee mocketh their beastly madnesse, which thinke that by any inuocation or sute the dead and vile idoles can helpe their worshippers in their necessities.

28 And they cryed loude, and cut themselues as their maner was, with kniues and launcers, till the blood gushed out vpon them.

29 And when midday was passed, & they had prophecied vntill the offring of the *euening* sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Elijah said vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lorde that was broken downe.

31 And Elijah tooke twelue stones, according

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to the number of the tribes of the sonnes of Iaakob, (vnto whome the word of the Lord came, saying, * Israel shalbe thy name)

32 And with the stones he built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would conteine two † measures of seede.

33 And he put the wood in order, and hewed the bullocke in pieces, & laid him on the wood.

34 And said, Fill foure barrels with water, and powre it vpon the burnt offring & on the wood. Againe he said, Do so againe. And they did it the second time. And he said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: and he [m] filled the ditch with water also.

36 And when they should offer the *euening* sacrifice, Elijah the Prophet came, and said, Lord God of Abraham, Izhak, and of Israel, let it be knowen this day, that thou art the God of Israel, and I that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, and let this people know that thou art the Lord God, & that thou hast turned their heart againe [n] at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, and said, The Lorde is God, the Lord is God.

40 And Elijah said vnto them, Take the prophets of Baal, let not [o] a man of them escape, and they tooke them, & Elijah brought them to the brooke of Kishon, and slew them there.

41 ¶ And Elijah said vnto Ahab, Get thee vp, eate, and drinke, for *there is* a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Elijah went vp to the top of Carmel: and he crouched vpon the earth, and put his face betweene his knees,

43 And said to his seruant, Goe vp nowe and looke toward the way of the Sea. And hee went vp, and looked, and said, There is nothing. Againe he said, Goe againe [p] seuen times.

44 And at the seuenth time he said, Beholde, there ariseth a litle cloude out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready *thy charet*, and get thee downe, that the raine stay thee not.

45 And ‖ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Elijah, and he girded vp his loynes, and ranne [q] before Ahab till he came to Izreel.

CHAP. XIX.

Eliiah fleeing from Iezebel, is nourished by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Elisha.

NOwe Ahab tolde Iezebel all that Eliiah had done, and howe he had slaine all the [a] prophets with the sword.

2 Then Iezebel sent a messenger vnto Eliiah, saying, [b] The gods doe so to me and more also, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he sawe that, hee arose, and went ‖ for his life, and came to Beer-sheba, which is in Iudah, and left his seruant there.

4 But he went a dayes iourney into the wilderneſſe, and came and sate downe vnder a Iuniper-tree, and desired that he might die, and said, It is now ynough, O Lord, [c] take my soule, for I am no better then my fathers.

5 And as hee lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Vp, *and* eate.

6 And when he looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and said, Vp, *and* eate: for [d] thou hast a great iourney.

8 ¶ Then he arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nightes, vnto Horeb the mount of God.

9 And there he entred into a caue, and lodged there: and behold, the Lord spake to him, and said vnto him, What doest thou here, Elijah?

10 And he answered, I haue [e] bene very iealous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: *but* the Lord was [f] not in the winde: and after the wind *came* an earthquake: *but* the Lord was not in the earthquake:

12 And after the earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came* a still and soft voyce.

13 And when Elijah heard it, he couered his face with his mantel, and went out, and stoode in the entring of the caue: and behold, *there came* a voyce vnto him, and said, What doest thou here, Elijah?

14 And he answered, I haue bene very iealous for the Lord God of hostes, [g] because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord said vnto him, Goe, returne by the wildernes vnto Damascus, and when thou commest *there*, anoint Hazael king ouer ‖ Aram,

16 And Iehu the sonne of Nimshi shalt thou anoynt King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoynt to be Prophet in thy roume.

17 And * him that escapeth from the sworde of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

18 Yet will * I leaue seuen thousand in Israel, *euen* [h] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So he departed thence, & found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelft: and Elijah went towards him, and cast his mantell

* Gen.32.28. 2.king 17.34.

† Ebr. Sats, which some thinke containe about three pottels and a third parte a pinte.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

n Though God suffer his to runne in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely persuaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods spirit mooued him to pray, so was hee strengthened by the same, that he did not faint, but continued still till he had obteined.

‖ *Or, here and there.*

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to runne.

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ *Or, whither his minde led him.*

c So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not ouercome the same.

d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e He complaineth that the more zealous that hee shewed himselfe to maintaine Gods glorie, the more cruelly was he persecuted.

* *Rom.11.3.*

f For the nature of man is not able to come neere vnto God, if hee should appeare in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacitie.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duetie so requireth, we ought to doe it.

‖ *Or, Syria.*

* *2.King.9.13. ecclus.48.8.*

* *Rom.11.4.*

h He declareth that wicked dissemblers and idolaters are not his.

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mantell vpon him.

20 And he left the oxen, and ranne after Eliiah, and ſayd, [i] Let me, I pray thee, kiſſe my father and my mother, and then I will follow thee. Who anſwered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and ſlew them, and ſod their fleſh with the [k] inſtruments of the oxen, and gaue vnto the people, and they did eate: then he aroſe, and went after Eliiah, and miniſtred vnto him.

i Though this naturall affection is not to be contemned, yet it ought not to moue vs when God calleth vs to ſerue him.

k He would not ſtay till it ſod was brought, leſt that was his deſire to folow his vocatio.

CHAP. XX.

1 Samaria is beſieged. 13 The Lord promiſeth the victorie to Ahab by a Prophet. 31 The King of Iſrael made peace with Ben-hadad, and is reproued therefore by the Prophet.

THen Ben-hadad the King of ‖ Aram aſſembled all his armie, and two and thirtie [a] kings with him, with horſes, and charets, and went vp and beſieged ‖ Samaria, and fought againſt it.

‖ Or, Syria.

a That is, gouernours, and rulers of prouinces.

2 And he ſent meſſengers to Ahab King of Iſrael, into the citie,

‖ Or, Shomeron.

3 And ſaid vnto him, Thus ſayth Ben-hadad, Thy ſiluer and thy gold is mine: alſo thy women, and thy fayre children are mine.

4 And the King of Iſrael anſwered, and ſayd, My lord King, according to thy ſaying, [b] I am thine, and all that I haue.

b I am content to obey and pay tribute.

5 And when the meſſengers came againe, they ſayd, Thus commandeth Ben-hadad, & ſaith, When I ſhal ſend vnto thee, and command, thou ſhalt deliuer me thy ſiluer and thy golde, and thy women, and thy children,

6 [c] Or els I will ſend my ſeruants vnto thee by to morow this time: and they ſhal ſearch thine houſe, and the houſes of thy ſeruants: and whatſoeuer is pleaſant in thine eyes, they ſhall take it in their hands, and bring it away.

c He would not accept his anſwere, except he did out of hand deliuer whatſoeuer hee ſhould aſke: for he ſought an occaſion, howe to make warre againſt him.

7 Then the King of Iſrael ſent for all the Elders of the land, and ſaid, Take heede, I pray you, and ſee how he ſeeketh miſchiefe, for he ſent vnto me for my wiues, and for my children, and for my ſiluer, and for my golde, and I denied him not.

8 And all the Elders, and all the people ſayd to him, Hearken [d] not vnto him, nor conſent.

d They thought it their duetie rather to venter their liues, then to grant to that thing which was not lawfull, onely to ſatisfie the luſt of a tyrant.

9 Wherefore he ſayd vnto the meſſengers of Ben-hadad, Tell my lord the King, All that thou diddeſt ſend for to thy ſeruant at the firſt time, that I will doe, but this thing I may not doe. And the meſſengers departed and brought him an anſwere.

10 And Ben-hadad ſent vnto him, and ſayd, The gods do ſo to me and more alſo, if the [e] duſt of Samaria be ynough to all the people that follow me, for euery man an handfull.

e Much leſſe ſhall there be found any pray, that is worth any thing, when they ſhalbe ſo many.

11 And the King of Iſrael anſwered, and ſaid, Tell *him*, Let not him that girdeth *hu harneis*, boaſt himſelfe, as he that [f] putteth it off.

f Boaſt not before the victorie be gotten.

12 And when he heard that tidings, as he was with the Kings drinking in the pauſſions, he ſayd vnto his ſeruants, ‖ Bring forth *your engins*. and they ſet them againſt the citie.

‖ Or, put your ſelues in order.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Iſrael, ſaying, Thus ſaith the Lorde, Haſt thou ſeene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayeſt know, [g] that I am the Lord.

g Before God went about with ſignes & miracles to pul Ahab from his impietie, and now againe with wonderfull victoiies.

14 And Ahab ſayd, By whome? And he ſayd, Thus ſaith the Lord, By the ſeruants of the princes of the prouinces. He ſaid againe, Who ſhall order the battell? And he anſwered, Thou.

15 ¶ Then hee numbred the ſeruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them hee numbred the whole people of all the children of Iſrael, *euen* ſeuen thouſand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tentes, *both* he and the Kings: *for* two and thirtie Kings helped him.

17 So the [h] ſeruants of the princes of the prouinces went out firſt: and Ben-hadad ſent out, and they ſhewed him, ſaying, There are men come out of Samaria.

h That is, yong men trained in the ſeruice of Princes.

18 And he ſaid, Whether they be come out for peace, take them aliue: or whether they bee come out to fight, take them yet aliue.

19 So they came out of the citie, *to wit*, the ſeruants of the Princes of the prouinces, and the hoſte which followed them.

20 And they ſlew euery one his †enemie: and the ‖ Aramites fled, and Iſrael purſued them: but Ben-hadad the king of Aram eſcaped on an horſe with *hu* [i] horſemen.

† Ebr. man.

‖ Or, Syrians.

i With them that were appointed for the preſeruation of his perſon.

21 And the king of Iſrael went out, and ſmote the horſes and charets, and with a great ſlaughter ſlew he the Aramites.

22 (For there had come a Prophet to the king of Iſrael, and had ſaid vnto him, Goe, be of good courage, and conſider, and take heede what thou doeſt: for when the yeere is gone about, the King of Aram will come vp againſt thee)

23 ¶ Then the ſeruants of the King of Aram ſaid vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight againſt them in the plaine, and doubtleſſe we ſhall ouercome them.

k Thus the wicked blaſpheme God in their furie, whom notwithſtanding he ſuffreth not vnpuniſhed.

24 And this do, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy ſelfe an armie, like the armie that thou haſt loſt, with ſuch horſes, and ſuch charets, and we will fight againſt them in the plaine, and doubtleſſe we ſhall ouercome them: and he hearkened vnto their voyce, and did ſo.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight againſt Iſrael.

27 And the children of Iſrael were numbred, and were all [l] aſſembled and went againſt them, and the children of Iſrael pitched before them, like two litle flockes of kids: but the Aaramites filled the countrey.

l All they which were in the battell of the former yeere, verſe 15.

28 And there came a man of God, and ſpake vnto the King of Iſrael, ſaying, Thus ſaith the Lord, Becauſe the Aramites haue ſaid, The Lorde is the God of the mountaines, and not God of the valleis, therefore will I deliuer all this great multitude into thine hand, and ye ſhall know that [m] I am the Lord.

m Who am of like power in the valley, as I am on the hilles, and can aſwell deſtroy a multitude with few as with many.

29 And they pitched one ouer againſt the other ſeuen dayes, and in the ſeuenth day the battell was ioyned: and the children of Iſrael ſlew of the Aramites an hundreth thouſand footemen in one day.

30 But the reſt fled to Aphek into the citie: and there fell a wall vpon ſeuen & twentie thouſand men that were left: and Ben-hadad fled into the citie, and came into † a ſecret chamber.

† Ebr. from chamber to chamber.

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31 ¶ And his ſeruants ſayd vnto him, Beholde nowe, wee haue heard ſay that the Kings of the houſe of Iſrael are mercifull Kings: we pray thee, let vs put ſackcloth about our [n] loynes, and ropes about our heads, and goe out to the King of Iſrael: it may be that he will ſaue thy life.

n In ſigne of ſubmiſſion, and that we haue deſerued death, if he will punish vs with rigour.

32 Then they girded ſackcloth about their loynes, and *put* ropes about their heads, and came to the King of Iſrael, and ſayd, Thy ſeruant Benhadad ſayth, I pray thee, let me liue: and he ſayd, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heede, ‖ if they could catch *any thing* of him, and made haſte, and ſayd, Thy brother [o] Ben-hadad. And he ſayd, Go, bring him. So Ben-hadad came out vnto him, and he cauſed him to come vp vnto the chariot.

‖ Or, *and caught it of him.*

o He is aliue.

34 And *Ben-hadad* ſayd vnto him, The cities which my father tooke from thy father, I will reſtore, & thou ſhalt make ſtreetes for thee in [p] Damaſcus, as my father did in Samaria. Then *ſaid Ahab*, I will let thee go with this couenant. So hee made a couenant with him, and let him goe.

p Thou ſhalt appoint in my chiefe citie what thou wilt, and I will obey thee.

35 ¶ Then a certaine man of the ‖ children of the Prophets ſaid vnto his neighbour by the commandement of the Lord, [q] Smite me, I pray thee. But the man refuſed to ſmite him.

‖ Or, *ſo of the diſciples.*

q By this external ſigne hee would more liuely touch the kings heart.

36 Then ſayd he vnto him, Becauſe thou haſt not obeyed the voyce of the Lord, beholde, as ſoone as thou art departed from me, a lyon ſhall [r] ſlay thee. So when he was departed from him, a lyon found him, and ſlew him.

r Becauſe thou haſt tranſgreſſed the commaundement of the Lord.

37 Then hee found another man, and ſayd, Smite me, I pray thee. And the man ſmote him, and in ſmiting wounded *him*.

38 So the Prophet departed, and waited for the King by the way, and diſguiſed himſelfe with aſhes vpon his face.

39 And when the King came by, he cried vnto the King, and ſayd, [t] Thy ſeruant went into the middes of the battel: and behold, there went away a man, whom *another* man brought vnto me, and ſayd, Keepe this man: if he be loſt, and want, thy life ſhall goe for his life, or els thou ſhalt pay a talent of ſiluer.

t By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemie, and let him eſcape, whom God had appointed to be ſlaine.

40 And as thy ſeruant had here and there to doe, he was gone. And the King of Iſrael ſaid vnto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And he haſted, and tooke the aſhes away from his face: and the King of Iſrael knew him that he was of the Prophets:

42 And he ſaid vnto him, Thus ſaith the Lord, * Becauſe thou haſt let goe out of *thine* hands a man whom I appointed to dye, thy life ſhall goe for his life, and thy people for his people.

* *Chap.22.38.*

43 And the King of Iſrael went to his houſe heauie and in diſpleaſure, and came to ‖ Samaria.

‖ Or, *Shomeron.*

CHAP. XXI.

Iezebel commandeth to kill Naboth, for the vineyard that he refuſed to ſell to Ahab. 19 Eliah reproueth Ahab, and he repenteth.

AFter theſe things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

2 And Ahab ſpake vnto Naboth, ſaying, [a] Giue me thy vineyard, that I may make mee a garden of herbes thereof, becauſe it is neere by mine houſe: and I will giue thee for it a better vineyard then it is: *or* if it pleaſe thee, I wil giue thee the worth of it in money.

‖ Or, *at this time.*

a Though Ahabs tyrannie be condemned by the holy Spirit, yet hee was not ſo rigorous that he would take from another man his right without full recompence.

3 And Naboth ſaid to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his houſe heauy and in diſpleaſure, becauſe of the word which Naboth the Izreelite had ſpoken vnto him. for hee had ſayd, I will not giue thee the inheritance of my fathers, and he lay [b] vpon his bed, and turned his face and would eate no bread.

b Thus the wicked conſider not what is iuſt and lawfull, but fret inwardly, when they can not haue their inordinate appetites ſatisfied.

5 Then Iezebel his wife came to him, & ſayd vnto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſaid vnto her, Becauſe I ſpake vnto Naboth the Izreelite, and ſayd vnto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee *another* vineyard for it: but hee anſwered, I will not giue thee my vineyard.

7 Then Iezebel his wife ſayde vnto him, [c] Doeſt thou now gouerne the kingdome of Iſrael? vp, eate bread, and [†] be of good cheere, I wil giue thee the vineyard of Naboth the Izreelite.

c As though ſhe ſayd, thou knoweſt not what it is to reigne, Command and intreate not.

† *Ebr. let thine heart be merie.*

8 ¶ So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And ſhee wrote in the letters, ſaying, Proclaime a [d] faſt, and ſet Naboth among the chiefe of the people,

d For then they vſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.

10 And ſet two wicked men before him, and let them witnes againſt him, ſaying, Thou diddeſt blaſpheme God and the King: then cary him out, and ſtone him that he may die.

11 And the [e] men of his citie, *euen* the Elders and gouernours which dwelt in his citie, did as Iezebel had ſent vnto them: as it was written in the leters, which ſhe had ſent vnto them.

e Thus [§] worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocēt blood, obey rather the wicked cōmandements of princes then the iuſt lawes of God.

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people,

13 And there came two wicked men, and ſate before him: and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did † blaſpheme God and the King. Then they caried him away out of the citie, and ſtoned him with ſtones, that he died.

† *Ebr. bleſſe.*

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſayd to Ahab, [f] Vp, *and* take poſſeſſion of the vineyard of Naboth the Izreelite, which he refuſed to giue thee for money: for Naboth is not aliue, but is dead.

f This example of monſtruous cruelty the holy Ghoſt leaueth to vs, to the intent that we ſhould abhorre all tyrannie, & ſpecially in them, whom nature and kinde ſhould moue to be pitifull & inclined to mercy.

16 And when Ahab heard that Naboth was dead, hee roſe to goe downe to the vineyard of Naboth the Izreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came vnto Eliiah the Tiſhbite, ſaying,

18 Ariſe, goe downe to meete Ahab King of Iſrael, which is in Samaria. loe, *he is* in the vineyard of Naboth, whither he is gone to take poſſeſſion of it.

19 Therefore ſhalt thou ſay vnto him, Thus ſaith the Lord, [g] Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying, Thus ſaith the Lorde, [h] In the place where dogs licked the blood of Naboth, ſhall dogs licke euen thy blood alſo.

g Doeſt thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfiled in Ioram his ſonne. as 2. Kings 9.25.26.

20 And Ahab ſayd to Eliiah, Haſt thou found mee, O mine enemie? And hee anſwered, I haue found *thee*: for thou haſt ſold thy ſelfe to worke wickedneſſe in the ſight of the Lord.

21 *Behold,

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21 * Beholde, I will bring euill vpon thee, and will take away thy posterity, and will cut off from Ahab him that * pisseth against the wall, aswell him that is * shut vp, as him that is left in Israel,

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Iezebel spake the Lorde, saying, * The dogs shall eate Iezebel, ‖ by the wall of Izreel.

24 The dogges shall eate him of Ahabs *flocke*, that dieth in the citie: and him that dieth in the fields, shall the foules of the aire eate.

25 (But there was none like Ahab, who did i sell himselfe, to worke wickednesse in the sight of the Lord: whom Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard these words, hee rent his clothes, and put sackcloth vpon † him and fasted, and lay in sackcloth and went k softly.

28 And the word of the Lord came to Eliiah the Tishbite, saying,

29 Seest thou howe Ahab is humbled before me? because he submitteth himselfe before me, I will not bring that euill in his dayes, *but* in his l sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

a *Iehoshaphat and Ahab fight against the king of Syria.* 15 *Michaiah sheweth the king what shall be the successe of their enterprise.* 24 *Zidkiiah the false prophet smiteth him.* 34 *Ahab is slaine.* 40 *Ahaziah his sonne succeedeth.* 41 *The reigne of Iehoshaphat.* 50 *and Ioram his sonne.*

AND * they continued a three yeere without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah b come downe to the king of Israel.

3 (Then the king of Israel sayd vnto his seruants, Know yee not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the King of Aram?)

4 And he said vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat sayd vnto the King of Israel, d I am as thou art, my people as thy people, & mine horses as thine horses.

5 Then Iehoshaphat said vnto the King of Israel, e Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the f prophets vpon a foure hundreth men, and sayd vnto them, Shal I go against Ramoth Gilead to battell, or shal I let it alone? And they said, Go vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat sayd, Is there here neuer a Prophet of the g Lord more, that we might inquire of him?

8 And the King of Israel sayd vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but h I hate him: for he doth not prophesie good vnto mee, but euill. And Iehoshaphat sayd, Let not the king say so.

9 Then the king of Israel called an i Eunuch, and sayd, Call quickely Michaiah the sonne of Imlah.

10 And the King of Israel & Iehoshaphat the King of Iudah sate either *of them* on his throne in their k apparell in the void place at the entring in of the gate of Samaria, and all the Prophets prophesied before them.

11 And Zidkiiah the sonne of Chenaanah made him l hornes of yron, and sayd, Thus sayeth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the Kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Beholde now, the words of the Prophets *declare* good vnto the King with m † one accord: let thy word therfore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiah sayd, As the Lorde liueth, whatsoeuer the Lord sayth vnto mee, that will I speake.

15 ¶ So he came to the King, & the King said vnto him, Michaiah, shall we goe against Ramoth Gilead to battell, or shall we leaue off? And he answered him, n Goe vp, and prosper: and the Lord shall deliuer it into the hand of the King.

16 And the King said vnto him, How oft shall I charge thee, that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lord sayd, o These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee, that he would prophesie no good vnto me, but euill?)

19 Againe he sayd, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the p hoste of heauen stood about him on his right hand and on his left hand.

20 And the Lord sayd, Who shall ‖ entise Ahab that he may goe and fall at Ramoth Gilead? And one said on this maner, and another sayd on that maner.

21 Then there came forth a spirit, and q stood before the Lord, and sayd, I will entise him. And the Lord sayd vnto him, Wherewith?

22 And he sayd, I will goe out, and be a r false spirit in the mouth of all his Prophets. Then hee sayd, Thou shalt entise *him*, and shalt also preuaile: go forth, and do so.

23 Now therefore beholde, the Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke and sayd, * s When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Beholde, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the King of Israel sayd, Take Michaiah, and carry him vnto Amon the gouernour of the city, and vnto Ioash the Kings sonne,

27 And say, Thus sayth the King, Put this man

* Chap. 14. 10. 2. King. 9. 8.
* 1. Sam. 25. 22.
* Chap. 14. 10.
* Chap. 15. 29.
* Chap. 16. 3.
* 2. King. 9. 33. 36.
‖ Or, *street*, or *possession*.
i By the wicked counsell of his wife, he became a vile idolater and cruell murtherer, as one that gaue himselfe wholly to seruе sinne.
† Ebr. *his flesh*.
k In token of mourning, or as some reade, base footed:
l Meaning in Ioarams time, 2. Kin. 9. 26.
* 2. Chron 18. 1, 2.
a Ben-hadad the King of Syria and Ahab made a peace, which endured three yeres.
b To see and visit him.
c The Kings of Syria kept Ramoth before this league was made by Ben hadad: therefore hee thought not himselfe bound thereby to restore it.
d I am ready to ioyne and goe with thee, and all mine is at thy cõmandement.
e He seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey.
f Meaning the false prophets, which were flatterers and feeded for lucre, whom Iezebel had assembled and kept after the death of those whom Elias slew.
g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.
h Whereby we see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.
i Reade Gene. 37. 36.
k In their kingly apparell.
l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa 20. 2. Ierc. 7. 2. whereto the false prophets did imitate them, thinking thereby to make their doctrine more commendable.
† Ebr. *mouth*.
m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.
n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience he should trie that they were but flatterers.
o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.
p Meaning his Angels.
‖ Or, *perswade, and deceiue*.
q Here we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.
r I will cause all his prophets to tell lies.
* 2. Chro. 18. 23.
s Thus the wicked would seeme that none were in the fauour of God but they, and that God hath giuen his graces to none so much as to them.

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in the prison house, and feed him with t bread of affliction, and with water of affliction, vntill I returne in peace.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And hee sayd, u Hearken all ye people.

u That when yee shall see these things come to passe, ye may giue God the glory and know that I am his true Prophet.

29 So the king of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the King of Aram commaunded his two and thirtie captaines ouer his charets, saying, Fight neither with small, nor great, saue onely against the King of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the King of Israel, and they turned to fight against him: and Iehoshaphat x cryed.

x That is, to the Lord for helpe.

33 And when the captaines of the charets saw that he was not the King of Israel, they turned backe from him.

34 Then a *certaine* man drew a bowe ‖ mightily, and smote the King of Israel betweene the ioynts † of his brigandine. Wherefore hee sayd vnto his charet man, Turne thine hand and cary me out of the hoste: for I am † hurt.

‖ *Or, in his simplicitie & ignorantly.*

† *Ebr. and betweene the brigandine.*

† *Ebr. sicke*

35 And the battel increased that day, and the y King stood still in his charet against the Aramites, and died at euen: and the blood ranne out of the wound into the middes of the charet.

y To wit, Ahab king of Israel.

36 And there went a proclamation thorowout the z hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

z Of the Israelites.

37 So the king died, and was brought to Samaria, and they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they washed his armour) according * vnto the worde of the Lord which he spake.

‖ *Or, the harlots washed it.*

* *Chap. 21. 19.*

39 Concerning the rest of the actes of Ahab and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab King of Israel.

* *2.Chro.20.31.*

42 Iehoshaphat was fiue & thirtie yeere olde, when he beganne to reigne, and reigned fiue and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless a the hie places were not taken away: *for* the people offered still and burnt incense in the hie places.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, aswell as they did before the Temple was built.

44 And Iehoshaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no King of Edom: the b deputie *was* King.

b In the time of this King, Idumea was subiect to Iudah and was gouerned by whom they of Iudah appointed.

48 Iehoshaphat made shippes of c Tharshish to sayle to d Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafike for gold.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. And Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat King of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lorde God of Israel vnto wrath, ‖ according to all that his father had done.

‖ *Or, in all points as his father did.*

THE SECOND BOOKE OF THE KINGS.

THE ARGVMENT.

THis second booke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the king of Assyria, & his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, sawe his sonnes most cruelly slaine before his face, and his eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his worde, Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and imbrace his worde: and contrariwise, of his plagues towards those common weales which neglect his ministers, and doe not obey his commaundements.

CHAP.

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CHAP. I.

2 *Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub.* 3 *He is reprooued by Eliah.* 10 *The captaines ouer fiftie were sent to Eliah, whereof two were burnt with fire from heauen by his prayer.* 17 *Ahaziah dieth, and Iehoram his brother succedeth him.*

THen Moab rebelled against Israel after the death of Ahab:

2 And [a] Ahaziah fell thorow the latteſſe window in his vpper chamber which was in Samaria: ſo he was ſicke: then he ſent meſſengers, to whom hee ſaid, Goe, *and* enquire of [b] Baal-zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Eliah the Tiſhbite, Ariſe, *and* goe vp to meete the meſſengers of the King of Samaria, and ſay vnto them, [c] Is it not becauſe there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſayeth the Lorde, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eliah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they anſwered him, There came a man and met vs, and ſaid vnto vs, Goe, *and* returne vnto the King which ſent you, and ſay vnto him, Thus ſayeth the Lord, [d] Is it not becauſe there is no God in Israel, that thou ſendeſt to enquire of Baal-zebub the God of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

7 And he ſaid vnto them, What maner of man was hee which came and met you, and tolde you theſe wordes?

8 And they ſaide vnto him, He was an [e] hairie man, and girded with a girdle of leather about his loynes. Then ſayde he, It is Eliah the Tiſhbite.

9 Therefore *the King* ſent vnto him a captaine ouer fiftie with his fiftie *men*, who went vp vnto him: *for* beholde, he ſate on the toppe [f] of a mountaine, and hee ſaide vnto him, O man of God, the King hath commanded *that* thou come downe.

10 But Eliah anſwered, and ſaid to the captaine ouer the fiftie, If that I bee a man of God, let fire come downe from the heauen, & deuoure thee and thy fiftie. [g] So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe alſo he ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpake, and ſaid vnto him, [h] O man of God, thus the King commandeth, Come downe quickely.

12 But Eliah anſwered, and ſayd vnto them, [i] If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe hee ſent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Eliah, and beſought him, and ſayde vnto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fiftie ſeruants be [l] precious in thy ſight.

14 Beholde, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſaid vnto Eliah, Goe downe with him, be [m] not afraide of his preſence. So he aroſe, and went downe with him vnto the King.

16 And hee ſaide vnto him, Thus ſayeth the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Israel to inquire of his worde?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So he dyed according to the worde of the Lord which Eliiah had ſpoken. And [n] Iehoram began to reigne in his ſteade in the ſecond yeere of Iehoram the ſonne of Iehoſhaphat King of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

CHAP. II.

8 *Eliah diuideth the waters with his cloke.* 11 *He is taken vp into heauen.* 13 *Elisha taketh his cloke and diuideth Iorden.* 20 *The bitter and venemous waters are healed.* 23 *The children that mocke Elisha, are rent in pieces with beares.*

ANd when the Lord would take vp Eliiah into heauen by a whirle winde, Eliiah went with Elisha from [a] Gilgal.

2 Then Eliiah ſaid to Eliſha, Tarie heere, I pray thee: for the Lord hath ſent me to Beth-el. But Eliſha ſaid, As the Lord liueth, & as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el came out to Eliſha, and ſaid vnto him, Knoweſt thou that the Lord will take thy maſter from [c] thine head this day? And he ſaide, Yea, I [d] know it: hold ye your peace.

4 Againe Eliiah ſaide vnto him, Eliſha, tarie here, I pray thee: for the Lord hath ſent mee to Iericho. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at [e] Iericho, came to Eliſha, and ſaide vnto him, Knoweſt thou that the Lord will take thy maſter from thine head this day? And hee ſayde, Yea, I know it: hold ye your peace.

6 Moreouer Eliiah ſaide vnto him, Tarie, I pray thee, here: for the Lord hath ſent me to Iorden. But he ſaide, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they went both *together*.

7 And fiftie men of the ſonnes of the Prophets went and ſtoode on the other ſide afarre off, and they two ſtoode by Iorden.

8 ¶ Then Eliiah tooke his cloke, and wrapt it together, and ſmote the [f] waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were paſſed ouer, Eliiah ſayde vnto Eliſha, Aske what I ſhall doe for thee before I be taken from thee. And Eliſha ſaide, I pray thee, let thy Spirite [g] be double vpon me.

10 And hee ſaide, Thou haſt aſked an hard thing: *yet* if thou ſee me when I am taken from thee, thou ſhalt haue it ſo: & if not, it ſhal not be.

11 And as they went walking and talking, beholde, there *appeared* a charet of fire, and horſes

a So that he was punished for his idolatrie after two ſortes: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houſe to giue light beneath.
b The Philiſtims which dwelt at Ekron, worſhipped this idole, which ſignifieth the god of flies, thinking that he could preſerue them from the biting of flies: or els he was ſo called, becauſe flyes were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.
c Hee ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.
d Ignorance is the mother of error and idolatrie.
e Some thinke that this is meant of his garments which were rough and made of haire.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his ſeruants, when they threaten Gods iudgements againſt the wicked.
h He ſpake this in mockerie, and therefore prouoked Gods wrath ſo much the more.
i Meaning, that God would ſhew by effect, whether he was a true Prophet or not.
k Which humble my ſelfe before God and his ſeruant.
l That is, ſpare my life and let me not die as the other two.

m Thus the Lord giueth boldneſſe to his that they feare not the threatnings of tyrants, which other-wiſe of themſelues are afraide to doe Gods meſſage.
n Iehoſhaphat going to battell againſt the Syrians, made his ſonne Iehoram king in the 17. yeere of his reigne: and in the 18 yeere, which was the 2. yeere of his ſonne, Iehoram the ſonne of Ahab reigned in Israel: and in the 5. yeere of this Iehoram, Iehoſhaphat died, and the kingdome of Iudah was confirmed to his ſonne.

a Which was that place, where the children of Israel were circumciſed after they came ouer Iorden, and had bene fourtie yeeres in the wildernes, as Ioſh 5. 9.
b So called becauſe they are begotten as it were anew by the heauenly doctrine.
c That is, from being any more thine head: for to bee as the head, is to be the maſter, as to be at the feete, is to bea ſcholer.
d For the Lord had reuealed it vnto him.
e Not onely at Beth-el, but at Iericho and other places were there Prophets, which had ſcholers, whom they inſtructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, becauſe of theſe dangerous times: or let me haue twiſe ſo much as the reſt of the Prophets: for thy Spirit being diuided into three partes, let mee haue two.

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*Eccles. 48.9. 1. Mac. 2. 58.

h Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

ses of fire, and did separate them twaine. * So Eliiah went vp by a whirlewinde into h heauen.

12 And Elisha saw it, and he cried, My father, my father, the charet of Israel, and the horsemen thereof: and he saw him no more: and he tooke his *owne* clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliiah that fell from him, and returned, and stoode by the banke of Iorden.

14 After, hee tooke the cloke of Eliiah, that fell from him, and smote the waters, and sayde, Where is the Lord God of Eliiah? And so he also, after he had striken the waters, so that they were diuided this way and that way, went ouer, *euen* Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayde, i The Spirit of Eliiah doth rest on Elisha: and they came to meete him, and fell to the ground before him,

i The spirit of prophecie is giuen to him, as it was to Eliiah.

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let them goe, we pray thee, and seeke thy k master, if so be the Spirit of the Lord hath taken him vp, & cast him vpon some mountaine, or into some valley. But he sayd, l Ye shall not send.

k Meaning Eliiah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinarie, they doubted where he was become, but Elisha was assured that he was taken vp to God.

17 Yet they were instant vpon him, till he was ashamed: wherefore he sayd, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the city sayd vnto Elisha, Behold, wee pray thee: the situation of this citie is pleasant, as thou, my lorde, seest, but the water *is* naught, and the ground ‖ barren.

‖ Or, killeth the inhabitants.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there m the salt, and sayd, Thus sayth the Lord, I haue healed this water: death shal no more come thereof, neither barrennesse *to the ground.*

m Thus God gaue him power, euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

22 So the waters were healed vntill this day, according to the worde of Elisha which hee had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as hee was going vp the way, little children came out of the citie, and mocked him and sayd vnto him, Come vp, thou balde head, come vp, thou balde head.

24 And he turned backe, & looked on them, and n cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

n Perceiuing their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniurie done vnto him.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 *The reigne of Iehoram.* 6 *He and Iehoshaphat goe to warre against Moab, which rebelled.* 13 *Elisha reproueth him,* 17 *and giueth their hoste water.* 24 *The Moabites are ouercome.* 27 *Their King sacrificeth his sonne.*

NOw Iehoram the sonne of Ahab beganne to reigne ouer Israel in Samaria, the a eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

a Reade the annotation in the first chapter and seuenteenth verse.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuertheless, he cleaued vnto b the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, *and* departed not therefrom.

b He sacrificed to the golden calues, that Ieroboam had made.

4 ¶ Then c Mesha King of Moab had store of sheepe, and rendred vnto the King of Israel an hundreth thousand lambes, and an hundreth thousand rammes with the wooll.

c This was done after that Dauid had made the Moabites tributaries to his successors.

5 But, when Ahab was dead, the King of Moab rebelled against the King of Israel.

6 Therefore King Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against mee: wilt thou goe with me to battell against Moab? And hee answered, I will goe vp: *for* d I am, as thou art, my people, as thy people, *and* mine horses, as thine horses.

d Reade 1. Kings 22. 4.

8 Then sayde hee, What way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the King of Israel & the King of Iudah, and the e King of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that † followed them.

e Meaning, the viceroy or lieutenant of the King of Iudah, reade 1. King. 22. 47.

† Or, that were at their feete.

10 Therefore the King of Israel sayde, Alas, that the Lorde hath called these three Kings, to giue them into the hand of Moab.

11 But Iehoshaphat sayde, Is there not here a Prophet of the Lorde, that wee may inquire of the Lord by him? And one of the King of Israels seruants answered, and sayde, Heere is Elisha the sonne of Shaphat, which f powred water on the hands of Eliiah.

f That is, who was his seruant.

12 Then Iehoshaphat sayde, g The worde of the Lord is with him. Therefore the King of Israel, and Iehoshaphat, and the King of Edom went downe to him.

g He is able to instruct vs what is Gods will in this point.

13 And Elisha sayde vnto the King of Israel, h What haue I to doe with thee? get thee to the prophets of thy father and to the prophets of thy mother. And the King of Israel saide vnto him, i Nay: for the Lord hath called these three Kings, to giue them into the hand of Moab.

h He knew that this wicked King would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphat the King of Iudah, I would k not haue looked toward thee, nor seene thee.

k God suffereth his worde to be declared to the wicked, because of the godly that are among them.

15 But now bring me a minstrell. And when the minstrell l played, the hand of the Lord came vpon him.

l He sang songs to Gods glorie, and so stirred vp the Prophets heart to prophecie.

16 And he saide, Thus saith the Lorde, Make this valley full of ditches.

17 For thus saith the Lord, Yee shall neither see winde nor see raine, yet the valley shall bee filled with water, that ye may drinke, *both* ye and your cattell, and your beasts.

18 But this is a m small thing in the sight of the Lord: for he will giue Moab into your hand.

m He will not only miraculously giue you waters, but your enemies also into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, & shall fell euery faire tree, and shal stoppe all the fountaines of water, & n marre euery good field with stones.

n Though God bestow his benefites for a time vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.

20 And in the morning when the meate offering was offred, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered

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† *Ebr. to gird himſelfe with a girdle.*

gathered all that was able † to put on harneſſe, and vpward, and ſtood in *their* border.

22 And they roſe earely in the morning, when the ſunne aroſe vpon the water, and the Moabites ſawe the water ouer againſt them, as red as blood.

23 And they ſaid, ° This is blood: the Kings are ſurely ſlaine, and one hath ſmitten another: now therefore, Moab, to the ſpoyle.

24 And when they came to the hoſte of Iſrael, the Iſraelites aroſe vp, and ſmote the Moabites, ſo that they fled before them, but they P inuaded them, and ſmote Moab.

25 And they deſtroyed the cities: and on all the good fielde euery man caſt his ſtone, and filled them, and they ſtopt all the fountaines of water, and felled all the good trees: onely in q Kirharaſeth left they the ſtones thereof: howbeit they went about it with ſlings, and ſmote it.

26 And when the King of Moab ſawe that the battel was too ſore for him, he tooke with him ſeuen hundreth men that drew the ſword, to breake through vnto the King of Edom: but they could not.

27 Then he tooke his eldeſt ſonne, that ſhould haue reigned in his ſteade, and r offered him for a burnt offering vpon the wall: ſo that Iſrael was ſore grieued, and they departed from him, and returned to their countrey.

° The ſudden ioy of the wicked is but a preparation to their deſtruction, which is at hand.

P Meaning, they followed them into the townes.

q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

r Some referre it to the King of Edoms ſonne, whom they ſay he had taken in that ſkirmiſh: but rather it ſeemed to be his own ſonne, whom he offred to his gods to pacifie them, which barbarous crueltie mooued the Iſraelites hearts of pitie to depart.

CHAP. IIII.

4 God increaſeth the oyle to the poore widowe by Eliſha. 12 He obteineth for the Shunammite a ſonne at Gods hand. 18 Who dying, 32 he raiſeth him vp againe. 40 Hee maketh ſweete the pottage, 42 And multiplieth the loaues.

AND one of the wiues [a] of the ſonnes of the Prophets cryed vnto Eliſha, ſaying, Thy ſeruant mine huſband is dead, and thou knoweſt that thy ſeruant did [b] feare the Lord: and the creditour is come to take my two ſonnes to be his [c] bondmen.

2 Then Eliſha ſaid vnto her, What ſhal I doe for thee? tell mee, what haſt thou at home? And ſhe ſaid, Thine handmayd hath nothing at home, ſaue a [d] pitcher of oyle.

3 And he ſayd, Goe, and borowe thee veſſels abroad of all thy neighbours, emptie veſſels, *and* ſpare not.

4 And when thou art come in, thou ſhalt ſhut the doore vpon thee and vpon thy ſonnes, and powre out into [e] all thoſe veſſels, and ſet aſide thoſe that are full.

5 So thee departed from him, and ſhut the doore vpon her, and vpon her ſonnes. And they brought to her, and ſhe powred out.

6 And when the veſſels were full, ſhee ſayd vnto her ſonne, Bring me yet a veſſell. And hee ſayd vnto her, There is no moe veſſels. And the oyle [f] ceaſed.

7 Then ſhe came and tolde the man of God. And he ſayd, Goe, *and* ſell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the greſt.

8 ¶ And on a time Eliſha came to Shunem, and there a woman of great *eſtimation* conſtrained him to eat bread: and as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſayd vnto her huſband, Beholde, I know now, that this is an holy man of God that paſſeth by vs continually.

10 Let vs make [h] him a little chamber, I pray thee, with walles, & let vs ſet him there a bed, and a table, and a ſtoole, and a candleſticke, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein,

12 And ſayd to Gehazi his ſeruant, Call this Shunammite: and when he called her, ſhe ſtood before him.

13 Then he ſaid vnto him, Say vnto her now, Beholde, thou haſt had all this great care for vs, [i] what ſhall we doe for thee? Is there any thing to be ſpoken for thee to the King or to the captaine of the hoſte? And ſhe anſwered, I [k] dwell among mine owne people.

14 Againe hee ſayd, What is then to be done for her? Then Gehazi anſwered, Indeed ſhe hath [l] no ſonne, and her huſband is olde.

15 Then ſayd he, Call her. And he called her, and ſhe ſtood in the doore.

16 And he ſayd, * At this time appointed, according to the time of life, thou ſhalt embrace a ſonne. And ſhe ſayd, Oh my Lord, thou man of God, do not lie vnto thine handmayd.

17 So the woman conceiued, and bare a ſonne at that ſame ſeaſon, according to the time of life, that Eliſha had ſaid vnto her.

18 ¶ And when the childe was growen, it fell on a day, that hee went out to his father, *and* to the reapers.

19 And he ſaid vnto his father, [m] Mine head, mine head. Who ſaid to *his* ſeruant, Beare him to his mother.

20 And he tooke him and brought him to his mother, and he ſate on her knees till noone, and died.

21 Then ſhee went vp, and layed him on the bed of the man of God, and ſhut *the doore* vpon him, and went out.

22 ¶ Then ſhe called to her huſband, & ſaid, Send with me, I pray thee, one of the yong men and one of the aſſes: for I will haſte to the man of God, and come againe.

23 And he ſaide, Wherefore wilt thou goe to him to day? *it is* neither [n] new moone nor Sabbath day. And ſhe anſwered, † All ſhall be well.

24 Then ſhee ſadled an aſſe, and ſayde to her ſeruant, Driue, and goe forward: ſtay not for mee to get vp, except I bid thee.

25 ¶ So ſhe went, and came vnto the man of God to mount Carmel. And when the man of God ſaw her ‖ ouer againſt him, he ſaide to Gehazi his ſeruant, Behold, the Shunammite.

26 Runne now, I ſay, to meete her, and ſay vnto her, Art thou in health? is thine huſband in health? *and* is the childe in health? And ſhee anſwered, We are in health.

27 And when ſhe came to the man of God vnto the mountaine, ſhe ° caught him by his feete: and Gehazi went to her, to thruſt her away: but the man of God ſaid, Let her alone: for her ſoule is † vexed within her, and the Lord hath hid it from me, and hath not tolde it me.

28 Then ſhe ſaid, Did I deſire a ſonne of my lord? did I not ſay, Deceiue me not?

29 Then he ſaid to Gehazi, Gird thy loynes, and take my ſtaffe in thine hand, and go thy way: P if thou meete any, ſalute him not: and if any ſalute thee, anſwere him not: and lay my ſtaffe vpon the face of the childe.

30 And the mother of the childe ſaide, As the Lorde liueth, and as thy ſoule liueth, I will not leaue

a Reade Chap. 2. 3.

b And therefore fell not into debt by vnthriftineſſe or prodigalitie, but by the hand of the Lord.

c Becauſe I am poore, and not able to pay.

d Thus God ſuffereth his many times to be brought to extreme neceſſitie, before he ſuccour them, that afterward they may the more praiſe his mercie.

e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his ſeruants, their wiues and children, if they truſt in him.

f To augment and increaſe in the veſſels.

g God here did not onely prouide for his ſeruant, that his debts ſhoulde be payd, & ſo kept his doctrine and profeſſion without ſlander, but alſo for his wife and children.

h Which ſhould be ſeparate from the reſt of ſ houſe, ſ he might more cõmodiouſly giue himſelfe to ſtudy and prayers.

i Thus the ſeruants of God are not vnthankfull for the benefits they receiue.

k I am content with that that God hath ſent me, and can want nothing that one can doe for another.

l Which then was a reproch, and therfore he would that his maſter ſhould pray to God for her, that ſhe might bee fruitfull. **Gen. 18. 10.*

m His head aked ſore, and therefore he cryed thus.

n For at ſuch times the people were wont to reſort to the Prophets for doctrine and conſolation.

† *Ebr. peace.*

‖ *Or, farre off.*

° In token of humilitie and ioy that ſhe had met with him.

† *Ebr. her ſoule is in bitternesſe.*

P Make ſuch ſpeede that nothing may let thee in the way, Luke 10. 4.

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leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the childe, but he neither spake nor heard: wherefore hee returned to meete him, and tolde him, saying, The childe is not waken.

32 ¶ Then came Elisha into the house, and behold, the childe was dead, and layd vpon his bed.

33 He went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

¶ The like did Elijah to the widowes sonne at Sarephta, 1. King. 17. 21. and S. Paul Act. 20. 10. signifying the care that ought to bee in them, that beare the word of God and are distributers of the spirituall life.

34 After he went vp, and ¶ lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went *from him*, and walked vp and downe in the house, and went vp and spred himselfe vpon him: then the childe neesed [r] seuen times, and opened his eyes.

[r] Meaning, oftentimes.

36 Then he called Gehazi, and sayd, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And shee came, and fell at his feete, and bowed herselfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine *was* in the [f] land, and the children of the Prophets dwelt with him. And hee sayd vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

[f] That is, in the land of Israel.

39 And one went out into the fielde, to gather herbes, and found *as it were* a wilde vine, and gathered thereof [t] wilde gourdes his garment full, and came & shred them into the pot of pottage: for they knew it not.

[t] Which the Apoticaries cal coliquintida, and is most vehement and dangerous in purging.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and sayd, O thou man of God, [u] death *is* in the pot: and they could not eate *thereof*.

[u] They feared that they were poysoned because of the bitternesse.

41 Then he sayd, Bring meale. And hee cast it into the pot, and sayd, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruites, *euen* twentie loaues of barley, and full eares of corne in the huske. And he said Giue vnto the people, that they may eate.

43 And his seruant answered, Howe should I set this before an hundreth men? He sayd againe, Giue it vnto the people, that they may eate: for thus sayth the Lord, They shall eate, and there [x] shall remaine.

[x] It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

44 So he set it before them, & they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because he tooke money and raiment of Naaman.

[a] Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their countrey.

NOwe was there one Naaman captaine of the hoste of the King of Aram, a great man and honourable in the sight of his lorde, because that by him the Lorde had [a] deliuered the Aramites. He also was a mightie man *and* valiant, *but* a leper.

2 And the Aramites had gone out by bands, and had taken a litle mayde of the land of Israel, and she † serued Naamans wife.

†*Ebr. she was before.*

3 And she sayd vnto her mistris, Would God my lord *were* with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

[b] Meaning, Elisha.

4 And [c] he went in, and tolde his lord, saying, Thus and thus sayth the mayde that is of the land of Israel.

[c] That is, Naaman tolde it to the king of Syria.

5 And the King of Aram sayd, Goe thy way thither, and I will send a letter vnto the King of Israel. And he departed, and [d] tooke † with him ten talents of siluer, and sixe thousand *pieces* of gold, and ten change of raiments,

[d] That is, Naaman tolde it to the Prophet.

†*Ebr. in his hand.*

6 And brought the letter to the King of Israel to this effect, Nowe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and sayd, Am I God, to kill and to giue life, that he doeth send to me, that I should heale a man frō his leprosie? wherefore consider, I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, [e] Wherfore hast thou rent thy clothes? Let him come nowe to me, and he shall know that there is a Prophet in Israel.

[e] The Prophet rebuketh the king because he did not consider thot God was true in his promes, & therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, & to whom other should haue recourse for comfort.

9 ¶ Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Go and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be clensed.

11 But Naaman was [f] wroth and went away, and said, Beholde, I thought with my selfe, Hee will surely come out, and stand, and call on the Name of the Lord his God and put his hand on the place, and heale the leprosie.

[f] Mans reason murmureth, when it considereth only the signes and outward things, and hath not regard to the worde of God, which is there contained.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruantes came, and spake vnto him, and said, [g] Father, *if* the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when hee saith to thee, Wash, and be cleane?

[g] This declareth that seruāts ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants, must be affectioned as toward their children.

14 Then went hee downe, and * washed himselfe seuen times in Iorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a litle childe, and hee was cleane.

*Luke 4. 27.

15 ¶ And hee turned againe to the man of God, hee, and all his company, and came and stoode before him, and sayd, Behold now, I know that *there is* no God in all the world but in Israel: now therefore I pray thee, take a † reward of thy seruant.

†*Ebr. blessing.*

16 For hee said, As the Lord liueth (before whom I stand) I wil not receiue it. And he would haue cōstrained him to receiue it, [h] but he refused.

[h] So the Lorde commandeth that they that receiue freely should giue also freely.

17 Moreouer Naaman said, Shall there not be giuen to thy seruant two mules loade of this earth? for thy seruant wil henceforth offer neither burnt sacrifice nor offering vnto any other god, saue vnto the Lord.

[i] He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fal to idolatrie: for as for his owne part he confesseth that he will neuer serue any but the true God.

18 Herein the Lord bee [i] mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of [f] Rimmon; when I doe bowe downe, *I say*, in the

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the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whome he saide, k Goe in peace. So he departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God sayde, Beholde, my master hath spared This Aramite Naaman, receiuing not those things at his hand that he brought: as the Lorde liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him l hee light downe from the charet to meete him, and sayd, Is all well?

22 And he answered, Al is well: my master hath sent me, saying, Beholde, there bee come to mee, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman sayde, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to the ‖towre, he tooke them out of their handes, and layde them in the house, & sent away the men: and m they departed.

25 ¶ Then he went in, and stoode before his master. And Elisha sayd vnto him, Whence *commest thou*, Gehazi? And he said, Thy seruant went no whither.

26 But he sayde vnto him, n Went not mine heart *with thee* when the man turned againe fro his charet to meete thee? Is this a time to take money, and to receiue garments, o and oliues, and vineyardes, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and p to thy seede for euer. And hee went out from his presence a leper *white* as snowe.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the King of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets sayde vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs nowe goe to Iorden, that wee may take thence euery man a q beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants. And he answered, I will goe.

4 So he went with them, & when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the ‖yron fell into the water: then he cryed, and sayde, Alas master, it was but borowed.

6 And the man of God sayde, Where fell it? And hee shewed him the place. Then hee cut downe *a piece* of wood, and c ast in thither, and he caused the yron to b swimme.

7 Then he sayd, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the King of Aram warred against Israel, and tooke counsel with his seruants, and said, In c such and such a place *shall be* my campe.

9 Therefore the man of God sent vnto the King of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the King of Israel sent to the place which the man of God told him, and warned him of, and d saued himselfe from thence, not once, nor twice.

11 And the heart of the King of Aram was troubled for this thing: therefore hee called his seruants and said vnto them, Will ye not shewe me, which of vs *bewrayeth our counsel* to the king of Israel?

12 Then one of his seruants said, None, my lorde, O King, but Elisha the Prophet that is in Israel, telleth the King of Israel, *euen* the wordes that thou speakest in thy e priuie chamber.

13 And he said, Go, and espie where he is, that I may send and fetch him. And one tolde him, saying, Behold, *he is* in Dothan.

14 ¶ So hee sent thither horses, and charets, and a f mightie hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose earely to goe out, beholde, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas master, howe shall we doe?

16 And he answered, g Feare not: * for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed, and said, Lorde, I beseech thee, open his eyes, h that he may see. And the Lord opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of horses and charets of fire round about Elisha.

18 So i they came downe to him, but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindnesse. And he smote them with blindnesse, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whome ye seeke. But he k led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they sawe, and behold, *they were* in the mids of Samaria.

21 And the King of Israel said vnto Elisha when hee sawe them, l My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, and with thy bowe? *but* set bread and water before them, that they may eate and drinke and goe to their master.

23 And he made great preparation for them: & when they had eaten & drunken, he sent them away: & they went to their master. So the bandes of Aram came m no more into the land of Israel.

24 But afterwarde Ben-hadad King of Aram gathered all his hoste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at fourescore *pieces* of siluer, and the fourth part of a kab of doues n doung at fiue *pieces* of siluer.

26 And as the King of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my Lord, O King.

27 And he said, *Seeing* the Lord doth not succour

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k The Prophet did not approue his acte, but after the common maner of speach he biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

‖Or, *fortresse*, or, *secret place.*

m Naamans seruants.

n Was not I present with thee in spirite?

o That is, money to buy possessions withmeaning that it is detestable in the seruants of God to haue couetous mindes.

p To be an example to all such as by whose couetousnesse Gods worde might be slandered.

q Or, a piece of wood fit to build with.

‖Or, *the axe head.*

b God wrought this miraculously to confirme the autoritie of Elisha, to whome he had giuen such abundance of his Spirit.

c Meaning, that he would lie in ambush and take the Israelites at vnwares.

d The wicked conspire nothing so craftily, but God can reueile it to his seruants, and cause their counsell to be disclosed.

e There is nothing so secret that thou canst go about, but he knoweth it, and discouereth it vnto his King.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt & thinke they are neuer able to prepare power ynough, though it be but against one or a fewe.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them. * 1. *Chron.* 32. 7.

h That he may behold how they haue prepared an armie to rescue vs.

i Meaning, the Syrians his enemies, which came downe thinking themselues sure of him.

k Thus he did being led by the Spirit of God, and not because he sought his owne reuengeance, but onely to set forth the glorie of God.

l The wicked vse reuerent and graue wordes towardes the seruants of God, when they thinke to haue any commoditie by them, though in their heart they can not abide them.

m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bin ouercome in battel: so they returned no more at that time to fight against Israel, or in that Kings dayes.

n The Ebrewes write, that they burned it in the siege for lacke of wood.

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cour thee, howe shoulde I helpe thee with the o barne, or with the wine presse?

o Meaning, any kinde of vitaile, as corne and wine, &c.

28 Also the King sayde vnto her, What ayleth thee? And she answered, this woman saide vnto me, Giue thy sonne, that we may eate him to day, and we will eate my sonne to morowe.

29 * So we sod my sonne, and did eate him: & I said to her the day after, Giue thy sonne, that we may eate him, but she hath hid her sonne.

* Deut. 28.53,57.

30 And when the King had heard the wordes of the woman, he rent his clothes (and as he went vpon the wall, the people looked, and behold, he had sackcloth ‖ within P vpon his flesh)

‖ Or, vnder his clothes.

p Thus hypocrites, when they feele Gods iudgements, thinke to please him with outward ceremonies, whome in prosperitie they wil not knowe.

31 And he said, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him) And *the King* sent a man before him: *but* before the messenger came to him, hee said to the Elders, See ye not how this q murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, *and* shut the doore and handle him roughly at the doore: is not the sounde of his masters feete behinde him?

q Meaning, Iehoram Ahabs sonne who killed the Prophets and caused Naboth to be stoned.

33 While hee yet talked with them, beholde, the messenger came downe vnto him, and sayde, Beholde, this euill commeth of the Lord: r should I attende on the Lord any longer?

r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

CHAP. VII.

1 *Elisha propheciech plentie of vitaile and other things to Samaria.* 6 *The Syrians runne away, and haue no man following them.* 17 *The prince that would not beleeue the word of Elisha is troden to death.*

THen Elisha saide, Heare ye the worde of the Lorde: thus saith the Lord, a To morow this time a measure of fine floure *shalbe* sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

a The godly are euer assured of Gods help in their necessities, but the times and houres are onely reuealed by Gods Spirit.

2 Then a prince, on whose hande the King b leaned, answered the man of God, and saide, Though the Lorde would make c windowes in the heauen, could this thing come to passe? And he saide, Behold, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

b To whome the king gaue § charge and ouersight of things, as verse 17.

c He mocketh at § Prophets words, saying, that if God rayned downe corne from heauē, yet this could not come to passe.

d Thy infidelitie shalbe punished herein when thou shalt see this miracle and yet not be partaker thereof.

3 Nowe there were foure leprous men at the e entring in of the the gate: and they saide one to an other, Why sit we here vntill we die?

e For it was commanded in the law that they shoulde dwell apart and not among their brethrē, Leu. 13.46.

4 If wee say, We will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Nowe therefore come, and let vs f fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

f Thus God neeedeth no great preparatiō to destroy the wicked, though they be neuer so many: for he can scatter them with a small noyse or shaking of a leafe.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lorde had caused the campe of the Aramites to heare a f noyse of charets and a noyse of horses, *and* a noyse of a great armie so that they saide one to another, Behold, the King of Israel hath hired against vs the Kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, *euen* the campe as it was, and g fledde for their liues.

g The wicked neede no greater enemie then their owne conscience to pursue them.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence *also*, and went and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and wee holde our peace. If wee tarie till day light, some ‖ mischiefe will come vpon vs. Nowe therefore, come, let vs goe, and tell the Kings household.

‖ Or, we shalbe punished for our faults.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tied and asses tied: and the tents *are* as they were.

11 And the porters cryed and declared to the Kings house within.

12 Then the King arose in the night, and sayd vnto his seruants, h I will shewe you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselues in the fielde, saying, When they come out of the citie, we shall catch them aliue, and get into the citie.

h He mistrusted the Prophets wordes, and therefore could beleeue nothing, as they which are more politike then godly euer cast more perils then needeth.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine, and are left in the *citie*, (beholde, they are euen as all the i multitude of Israel that are left therein: beholde, *I say*, they are as the multitude of the Israelites that are consumed) and we wil send to see.

i There are no more left, but they, or, the rest are consumed with the famine as the rest of the people.

14 So they tooke ‖ two charets of horses, and the King sent after the hoste of the Aramites, saying, Goe and see.

‖ Or, two horses of the charet, which were accustomed to draw in the charet.

15 And they went after them vnto Iorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and tolde the King.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel k according to the word of the Lord.

k Which he spake by the mouth of Elisha, verse 1.

17 And the King gaue the prince (on whose hand he leaned) the charge of the gate, and the people l trode vpon him in the gate, and he dyed, as the man of God had sayd, which spake it, when the King came downe to him.

l As the people preased out of the gate to runne to the Syrians tents where they had heard was meate and great spoyle left.

18 And it came to passe, as the man of God had spoken to the King, saying, Two measures of barley at a shekel, and a measure of fine floure shall be at a shekel, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and sayd, Though the Lorde would make windowes in the heauen, could it come so to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

CHAP. VIII.

1 *Elisha propheciech vnto the Shunnamite the dearth of seuen yeeres.* 12 *He propheciech to Hazael that hee shalbe King of Syria.* 15 *He reigneth after Benhadad.* 16 *Iehoram reigneth ouer Iudah.* 20 *Edom falleth from Iudah.* 25 *Ahaziah succeedeth Iehoram.*

THen spake Elisha vnto the woman, * whose sonne he had restored to life, saying, Vp, and goe, thou, and thine house, and soiourne where thou a canst soiourne: for the Lorde hath called for a famine, and it commeth also vpon the land seuen yeere.

* *Chap.4.35.*

a Where thou canst finde a commodious place to dwell, where as is plentie.

2 And

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2 And the woman arose, and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistims seuen yeres.

3 ¶ And at the seuen yeres end, the woman returned out of the land of the Philistims, and went out [b] to call vpon the King for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he tolde [c] the king, how he had restored one dead to life, behold, the woman, whose sonne he had raised to life, called vpon the King for her house and for her land. Then Gehazi said, My Lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the King asked the woman, she tolde him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruits of *her* lands since the day she left the land, euen vntill this time.

7 ¶ Then Elisha came to Damascus, and Benhadad the king of Aram was sicke. and one tolde him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and go meet the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meet him, and tooke the present in his hand, and of euery [e] good thing of Damascus, *euen* the burden of fortie camels, and came and stood before him, and sayd, Thy sonne Ben-hadad King of Aram hath sent me to thee, saying, Shall I recouer of this disease?

10 And Elisha sayd to him, Goe, *and* say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me, that he shall surely die.

11 And he looked vpon him stedfastly, til *Hazael* was ashamed, and the man of God wept.

12 And Hazael sayd, Why weepeth my lord? And hee answered, Because I know the euill that thou shalt doe vnto the children of Israel: *for* their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants *against the stones*, and rent in pieces their women with childe.

13 Then Hazael said, What? is thy seruant [g] a dogge, that I should do this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be King of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shouldest recouer.

15 And on the morow he tooke a thicke cloth and dipt it in water, and [h] spread it on his face, and he dyed: and Hazael reigned in his stead.

16 ¶ * Nowe in the fift yeere of Ioram the sonne of Ahab King of Israel, and of Iehoshaphat King of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

17 He was two and thirtie yeere olde, when he began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and hee did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light, *and* to his children for euer.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a King ouer themselues.

21 Therefore Ioram went to Zair, and all his charets with him, and hee arose by night, and smote the Edomites which were about him with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then [n] Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelft yere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Iehoram King of Iudah begin to reigne.

26 [o] Two and twentie yere olde was Ahaziah when he beganne to reigne, and he reigned one yeere in Ierusalem, and his mothers name *was* Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in [q] Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Iehu is made king of Israel, 24 and killeth Iehoram the king thereof, 27 and Ahaziah otherwise called Ochozias, the king of Iudah, 33 and causeth Iezebel to be cast downe out of a window, and the dogges did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and said vnto him, * [a] Gird thy loines and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commest thither, looke where *is* Iehu the sonne of Iehoshaphat, the sonne Nimshi, and goe, and make him arise vp from among his brethren, and leade him † to a secret chamber.

3 Then take the boxe of oyle and powre it on his head, and say, Thus sayth the Lord, I haue anointed thee for king ouer Israel. then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him vp to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he sayd, I haue a message to thee, O captaine. And Iehu sayd, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and hee powred the oyle on his head, and sayd vnto him, Thus sayth the Lord God of Israel, I haue [b] anoynted thee *for* king ouer the people of the Lord, *euen* ouer Israel.

7 And thou shalt smite the house of Ahab thy

*2. Sam. 7. 13.

m Which had bene subiect from Dauids time vntill this time of Iehoram.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from king Iehoram, because of his idolatrie.

*2. Chron. 22. 1.

o Which is to be vnderstood, that he was made King when his father reigned, but after his fathers death he was confirmed King, when hee was fortie two yeere olde, as 2. Chron. 22. 2.

p Which was a city in the tribe of Gad beyond Iorden.

q This is a citie belonging to the tribe of Issachar.

*1. King. 19. 16. 17.

a Prepare thy selfe to go diligently about thy businesse for in those countreyes they vsed long garments which they tucked vp, when they went about earnest businesse.

† Hebr. from chamber to chamber.

b This anointing was for Kings, Priests, and Prophets which were all figures of Messiah, in whome these three offices were accomplished.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderful prouidence appeareth in this that he caused the King to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance to the poore widowes sute.

d The king caused that to be iustly restored, which was wrongfully holden from him.

e Of all the chiefest and precious things of the countrey.

f Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obteine the kingdome.

g That I should be without all humanitie and pitie.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

* 2 *Chro.* 21. 4.

i Reade Chap. 1. 17.

k He was confirmed in his kingdome after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

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thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

*1 King.21.15,25.

8 For the whole house of Ahab shalbe destroied: and *I will cut off from Ahab, him that maketh water against the wall, aswell him that is shut vp, as him that is left in Israel.

*1 King.14.10. and 21.21.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiiah.

*1. King.14.10. and 21.22. *1. King.16 3,11.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to burie her, and he opened the doore, and fled.

11 ¶ Then Iehu came out to the c seruants of his lord. And *one* said vnto him, Is all well? wherefore came this d madde fellow to thee? And hee sayd vnto them, Ye know the man, and what his talke was.

c That is, the rest of the army, whom he called before, his brethren ver. 2.

d In this estimation the world hath the ministers of God: notwithstanding, forasmuch as the world hath euer slandered the children of God (yea they called the sonne of God a deceiuer, and said he had the deuill:) therefore they ought not to be discouraged.

12 And they sayd, It is false, tell vs it nowe. Then he sayd, Thus and thus spake he to me, saying, Thus sayth the Lord, I haue anoynted thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael King of Aram.

*Chap.8 29.

15 And * King Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu sayd, If it be your mindes, let no man depart and escape out of the city, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and e Ahaziah King of Iudah was come downe to see Ioram.

e God had thus ordeined, as is read, 2. Chro. 22.7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.

17 And the watchman that stood in the towre in Izreel spied the company of Iehu as he came, and said, I see a company. And Iehoram said, Take a horseman and send to meet them, that he may say, Is it peace?

18 So there went one on horsebacke to meet him, and sayd. Thus saith the king, Is it peace? And Iehu said, What hast thou to do with peace? ‖ Turne behind me. And the watchman tolde, saying, The messenger came to them, but he commeth not againe.

‖ Or, follow me.

19 Then he sent out another on horsebacke, which came to them, and said, Thus saith the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman told, saying, He came to them *also*, but commeth not againe, and the marching *is* like the marching of Iehu the sonne of Nimshi: for he marcheth f furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram King of Israel and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And he answered, What g peace? whiles the whoredomes of thy mother Iezebel, and her witchcraftes *are* yet in great number?

g Meaning, that forasmuch as God is their enemie because of their sinnes, that he will euer stirre vp some to reuenge his cause.

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, *there is* treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrowe went through his heart: and he fel downe in his charet.

25 Then said *Iehu* to Bidkar a captaine, Take, *and* cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ laid this burden vpon him.

‖ Or, spake this prophecie against him.

26 *Surely I haue seene yesterday the blood of Naboth, and the blood of his h sonnes, saide the Lord, and I will requite thee in this fielde, saith the Lord: now therefore take *and* cast him in the field according to the word of the Lord.

*1. King.21.29.

h By this place it is euident, that Iezebel caused both Naboth & his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his childrē might haue claimed possessiō.

27 But when Ahaziah the King of Iudah sawe this, he fled by the way of the garden house: And Iehu pursued after him, and said, Smite him also in the charet: *and they smote him* in the going vp to Gur, which is by Ibleam. And he fled to i Megiddo, and there dyed.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

28 And his seruants caried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is, eleuen whole yeeres: for chap.8.25 before when he said that he began to reigne the twelfe yere of Ioram, he taketh part of the yeere for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and l looked out at a window.

l Being of an hautie and cruell nature, she would still reteine her princely state and dignity.

31 And as Iehu entred at the gate, shee sayd, Had m Zimri peace, which slew his master?

m As though she would say, Can any traitor or any that riseth against his superiour, haue good successe? reade 1 King. 16.10.

32 And he lift vp his eyes to the window, and said, Who is on my side, who? Then two *or* three of her ‖ Eunuches looked vnto him.

‖ Or, chiefe seruants.

33 And hee sayd, Cast her downe: and they cast her downe, n and hee sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foot.

n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle & example of Gods iudgemēts to all tyrants.

34 And when he was come in, he did eate and drinke, and said, Visit now yonder cursed woman, and bury her: for she is a o kings daughter.

o To wit, of the King of Zidon, 1 King. 16 31.

35 And they went to bury her, but they found no more of her, then the skull and the feet, and the palmes of her hands.

36 Wherfore they came againe and tolde him. And he sayd, This is the word of the Lord, which he spake † by his seruant Eliiah the Tishbite, saying, * In the field of Izreel shall the dogs eate the flesh of Iezebel.

† Heb. by the hand of. *1. King.21.23.

37 And the carkeis of Iezebel shalbe as doung vpon the ground in the field of Izreel, so that none shall say, p This is Iezebel.

p Thus Gods iudgements appeare euen in this world against thē that suppresse his word and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 and after that fortie and two of Ahaziahs brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his stead.

AHhab had now seuentie a sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, *and* to the Elders, and to the bringers vp of Ahabs childrē, to this effect,

a The Scripture vseth to call them sonnes, which are either children or nephewes.

2 Now when this letter commeth to you, (for ye haue with you your masters sonnes, yee haue with you both charets and horses, and a defenced city, and armour)

3 Consider therefore which of your masters sonnes is best & most meet, and b set him on his fathers throne, and fight for your masters house.

b He wrote this, to pronoue them whether they would take his part or no.

4 But they were exceedingly afrayd, and said, Beholde, two Kings could not stand before him, how shall we then stand?

5 And

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5 And he that was gouernor of *Ahabs* house, and he that ruled the citie, & the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and wil do all that thou shalt bid vs: we will make no king: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye be mine, and will obey my voyce, [c] take the heads of the men *that are* your masters sonnes, and come to me to Izreel by to morrow this time. (Now the Kings sonnes, *euen* seuentie persons *were* with the great men of the city, which brought them vp)

7 And when the letter came to them, they tooke the kings sonnes, and slew the seuenty persons, and laid their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he said, Let them lay them on two heaps at the entring in of the gate vntill the morning.

9 And when it was day, he went out, & stood and said to all the people, Ye be [d] righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know nowe that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake † by his seruant * Eliiah.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars and his [e] Priests, so that hee let none of his remaine.

12 ¶ And he arose, and departed and came to Samaria. *And* as Iehu was in the way by an house where the shepheards did sheare,

13 He met with the brethren of Ahaziah king of Iudah, and sayd, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he sayd, Take them aliue. And they tooke them aliue and slew them at the wel beside the house where the sheepe are shorne, *euen* two and fortie men, and he [f] left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab comming to meet him, and he ‖ [g] blessed him, and sayd to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. *Then* giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

16 And he sayd, Come with me, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab serued [h] Baal a little, *but* Iehu shall serue him much more.

19 Now therfore cal vnto me all the prophets of Baal, all his seruants, & all his priests, & let not a man be lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shal not liue. But Iehu did it by a subtilty to destroy ỹ seruãts of Baal.

20 And Iehu sayd, † Proclame a solemne assembly for Baal. And they proclamed it.

21 So Iehu sent vnto all Israel, & al the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then he said vnto him that had the charge of the vestrie, Bring forth vestments for al the seruants of Baal. And he brought thẽ out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house Baal, he said vnto the seruants of Baal, Search diligently, and looke, lest there be here with you *any* of the [i] seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appoynted foure score men without, and sayd, If any of the men whom I haue brought into your hands, escape, ‖ his soule *shalbe* for his soule.

25 And when hee had made an end of the burnt offering, Iehu sayd to the gard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the captaines cast them out, and went vnto the [k] citie, *where was* the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinues of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither from* the golden calues that were in Bethel and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, *and* hast done vnto the house of Ahab according to all things that were in mine heart, *therefore* shall thy [l] sonnes vnto the fourth *generation* sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: *for* hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to ‖ lothe Israel, and Hazael smote them in all the coasts of Israel,

33 From Iorden Eastward, *euen* all the land of Gilead, the Gadites, and the Reubenites, & them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all that he did, and all his valiant deeds, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeres.

CHAP. XI.

1 Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed King. 15 Iehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his Priests are destroyed.

THeen * Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, &

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye can not iustly condemne me for the Kings death, seeing yee haue done the like to his posteritie: for the Lord commanded me, & moued you to execute this his iudgement.

† *Heb. by the hand of.*

* 1. *King.* 21. 29.

e Meaning, which were the idolatrous priests.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

g For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ieremie 35. 2.

‖ *Or, praised God for him.*

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also so vsed. 1. *King.* 16. 32. and 22. 53.

i Thus God would haue his seruants preserued, and Idolaters destroyed: as in his law he giueth expresse commandement, Dent. 13.

‖ *Or, he shall die for him.*

k Which citie was neere to Samaria.

l Thus God approueth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished.

‖ *Or, to cast them off.*

* 2. *Chro.* 22. 10.

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destroyed all the [a] Kings seed.

2 But Iehosheba the daughter of king Ioram, *and* sister to Ahaziah [b] tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes that should be slaine, *both* him and his nourse, *keeping them* in the [c] bed chamber, & they hid him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord sixe yere: and Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yeere [d] Iehoiada sent and tooke the captaines ouer hundreths, with *other* captaines and them of the garde, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must doe, The third part of [e] you, that commeth on the Sabbath, shall [f] ward toward the Kings house:

6 And *another* third part in the gate of [g] Sur: and *another* third part in the gate behinde them of the gard: and yee shall keepe watch ‖ in the house of Massah.

7 And two parts of you, *that is*, all that [h] go out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And ye shal compasse the king round about, euery man with his weapon in his hand, & whosoeuer cōmeth within the ranges, let him be slaine: be you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest cōmanded, and they tooke euery man his men that entred in *to their charge* on the [i] Sabbath with them that went out *of it* on the Sabbath, and came to Iehoiada the Priest.

10 [k] And the Priest gaue to the captaines of hundreths the speares and the shields that were king Dauids, and were in the house of the Lord.

11 And the gard stood, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out [l] the kings sonne, and put the crowne vpon him, and *gaue him* [m] the Testimonie, and they made him king: also they anovnted him, and clapt their handes, and sayd, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, beholde, the King stood by a [n] pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the land reioyced, and blew with trumpets, Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreds that had the rule of the hoste, and said vnto them, Haue her ‖ forth of the ranges, and he that [o] followeth her, let him die by the sword: for the Priest had sayd, Let her not be slaine in the house of the Lord.

16 Then they laid hands on her, and she went by the way, by the which the horses goe to the house of the king, and there was she slaine.

17 And Iehoiada made a couenant betweene the Lord, and [p] the King & the people, that they should be the Lords people: likewise betweene the [q] king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the Priest of Baal before the [r] altars: and the [s] Priest set a gard ouer the house of the Lord.

19 Then he tooke the captaines of hundreths, and the *other* captaines, and the garde, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the garde to the Kings house: and he sate him downe on the throne of the Kings.

20 And all the people of the land reioiced, and the citie was in quiet: [t] for they had slaine Athaliah with the sword, beside the kings house.

21 Seuen yeere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

IN * the seuenth yere of Iehu Iehoash began to reign, and reigned fortie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

3 But [b] the hie places were not taken away: for the people offred yet and burnt incense in the hie places.

4 ¶ And Iehoash sayd to the Priests, All the siluer of dedicate things that bee brought to the house of the Lord, *that is*, the money of them that are vnder the [c] count, the money that euery man is set at, *and* all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, whersoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of King Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the *other* Priests, and sayd vnto them, Why repaire yee not the ruines of the Temple? now therefore [e] receiue no more money of your acquaintance, except ye deliuer it to *repaire* the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored an hole in the lid of it, and set it beside the altar, on the right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the kings Secretarie came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord,

11 And they gaue the money made readie into the handes of them, [g] that vndertooke the worke, *and* that had the ouersight of the house of the Lord: and they payed it out to the carpenters and

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[a] Meaning, all the posterity of Iehoshaphat, to whom the kingdome appertained: thus God vsed the crueltie of this woman to destroy the whole familie of Ahab.

[b] The Lord promised to maintaine the familie of Dauid, and not to quench the light thereof: therefore he moued the heart of Iehosheba to preserue him.

[c] Where the Priests did lie.

*2. Chron. 23. 13.

[d] The chiefe Priest Iehosheba husband

[e] Of the Leuites, which had charge of the keeping of the Temple, and kept watch by course.

[f] That none should come vpon them, while they were crowning the King.

[g] Called the East gate of the Temple, 2. Chro. 23. 5.

‖ *Or, that none breake his order.*

[h] Whose charge is ended.

[i] Reade verse 5. and 7.

[k] To wit, Iehoiada.

[l] That is, Ioash, which had bene kept secret sixe yeeres.

[m] Meaning, the Law of God, which is his chiefe charge, and whereby onely his throne is established.

[n] Where the kings place was in the Temple.

‖ *Or, out of the Temple.*

[o] To take her part.

[p] That both the King & the people should maintaine the true worship of God, and destroy all idolatry.

[q] That he should gouerne, and they obey in the feare of God.

[r] Euen in ye place where he had blasphemed God and thought to haue bene holpen by his idole, there God powred his vengeance vpon him.

[s] To wit, Iehoiada.

[t] Which by her crueltie and persecution had vexed the whole land before.

*2. Chron. 24. 1.

[a] So long as rulers giue eare to the true ministers of God, they prosper

[b] So hard a thing it is for them that are in authoritie, to be brought to the perfit obedience of God.

[c] That is the money of redemption, Exo. 30. 12. also the money which the Priest valued the vowes at, Leu. 27. 2. and their free liberalitie.

[d] For the Temple which was built an hundreth fiftie and fiue yeres before, had many things decayed in it, both by the negligence of the kings his predecessours, and also by the wickednesse of the idolaters.

[e] He taketh from them the ordering of the money, because of their negligence.

[f] That is, on the South side.

‖ *Or, vessell.*

[g] For the king had appointed other which were meet for that purpose, Chap. 22. 5.

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and builders that wrought vpon the house of the Lorde,

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit there was h not made for the house of the Lord bowles of siluer, instruments of musicke, basons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offring, and the money of the sinne offrings was not brought into the house of the Lord: *for* it was the Priestes.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it, and Hazael set his face to go vp to Ierusalem.

18 And Iehoash King of Iudah tooke all the i halowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers Kings of Iudah had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, & sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and k slewe Ioash in the house of ‖ Millo, when he came to Silla:

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the King, who caused these afterward to be made, 2. Chro. 24. 14.

i After the death of Iehoiada Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whom he pacified with the treasures of the Temple: for God would not be serued with these giftes, seeing the Kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiada to death. 2. Chron. 24. 25.

‖ Reade 2. Sam. 5. 9.

‖ Or, Iozabar.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 Hee praieth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dyeth. 24 Hazael dyeth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah King of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, *and he reigned* seuenteene yeere.

2 And he did euill in the sight of the Lorde, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, *and* departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all b *his* dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the King of Aram troubled them.

5 (And the Lord gaue Israel a c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel d dwelt in their tents as †before time.

6 Neuertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, *but* walked in them, euen the e groue also remained still in Samaria)

7 For hee had left of the people to Iehoahaz but fiftie horsemen, and tenne charets, and tenne thousand footemen, because the King f of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehoahaz and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seuen and thirtieth yeere of Ioash King g of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, *and reigned* sixteene yeere,

11 And did euill in the sight of the Lord: *for* he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash and all that he did, and his valiant deedes, *and* how he fought against Amaziah King of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof he dyed, Ioash the King of Israel came downe vnto him, and wept vpon his face, and said, h O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he said to the King of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his hands vpon the Kings hands.

17 And said, Open the windowe i Eastward. And when he had opened it, Elisha said, Shoote. And he shot. And he said, *Beholde* the arrowe of the Lordes deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe he said, Take the arrowes. And he tooke them. And hee said vnto the King of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was k angrie with him, and said, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha dyed, and they buryed him. And *certaine* bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he reuiued and stood vpon his feete.

22 ¶ But Hazael King of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercie on them & pitied them, & had respect vnto them because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he

f That is, Hazael and Ben-hadad his sonne, as verse 3. reade of Hazael, Chap 8. 12.

g His chiefe purpose is to describe the kingdome of Iudah and how God performed his promise made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments did call them vnto him againe.

h Thus they vsed to call the Prophets and seruants of God by whom God blessed his people, as Chap. 2. 12. meaning that by their prayers they did more prosper their countrey then by force of armes.

i That is, toward Syria, so that he did not onely prophecie with wordes, but also confirmed him by these signes that he should haue the victorie.

k Because he seemed content to haue victorie against the enemies of God for twise or thrise and had not a zeale to ouercome them continually and to destroy them vtterly.

* Ecclus. 48. 12.

l By this miracle God confirmed the authoritie of Elisha whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.

a By worshipping the calues which Ieroboam did erect in Israel.

b While Iehoahaz lined.

c To wit, Ioash the sonne of Iehoahaz.

d Safely and without danger.

† *Ebr. as yesterday and before yesterday.*

e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16. 21.

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them from him as [m] yet.

24 So Hazael the King of Aram dyed: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoahaz his father: *for* three times did Ioash beate him, and restored the cities vnto Israel.

m That is, vntill their sinnes were come to a full measure, and there was no more hope of amendment.

CHAP. XIIII.

1 *Amaziah the king of Iudah putteth to death them that slewe his father, 7 And after smiteth Edom. 15 Ioash dyeth, & Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.*

THe second yeere of Ioash sonne of Iehoahaz King of Israel reigned * Amaziah the sonne of Ioash King of Iudah.

2 Hee was fiue and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name *was* Iehoadan of Ierusalem.

3 And he did [a] vprightly in the sight of the Lord, yet not like Dauid his father, *but* did according to all that Ioash his father had done.

4 Notwithstanding the hie places were not taken away: *for* as yet the people did sacrifice and burne incense in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, he slewe his seruants which had * killed the King his father.

6 But the children of those that did slay *him*, he [b] slewe not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euery man shall be put to death for his owne sinne.

7 Hee slewe *also* of [c] Edom in the valley of salt ten thousand, and tooke ‖ *the citie* of Sela by warre, and called the name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu King of Israel, saying, Come, [d] let vs see one another in the face.

9 Then Iehoash the King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the [e] cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 *Because* thou hast smitten Edom, thine heart hath made thee proud: [f] brag of glory, and tary at home, why doest thou prouoke to *thine* hurt, that thou shouldest fall, & Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah King of Iudah sawe one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah King of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And he tooke all the gold and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the Kings house, and the children that were in [g] hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehoash which he did, and his valiant deedes, and howe he fought with Amaziah King of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the Kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash King of Iudah liued after the death of Iehoash sonne of Iehoahaz king of Israel fifteene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the Kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke [i] Azariah, which was sixteene yeere olde, and made him King for his father Amaziah.

22 He built [k] Elath, and restored it to Iudah, after that the King slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash King of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, *and reigned* one and fourtie yeere.

24 And he did euil in the sight of the Lord: *for* he departed not from all the [l] sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the word of the Lorde God of Israel, which he † spake by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none [m] shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord † had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and all that he did, and his valiant deedes, *and* how he fought, and how he restored Damascus, and [n] Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the Kings of Israel?

29 So Ieroboam slept with his fathers, *euen* with the Kings of Israel, and Zachariah his sonne reigned in his stead.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

* 2. *Chron.* 25. 1.

a In the beginning of his reigne hee seemed to haue an outward shewe of godlines, but afterward he became an idolater and worshipped the idoles of the Idumeans.

* *Chap.* 12. 20.

b Because they neither consented not were partakers with their fathers in that act.

* *Deut.* 24. 16. *ezek.* 18. 20.

c For the Idumeans, whom Dauid had brought to subiection, did rebell in the time of Iehoram sonne of Iehoshaphat.

‖ Or, *the tower*, or, *rock*. 2. *Chron.* 25. 12.

d Let vs fight hand to hand and trie it by battell, & not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a cedar tree because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoash souldiers that spoyled the cities of Iudah.

f Bragge of thy victorie so that thou tarie at home and anoy me not.

‖ Or, *brought him.*

h Which citie Roboam built in Iudah for a fortresse, 2. Chron. 11. 9.

i Who is also called Vzziah, 2. Chron. 26. 1.

k Which is also called Elanon or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, ỹ worke of mans hands, therefore the Scripture doth oftimes repeat it in the reproch of all idolaters.

† *Ebr. by the hand of.*

m Reade 1. King. 14. 10.

† *Ebr. had not spoken.*

n Which was also called Antiochia of Syria, or Riblah.

1 *Azariah the King of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.*

IN the † seuen and twentieth yeere of Ieroboam King of Israel began Azariah, sonne of Amaziah King of Iudah to reigne.

2 Sixteene yeere olde was hee, when hee was made King, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did [a] vprightly in the sight of the Lord,

† *Ebr. in the twentieth yeere and seuenth yeere.*

a So long as he gaue eare to Zachariah the Prophet.

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Lord,according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offered,,and burned incense in the hie places.

5 And the Lord [b] smote the King:and he was a leper vnto the day of his death,and dwelt in an house apart, & Iotham the kings sonne gouerned the house, *and* [c] iudged the people of the land.

6 Concerning the rest of the actes of Azariah,and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah King of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe [d] moneths,

9 And did euill in the sight of the Lord,as did his fathers: *for* hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him,and smote him in the sight of the people, and [e] killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah,behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the * word of the Lord, which he spake vnto Iehu,saying, Thy sonnes shal sit on the throne of Israel vnto the fourth *generation* after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and hee reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him,and reigned in his stead.

15 Concerning the rest of the acts of Shallum, and the treason which he wrought,beholde, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsah and all that were therein, and the coasts thereof from Tirzah,because they opened not to him, and hee smote it,and ript vp all their women with childe.

17 The nine and thirtieth yeere of Azariah King of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel,*and reigned* ten yeeres in Samaria.

18 And he did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the King of Asshur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hand might be with him,and establish the kingdome in his hand.

20 And Menahem exacted the money of Israel, that all men of substance should giue the King of Asshur fiftie shekels of siluer a piece: so the King of Asshur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem,& all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah,began Pekahiah the sonne of Menahem,to reigne ouer Israel in Samaria, *and reigned* two yeere.

24 And hee did euill in the sight of the Lord: *for* hee departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah,his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with [i] Argob,& Arieh,and with him fifty men of the Gileadites, so he killed him, and reigned in his stead.

26 Concerning ỹ rest of the acts of Pekahiah, and all that he did,behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, *and reigned* twentie yeere.

28 And he did euil in the sight of the Lord: *for* he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel [k] came Tiglath Pileser king of Asshur, & tooke Iion,and Abel Beth-maachah, and Ianoah, & Kedesh, and Hazor, and Gilead, and Galilah, *and* all the land of Naphtali,and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slewe him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that he did,behold, they are written in the booke of the Chronicles of the Kings of Israel.

32 ¶ * In the second yeere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of ‖ Vzziah king of Iudah to reigne.

33 Fiue and twentie yeere olde was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord:he did acccording [l] to all that his father Vzziah had done.

35 But the hie places were not put away: *for* the people yet offered and burnt incense in the hie places: he built the hiest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In [m] those dayes the Lord began to send against Iudah Rezin the king of Aram, & [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father,and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken & Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THe seuenteenth yeere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham King of Iudah began to reigne.

2 Twentie yeere olde was Ahaz,when he began to reigne,and he reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God,like Dauid his father.

3 But walked in the way of the kings of Israel,

S 2 yea

b His father and grandfather were slaine by their subiects & seruants, & he, because hee would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2.Chro.26.21.

c As viceroy,or deputie to his father.

d Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zechariah was the last in Israel, that had the kingdome by succession,saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

* *Chap.10.30.*

f Which was a citie of Israel that would not receiue him to be King.

g That is, of Israel.

h In stead of seeking helpe of God, hee went about by money to purchase the fauor of this King being an infidel,& therefore God forsooke him,and Pul soone afterward brake promise,destroyed his countrey and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul & Tiglath Pileser against Israel for their sinnes,1.Chr.5.26.

* *2.Chro.27.1.*

‖ *Or, Azariah.*

l He sheweth that his vprightnes was not such, but that he had many and great faultes.

m After the death of Iotham.

n Which slew of Iudah in one day sixe score thousand fighting men, 2. Chro.28.6.because they had forsaken the true God.

a This was a wicked sonne of a godly father,as of him againe came godly Ezekiah,& of him wicked Manasseh,saue ỹ God in the end shewed him mercy. Thus we see how vncertaine it is to depend on ỹ dignitie

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b That is, offered him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. deut. 18. 10.
* Isa. 7. 1.

yea, and made his sonne to b go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the hie places, and on the hilles, and vnder euery greene tree.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem, to fight: and they besieged Ahaz, but could not ouercome c him.

c For the Lorde preserued the citie and his people for his promise sake made to Dauid.

6 At the same time Rezin king of Aram restored d Elath to Aram, & droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

d Which citie Azariah had taken from the Aramites and fortified it, Chap. 14. 22.

7 Then Ahaz sent e messengers to Tiglath Pileser king of Assur, saying, I am thy seruant and thy sonne: come vp, & deliuer me out of the hand of the king of Aram, and out of the hand of the king of Israel which rise vp against me.

e Contrary to the admonition of the Prophet Iaai, Isa. 7. 4.

8 And Ahaz tooke the siluer and the golde that was found in the f house of the Lord, and in the treasures of the Kings house, and sent a present vnto the King of Assur.

f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

9 And the king of Assur consented vnto him: and the king of Assur went vp against Damascus, and when he had taken it, hee caried the people away to Kir, and slew Rezin.

10 And King Ahaz went vnto Damascus to meete Tiglath Pileser King of Assur: and when King Ahaz sawe the Altar that was at Damascus, he sent to Vriiah the Priest the paterne of the altar, and the facion of it, and all the workemanship thereof.

g Wee see that there is no prince so wicked, but he shal find flatterers and false ministers to serue his turne.

11 And Vriiah the Priest made an altar g in all points like to that which King Ahaz had sent from Damascus, so did Vriiah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the King saw the altar: and the King drewe neere to the altar and offered h thereon.

h Either offrings for peace or prosperitie, or of thanksgiuing, as Leuit. 3 1. or els meaning the morning and euening offring, Exod. 29. 38. num. 28 3: and thus he contemned the meanes & the altar which God had commanded by Salomon to serue God after his owne fantasie.

13 And he burnt his burnt offering, and his meate offring, and powred his drinke offring, and sprinkled the blood of his peace offrings besides the altar,

14 And *set it* by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar & the house of the Lord, and set it on the i North side of the altar.

i That is, at the right hand as men went into the Temple.

15 And King Ahaz commaunded Vriiah the Priest, and sayd, Vpon the great altar set on fire in the morning the burnt offring, and in the euen the meate offring, and the kings burnt offring and his meate offering, with the burnt offering of all the people of the land, and their meate offring, and their drinke offrings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the k brasen altar shalbe for me to inquire *of God*.

k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement & ordinance of God.

16 And Vriiah the Priest did according to all that King Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, & tooke the caldrons from off them, & tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

l Or, tent, wherein they lay on the Sabbath which had serued their weeke in the Temple, and so departed home.

18 And the l vaile for the Sabbath (that they had made in the house) and the kings entre without turned he to the house of the Lord, m because of the king of Assur.

m Either to flatter y king of Assyria, when hee should thus see him change the ordinance of God, or els that the Temple might be a refuge for him if the king should suddenly assaile his house.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And Ahaz slept with his fathers, & was buried with his fathers in the citie of Dauid, & Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 And hee and all his realme brought to the Assyrians, 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelft yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, *and reigned* nine yeeres.

2 And he did euil in the sight of y Lord, a but not as the kings of Israel, that were before him.

a Though he inuented no newe idolatrie or impietie as others did, yet he sought for helpe at the Egyptians which God had forbidden.

3 And Shalmaneser king of Assur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Assur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Assur, b as *he had done* yeerely: therefore the king of Assur shut him vp, and put him in prison.

b For hee had payde tribute for the space of eight yeere.

5 Then the king of Assur came vp throughout all the land, and went against Samaria, & besieged it three yeere.

6 ¶ * In the ninth yeere of Hoshea, the king of Assur tooke Samaria, and caried Israel away vnto Assur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the c Medes.

* *Chap. 18. 10.*

c For at this time the Medes & Persians were subiect to the Assyrians.

7 For when the children of Israel d sinned against the Lorde their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

d He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, & onely worship him for feare of like iudgement.

8 And walked according to the facions of the Heathen, whom the Lord had cast out before the children of Israel, and *after the maners* of the Kings of Israel, which they vsed,

e Meaning, throughout all their borders.

9 And the children of Israel, had done secretly things that were not vpright before the Lord their God, & throughout all their cities had built hie places, *both* from the tower e of the watch, to the defensed citie,

10 And had made them images & groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had sayd vnto them. * Ye shall doe no such thing,

* *Deut. 4. 19.*

13 Notwithstanding the Lord testified to Israel, and to Iudah † by all the Prophets, & by all the Seers, saying, * Turne from your euill wayes, and keepe my commaundements *and* my statutes, according to all the Lawe, which I commaunded your fathers, and which I sent to you by my seruants the Prophets.

† *Ebr. by the hand of.*
* *Jere. 18. 11. & 25. 5. & 35. 15.*

14 Neuertheless they would not obey, * but hardened their neckes, like to the neckes of their f fathers, that did not beleeue in the Lord their God.

* *Deut. 31. 27.*

f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

15 And they refused his statutes and his couenant, that he made with their fathers, & his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whome the Lord had charged them, that they should not doe like them.

16 Finally

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16 Finally they left all the commandements of the Lord their God, and made them molten images, * *euen* two calues, and made a groue, and worshipped all the g hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters h passe thorowe the fire, and vsed witchcraft and inchantments, yea, i solde themselues to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, *and* none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the facion of Israel which they vsed.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the handes of spoylers, vntill he had cast them out of his l sight.

21 m For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat King: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which hee did, *and* departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said † by all his seruants the * Prophets, and caried Israel away out of their land to Assiria vnto this day.

24 And the King of Assiria brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in steade of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent Lions among them, which slewe them.

26 Wherefore they spake to the King of Assiria, saying, The nations which thou hast remooued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lions among them, and beholde, they slay them, because they knowe not the maner of the God of the land.

27 Then the King of Assiria commaunded, saying, Carie thither one of the Prieste whome yee brought thence, and let him goe and dwell there, and teach them the maner of the God p of the countrey.

28 So one of the Prieste, which they had caried from Samaria, came and dwelt in Beth-el, and taught them howe they shoulde feare the Lord.

29 Howbeit euery nation made their gods, and putthem in the houses of the hie places, which the Samaritanes had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made q Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anam melech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out Prieste out of themselues for the hie places, who prepared for them *sacrifices* in the houses of the hie places.

33 * They r feared the Lord, but serued their gods after the maner of the nations whome they caried thence.

34 Vnto this day they doe after the olde maner: they neither feare God, neither doe after their ordinances, nor after their customes, nor after the Lawe, nor after the commandement, which the Lord commanded the children of Iaakob, * whom he named Israel,

35 And with whome the Lord had made couenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord, which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances and the Lawe, and the commandement, which he wrote for you, that ye do them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods.

39 But feare the Lorde your GOD, and hee will deliuer you out of the handes of all your enemies.

40 Howbeit, they obeyed not, but did after their olde custome.

41 So these s nations feared the Lord, and serued their images *also*: so *did* their children, and their childrens children: as did their fathers, *so* do they vnto this day.

CHAP. XVIII.

4 Hezekiah King of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sanecherib.

NOwe in * the third yeere of Hoshea, sonne of Elah King of Israel, Hezekiah the sonne of Ahaz King of Iudah began to reigne.

2 Hee was fiue and twentie yeere olde when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And he did a vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 Hee tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and hee called it b Nehushtan.

5 Hee trusted in the Lorde God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there any such before him.

6 For hee claue to the Lord, *and* departed not from him, but kept his commmandements, which the Lord had commanded Moses.

7 So the Lord was with him, *and* he prospered in all things which hee tooke in hand: also he rebelled against the King of Assiria, and serued him not.

8 Hee smote the Philistims vnto Azzah, and the coastes thereof, c from the watch towre vnto the defenced citie.

9 ¶ *And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea

*Exod.32.8. 1.king.12.28.
g That is, the sunne, the moone and starres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1.Kings. 21.20. and 25.
k No whole tribe was left but Iudah: and they of Beniamin and Leui, which remained were counted with Iudah.
l Out of the land where he shewed the greatest tokens of his presence and fauour.
m That is, God cut off ten tribes, 2.Kings 11.16,20.
†*Heb.by the hand of.*
**Ier.25.9.*
n Of these peoples came the Samaritans, whereof mention is so much made in the Gospell, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they serued him not: therefore lest they should blaspheme him, as though there were no God because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.
p That is, howe to worship him: that the wicked rather then to lose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.
r That is, they had a certaine knowledge of God, and feared him, because of the punishment, but they continued stil idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth verse 34.
s Hemeaneth this by the Israelites, to whom God had giuen his commandements.
**Gen.32.28. 1.kings 18.31.*
***Iudges 6.10. Ierem.10.2.*
**Ezek 20.39. Zepha.1.5.*
r That is, they had a certaine knowledge of God, and feared him, because of the punishment, but they continued stil idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth verse 34.
s That is, these strangers which were sent into Samaria by the Assyrians.
**2.Chro.28.27. and 29.1.*
a Although they of Iudah were giuen to idolatrie & impietie, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked them to repentance.
**Num.21.8,9.*
b That is, a piece of brasse: thus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good King destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.
c Reade chap. 17.9.
**Chap.17.3.*

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sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *euen* in the sixt yere of Hezekiah, that is, *the ninth yeere of Hoshea King of Israel was Samaria taken.

*Chap. 17.6.

11 Then the King of Asshur did carie away Israel vnto Asshur, and put them in Halah and in Habor, *by* the riuer of Gozan, and in the cities of the Medes.

12 Because they would not obey the voyce of the Lord their God, but transgressed his couenant: *that is*, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreouer, in the fourteenth yeere of King Hezekiah, Sancherib King of Asshur came vp against al the strong cities of Iudah, and tooke them.

*2. Chro. 32.1. isa. 36.1. eccius. 48.18, 19.

14 Then Hezekiah king of Iudah sent vnto the King of Asshur to Lachish, saying, [d] I haue offended: depart from me, *and* what thou layest vpon me, I will beare it. And the King of Asshur appoynted vnto Hezekiah king of Iudah three hundreth talents of siluer, and thirtie talents of golde.

d As his zeale was before praysed, so his weakenesse is here set forth, that none should glory in himselfe.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off *the plates* of the doores of the Temple of the Lord, and the pillars (which the sayde Hezekiah King of Iudah had couered ouer) and gaue them to the King of Asshur.

17 ¶ And the King of Asshur sent [e] Tartan, and Rab-saris, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Ierusalem. And they went vp and came to Ierusalem, and when they were come vp, they stoode by the conduite of the vpper poole, which is by the path of the fullers fielde,

e After certaine yeeres when Hezekiah ceased to send the tribute appoynted by the King of the Assyrians, he sent his captaines and armie against him.

‖ Or, *writer of Chronicles, or secretarie.*

† Ebr. *talke of the lippes.*

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the ‖ Recorder.

19 And Rabshakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus sayth the great King, *euen* the great King of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue † eloquence, [f] *but* counsell and strength *are* for the warre. On whome then doest thou trust, that thou rebellest against me?

f Thou thinkest that wordes wil serue to perswade thy people, or to mooue my master.

21 Lo, thou trustest nowe in this broken staffe of reede, *to wit*, on [g] Egypt, on which if a man leane, it will goe into his hand, and pearce it: so *is* Pharaoh king of Egypt vnto all that trust on him.

g Egypt shall not onely be able not to succour thee, but shall be an hurt vnto thee.

22 But if ye say vnto me, We trust on the Lord our God, is not that hee whose hie places, and whose altars Hezekiah hath [h] taken away, & hath sayd to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.

23 Nowe therefore giue [i] hostages to my lord the King of Asshur, and I will giue thee two thousand horses, if thou bee able to set riders vpon them.

i Meaning, that it was best for him to yeelde to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

24 For howe canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

k The wicked alwayes in their prosperitie flatter themselues, that God doeth fauour them. Thus hee speaketh to feare Hezekiah, that by resisting him, hee should resist God.

25 Am I nowe come vp without the [k] Lord to this place, to destroy it? the Lord sayd to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah sayd vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ‖ Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

‖ Or, *Syrians.*

27 But Rabshakeh sayde vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne dounge, and drinke † their owne pisse with you?

† Ebr. *the water of their feete.*

28 So Rabshakeh stoode and cryed with a loude voyce in the Iewes language, and spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you ‖ out of mine hand.

‖ Or, *by his hand.*

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shal not be giuen ouer into the hand of the King of Asshur.

31 Hearken not vnto Hezekiah: for thus sayth the King of Asshur, Make † appoyntment with mee, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

† Ebr. *blessing: meaning the conditions of peace.*

32 Till [l] I come, and bring you to a land like your owne land, *euen* a land of wheate and wine, a land of bread and vineyardes, a land of oliues oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

l He maketh himselfe so sure, that he will not grant them truce, except they render themselues to him to be led away captiues.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand.

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the [m] Lord should deliuer Ierusalem out of mine hand?

m This is an execrable blasphemie against the true God, to make him equall with the idoles of other nations: therefore God did most sharpely punish it.

36 But the people held their peace and answered him not a word: for the Kings commaundement was, saying, Answere ye him not.

37 Then Eliakim, the sonne of Hilkiah which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asah the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isaiah victorie to Hezekiah. 35 The Angell of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Sancherib is killed of his owne sonnes.

AND * when King Hezekiah heard it, he rent his clothes and put on sackecloth, and came into the house of the Lord,

*Isa. 37.1.

2 And sent Eliakim which was the stewarde of the house, and Shebnah the chanceller, and the Elders of the Priestes clothed in sackecloth [a] to Isaiah the Prophet the sonne of Amoz.

a To heare some newe prophecie, and to haue comfort of him.

3 And they sayd vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke, & blasphemie: for the children are come to

[b] the

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b the birth, and there is no strength to bring foorth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then lift thou vp *thy* prayer for the c remnant that are left.

5 ¶ So the seruants of King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, So shall ye say to your master, Thus saith the Lorde, Bee not afraide of the words which thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

7 Beholde, I will send a blast d vpon him, and he shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for hee had heard that he was departed from Lachish.

9 e He heard also men say of Tirhakah King of ‖ Ethiopia, f Beholde, he is come out to fight against thee: he therefore departed and sent *other* messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, and say, Let not thy g God deceiue thee in whome thou trustest, saying, Ierusalem shall not bee deliuered into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the Heathen deliuered them which my fathers haue destroyed? *as* Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the King of Hamath, & the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lorde, and Hezekiah spread it before the h Lord.

15 And Hezekiah i prayed before the Lorde, and said, O Lord God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, k bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath sent to blaspheme the l liuing God.

17 Trueth it is, Lord, that the Kings of Asshur haue destroyed the nations and their landes,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, *euen* wood and stone: therefore they destroyed them.

19 Now therefore, O Lorde our God, I beseech thee, saue thou vs out of his hand, that all the m kingdomes of the earth may knowe, that thou, O Lord, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me concerning Saneherib King of Asshur.

21 This is the worde that the Lord hath spoken against him, O n Virgine, daughter of Zion, he hath despised thee, *and* laughed thee to scorne: O daughter of Ierusalem, hee hath shaken his head at thee.

22 Whom hast thou railed on? and whome hast thou blasphemed? and against whome hast thou exalted thy voyce, and lifted vp thine eyes on hie? *euen* o against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charets I am come vp to the toppe of the mountaines, by the sides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will goe into the p lodging of his borders, and into the foreste of ‖ his Carmel.

24 I haue digged, and drunke the waters of others, and with the plant of my feete haue I dryed all the ‖ floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? q and should I now bring it, that it should be destroyed, *and laid* on ruinous heapes, *as* cities defensed?

26 Whose r inhabitants haue small power, *and* are afraid, & confounded: they are like the grasse of the field, and greene herbe, *or* grasse on ȳ house toppes, or as corne blasted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie against me.

28 And because thou rageste against me, and thy tumult is come vp to mine eares, I will put mine s hooke in thy nostrels, and my bridle in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shalbe a t signe vnto thee, *O Hezekiah*, Thou shalt eate this yeere such things as growe of themselues, and the next yeere such as grow without sowing, and the third yeere sowe yee and reape, and plant vineyardes, and eate the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take u roote downeward, and beare fruite vpward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the x zeale of the Lord of hostes shall doe this.

32 Wherefore thus saith the Lorde, concerning the King of Asshur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shield, nor cast a mount against it:

33 *But* he shall returne the way he came, and shall not come into this citie, sayth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angell of the Lorde went out and smote in the campe of Asshur an hundreth fourescore and fiue thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib King of Asshur departed, and went his way, and returned, and dwelt in Nineueh.

37 And as he was in the Temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes y slewe him with the sworde: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his steade.

CHAP. XX.

1 Hezekiah ũ sicke, and receiueth the signe of his health. 12 He receiueth rewardes of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 22 Hee dyeth, and Manasseh his sonne reigneth in his stead.

ABout that time * was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz

*2.Chron.32.24. Isa.38.1.

a The dangers are so great that we can neither auenge this blasphemie, nor helpe our selues, no more then a woman in her trauaile.
c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.
d The Lord can with one blast blowe away all the strength of man and turne it into dust.
e That is, Saneherib.
‖ Or, *blacke Mores.*
f For the Kings of Ethiopia and Egypt ioyned together against the King of Assyria because of his oppression of other countreyes.
g The more neere that the wicked are to their destruction, the more they blaspheme.
h Before the Arke of the couenant.
i He sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lorde by earnest prayer.
k Shew by effect that thou wilt not suffer thy Name to be blasphemed.
l By this title he discerneth God from all idoles and false gods.
m Hee sheweth for what ende the faithfull desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.
n Because as yet Ierusalem had not bene taken by the enemie therefore he calleth her virgine.
o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saintes.
p Meaning, Ierusalem, which Isaiah calleth the height of his borders, to wit, of Iudah, Isai. 37.24.
‖ Or, *pleasant countrey.*
‖ Or, *the waters of cities besieged.*
q He declareth that forasmuch as he is the authour and beginning of his Church, he will neuer suffer it vtterly to be destroyed, as other cities, and kingdomes.
r Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers.
s I will bridle thy rage & turne thee to and fro as pleaseth me.
t God did not onely promise him the victorie, but giueth him a signe to confirme his faith.
u The Lord will multiplie in great number that small remnant of Iudah that is escaped.
x The loue that God beareth toward his Church shal ouercome the counsels and enterprises of men.
* *Isa.37.36. tob.1.21. eccles.48.24. 1.mac.7.41. 2.mac.8.19.*
y This was the iust iudgement of God for his blasphemie, that he should bee slaine before the idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

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Amoz came to him, and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then hee turned his face to the [a] wall, and prayed to the Lord, saying,

3 I beseech thee, O Lorde, remember now, how I haue walked before thee in trueth & with a [b] perfite heart, and haue done that which is good in thy sight: and Hezekiah [c] wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the worde of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus sayth the Lord God of Dauid thy father, I haue heard thy [d] prayer, *and* seene thy teares: behold, I haue healed thee, *and* the third day thou shalt goe vp to the [e] house of the Lord,

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this citie out of the hand of the King of Assiur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah saide, Take a [f] lumpe of drie figges. And they tooke it, and layde it on the boyle, and he recouered.

8 ¶ For Hezekiah had sayde vnto Isaiah, What *shalbe* the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that he hath spoken, *Wilt thou* that the shadow goe forward ten degrees, or * goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so *then*, but let [g] shadow go backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

12 ¶ *The same season Berodach Baladan the sonne of Baladan King of Babel, sent letters and a [i] present to Hezekiah: for hee had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, *to wit*, the siluer, and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto King Hezekiah, and sayde vnto him, What sayde these men? and from whence came they to thee? And Hezekiah sayd, They be come from a farre country, *euen* from Babel.

15 Then sayde hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layd vp in store vnto this day, * shall be caried into Babel: nothing shalbe left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, *and* which thou shalt beget, shall they take away, and they shalbe conuuches in the palace of the King of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lorde which thou hast [l] spoken, is good: for saide hee, Shall it not *be good*, if [m] peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasse reformeth idolatrie, 16 And vseth great cruelitie. 18 He dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

MAnasseh * was twelue yeeres olde when hee began to reigne, and reigned fiftie and fiue yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the * Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the host of heauen and serued them.

4 Also hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And he built altars for al the host of the heauen in the two courts of the house of the Lord.

6 And he caused his sonnes [a] to passe through the fire, and gaue himselfe to witchcraft and sorcerie, and he vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the groue that hee had made, in the house, where of the Lord had said to Dauid & to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel moue any more out of the lande, which I gaue their fathers: so that they will [b] obserue and doe all that I haue commanded them, *and* according to all the Law that my seruant Moses commaunded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh King of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus sayeth the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall [c] tingle.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, & the plummet of the house of Ahab: and I wil wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And

a That his minde might not be troubled.

b Meaning, without all hypocrisie.

c Not so much for his owne death, as for feare that Idolatrie should be restored, which he had destroyed, and so Gods Name be dishonoured.

d Because of his vnfained repentance and prayer God turned away his wrath.

e To giue thanks for thy deliuerance.

f He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferior meanes contemned.

*Eccles. 48. 24.

g Let the sunne goe so many degrees backe that the houres may be so many the fewer in the Kings diall.

h Which diall was set in the top of the staires that Ahaz had made.

*Isa. 39. 1.

i Moued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Sancherib his enemie which was now destroyed.

k Being moued with ambition and vaine glory, and also because he seemed to reioyce in y friendship of him that was Gods enemie and an infidell.

*Chap. 20. 18. and 25. 13. Ierem. 27. 19.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to the worde

m Seeing that God hath shewed me this fauour to graunt me quietnesse during my life: for hee was afraide lest the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

*2. Chron. 33. 1.

*Deut. 18. 10.

*Chap. 18. 4.

*Ierem. 32. 34.

*2. Sam. 7. 13.

a Reade Chap. 16. 3.

*1. King. 8. 29. and 9. 3. chap. 23. 27.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land which they had but on condition.

*Ierem. 15. 4.

*1. Sam. 3. 11.

c Meaning, that whosoeuer shall heare of this great plague shalbe astonished.

d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

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e Meaning, Iudah and Beniamin, which were onely left of the rest of the tribes.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the time their fathers came out of Egypt vntill this day.

f The Ebrewes write that he slew Isaiah the Prophet, who was his father in lawe.

16 Moreouer Manasseh shed f innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the acts of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *euen* in the garden of Vzza: and Amon his sonne reigned in his stead.

*2. Chro. 33. 20, 21.

19 ¶ * Amon was two and twentie yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, & serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slew all them that had conspired against king Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

‖Or, *he buried him: to wit, Iosiah his sonne.*

CHAP. XXII.

4 *Iosiah repaireth the Temple.* 8 *Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah,* 12 *Who sendeth to Huldah the prophetesse to inquire the Lords will.*

*2. Chro. 34. 1.

IOsiah was * eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

a His zeale was prophesied of, and his name mentioned by Iaddo the Prophet, more then three hundreth yeeres before, 1. King. 13. 2. & being but eight yeere olde, hee fought the God of his father Dauid, 2. Chron. 34. 3.

2 And hee did vprightly in the sight of the Lord, and a walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

‖Or, *come, as ver. 9.*

3 ¶ And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lord, saying,

‖Or, *vessell.*

4 Goe vp to Hilkiah the high Priest, that he may ‖ summe the siluer which is brought into the house of the Lorde, which the keepers of the

b Certaine of the Priestes were appointed to this office, as Chap. 12. 9.

b doore haue gathered of the people.

c From the time of Ioash for the space of 224. yeres the temple remained without reparation through the negligence of the priestes, this declareth, that they that haue a charge, and execute it not, ought to haue it taken from them.

5 And let them c deliuer it into the hand of them that doe the worke, *and* haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 *To wit*, vnto the artificers and carpenters and masons, and to bye timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning be made with them of the money, that is deliuered into their hand: for they deale d faithfully.

d So God prouided him of faithful seruants, seeing he went about so zealously to set foorth the worke of God.

8 And Hilkiah the high Priest said vnto Shaphan the chancellor, I haue found the e booke of the Lawe in the house of the Lorde: and Hilkiah gaue the booke to Shaphan, and hee read it.

e This was the copy that Moses left them, as appeareth, 2. Chron. 34. 14. which either by the negligence of the Priests had bene lost, or els by the wickednesse of idolatrous kings had bene abolished.

9 So Shaphan the chancellor came to the King, and brought him word againe, and sayde, Thy seruants haue † gathered the money, that was found in the house, and haue deliuered it vnto the hands of them that doe the worke, *and* haue the ouersight of the house of the Lord.

†*Ebr. swelled.*

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Asahiah the kings seruant, saying,

f Meaning, some Prophet whom God reueileth the knowledge of things vnto, as Iere. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

13 Go ye *and* f inquire of the Lord for me, and for the people, and for all Iudah concerning the wordes of this Booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this Booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, and Achbor and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the g colledge) and they communed with her.

g Or, the house of doctrine which was neere to the Temple, & where the learned assembled to entreate the Scriptures, and the doctrine of the Prophets.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euil vpon this place, and on the inhabitants thereof, *euen* all the wordes of the booke which the King of Iudah hath read,

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the h workes of their handes: my wrath also shall be kindled against this place and shall not be quenched.

h The workes of mans hand here signifie all that man inuenteth beside the worde of God, which are abominable in Gods seruice.

18 But to the King of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus sayeth the Lord God of Israel, The wordes that thou hast heard, *shall come to passe.*

i Meaning, that he did repent, as they that doe not repent, are saide to harden their heart, Psal. 95. 8.

19 *But* because thine heart did i melt, & thou hast humbled thy selfe before the Lorde, when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it should be destroyed and accursed, and hast rent thy clothes and wept before me, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt bee put in thy graue in k peace, and thine eyes shall not see all the euill which I will bring vpon this place. Thus they brought the King word againe.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

CHAP XXIII.

2 *Iosiah readeth the Lawe before the people.* 3 *Hee maketh a couenant with the Lorde.* 4 *Hee putteth downe the idolet, after hee had killed their Priestes.* 22 *Hee keepeth Passeouer.* 24 *He destroyeth the coniurers.* 29 *Hee was killed in Megiddo,* 30 *And his sonne Iehoahaz reigneth in his stead.* 33 *After hee was taken, his sonne Iehoiakim was made King.*

Then

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*2. Chro. 34. 30.

a Because he sawe the great plagues of God that were threatned, he knew no more speedy way to auoyde them, then to turne to God by repentance, which can not come but of faith, and faith by hearing of the word of God.

b Where the king had his place, Chap. 11. 14.

c As Iosiua did, Iosh. 24. 22, 25.

d Meaning, them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

f Meaning, the priests of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deu. 16. 21. or as some read, the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idols, and reproch of them which had worshipped them in their liues.

i Because ỹ those that had forsaken the Lord to serue idoles, were not meete to minister in the seruice of ỹ Lord for the instruction of others.

k Which was a valley neere to Ierusalem, and signified a tabret, because they smote on ỹ tabret while their childrẽ were burning, that their cry should not be heard, Leuit. 18. 21. where after Iosiah commanded carions to be cast in contempt thereof.

l The idolatrous Kings had dedicate horses and charets to the sunne, either to carry the Image thereof about as the heathen did, or els to sacrifice them as a sacrifice most agreeable.

‖ Or, valley.

THen* the King a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small & great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the King stood by b the pillar, & made a c couenant before the Lorde, that they should walke after the Lord, and keepe his commandements, and his testimonies, and his statutes with all *their* heart, and with all *their* soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stoode to the couenant.

4 Then the king commanded Hilkiah the hie Priest and the d priestes of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fieldes of Kedron, and caried e the pouder of them into Beth-el.

5 And he put downe the f Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, *and* in the cities of Iudah, and about Ierusalem, & also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And hee brought out the g groue from the Temple of the Lord without Ierusalem vnto the valley of Kedron, and burnt it in the valley Kedron, and stampt it to pouder, and cast the dust thereof vpon the h graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also he brought all the priests out of the cities of Iudah, and defiled the hie places where the Priestes had burnt incense, *euen* from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheless the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 He defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter to passe through the fire to Molech.

11 Hee put downe also the l horses that the Kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the Eunuch, which was *ruler* of the suburbes, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the King of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the King breake downe, and hasted thence, and cast the dust of them into the ‖ brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand of the m mount of corruption (which* Salomon the King of Israel had built for Ashtoreth the idole of the Zidonians, & for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

m That was the mount of olines so called, because it was full of idoles.

*1. Kings 11. 7.

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore n the altar that was at Beth-el, *and* the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place, brake he downe, and burnt the hie place, *and* stampt it to pouder and burnt the groue.

n Which Ieroboam had built in Israel, 1. Kings 12. 28, 29.

16 And as Iosiah turned himselfe, he spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar and polluted it, according to the word of the Lord, that the o man of God proclaimed, which cryed the same wordes.

o According to the prophecie of Iaddo, 1. King. 13. 2.

17 Then hee sayde, What title is that which I see? And the men of the citie said vnto him, *It is* the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two, buried in one graue, 1. Kin. 13. 31.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the Kings of Israel had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places that were there vpon the altars, and burnt mens bones vpon them, & returned to Ierusalem.

21 ¶ Then the King commanded all the people, saying, *Keepe the Passeouer vnto the Lord your God, *as it is written in the booke of this couenant.

*2. Chro. 35. 1. 1. Esdr. 1. 1. *Exod. 12. 3. deut. 16. 2.

22 And there was no Passeouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

q For the multitude and zeale of the people with the great preparation.

23 And in the eighteenth yeere of king Iosiah was this Passeouer celebrated vnto the Lorde in Ierusalem.

24 Iosiah also tooke away them that had familar spirits, and the soothsayers, and the images, and the idoles, & all the abominations that were espied in the lande of Iudah and in Ierusalem, to performe the wordes of the *Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

*Leuit. 20. 27. deut. 18. 11.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstãding the Lord turned not from the r fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

27 Therefore the Lorde saide, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house where of I sayde,* My name shall be there.

*1. King. 8. 25. and 9. 3. chap. 21. 7.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

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booke of the Chronicles of the king of Iudah?

29 ¶ *In his dayes Pharaoh Necho King of Egypt went vp against the King of Assur to the riuer Perath. And King Iosiah f went against him, whome when *Pharaoh* sawe, hee slew him at Megiddo.

20 Then his seruants caryed him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepuchre. And the people of the lande tooke Iehoahaz the sonne of Iosiah, and anoynted him, and made him King in his fathers stead.

31 * Iehoahaz *was* three and twentie yeere olde when hee beganne to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euill in the sight of the Lorde, according to all that his t fathers had done.

33 And Pharaoh Necho put him in bonds u at Riblah in the lande of Hamath, ‖ while he reigned in Ierusalem, and put the lande to a tribute of an hundreth talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee leuied of euery man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twentie yeeres old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

t Iehoiakim made subiect to Nebuchad-nezzar rebelleth. 3 The cause of his trouble and all Iudah. 6 Iehoiachin reigneth. 15 Hee and his people are caryed vnto Babylon. 17 Zedekiah is made king.

IN his a dayes came Nebuchad-nezzar King of Babel vp, and Iehoiakim became his seruaunt three yeere: afterwarde he turned, and rebelled against him,

2 And the Lord sent against him bandes of the Chaldees, and bandes of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the worde of the Lorde, which hee spake by his seruants the Prophets.

3 Surely by the b commaundement of the Lorde came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lorde would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

6 So Iehoiakim c slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the King of Egypt came no more out of his lande: for the King of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that perteined to the King of Egypt.

8 ¶ Iehoiachin *was* eighteene yeres old, when he beganne to reigne, and reigned in Ierusalem three moneths. His mothers name also *was* Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord according to all that his father had done.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar King of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the King of Iudah d came out against the king of Babel, he, and his mother and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere e of his reigne.

13 * And he caryed out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And he caried away all Ierusalem, and all the princes, and all the strong men of warre, *euen* ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And he caryed away Iehoiachin into Babel, and the Kings mother, and the Kings wiues, and his Eunuches, and the mightie of the land caryed he away into captiuitie from Ierusalem to Babel,

16 And all the men of warre, *euen* seuen thousand, and carpenters, and lockesmithes, a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And he did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah vntill hee cast them out of his f sight. And Zedekiah rebelled against the King of Babel.

CHAP. XXV.

t Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the a ninth yeere of his reigne, the b tenth *moneth, and* tenth day of the moneth Nebuchad-nezzar King of Babel came, he, and all his hoste against Ierusalem, and pitched against it, & they built ‖ fortes against it round about it.

2 So the citie was besieged vnto the eleuenth yeere of King Zedekiah.

3 And in the ninth *day* of the moneth the famine was c sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre *fled* by night, by the way of the d gate, *which is* betweene two walles that was by

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*2.Chron.35.20.

f Because he passed thorow his countrey, he feared lest he would haue done him harme, and therefore woul haue stayd him, yet he consulted not with the Lord, & therefore was slaine.

*2.Chron.36.1,2.

t Meaning the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

‖ Or, that he should not reigne.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan.1.1.

*Chap.20.17. and 23.17.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: reade Iere.22.19.

*Or, Euphrates.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the King of Babylon.

*Chap.20.17. Isa.39.6.

*2.Chron.36.10. esther 2.6.

*Ierem.37.1. and 52.1.

f Out of Ierusalem and Iudah into Babylon.

*Ierem.39.1. and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it containeth part of December and part of Ianuarie.

‖ Or, amount.

c In so much that the mothers did eate their children. Lamen.4.10.

d Which was a posterne doure or some secret gate to issue out at.

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by the Kings garden: nowe the Caldees *were* by the citie round about: *and the King* went by the way of the wildernesse.

5 But the armie of the Caldees pursued after the King, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaines, and caried him to Babel.

8 ¶ And in the fift moneth, & [f] seuenth *day* of the moneth, which was the nineteenth yere of King Nebuchad-nezzar king of Babel, came Nebuzar-adan ‖ chiefe steward *and* seruaunt of the King of Babel, to Ierusalem,

9 And burnt the house of the Lorde, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and [g] fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, & the bases, and the brasen Sea that was in the house of the Lorde, did § Caldees breake, and caried the brasse of them to Babel.

14 The pots [h] also and the besoms, and the instruments of musicke, & the incense dishes, and all the vessels of brasse that they ministred in, tooke they away,

15 And the ash pannes, and the basens, *and all* that was of golde, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lorde: the brasse of all these vesiels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapiter theron *was* brasse, and the height of the chapiter *was* with networke three cubites, and pomegranates vpon the chapiter round about, all of brasse: and likewise *was* the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the [i] second Priest, and the three keepers of the doore.

19 And out of the citie he tooke an Eunuch that had the ouersight of the men of warre, and [k] fiue men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustred the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

21 And the King of Babel smote them, & slew them at Riblah in the land of Hamath. So Iudah was caryed away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whome Nebuchad-nezzar King of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste and *their* men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah [l] sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the King of Babel, and ye shalbe well.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the Kings seede, came, and ten men with him, and smote Gedaliah, & he died, & so did he the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both smal & great, and the captaines of the armie arose, and came to [m] Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after [n] Iehoiachin King of Iudah was caryed away in the twelft moneth *and* the seuen and twentieth *day* of the moneth, Euil-merodach King of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin King of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his [o] portion *was* a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life.

e Or condemned him for his periurie and treason, 2 Chron. 36. 13.

f Ieremie writeth Chap. 52. 12 the tenth day, because the fire continued from the seuenth day to the tenth. ‖ *Or, Captaine of the garde.*

g While the siege endured.

* *Chap. 20. 19. ierem. 27. 20.*

h Of these reade Exod. 27. 3.

* *1. King. 7. 15. ierem. 52. 21. 2. chron. 3. 15.*

i That is, one appointed to succeede in the hie Priestes roome, if he were sicke or else otherwise letted.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

* *Ierem. 40. 5. &c.*

l That is, he did exhort them in the Name of the Lord according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reuealed will of the Lord.

* *Ierem. 41. 1.*

m Contrarie to Ieremies counsell, Ierem. 40. 41 and 42. 43 chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

o Meaning, that he had an ordinarie in the court.

THE FIRST BOOKE OF the † Chronicles, or ‖ Paralipomenon.

† *Ebr. wordes of dayes.*

‖ *Or, of things omitted, to wit, in the bookes of the Kings.*

THE ARGVMENT.

The Iewes comprehend both these bookes in one, which the Grecians, because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the storie of both the Kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Esra, as the Iewes write, after their returne frō Babylon. This first booke conteineth a briefe rehearsal of the children of Adam vnto Abrahā, Izhak, Iaakob, & the twelue Patriarchs, chiefly of Iudah & the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP.

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CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham, 17 and from Abraham to Esau. 35 His children. 43 Kings and dukes came of him.*

ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.

5 ¶ * The sonnes of Iapheth *were* Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.

7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and ‖ Dodanim.

8 ¶ The sonnes of Ham *were* Cush, and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba and Hauilah, and Sabta, and Raamah, and Sabtecha. Also the sonnes of Raamah *were* Sheba and Dedan.

10 And Cush begat [c] Nimrod, who began to be mighty in the earth.

11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuh m:

12 Pathrusim also, and Casluhim, of whome came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth,

14 And the Iebusite, and the Amorite, and the Girgashite,

15 And the Hiuite, & the Arkite, & the Sinite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

17 ¶ * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and [d] Aram, and Vz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.

19 Vnto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his daies was the earth diuided: and his brothers name *was* Ioktan.

20 Then Ioktan begate Almodad & Sheleph, and Hazermaueth, and Ierah,

21 And Hadoram, and Vzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.

24 [f] Shem, [g] Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, which is Abraham.

28 ¶ The sonnes of Abraham *were* Izhak, and Ishmael.

29 These are their generations. * The eldest sonne of Ishmael *was* Nebaioth, and Kedar, and Abdeel, and Mibsam.

30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,

31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.

32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, & Medan, and Midian, and Ishbak, and Shuah: & the sonnes of Iokshan, Sheba and Dedan.

33 And the sonnes of Midian *were* Ephah, and Epher, and Henoch, and Abida, and Eldaah: * All these are the sonnes of Keturah.

34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.

35 ¶ The sonnes of Esau were [i] * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal *were* Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah *was* Dishon. And the sonnes of Dishon, Amram, and Eshban, and Ithran, and Cheran.

42 The sonnes of Ezer *were* Bilhan, and Zaauan, *and* Iaakan. The sonnes of Dishon *were* Vz, and Aran.

43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, *to wit*, Bela the sonne of Beor, and the name of his citie *was* Dinhabah.

44 Then Bela died, and Iobab the sonne of Zerah of [n] Bozrah reigned in his stead.

45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the sonne of Bedad which smote Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.

47 So Hadad died, and Samlah of Masrecah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the Riuer reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his city *was* ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke ‖ Aliah, duke Ietheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

2 *The genealogie of Iudah vnto Ishai the father of Dauid.*

THese are the sonnes of Israel, * Reuben, Simeon, Leui, & Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.

3 * The sonnes of [a] Iudah, Er, and Onan, and Shelah, these three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was cuill in the sight of the Lord, and he slew him.

4 * And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.

5 * The sonnes of Pharez, Hezron & Hamul.

6 The sonnes also of Zerah *were* ‖ Zimri, and [b] Ethan, and Heman, & Calcol, and Dara, which were fiue in all.

7 And the sonne of Carmi, ‖ * Achar that troubled

a Meaning, that Sheth was Adams sonne, and Enosh, Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham, and Iapheth. * *Gene.* 10.2. ‖ *Or, Riphath.* ‖ *Or, Rodanim,*

c Who first did lift vp himselfe aboue others, Gen. 10.8.

d *Gen.* 10.22. *and* 11.10.

d Of whom came the Syrians, and therefore they are called Aramites thorowout all the Scripture.

e Of him came the Ebrewes, which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.

f He repeateth Shem againe, because he would come to the flocke of Abraham.

g Who came of Shem, and of him Shelah. * *Gen.* 11.26. *and* 17.5. *&* 21.2.

* *Gene* 25.13. ‖ *Or, Hazar,*

h Read Gen. 25.4.

* *Gene.* 25.4.

* *Gene.* 21.2.

i These were borne of three diuers mothers, reade Gen. 36.4. * *Gene.* 36.4. ‖ *Or, Zepho.*

k Which was Eliphas concubine, reade Gen. 36 12.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

‖ *Or, Pau.*

‖ *Or, Aliah.*

* *Gen.* 29.32. *&* 30.5. *and* 35.18.

* *Gen.* 38.3. *and* 46.12. *chron.* 2.1.

a Though Iudah was not Iaakobs eldest sonne, yet the first beginneth at him, because hee would come to the genealogie of Dauid, of whom came Christ. *Matth.* 1.3

* *Gen.* 38.29. * *Ruth.* 4.18. ‖ *Or, Zabdi.*

b Of these reade 1. *King.* 4.31. ‖ *Or, Achan.* * *Iosh.* 7.1.

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troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and [c] Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon [d] prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate ‖ Ishai,

13 *And Ishai begate his eldest sonne Eliab, and Aminadab the second, & ‖ Shimma the third,

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the sixt, *and* Dauid the seuenth.

16 Whose sisters *were* Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.

17 And Abigail bare Amasa: and the father of Amasa *was* Iether an Ishmeelite.

18 ¶ And [e] Caleb the sonne of Hezron begate Ierioth of Azubah *his* wife, and her sonnes are these, Iesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

20 * And Hur begate Vri, and Vri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when he was threescore yere old, and she bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iair [g] from them, *and* Kenath and the townes thereof, *euen* threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the [i] father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren and Ozen *and* Ahiiah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram, the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur *was* called Abiahil, and she bare him Ahban and Molid.

30 The sonnes also of Nadab *were* Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim *was* Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai.

32 And the sonnes of Iada the brother of Shammai *were* Iether and Ionathan: but Iether dyed without children.

33 And the sonnes of Ionathan *were* Peleth and Zaza. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruant that was an Egyptian named Iarha.

35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, and Sisamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.

42 Also the sonnes of Caleb, the brother of Ierahmeel, *were* Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Maresha the father of Hebron.

43 And the sonnes of Hebron *were* Korah and Tappuah, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai *were* Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, *and* Sheua the father of Machbenah, and the father of Gibea. * And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the son of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, *and* Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and hee ‖ was the ouerseer of halfe Hammenoth.

53 And the families of Kiriath-iearim *were* the Ithrites, and the Puthites, and the Shumathites, & the Mishraites. of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the house of Ioab, and ‖ halfe the Manahthites *and* the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam, the Izraeliteſſe: the second [b] Daniel of Abigail the Carmeliteſſe:

2 The third, Absalom the sonne of Maachah daughter of Talmai King of Geshur: the fourth Adoniiah the sonne of Haggith:

3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 *These* sixe were borne vnto him in Hebron: and there hee reigned seuen yeere and sixe moneths: and in Ierusalem he reigned three and thirtie yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

---

c Whom S Matthew calleth Aram, Matth 1.3.

d That is, chiefe of the familie.

‖ Or, Iesse.

* 1. Sam. 16.19. and 17.12.

‖ Or, Shemaah.

e Who was called Chelubai the sonne of Hezron, vers. 9.

* Exod. 31.2.

f Who was prince of mount Gilead, reade Num 32.40.

g That is, the Gesshurites and Syrians tooke the townes frō Iairs children.

h Which was a towne named of the husband and wife, called also Beth lehem Ephratah.

i Meaning, the chiefe & Prince.

k Who dyed whiles his father was aliue, and therefore it is said, vers. 34. that Sheshan had no sonnes.

l That is, the chiefe gouernour or Prince of the Ziphims, because the prince ought to haue a fatherly care and affection toward his people.

m This difference was betweene the wife and the concubine, that the wife was taken with certeine solemnities of mariage, and her children did inherit: the concubine had no solemnities in mariage, neither did her children inherit, but had a portion of goods or money giuen them.

* Iosh. 15.17.

‖ Or, he that saw the halfe, because the prince ought to ouersee his subiects.

n Meaning the chiefe and principall.

‖ Or, the Zorites, the halfe of the Manahthites.

o Which were men learned, and expert in the law.

p Reade Num. 10. 29. and Iudg. 1.16.

a He returneth to the genealogie of Dauid to shew that Christ came of his stocke.

b Which 2. Sam. 3.3. is called Cheleab, borne of her that was Nabals wife the Carmelite.

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Salomon of c Bathshua the daughter of Ammiel:
6 Ibhar also, and d Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elishama, and Eliada, and Eliphelet, nine *in number*.
9 *These are* all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.
10 ¶ And Salomons sonne *was* Rehoboam, whose sonne *was* Abiah, *and* Asa his sonne, *and* Iehoshaphat his sonne,
11 *And* Ioram his sonne, *and* Ahaziah his sonne, *and* Ioash his sonne,
12 *And* Amaziah his sonne, *and* Azariah his sonne, *and* Iotham his sonne,
13 *And* Ahaz his sonne, *and* Hezekiah his sonne, *and* Manasseh his sonne,
14 *And* Amon his sonne, *and* Iosiah his sonne.
15 ¶ And of the sonnes of Iosiah, the e eldest *was* ‖ Iohanan, the second Iehoiakim, the third Zedekiah, *and* the fourth Shallum.
16 And the sonnes of Iehoiakim *were* Ieconiah his sonne, *and* Zedekiah his sonne.
17 And the sonnes of Ieconiah, Assir *and* Shealtiel his sonne:
18 Malchiram also and Pedaiah, & Shenazar, Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah *were* f Zerubbabel, & Shimmei: and the sonnes of Zerubbabel *were* Meshullam, and Hananiah, and Shelomith their sister.
20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, *and* Iushabhesed, fiue *in number*.
21 And the sonnes of Hananiah *were* Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Abadiah, the sonnes of Shechaniah.
22 And the sonne of Shechaniah *was* Shemaiah: and the sonnes of Shemaiah *were* Hattush and Igeal, and Bariah, and Neariah, and Shaphat, g sixe.
23 And the sonnes of Neariah *were* Elioenai, and Hezekiah, and Azrikam, three.
24 And the sonnes of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

c Called also Bath sheba the daughter of Eliam; so they gaue them diuers names.
d Elishama, or Elithua, 2. Sam. 5. 15. & Eliphelet died, and Dauid named those sonnes, which were next borne, by the same names: in ỹ booke of Kings his children are mentioned which were aliue, & here, both they that were aliue, and dead.
e So called, because he was preferred to the dignitie royall before his brother Iehoiakim which was the elder.
‖ *Or, Iehohanz.* 1. *King.* 23. 30.
f S. Matth. 1. 12. saith that Zorobabel was sonne of Salathiel, meaning that he was his nephew according to the Ebrew speech: for he was Pedaiahs sonne.
g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and so all were sixe.

CHAP. IIII.

1 *The genealogie of the sonnes of Iudah,* 5 *of Ashur,* 9 *of Iabez and his prayer,* 11 *of Chelub,* 24 *and Simeon: their habitations,* 38 *and conquests.*

THe a sonnes of Iudah *were* * Pharez, Hezron, and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begat Iahath, and Iahath begat Ahumai, and Lahad: these are the families of the Zoreathites.
3 And these were of the father of Etam, Izreel, and Ishma & Idbash: and the name of their sister *was* Hazelelponi.
4 And Penuel *was* the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the b eldest sonne of Ephratah, the father of Beth-lehem.
5 But Ashur the father of Tekoa had two wiues, Helelah, and Naarah.
6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haashtari: these were the sonnes of Naarah.
7 And the sonnes of Helelah, *were* Zereth, Izohar and Ethnan.
8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.
9 But Iabez was more honourable then his brethren: and his mother called his name c Iabez, saying, Because I bare him in sorow.
10 And Iabez called on the God of Israel, saying, If thou wilt blesse me in deed, and enlarge my coasts, and d *if* thine hand be with me, and thou wilt cause me *to be deliuered* from euill, that I be not hurt. And God granted the thing that he asked.
11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.
12 And Eshton begate Beth-rapha, & Paseah, and Tehinnah the father of the citie of Nahash: these are the men of Rechah.
13 ¶ And the sonnes of Kenaz *were* Othniel and Zeraiah, and the sonne of Othniel, Hathath.
14 And Meonothai begate Ophrah. And Seraiah begate Ioab the e father of the valley of craftsmen: for they were craftsmen.
15 ¶ And the sonnes of Caleb the sonne of f Iephunneh *were* Iru, Elah, and Naam. And the sonne of Elah *was* Kenaz.
16 And the sonnes of Iehaleel *were* Ziph, and Ziphah, Tiria, and Asareel.
17 And the sonnes of Ezrah *were* Iether and Mered, and Epher, and Ialon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.
18 Also his ‖ wife Iehudiiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh ‖ which Mered tooke.
19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah *were* the Garmites, and Eshtemoa the Maachathite.
20 And the sonnes of Shimon *were* Amnon and Rinnah, Ben-hanam & Tilon. And the sonnes of Ishi *were* Zoheth, and Ben-zoheth.
21 ¶ * The sonnes of Shelah, the sonne of Iudah *were* Er the father of Lecah, and Laadah the father of Mareshah, and the families of the householdes of them that wrought fine linnen in the house of Ashbea.
22 And Iokim and the men of Chozeba and Ioash, and Zaraph, which had the dominion in Moab, and ‖ Iashubi Lehem. *These* also are ancient things.
23 These were potters, & dwelt among plants and hedges: g there they dwelt with the king for his worke.
24 * The sonnes of Simeon *were* Nemuel, and Iamin, Iarib, Zerah, *and* h Shaul.
25 Whose sonne *was* Shallum, *and* his sonne Mibsam, *and* his sonne Mishma.
26 And the sonnes of Mishma, Hamuel *was* his sonne, Zaccur his sonne, *and* Shimei his sonne.
27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their familie like to the children of Iudah in multitude.
28 And they dwelt at i Beer-sheba, & at Moladah, and at Hazar Shual,
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag.
31 And at Beth-marcaboth, and at Hazar Susim, at Beth-birei, & at Shaaraim. these were their cities.

a The generation of Christ is described by the line of Iudah, Matth. 1. 2. Luke 3. 33.
b The first borne of his mother, and not ỹ eldest sonne of his father.
c Otherwise called Oboniel, Iudg. 1. 13.
d It is to be vnderstood, that then he would accomplish his vowe which he made.
e The lord of that valley where the artificers did worke.
f Called also Elon.
‖ *Or, she bare,* meaning the second wife of Ezra.
‖ *Or, of whom he had Mered.*
* *Gen.* 38. 29.
g They were Kings Dauids gardeners and serued him in his works. * *Gene.* 46. 10. *exod.* 6. 15.
h His sonne Obadiah is here omitted.
i These cities belonged to the tribe of Iudah, Iosh. 19. 1. and were giuen to the tribe of Simeon.

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k Then Dauid restored them to the tribe of Iudah.

cities vnto the reigne of k Dauid.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were round about these cities vnto Baal, These are their habitations and the declaration of their genealogie,

34 And Meshobab, and Iamlech, and Ioshah the sonne of Amashiah,

35 And Ioel and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Iaakobah, & Ieshohaiah, and Asaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

39 And they l went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Rophaiah, and Vzziel the sonnes of Ishi *were* their captaines,

m And were not slaine by Saul and Dauid.

43 And they smote the rest of Amalek that had m escaped, and they dwelt there vnto this day.

CHAP. V.

1 *The birthright taken from Reuben and giuen to the sonnes of Ioseph.* 3 *The genealogie of Reuben,* 11 *and Gad,* 23 *and of the halfe tribe of Manasseh.*

THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, *therefore* his birthright was giuen vnto the a sonnes of Ioseph the sonne of Israel, so that the genealogy is not reckoned after *his* birthright.

*Gene.35.22. and 49.4.

a Because they were made two tribes, they had a double portion.

2 For Iudah preuailed aboue his brethren, and of him *came* b the prince, but the birthright *was* Iosephs)

b That is, he was the chiefest of all the tribes according to Iaakobs prophesie, Gene. 49.8. and because Christ should come of him.

3 *The sonnes of Reuben the eldest sonne of Israel, *were* Hanoch & Pallu, Hezron and Carmi.

*Gene.46.9. exod.6.14. num.26.5.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, *and* Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, *and* Baal his sonne,

6 Beerah his sonne: whom Tilgath Pilneeser King of Asshur c caried away: he was a prince of the Reubenites.

c To wit, in the time of Vzziah King of Israel, 2. King. 15.29.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah *were* the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in d Aroer, euen vnto Nebo and Baal-meon.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

9 Also Eastward hee inhabited vnto the entring in of the wildernesse from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

‖ Or, Euphrates.

10 And in the dayes of Saul they warred with the e Hagarims, which fell by their handes: and they dwelt in their tents in all the East parts of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer-against them in the land of Bashan, vnto Salchah.

12 Ioel *was* the chiefest, and Shapham the second, but Iaanai and Shaphat *were* in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the soone of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni *was* chiefe of the household of their fathers.

f Both the whole countrey and one peculiar city were called by this name Bashan.

16 And they dwelt in Gilead in f Bashan, and in the townes thereof, and in all the suburbes of Sharon by their bordes.

17 All these were reckoned by genealogies in the dayes of Iotham King of Iudah, and in the dayes of Ieroboam King of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bowe, exercised in warre, were foure and fortie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with g Ietur, and Naphish, and Nodab.

g These twaine were the sonnes of Ishmael, Gen. 25.15.

20 And they were h holpen against them, and the Hagarims were deliuered into their hands, and all that were with them: for they cried to God in the battell, and he heard them, because they trusted in him.

h To wit, by the Lord that gaue them the victory.

21 And they led away their cattell, *euen* their camels fifty thousand, and two hundreth, and fifty thousand sheepe, and two thousand asses, and of † persons an hundreth thousand.

†Ebr. soules of men.

22 For many fell downe wounded, because the warre *was* of God. And they dwelt in their steads vntill the i captiuitie.

i Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Baashan vnto k Baal Hermon, and Senir, and vnto mount Hermon: *for* they increased.

k Otherwise called Baal-gad.

24 And these were the heads of the households of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant *and* famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whome God had destroyed before them.

l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were ledde with malice and ambition.

26 And the God of Israel l stirred vp the spirit of Pul king of Assihur, and the spirit of Tilgath Pilneeser king of Assihur, and he carried them away: *euen* the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

*2. King. 18.11.

CHAP. VI.

1 *The genealogie of the sonnes of Leui,* 31 *their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priests.* 54. 57 *Their habitations.*

THe sonnes of Leui *were* Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

*Gen.46.11. exod. 6.16. chap.23.12.

3 And the children of Amram, Aaron, and Moses & Miriam. And the sonnes of Aaron, *Nadab, and Abihu, and * Eleazar, and Ithamar.

*Leuit.10.1. *Num.20.29.

4 Eleazar

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4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was hee that was [b] Priest in the house that Salomon built in Ierusalem)

11 And Azariah begat Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And [c] Iehozadak departed when the Lord caryed away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Leui *were* Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei,

18 And the sonnes of Kohath *were* Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah. the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest [e] Vashni, then Abiah.

29 ¶ The sonnes of Merari *were* Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had [f] rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with [g] singing, vntill Salomon had built the house of the Lorde in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonnes of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the ‖ sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his ‖ brother [h] Asaph stood on his right hand: *and* Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari *were* on the left hand, *euen* Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.

48 ¶ And their [i] brethren the Leuites were [k] appointed vnto all the seruice of the Tabernacle of the house of God,

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offring, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are the sonnes of Aaron. Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerahiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, *and* Ahimaaz his sonne.

54 ¶ And these are the [l] dwelling places of them throughout their townes and coastes, *euen* of the sonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.

55 So they gaue them [n] Hebron in the land of Iudah and the suburbes thereof round about it.

56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 ¶ And to the sonnes of Aaron they gaue the cities *of Iudah* for [o] refuge, *euen* Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with their suburbes,

58 And [p] Hilen with her suburbes, *and* Debir with her suburbes,

59 And Ashan and her suburbes, and Bethshemesh and her suburbes:

60 ¶ And of the tribe of Beniamin, Geba and her suburbes, & [q] Alemeth with her suburbes, and Anathoth with her suburbes: all their cities *were* thirteene cities by their families.

61 And vnto the sonnes of [r] Kohath the remnant of the familie of the tribe, *euen* of the halfe tribe of the halfe of Manasseh, by lot ten cities.

62 And

[a] Which was hie Priest after that Abiathar was deposed, according to the prophecie of Eli the Priest, 2. Sam. 2. 31, 35.
[b] And did valiantly resist King Vzziah, who would haue vsurped the Priests office. 2 Chron. 26. 17, 18.
[c] That is, he was led into captiuitie with his father Seraiah the hie Priest, 2 King. 25. 18.
[d] Who seemeth to be called Izhar, Exod. 6. 21.
* Numb. 16. 1.
[e] Who is also called Ioel, 1 Sam. 8. 2. & the 33. verse of this Chapter.
[f] After it was brought to that place where the Temple should be built, and was no more caried to and fro.
[g] Reade Exod. 37. 21.
[h] Meaning, the cousin of Heman, vers. 33.
[i] The Leuites are called the singers brethren because they came of the same stocke.
[k] Reade Numb. 4. 4.
[l] Or, cities which were giuen to the Leuites.
[m] They were first appointed and prepared for.
[n] Which was also called Kiriath-arba, Gen. 23. 2. Iosh. 21. 11.
[o] That he that had killed a man might flee thereunto for succour till his cause were tried. Deut. 19. 2.
[p] Which Iosuah calleth Holon, Iosh. 15. 51. and 21. 15.
[q] Or, Almon, Iosh. 21. 18.
[r] That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh, and out of Ephraim, verse 66.
‖ Or, nephewe.
‖ Or, cousin.

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62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbes.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by *their* names.

66 And they of the families of the sonnes of Kohath, had cities *and* their coastes out of the tribe of Ephraim.

67 *And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbes, and Gezer and her suburbes,

68 Iokmeam also and her suburbes, and Bethhoron with her suburbes,

69 And Aialon and her suburbes, and Gath Rimmon and her suburbes,

70 And out of the halfe tribe of Manasseh, ‖ Aner and her suburbes, and ‖ Bileam and her suburbes, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of [f] Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbes, and ‖ Ashtaroth with her suburbes,

72 And out of the tribe of Issachar, ‖ Kedesh and her suburbes, Daberath and her suburbes,

73 ‖ Ramoth also and her suburbes, and ‖ Anem with her suburbes,

74 And out of the tribe of Asher, Mashal and her suburbes, and Abdon and her suburbes,

75 And ‖ Hukok and her suburbes, and Rehob and her suburbes,

76 And out of the tribe of Naphtali, Kedesh in Galilea and her suburbes, and ‖ Hammon, and her suburbes, and ‖ Kiriathaim, and her suburbes.

77 Vnto the rest of the children of Merari *were giuen* out of the tribe of Zebulun ‖ Rimmon and her suburbes, ‖ Tabor and her suburbes,

78 And on the other side Iorden *by* Iericho, *euen* on the Eastside of Iorden, out of the tribe of Reuben, * Bezer in the wildernesse with her suburbes, and Iahzah with her suburbes,

79 And Kedemoth with her suburbes, and Mephaath with her suburbes,

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

81 And Heshbon with her suburbes, and Iaazer with her suburbes.

CHAP. VII.

1 *The genealogie of Issachar, Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.*

NOw the sonnes of Issachar *were* Tola and ‖ Puah, [a] Iashub, and Shimron, foure,

2 And the sonnes of Tola, Vzzi, & Rephaiah, and Ieriel, and Iahmai, and Ibsam, and Shemuel, heads in the housholdes of their fathers. Of Tola, *were* valiant men of warre in their generations, [b] whose number *was* in the dayes of Dauid two and twentie thousand, and sixe hundreth.

3 And the sonne of Vzzi *was* Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Ishiah, [c] fiue men all princes.

4 And with them in their generations after the household of their fathers *were* bandes of men of warre for battell sixe and thirtie thousand: for they had many wiues and children.

5 And their ‖ brethren among all the families of Issachar *were* valiant men of warre, reckoned in all by their genealogies fourescore and seuen thousand.

6 ¶ The *sonnes* of Beniamin *were* Bela, and Becher, and [d] Iediael, [e] three.

7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, & Ierimoth, and Iri, fiue heads of the housholds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioath, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundreth.

10 And the sonne of Iediael *was* Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuenteene thousand and two hundreth, marching in battell aray to the warre.

12 And Shuppim & Huppim *were* the sonnes of ‖ Ir, *but* Hushim *was* the sonne [f] of ‖ another.

13 ¶ The sonnes of Naphtali, Iahziel, & Guni, and Iezer, & ‖ Shallum [g] of the sonnes of Bilhah.

14 The sonne of Manasseh, *was* Ashriel whom shee bare vnto him, *but* his concubine of Aram bare Machir the * father of Gilead.

15 And Machir tooke to wife *the sister* of Huppim & Shuppim, and the name of their sister was Maachah. And the name of the second *sonne* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name ‖ Peresh, and the name of his brother was Shereshi: and his sonnes *were* Vlam and Rakem.

17 And the sonne of Vlam *was* Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And [h] his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida *were* Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim *were* Shuthelah, and Bered his sonne, & Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, & Elead: and the men of [i] Gath that were borne in the land, slewe them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

23 And when he went in to his wife, she conceiued, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his ‖ daughter *was* Sherah, which built Beth-horon

‖ Or, *Tanach*, Iosh. 21.25.
‖ Or, *Gath-rimmon*.
[f] Who in the first verse is called also Gershon.
‖ Or, *Beeshterah*, Iosh 21.27.
‖ Or, *Kishon*, Iosh. 21.28.
‖ Or, *Iarmuth*, Iosh. 21.29.
‖ Or, *Engannim*, Iosh 21 29.
‖ Or, *Helkah*, Iosh. 21.31.
‖ Or, *Ammothdor*, Iosh. 21.32.
‖ Or, *Kartan*, Iosh 21.32.
‖ Or, *Iokneam*.
‖ Or, *Kartah*, Iosh. 21.34.
* Iosh 20.8. and 21.36.
‖ Or *Phuuah*.
[a] Who also is called Iob, Gen. 46.13.
[b] That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24.1.
c Meaning, the foure sonnes, and the father.
‖ Or, *kinsmen*.
d Called also Ashbel, Gen. 46.21. Numb. 26.38.
e Which were the chiefe: for els there were seuen in all, as appeareth, Gen. 46.21.
f Meaning, that he was not the sonne of Beniamin but of Dan, Gen. 46.23.
‖ Or, *of Aher*.
‖ Or, *Shillem*. Gen. 46.24.
g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gene. 46.23, 24, 25.
* Num 26.29, 31. Iosh. 17.1.
‖ Or, *Ieser*, Num. 26.30.
h Meaning, the sister of Gilead.
i Which was one of the fiue principall cities of the Philistims, slewe the Ephraimites.
‖ Or, *kinsfolkes*.
‖ Or, *neece*.

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Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *was* his k ſonne, & Reſheph, and Telah his ſonne, and Tahan his ſonne,

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne,

28 And their poſſeſſions and their habitations *were* Beth-el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo and the villages thereof, vnto ‖ Azzah, and the villages thereof,

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the children of Ioſeph the ſonne of Iſrael.

30 ¶ *The ſonnes of Aſher *were* Imnah, and Iſuah, & Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſonnes of Beriah, Heber, & Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Iaphlet *were* Paſach, and ‖ Bimhal, and Aſhuath: theſe were the children of Iaphlet.

34 And the ſonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the ſonnes of his brother Helem were Zophath, and Iimna, and Sheleſh and Amal.

36 The ſonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Iether, Iephunneh, and Piſpa and Ara.

39 And the ſonnes of Vlla, Harah, & Haniel, and Rizia.

40 All theſe were the children of Aſher, the heads of their fathers houſes, noble men, valiant men of warre *and* chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of ſixe and twentie thouſand men.

CHAP. VIII.

1 The ſonnes of Beniamin, 33 And race of Saul.

BEniamin alſo a begate Bela his eldeſt ſonne, Aſhbel the ſecond, and Aharah the third,

2 Nohah the fourth, and Rapha the fift.

3 And the ſonnes of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman and Ahoah,

5 And Gera, and Shephuphan, and Huram,

6 ¶ And theſe are the ſonnes of Ehud: theſe were the chiefe fathers of thoſe that inhabited Geba: and b they were caried away captiues to Monahath,

7 And Naaman, and Ahiah, and Gera, hee caried them away captiues: and c he begate Vzza, and Ahihud.

8 And Shaharaim begate *certaine* in the countrey of Moab, after hee had ſent d away Huſhim and Baara his wiues.

9 He begate, I ſay, of Hodeſh his wife, Iobab and Zibia, and Meſha, and Malcham,

10 And Ieuz and Shachia and Mirma: theſe were his ſonnes, *and* chiefe fathers.

11 And of Huſhim he begat Ahitub & Elpaal.

12 And the ſonnes of Elpaal *were* Eber, and Miſham and Shamed (which built Ono, and Lod, and the villages thereof)

13 And Beria and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath)

14 And Ahio, Shaſhak, and Ieremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Ioha, the ſonnes of Beria,

17 And Zebadiah, and Meſhullam, and Hizki, and Heber,

18 And Iſhmerai and Izliah, and Iobab, the ſonnes of Elpaal,

19 Iakim alſo, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah, and Beraiah, and Shimrath the ſonne of Shimei,

22 And Iſhpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiiah,

25 Iphedeiah & Penuel the ſonnes of Shaſhak,

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Iaareſhiah, and Eliah, and Zichri, the ſonnes of Ieroham.

28 Theſe were the chiefe e fathers according to their generations, *euen* princes, which dwelt in Ieruſalem.

29 And at *Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

30 And his eldeſt ſonne *was* Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: theſe alſo dwelt with their brethren in Ieruſalem, *euen* by their brethren.

33 And f Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab, and g Eſhbaal.

34 And the ſonne of Ionathan *was* h Merib-baal, and Merib-baal begate Micah.

35 And the ſonnes of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, & Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begat Bineah, whoſe ſonne *was* Raphah *and* his ſonne Eleaſah, *&* his ſonne Azel.

38 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru and Iſhmael, and Sheariah, and Obadiah, and Hanan: all theſe were the ſonnes of Azel.

39 And the ſonnes of Eſhek his brother *were* Vlam his eldeſt ſonne, Iehuſh the ſecond, and Elipheleth the third.

40 And the ſonnes of Vlam *were* valiant men of warre which ſhot with the bow, and had many ſonnes and nephewes, an hundreth and fiftie: all theſe were of the ſonnes of Beniamin.

CHAP. IX.

1 All Iſrael and Iudah numbred. 10 Of the Prieſtes and Leuites, 11. 18 And of their offices.

THus all Iſrael were numbred by their genealogies: and beholde, they are written in the booke of the Kings of Iſrael and of Iudah, *and* they were a caried away to Babel for their tranſgreſſion.

2 ¶ And the chiefe inhabitants that dwelt in their owne poſſeſſions, *and* in their owne cities, *euen* Iſrael, the Prieſtes, the Leuites, and the b Nethinims.

k To wit, of Ephraim.

‖ Or, *Adaiah.*

* *Gene. 46. 17.*

‖ Or, *Kimhal.*

a He continueth in the deſcription of the tribe of Beniamin, becauſe his purpoſe is to ſet forth the genealogie of Saul.

b Meaning, the inhabitants of the citie of Geba.

c To wit, Ehud.

d After hee had put away his two wiues.

‖ Or, *Araiah.*

e The chiefe of the tribe of Beniamin, that dwelt in Ieruſalem. * *Chap. 8. 33.*

f Who in the 1. Sam. 9. 1. is called Abiel.

g He is alſo named Iſhboſheth, 2. Sam. 2. 8.

h He is likewiſe called Mephiboſheth, 2. Sam. 9. 6.

a Hitherto he hath deſcribed their genealogies before they went into captiuitie, and now he deſcribeth their hiſtorie after their returne.

b Meaning, the Gibeonites which ſerued in the Temple, read Ioſh. 9. 23.

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3 And in Ieruſalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manaſſeh.

4 Vthai the ſonne of Amihud the ſonne of Omri, the ſonne of Imri, the ſonne of Bani: of the children of Pharez, the ſonne of Iudah.

5 And of Shiloni, Aſaiah the eldeſt, and his ſonnes.

6 And of the ſonnes of Zerah, Ieuel, and their brethren ſixe hundreth and ninetie.

7 And of the ſonnes of Beniamin, Sallu the ſonne of Meſhullam, the ſonne of Hodauiah, the ſonne of Haſenuah,

8 And Ibneiah the ſonne of Ieroham, and Elah the ſonne of Vzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reuel, the ſonne of Ibniiah.

9 And their brethren according to their generations nine hundreth, fiftie and ſixe: all theſe men were ‖ chiefe fathers in the houſholdes of their fathers.

‖ Or, chiefe of the ſeuenthe.

10 ¶ And of the Prieſtes, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the [c] chiefe of the houſe of God,

c That is, he was the hie Prieſt.

12 And Adaiah the ſonne of Ieroham, the ſonne of Paſhhur, the ſonne of Malchiiah, and Maaſai the ſonne of Adiel, the ſonne of Iahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſeholdes of their fathers a thouſand, ſeuen hundreth and threeſcore valiant men, for the [d] worke of the ſeruice of the houſe of God.

d To ſerue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, the ſonnes of Merari,

15 And Bakbakkar, Hereſh and Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Ieduthun, and Berechiah, the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the [e] Kings gate Eaſtward.

e So called, becauſe the King came into the Temple thereby, and not the common people.

19 And Shallum the ſonne of Kore the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) *were* ouer the worke, *and* office to keepe the gates of the [f] Tabernacle: ſo their families *were* ouer the hoſte of the Lord, keeping the entrie.

f Their charge was, that none ſhould enter into thoſe places, which were only appointed for the Prieſts to miniſter in.

20 And Phinehas the ſonne of Eleazar was their guide, and the Lord *was* with him.

21 Zechariah the ſonne of Meſhelemiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth & twelue, which were numbred according to their genealogies by their townes. Dauid eſtabliſhed theſe and Samuel the Seer ‖ in their perpetuall office.

‖ Or, for their fidelitie.

23 So they & their children had the ouerſight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wardes.

24 The porters were in foure quarters Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren, *which were* in their townes, came at ſeuen dayes from time to time with them.

g They ſerued weekely, as Eze. 4.10.

26 For theſe foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the ‖ chambers, and of the treaſures in the houſe of God.

‖ Or, openings of the doores.

27 And they lay round about the houſe of God, becauſe the charge *was* theirs, and they cauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuarie, & of the [h] floure, & the wine, and the oyle, and the incenſe, and the ſweete odours.

h Whereof the meate offring was made, Leuit. 2.1.

30 And certaine of the ſonnes of the Prieſtes made oyntments of ſweete odours.

31 And Mattithiah one of the Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the ſonnes of Kohath had the ouerſight of the * ſhewbread to prepare it euery Sabbath.

* Exod. 25.30.

33 And theſe are the ſingers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, [i] and had none other charge: for they had to doe in that buſineſſe day and night.

i But were continually occupied in ſinging prayſes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ieruſalem.

35 * And in Gibeon dwelt ‖ [ỹ] father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

* Chap. 8.29.
‖ Or, Abigibeon.

36 And his eldeſt ſonne *was* Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem, *euen* by their brethren.

39 And * Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan and Malchiſhua, and Abinadab and Eſhbaal.

* 1. Sam. 14.51. & chap. 8.33.

40 And the ſonne of Ionathan *was* Meribbaal: and Merib-baal begate Micah.

41 And the ſonnes of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begate [k] Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

k Who was alſo called Iehoadah, Chap. 8.36.

43 And Moza begate Binea, whoſe ſonne *was* Rephaiah, & his ſonne *was* Eleaſah, *and* his ſonne Azel.

44 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru, and Iſmael, & Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 *The battel of Saul againſt the Philiſtims, 4 In which he dieth, 6 And his ſonnes alſo.* 13 *The cauſe of Sauls death.*

THen * the Philiſtims fought againſt Iſrael: and the men of Iſrael fled before the Philiſtims, and fell downe ſlaine in mount Gilboa.

* 1. Sam. 31.1.

2 And the Philiſtims purſued after Saul and after his ſonnes, & the Philiſtims ſmote Ionathan, and

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and Abinadab, and Malchishua the sonnes of Saul.

†Ebr. sound.

3 And the battell was sore against Saul, and the archers † hit him, and he was wounded of the archers.

4 Then sayde Saul to his armour bearer, Drawe out thy sworde, and thrust mee thorowe therewith, least these vncircumcised come and mocke at mee: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer sawe that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw howe they fledde, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

†Ebr. fallen.

8 And on the morowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they hadde stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

10 And they laid vp his armour in the house of their god, and set vp his head in the house of a Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

*1.Sam.15.23.

13 So Saul died for his transgression, that hee committed against the Lord, * *euen* against the word of the Lord, which he kept not, and in that he sought and asked counsel of a ‖* familiar spirit,

‖Or, witch, and sorceresse.

*1.Sam.28.8.

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites relell against Dauid, from whome he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

*1.Sam.5.1.

THen * all Israel a gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2.Sam.5.5.

2 And in time past, euen when Saul was King, thou leddest Israel out and in: and the Lord thy God sayde vnto thee, Thou shalt feede my people Israel, and thou shalt be captaine ouer my people Israel.

*1.Sam.16.13.

3 So came all the Elders of Israel to the King to Hebron, & Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid King ouer Israel, * according to the word of the Lord by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where *were* the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayde to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

*2.Sam.5.8.

6 And Dauid sayd, * Whosoeuer smiteth the Iebusites first, shalbe the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

*2.Sam.5.9.

8 * And he built the citie on euery side, from Millo euen round about: and Ioab repayred the rest of the citie.

9 And Dauid prospered, and grewe: for the Lord of hostes *was* with him.

*2.Sam.23.8.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him King ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iashobeam the sonne of Hachmoni, the b chiefe among thirtie: he lift vp his speare against three hundreth, *whom* he slewe at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chiefe of the Princes.

12 And after him *was* Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

‖Or, his uncle.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the fielde, c and saued it, and slewe the Philistims: so the Lord gaue a great victorie.

c This act is referred to Shammah, 2.Sam.23.11. which seemeth was the chiefest of these.

15 ¶ And three of the d thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid *was* in the hold, the Philistims garison *was* at Beth-lehem.

*2.Sam.23.15.

17 And Dauid longed, and sayd, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorowe the hoste of the Philistims, and drewe water out of the well of Beth-lehem that *was* by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it *for an oblation* to the Lord,

19 And said, Let not my God suffer me to doe this: should I drinke the e blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore he would not drinke it: these things did these three mightie men.

e That is, this water, for the which they ventured their blood.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, and he lift vp his speare against three hundreth, *and* slew them, and had the name among the three.

21 Among the three hee was more honourable then the two, and he was their captaine: * but he attained not vnto the *first* three.

*2.Sam.23.19.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, *and was* of Kabzeel, hee slewe two ‖ strong men of Moab: hee went downe also and slewe a lion in the middes of a pit in time of snowe.

‖Or, lions.

23 And he slewe an Egyptian, a man of great stature, *euen* fiue cubites long, and in the Egyptians hand *was* a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

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25 Behold, he was honourable among thirtie, but he attained not vnto the f *first* three. * And Dauid made him of his counsell.

f Meaning, those three which brought the water to Dauid. *2.*Sam.*23.23.

26 ¶ These also *were* valiant men of warre, Asahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lchem,

27 § Shammoth the Harodite, Helez the Pelonite,

g Called also Shemmoah, 2. Sam.23.25.

28 Ira the sonne of Ikkesh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Husathite, Ilai the Ahohite,

h He is also called Mebunnai, 2.Sam.23.27.

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite.

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaba the Shaalbonite,

34 The sonnes of Hashem the Gizonite, Ionathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hepher the Mecherathite, Ahiiah the Pelonite,

37 Hezro the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne of Zeruiah,

40 Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabad the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Iosaphat the Mithnite,

44 Vzia the Asterathite, Shama and Ieiel the sonnes of Otham the Aroerite,

45 Iediael the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Iosauiah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 *Who they were that went with Dauid when hee fled from Saul.* 14 *Their valiantnesse.* 23 *They that came vnto him vnto Hebron out of euery tribe to make him King.*

THese also are they that came to Dauid to a Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

a To take his part against Saul, who persecuted him.

2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes *and* with bowes, *and were* of Sauls b brethren, *euen* of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg.20.16.

3 The chiefe *were* Ahiezer, and Ioash the sonnes of Shemah a Gibeathite, and Iezliel, and Pelet the sonnes of Asmaueth, Berachah and Iehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Iosabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashobeam of Hakorehim

7 And Ioelah, and Zebadiah, the sonnes of Ieroham of ‖ Gedor,

‖ Or, Gedur.

8 And of the Gadites there separated themselues some vnto Dauid into the holde of the wilderneſſe, valiant men of warre, *and* men of armes, *and apt* for battell, which could handle ‖ speare and shielde, and their faces *were like* the faces of c lions, and *were* like the roes in the mountaines in swiftnesse,

‖ Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 ‖ Mishmanah the fourth, Ieremiah the fift,

‖ Or, Mashmannah.

11 Attai the sixt, Eliel the seuenth,

12 Iohanan the eight, Elzabad the ninth,

13 Ieremiah the tenth, Machbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoste: one of the least *could resist* an hundreth, and the greatest a thousand.

15 These are they that went ouer Iorden in the d first moneth when he had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

d Which the Ebrewes called Nisan or Abib, conteining halfe March and halfe Aprill, when Iorden was wont to ouerflowe his bankes, reade Iosh.3.15.

16 And there came of the children of Beniamin, and Iudah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered and sayde vnto them, If yee be come peaceably vnto me to helpe me, mine heart shall be knit vnto you, but if you *come* to betray mee to mine aduersaries, *seeing* there is no wickednesse in mine handes, the God of our fathers beholde it, and rebuke it.

18 And the e spirit came vpon Amasai, which was the chiefe of thirtie, *and he sayd*, Thine *are* wee, Dauid, and with thee, O sonne of Ishai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

e The spirit of boldnesse and courage mooued him to speake thus.

19 ¶ And of Manasseh *some* fell to Dauid, when hee came with the Philistims against Saul to battell, but they f helped them not: for the Princes of the Philistims * by aduisement sent him away, saying, He will fall to his master Saul ‖ for our heads.

f They came onely to helpe Dauid and not to succour the Philistims, which were enemies to their countrey.

*1.*Sam.29.4.

‖ Or, on the ieopardie of our head.

20 As hee went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against g that band: for they were all valiant men and were captaines in the hoste.

g To wit, of the Amalekites which had burned the citie Ziklag, 1.Samuel 30.19.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of h God.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

23 And these are the numbers of the captaines that were armed to battell, *and* came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and ‖ speare, *were* sixe thousand and eight hundreth armed to the warre.

‖ Or, buckler.

25 Of the children of Simeon valiant men of warre, seuen thousand and an hundreth.

26 Of the children of Leui foure thousand and

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and sixe hundreth:

27 And Iehoiada *was* the chiefe of them of i Aaron: and with him three thousand and seuen hundreth.

28 And Zadok a yong man very valiant, and of his fathers housholde *came* two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time k kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundreth valiant men *and* famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appoynted by name to come and make Dauid King.

32 And of the children of Issachar which were men that had vnderstanding of the l times, to knowe what Israel ought to doe: the heades of them *were* two hundreth, and al their brethren were at their commandement.

33 Of Zebulun that went out to battel, expert in warre, *and* in all instruments of warre, fiftie thousande ‖ which could set the battell in aray: they were not of † a double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand, and sixe hundreth.

36 And of Asshur that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twentie thousand.

38 m All these men of warre ‖ that could leade an armie, came with ‖ vpright heart to Hebron to make Dauid King ouer all Israel: and all the rest of Israel *was* of one accord to make Dauid King.

39 And there they were with Dauid three dayes, eating and drinking: for their n brethren had prepared for them.

40 Moreouer they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, *euen* meate, floure, figges, and raisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because he touched it.

AND Dauid counselled with the captaines of thousands and of hundreths, *and* with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priestes and the Leuites in the cities *and* their suburbes) that they may assemble themselues vnto vs.

3 And we will bring againe the a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ * So Dauid gathered all Israel together from ‖ Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

6 And Dauid went vp and all Israel to ‖ Baalath in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caryed the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio c guided the cart.

8 And Dauid and all Israel played before d God with all *their* might, both with songes and with harpes, and with violes, and with timbrels, and with cymbals and with trumpets.

9 ¶ And when they came vnto the threshing floore of e Chidon, Vzza put foorth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and hee smote him, because he layed his hand vpon the Arke: so he died there f before God.

11 And Dauid was angrie, because the Lord had made a breach in Vzza, and hee called the name of that place Perez-Vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of g Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, *euen* in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the King of ‖ Tyrus messengers to Dauid, and Cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knewe that the Lord had confirmed him King ouer Israel, *and* that his kingdome was lift vp on hie, because of his a people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children of which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, and b Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spred themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hande? And the Lord said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid said, God hath deuided

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k That is, the greatest number tooke Sauls part.

l Men of good experience, which knew at all times what was to be done.

‖ Or, set themselues in aray. † Ebr. heart and heart.

m So that his whole hoste were three hundreth twentie and two thousand, two hundreth twentie and two. ‖ Or, fight in their aray. ‖ Or, with a good courage.

n The rest of the Israelites.

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected.

* 2. Sam. 6. 2. ‖ Or, Nilus.

b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3. ‖ Or, Baale, vnto 2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and newe Testament.

e Called also Nachon, 2. Sam. 6. 6.

f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priestes, Numb. 4. 15. so that here all good intentions are condemned except they be commaunded by the worde of God.

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

* 2. Sam. 5. 11. † Ebr. Zor.

a Because of Gods promes made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2. Sam. 5. 14. so there are but eleuen, and here thirteene. ‖ Or, Eliada.

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diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, c Baal-perazim.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Againe the Philistims came & spread them selues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not goe vp after them, *but* turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commaunded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all landes: and the Lorde brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is despised of his wife Michal.

a That was in the place of the citie called Zion, 2. Sam. 5.7.9. * Num. 4.2.3.15

AND *Dauid* made him houses in the a citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, *None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

b From the house of Obed Edom, 2. Sam. 6.10,12.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the b Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vriel the chiefe, and his ‖brethren fiue score.

‖Or, kinsemen.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren an hundreth and thirtie.

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6.18,22. & Num. 3.30.

8 Of the sonnes of c Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

d The third sonne of Kohath, Exod. 6.18.

9 Of the sonnes of d Hebron, Eliel the chiefe, and his brethren foure score.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priestes, and of the Leuites, Vriel, Asaiah and Ioel, Shemaiah, and Eliel, and Amminadab:

e Prepare your selues and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle, * Chap. 13.10.

12 And he said vnto them, Ye are the chiefe fathers of the Leuites: e sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the *place* that I haue prepared for it.

f According as he hath appointed in the Lawe.

13 For * because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after *due* f order.

14 So the Priestes and the Leuites sanctified themselues to bring vp the Arke of the Lorde God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres as Moses had commanded, * according to

* Exod. 25.14, 15.

the word of the Lorde.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint *certaine* of their brethren to sing with g instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioye.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

h Which were inferior in dignitie.

18 And with them their brethren in the h second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphleh, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan *were* singers to make a sound with cymbals of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maasciah, and Benaiah with violes on i Alamoth,

i This was an instrument of musicke, or a certaine tune, whereunto they accustomed to sing Psalmes.

21 And Mattithiah, and Eliphleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon k Sheminith Ienazzeah.

k Which was the eight tune, ouer the which he that was most excellent had charge.

22 But Chenaniah the chiefe of the Leuites had l the charge, bearing the burden in ỹ charge, for he was able to instruct.

l To wit, to appoint Psalmes, and songs to them that sung.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom and Iehiah *were* porters m for the Arke.

m With Berechiah and Elkanah, verse 23.

25 * So Dauid and the Elders of Israel and the captaines of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioy.

* 2. Sam. 6.12.

26 And because that God n helped the Leuites that bare the Arke of the couenant of the Lord, they offered o seuen bullockes and seuen rammes.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast which Dauid offered at euery fixt pace, 2. Sam. 6.13.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid *was* a linnen p Ephod.

p Reade 2. Sam. 6.14.

28 Thus all Israel brought vp the Arke of the Lordes couenant with shouting, and sounde of cornet, and with trumpets, and with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the q couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a windowe, and saw King Dauid dauncing and playing, and * she despised him in her heart.

q It was so called because it put the Israelites in remembrance of the Lordes couenant made with them.

* 2. Sam. 6.16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalme to be sung in praise of the Lorde.

SO * they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offred burnt offrings and peace offrings before God.

* 2. Sam. 6.17.

2 And when Dauid had made an ende of offering the burnt offering and the peace offerings, he a blessed the people in the Name of the Lorde.

a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

3 And

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3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottel of *wine*.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lord, and to [b] rehearse and to thanke and praise the Lord God of Israel.

[b] To wit, Gods benefites toward his people.

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Banaiah, and Obed Edom, euen Ieiel with instruments, violes & harpes, and Asaph to make a sound with cymbales,

6 *And* Benaiah and Iahaziel Priestes, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thankes to the Lord by the hand of Asaph and his brethren.

[c] Dauid gaue them this Psalme to praise the Lord, signifying, that in all our enterprises the Name of God ought to be praysed and called vpon.

8 * Prayse the Lord, *and* call vpon his Name: declare his [d] works among the people.

* *Psal.*105.1. *Isa.*12.4.

9 Sing vnto him, sing prayse vnto him, *and* talke of all his [e] wonderfull workes.

[d] Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.

[e] Who of his wonderfull prouidence hath chosen a fewe of the stocke of Abraham to be his children.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the [f] iudgements of his mouth,

[f] In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.

13 O seede of Israel his seruant, O the children of Iaakob his [g] chosen.

[g] Meaning hereby, that the promes of adoption only appertaineth to the Church.

14 Hee is the Lord our God: his iudgements *are* throughout all the earth.

15 Remember his couenant for euer, *and* the word, which he commanded to a thousand generations:

16 * Which he made with Abraham, and his othe to Izhak:

* *Gen.*22.16,17,18. *Luke* 1.73. *Heb.*6.17.

17 And hath confirmed it to Iaakob for a Law, *and* to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the † lot of your inheritance.

† *Ebr. coard, whereby parcels of land were measured.*

19 When ye were [h] fewe in number, yea, a very fewe, and strangers therein,

[h] Meaning, from the time that Abraham entred, vnto the tim that Iaakob went into Egypt for famine.

20 And walked about from nation to nation, and from *one* kingdome to another people.

21 Hee suffered no man to doe them wrong, but rebuked [i] Kings for their sakes, saying,

[i] As Pharaoh and Abimelech.

22 Touch not mine [k] anoynted, and doe my [l] Prophets no harme.

[k] Mine elect people & them whom I haue sanctified.

[l] To whom God declared his word, and they declared it to their posteritie.

23 *Sing vnto the Lord all the earth: declare his saluation from day to day.

* *Psal.*95.1.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord *is* great and much to be praised, and he is to be feared aboue all gods.

26 For all the gods of the people *are* [m] idoles, but the Lord made the heauens.

[m] His strong faith appeareth herein, that though all the world would followe idoles, yet he would cleaue to the liuing God.

27 Praise and glory *are* before him: power and beautie *are* in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering, and come before him, *and* worship the Lord in the glorious Sanctuarie.

30 [n] Tremble yee before him, all the earth surely the world shalbe stable *and* not moue.

[n] Humble your selues vnder the mightie hand of God.

31 Let the [o] heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

[o] He exhorteth the dumme creatures to reioyce with him in considering the greatnesse of the grace of God.

32 Let the sea roare, and all that therein is: Let the fielde be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for hee commeth to [p] iudge the earth.

[p] To restore all things to their estate.

34 Prayse the Lord for hee is good, for his mercy *endureth* for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and [q] glory in thy praise.

[q] He esteemeth this to be the chiefest felicitie of man.

36 Blessed *be* the Lord God of Israel for euer and euer: and let all people say, [r] So be it, and prayse the Lord.

[r] He willeth all the people both in heart & mouth to consent to these prayses.

37 ¶ Then hee left there before the Arke of the Lordes couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Ieduthun, and Hosah *were* porters.

39 And Zadok the Priest and his brethren the Priestes *were* before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offrings vnto the Lord vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the law of the Lord, which he commanded Israel.

41 And with [s] them were Heman, and Ieduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercie *endureth* for euer.

[s] With Zadok and the rest of the Priests.

42 Euen with them *were* Heman & Ieduthun, to make a sound with the cornets and with the cymbales, with excellent instruments of musike: and the sonnes of Ieduthun were at the gate.

[t] Declaring, that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to praise his name.

43 And all the people departed, euery man to his house: and Dauid returned to [t] blesse his house.

CHAP. XVII.

3 Dauid is forbidden to builde an house vnto the Lorde. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 And prayeth vnto God.

NOw * afterward when Dauid dwelt in his house, he saide to Nathan the Prophet, Behold, I dwell in an house of [a] cedar trees, but the Arke of the Lordes couenant remayneth vnder [b] curtaines.

* 2. *Sam.*7.2.

a Well built and faire.

b That is, in tents couered w̄ skins.

2 Then Nathan said to Dauid, Doe [c] all that is in thine heart: for God is with thee.

c As yet God had not reueiled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

3 And the same [d] night euen the word of God came to Nathan, saying,

d After that Nathan had spoken to Dauid.

4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not builde me an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from [e] tent to tent, and from habitation *to habitation*.

e That is, in a tent which remooued to and fro.

6 Whereseoeuer I haue [f] walked with all Israel, spake I one word to any of the iudges of Israel (whom I commaunded to feede my people) saying, Why haue ye not built me an house of cedar trees?

f Meaning, whereseoeuer his Arke went, which was a signe of his presence.

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoat [g] *and* from following the sheepe, that thou shouldest be a prince ouer my people Israel.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace,

8 And

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8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖ made thee a name, like the name of the great men that are in the earth.

‖Or, gotten thee fame.

9 (Also I will appoint a place for my people Israel, and [h] will plant it, that they may dwell in their place, and moue no more: neither shall the † wicked people ‖ vexe them any more, as at the beginning,

h Make them sure that they shal not remooue. †Ebr. sonnes of iniquitie. ‖Or, consume.

10 And since the time that I commaunded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will [i] build thee an house.

i Will giue thee great posteritie.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy seede after thee, which shalbe of thy sonnes, and will stablish his kingdome.

12 He shall build me an house, and I will stablish his throne for [k] euer.

k That is, vnto the comming of Christ: for then these figures should cease.

13 I will be his father, and hee shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before [l] thee.

l Which was Saul.

14 But I will establish him in mine house, and in my kingdome for euer, and his throne shall be stablished for euer.

15 According to all these wordes, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the King [m] went in and ‖ sate before the Lord, and sayd, Who am I, O Lorde God, and what is mine house, that thou hast brought me [n] hitherto?

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord. ‖Or, remained. n Meaning, to this kingly estate.

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of [o] hie degree, O Lord God.

o Thou hast promised a kingdome that shal continue to me and my posteritie, and that Christ shall proceede of me.

18 What can Dauid *desire* more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine [p] heart hast thou done all this great thing to declare all magnificence.

p Freely, and according to the purpose of thy will, without any deseruing.

20 Lord, there [u] none like thee, neither *is there* any God besides thee, according to all that we haue heard with our eares.

21 Moreouer what one nation in the earth *is* like thy people Israel, whose God went to redeeme them *to be* his people, and to make thy selfe a Name, *and to doe* great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lorde art become their God.

23 Therefore nowe Lorde, let the thing that thou hast spoken concerning thy seruant, & concerning his house, be confirmed for euer, and doe as thou hast sayd,

24 And let thy name be stable and magnified for euer, that it may bee sayde, The Lorde of hostes, God of Israel, *is* the God of [q] Israel, and let the house of Dauid thy seruant be established before thee.

q That is, hee sheweth himselfe in deede to be their God, by deliuering them from dangers, and preserving them.

25 For thou, O my God, hast [r] reueiled vnto the eare of thy seruant, that thou wilt builde him an house: therefore thy seruant hath † bene bold to pray before thee.

r Thou hast declared vnto me by Nathan the Prophet. †Ebr. hath found.

26 Therefore now Lord (*for* thou art [s] God, and hast spoken this goodnesse vnto thy seruant)

s And canst not breake promise.

27 Nowe therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shalbe blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

AND after this, Dauid smote the Philistims, and subdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philistims.

a Which 2.Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.

2 And he smote Moab, and the Moabites became Dauids seruants, and ‖ brought gifts.

‖Or, payed tribute.

3 ¶ And Dauid smote ‖ Hadarezer King of Zobah vnto Hamath, as hee went to stablish his border by the riuer ‖ Perath.

‖Or, Hadadezer. ‖Or, Emphrates.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twentie thousand footemen, and * destroyed all the charets, but he reserued of them an hundreth charets.

*2.Sam.8.9.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer King of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put a *garison* in Aram of ‖ Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lorde [b] preserued Dauid whersoeuer he went.

‖Or, Darmesek.

b That is, in all things that bee enterprised.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

c Which 2.Sam. 8.8. are called Betah and Berothai. *1.King.7.23. iere.52.20.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent [d] Hadoram his sonne to king Dauid, to salute him, & to reioyce with him, because he had fought against Hadarezer, & beaten him (for Tou had warre with Hadarezer) *who brought* all vessels of golde and siluer and brasse.

d Called also Ioram, 2.Sam.8.10.

11 And king Dauid did dedicate them vnto the Lorde, with the siluer and golde that hee brought from all the nations, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam.8.12. that the Aramites were spoyled.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley [f] eighteene thousand.

f Which is vnderstood that Ioab slewe twelue thousand, as is in the title of the threescore Psal. and Abishai the rest.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid whersoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder,

16 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priestes, and ‖ Shausha the Scribe,

‖Or, Seraiah.

17 * And Benaiah the sonne of Iehoiada was ouer the [g] Cherethites and the Pelethites: and the sonnes of Dauid *were* chiefe about the King.

*2.Sam.8.17.18.

g Reade 2.Sam.8. 18.

CHAP. XIX.

4 Hanun King of the children of Ammon doth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid. 15 And is ouercome.

AFter this also * Nahash the King of the children of Ammon died, and his sonne reigned in his stead.

*1.Sam.10.2.

2 And

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2 And Dauid saide, I will shew kindnesse vnto Hanun the sonne of Nahash, because his [a] father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon saide to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to [b] search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and [c] shaued them, & cut off [d] their garments by the halfe vnto the buttocks, and sent them away.

5 And there went *certaine* and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayde, Tarie at Iericho, vntill your beardes be growen: then returne.

6 ¶ When the chilren of Ammon sawe that they ‖ stanke in the sight of Dauid, then sent Hanun, and the children of Ammon a thousande talents of siluer to hire them charets and horsemen out * of Aram Naharaim and out of Aram Maachah, and out of [e] Zobah.

7 And they hired them two and thirtie thousande charets, and the king of Maachah and his people, which came and pitched before [f] Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battel in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab sawe that the front of the battel was against him before and behind, then hee chose out of al the choise of Israel, & set himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the haud of Abishai his brother, and they put them selues in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shewe our selues valiant for our [g] people, and for [h] cities of our God, and let the Lorde doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battel, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the [h] riuer: and Shophach the captaine of the host of Hadarezer *went* before them.

17 And when it was shewed Dauid hee gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, & Dauid destroyed of the Aramites [i] seuen thousand charets, and fourtie thousand footemen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their giants.

AND * when the yeere was expired, in the time that Kings go out *a warfare* Ioab caryed out the strength of the army, & destroyed the country of the children of Ammon, & came and besieged [a] Rabbah (but Dauid taryed at Ierusalem) and Ioab smote Rabbah and destroyed it.

2 * Then Dauid tooke the crowne of their King from off his head, and found it the weight of a [b] talent of golde, with precious stones in it: and it was *set* on Dauids head, and he brought away the spoile of the citie exceeding much.

3 And he caryed away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ * And after this also there arose warre at ‖ Gezer with the Philistims, then Sibbechai the Hushathite slewe ‖ Sippai, of the children of ‖ Haraphah, and they were subdued.

5 And there was yet *another* battell with the Philistims: and Elhanan the sonne of Iair slewe [c] Lahmi, the brother of Goliath the Gittite, whose speare staffe *was* like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a *great* stature, and his fingers *were* by [d] sixes, *euen* foure and twenty, and was also the sonne of Haraphah.

7 And when he reuiled Israel, Ionathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the handes of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred, 14 And there dye seuentie thousand men of the pestilence.

AND [a] Satan stoode vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the rulers of the people, Goe, *and* number Israel from [b] Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundreth times so many as they be, O my lord the King: are they not all my Lords seruants? wherfore doth my lord require this thing? why should he be a cause of [c] trespasse to Israel?

4 Neuertheless the kings worde preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number *and* summe of the people vnto Dauid: and all Israel were [d] eleuen hundreth thousand men that drewe sworde: and Iudah was [e] foure hundreth and seuentie thousand

a Because Nahash receiued Dauid, and his companie, when Saul persecuted him he would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards, 2. Sam. 10. 4.

d To put them to shame and villenie, where as the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments and beards, they thus disfigured them to make them odious to others.

‖ Or, *had made them selues to be abhorred of Dauid.*

* 2. Sam. 10. 6, 8.

e Which were fiue in all.

f Which was a citie of the tribe of Reuben beyond Iordeu.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be courageous and commit the successe to God.

h That is, Euphrates.

i For this place reade 2. Sam. 10. 18.

* 2. Sam. 11. 1.

a Which was the chiefe citie of the Ammonites.

* 2. Sam. 12. 29, 30.

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threescore pound weight.

* 2. Sam. 21. 11.

‖ Or, *Gob*, 2. Sam. 21. 18.

‖ Or, *Saph.*

‖ Or, *Raphaim*, or, *the Giants.*

c Reade 2. Sam. 21. 19.

d Meaning, that he had fixe a piece on hands and feete.

a He tempted Dauid in setting before his eyes his excellencie and glorie, his power and victories: reade 2. Sam. 24. 1.

b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence gathered not the whole summe as it is here declared. e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites which were mixed with Iudah, or as the Ebrewes write, here the chiefe and Princes are left out.

thousand

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thousande men that drew sworde.

6 But the Leuites and Beniamin counted hee not among them: for the kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid saide vnto God, I haue sinned greatly, because I haue done this thing: but nowe, I beseech thee, remooue the iniquitie of thy seruant: for I haue done very foolishly.

‖Or, Prophet. 9 And the Lord spake vnto Gad Dauids ‖ Seer, saying,

10 Goe and tell Dauid, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies ‖ to take *thee*, or els the sword of the Lord and pestilence in the land three dayes, that the Angell of the Lorde may destroy throughout all the coastes of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me.

‖Or, smite thee.

13 And Dauid saide vnto Gad, I am in a wonderfull strait. let me now fall into the hand of the Lorde: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angell into Ierusalem to destroy it. And f as he was destroying, the Lord beheld, and g repented of the euill, and sayd to the Angell that destroyed, It is nowe enough, let thine hand cease. Then the Angell of the Lord stoode by the threshing floore of ‖ Ornan the Iebusite.

f Reade 2. Sam. 24.16.

g When God draweth backe his plagues, he seemeth to repent, reade Gene. 6, 6.

‖Or, Araunah.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen, with his sworde drawen in his hande *and* stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid sayd vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lorde my God, I beseech thee, let thine hand be on me, and on my fathers house, and not on h thy people for *their* destruction.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his foure sonnes, *that were* with him, i hid themselues. and Ornan threshed wheat.

i That is, for feare to appeare before the face of God.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, & went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid saide to Ornan, Giue mee the place of *thy* threshing floore, that I may builde an k altar therein vnto the Lorde: giue it me for sufficient money, that the plague may bee stayed from the people.

k That is, a place wherein he will be worshipped.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the King do that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheat for meate offering, I giue it all.

24 And King Dauid said to Ornan, Not so: but l I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offrings without cost.

l That is, as much as it is worth: for hauing inough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God.

25 So Dauid gaue to Ornan for that place m six hundreth shekels of gold by weight.

m Reade 2. Sam. 24.24.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offrings, and called vpon the Lord, and hee n answered him by fire from heauen vpon the altar of burnt offring.

n God declared that he heard his request, in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6.13. and came downe from heauen, Leuit 9 24. as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

27 And when the Lord had spoken to the Angell, hee put vp his sworde againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him, in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering *were* at that season in the hie place at Gibeon.

30 And Dauid could not go before it to aske counsell at God: for he was afraid of the sworde of the Angel of the Lord.)

CHAP. XXII.

1 Dauid prepareth things necessarie for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid said, This is the a house of the Lord God, and this is the altar for the burnt offring of Israel.

a That is, the Lord God, and this is the altar for the burnt offring of Israel.

2 And Dauid commanded to gather together the b strangers that were in the land of Israel, and he set masons to hew and polish stones to builde the house of God.

b Meaning cunning men of other nations which dwelt among the Iewes.

3 Dauid also prepared c much yron for the nayles of the doores *and* of the gates, and for the ioynings, and abundance of brasse passing weight,

c To wit which weighed fiftie shekels of golde, 2 Chron. 3. 9.

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreyes. I will *therefore* now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, * my sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

* 2. Sam. 7 13. & 1. Chron. 28. 3.

8 But the word of the Lord came to me, saying, * d Thou hast shed much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

d This declareth how greatly God detesteth the shedding of blood, forcing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies,

9 Behold, a sonne is borne to thee, which shalbe a man of rest, for I will giue him rest from all his enemies round about, therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 * Hee

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10 * He shall build an house for my Name, and he shall be my sonne, and I will be his father and I will establish the throne of his kingdome vpon Israel for euer.

11 Now *therefore* my sonne, the Lord shall be with thee, and thou shalt c prosper, and thou shalt builde an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee f wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

14 For beholde, according to my g pouertie haue I prepared for the house of the Lord an hundreth thousand talents of golde, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer thou hast workemen with thee enough, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of golde, of siluer, *and* of brasse, and of yron there is no number: h Vp *therefore*, and be doing, and the Lord will be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, *saying*,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for hee hath giuen the i inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Nowe set k your hearts and your soules to seeke the Lord your God, and arise, and builde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

a Dauid being olde, ordaineth Salomon King. 3 Hee causeth the Leuites to be numbred, 4 and assigneth them to their offices. 13 Aaron & his sonnes are for the hie Priest. 14 The sonnes of Moses.

SO when Dauid was old and full of dayes, * he made Salomon his sonne King ouer Israel.

2 And he gathered together all the Princes of Israel with the Priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand *were set* ‖ to aduance the worke of the house of the Lord, and sixe thousand were ouerseers & iudges.

5 And foure thousand *were* porters, and foure thousande praised the Lorde with instruments which † he made to praise *the Lord.*

6 * So Dauid diuided offices vnto them, *to wit*, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

7 Of the Gershonites *were* ‖ Laadan and Shimei.

8 The sonnes of Laadan, the chiefe *was* Iehiel, and Zetham, and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei *were* Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chiefe, and ‖ Zizah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of *their* father, counted but as one.

12 ¶ The sonnes of Kohath *were* Amram, Izhar, Hebron and Vzziel, foure.

13 * The sonnes of Amram, Aaron and Moses: and Aaron was separated to a sanctifie the most holy place, hee and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, *and* his children were named with the b tribe of Leui.

15 The sonnes of Moses *were* Gershom, and Eliezer.

16 Of the sonnes of * Gershom *was* Shebuel the chiefe.

17 And the sonne of Eliezer *was* Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar *was* Shelomith ‖ chiefe.

19 The sonnes of Hebron *were* Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel *were* Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari *were* Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their d brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi *were* Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, *euen* the chiefe fathers according to their offices, according to the number of names *and* their summe that did the worke for the seruice of the house of the Lorde from the age of e twenty yeres and aboue.

25 For Dauid sayd, The Lorde God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were numbred from twentie yere and aboue,

28 And their office *was* vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the f purifying of all holy things, and in the worke of the seruice of the house of God,

29 Both for the shew-bread, and for the fine floure, for the meat offering, and for the vnleauened cakes, and for the fried things, and for that which was rosted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks and to praise the Lord, likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number *and* according to their custome continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of the Cõgregation, & the charge of the holy place, and the charge of the sonnes of

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*2.Sam.7.13. 1.King.5.5.

c He sheweth that there can bee no prosperitie, but when the Lord is with vs.

f These are onely the meanes whereby Kings gouerne their subiects aright, and wherehy the realmes doe prosper & florish.

g For Dauid was poore in respect of Salomon.

‖ Or, masons and carpenters.

h That is, goe about it quickly.

i The nations round about.

k For els he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

* 1.King.1.30.

‖ Or, to haue care ouer.

† Ebr. I made, meaning Dauid.
* Chap.6.1.
* Exod.6.17.

‖ Or, Libni, Chap.6.17.

10 Also the sonnes of Shimei *were* Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

‖ Or, Zina.

*Exod.2.2 and 6.20 hebr.5.4,5.
a That is, to serue in the most holy place and to consecrate the holy things.

b They were but of the order of the Leuites and not of the Priestes, as Aarons sonnes.
*Exod.2.22, and 18.3.
c The Scripture vseth to call chiefe or the first borne, although he be alone, and there be none borne after, Matth.1.25.

d Meaning, their cousins.

e Dauid did chuse the Leuites twise, first at the age of thirtie, 25 verse 3. and againe afterward at 20 as the necessitie of the office did require at the beginning they had no charge in the Temple, before they were fiue and twentie yere olde, and had none after fiftie, Numb. 4.3.

f In washing and clensing all the holy vessels.

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of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

*Leuit.10.4,5. num.3.4.& 26.60.

THese are also the * diuisions of the sonnes of Aaron: The sonnes of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

a Whiles their father yet liued.

2 But Nadab and Abihu died a before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the ‖ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their offices in their ministration.

‖Or, cousins.

4 And there were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar. and they diuided them, *to wit*, among the sonnes of Eleazar, sixteene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

†Ebr. heads.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers *of the house* of God *were* of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the scribe of the Leuites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, & *before* the chiefe fathers of the Priests and of the Leuites, one familie being reserued for Eleazar, and another reserued for Ithamar.

b This lot was ordeined to take away all occasion of enuy and grudging or one against another.

7 And the first b lot fell to Iehoiarib, and the second to Iedaiah.

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiiah, the sixt to Miiamin,

10 The seuenth to Hakkoz, the eight to c Abiiah,

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

11 The ninth to Iesshua, & tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the foureteenth to Iesshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twenty to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder d the hand of Aaron their father, as the Lord God of Israel had commanded him.

d By the dignitie that God gaue to Aaron.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, *euen* of the sonnes of Rehabiah, the first Isshijah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth Lahath,

23 And *his* sonnes Ieriah *the first*, Amariah the second, Iahaziel the third, *and* Iekameam the fourth,

24 The sonne of Vzziel *was* Michah, the sonne of Michah *was* Shamir,

25 The brother of Michah *was* Isshijah, the sonne of Isshijah, Zechariah,

26 The sonnes of Merari *were* Mahli and Mushi, the sonne of Iaazijah *was* Beno,

27 The sonnes of Merari, of Iehaziah *were* Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish *was* Ierahmeel,

30 And the sonnes of e Mushi *were* Mahli, and Eder, and Ierimoth: these were the sonnes of the Leuites after the houshold of their fathers.

e Which was the second sonne of Merari.

31 And these also cast f lots with their brethren the sonnes of Aaron before King Dauid, & Zadok and Ahimelech, and the chiefe fathers of the Priests, and of the Leuites, *euen* the chiefe of the families against their yonger brethren.

f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The singers are appointed with their places, and lots.

SO Dauid and the captaines of the armie a separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should *sing* prophecies with harpes, with violes, and with cymbales, and their number was *euen* of the men for the office of their ministerie, *to wit*,

a The singers were diuided into 24. courses, so that euery course or order conteined twelue, and in all there were 288. as verse 7.

2 Of the sonnes of Asaph, Zaccur, & Iosseph, and Nethaniah, and Asharelah the sonnes of Asaph *were* vnder the hand of Asaph, *which sang* prophesies by the † commission of the King.

†Ebr. hands.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Iesshaiah, Asshabiah, and Mattithiah, b sixe, vnder the hands of their father: Ieduthun *sang* c prophesies with an harpe, for to giue thanks and to praise the Lord.

b Where of one is not here numbred.

c Meaning, Psalmes and songs to praise God.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, & Romamti-ezer, Ioshbekashah, Mallothi, Hothir, *and* Mahazioth.

5 All these were the sonnes of Heman, the kings ‖ Seer in the wordes of God to lift vp the ‖horne: & God gaue to Heman fourteene sonnes and three daughters.

‖Or, Prophet.

‖Or, power, meaning of the King.

6 All these were vnder the ‖ hand of their father, singing in the house of the Lord with cymbals, violes and harpes, for the seruice of the house of God, and Asaph, and Ieduthun, and Heman *were* at the Kings † commandement.

‖Or, gouernment.

†Ebr. hand.

7 So was their number with their brethren that were instruct in the songs of the Lord, *euen* of all that were cunning, two hundreth fourescore and eight.

8 And they cast lots, d charge against *charge*, aswell e small as great, the cunning man as the scholler.

d Who should be in euery company and course.

e Without respect to age or cunning.

9 And the first lot fell to f Ioseph *which was* of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

10 The third, to Zaccur, *he*, his sonnes and his brethren were twelue.

11 The fourth, to ‖ Izri, *he*, his sonnes and his brethren twelue.

‖Or, the Zerites.

12 The fift, to Nethaniah, *he*, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes and his brethren twelue.

14 The seuenth, to Iesharelah, *he*, his sonnes and his brethren twelue.

15 The eight, to Iesshaiah, *he*, his sonnes and his brethren twelue.

16 The

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16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelue.
17 The tenth, to Shimei, *he*, his sonnes and his brethren twelue.
18 The eleuenth, to Azareel, *he*, his sonnes and his brethren twelue.
19 The twelft, to Aſhabiah, *he*, his sonnes and his brethren twelue.
20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.
22 The fifteenth, to Ierimoth, *he*, his sonnes and his brethren twelue.
23 The ſixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.
24 The ſeuenteenth, to Ioſhbekaſhah, *he*, his sonnes and his brethren twelue.
25 The eighteenth, to Hanani, *he*, his sonnes and his brethren twelue.
26 The nineteenth, to Mallothi, *he*, his sonnes and his brethren twelue.
27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelue.
28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.
29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelue.
30 The three and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelue.
31 The foure and twentieth, to Romamti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

1 *The porters of the Temple are ordeined, euery man to the gate, which he ſhould keepe,* 20 *and ouer the treaſure.*

‖ *Or, courſes and turnes.*

CConcerning the ‖ diuiſions of the porters, of the Korhites, Meſhelemiah the ſonne of Kore of the ſonnes of [a] Aſaph.
2 And the ſonnes of Meſhelemiah, Zechariah the eldeſt, Iediael the ſecond, Zebadiah the third, Iathniel the fourth,
3 Elam the fift, Iehohanan the ſixt, *and* Elihoenai the ſeuenth.
4 And the ſonnes of Obed Edom, Shemaiah the eldeſt, Iehozabad the ſecond, Ioah the third, and Sacar the fourth, and Nethaneel the fift.
5 Ammiel the ſixt, Iſſachar the ſeuenth, Peulthai the eight: for God had [b] bleſſed him.
6 And to Shemaiah his ſonne, were ſonnes borne, that [c] ruled in the houſe of their father, for they were men of might.
7 The ſonnes of Shemaiah *were* Othni, and Rephael, and Obed, Elzabad *and* his brethren, ‖ ſtrong men: Elihu alſo, and Semachiah.
8 All theſe were of the ‖ ſonnes of Obed Edom, they and their ſonnes and their brethren mighty and [d] ſtrong to ſerue, *euen* three ſcore and two of Obed Edom.
9 And of Meſhelemiah ſonnes and brethren, eighteene mighty men.
10 And of Hoſah of the ſonnes of Merari, the ſonnes *were* Shuri the chiefe, and (though he was not the eldeſt, yet his father made him the chiefe)
11 Helkiah the ſecond, Tebaliah the third, *and* Zechariah the fourth: all the ‖ ſonnes & the brethren of Hoſah *were* thirteene.
12 Of theſe *were* the ‖ diuiſions of the porters of the chiefe men, *hauing* the charge [e] againſt their brethren, to ſerue in the houſe of the Lord.
13 And they caſt lottes both ſmall and great for the houſe of their fathers, for euery gate.
14 And the lot on the Eaſt ſide fell to ‖ Shelemiah: then they caſt lots for Zechariah his ſonne [f] a wiſe counſeller, & his lot came out Northward:
15 To Obed Edom Southward, and to his ſonnes the ſonnes of the houſe of [g] Aſuppim:
16 To Shuppim and to Hoſah Weſtward with the gate [h] of Shallecheth by the paued ſtreet that goeth vpward, ward ouer-againſt ward.
17 Eaſtward *were* ſixe Leuites, *and* Northward foure a day, *and* Southward foure a day, & toward Aſuppim i two *and* two.
18 In [k] Parbar toward the Weſt *were* foure by the paued ſtreet, and two in Parbar.
19 Theſe are the diuiſions of the porters of the ſonnes of Kore, and of the ſonnes of Merari.
20 ¶ And of the Leuites. Ahiiah *was* ouer the treaſures of the houſe of God, and ouer the treaſures of the dedicate things.
21 Of the ſonnes of Laadan the ſonnes of the Gerſhunnites *deſcending* of Laadan the chiefe fathers of Laadan *were* Gerſhunni *and* Iehieli.
22 The ſonnes of Iehieli *were* Zethan and Ioel his brother, *appoynted* ouer the treaſures of the houſe of the Lord.
23 Of the [l] Amramites, of the Izharites, of the Hebronites *and* of the Ozielites.
24 And Shebuel the ſonne of Gerſhom, the ſonne of Moſes, a ruler ouer the treaſures.
25 And of his ‖ brethren *which came* of Eliezer, was Rehabiah his ſonne, and Ieſhaiah his ſonne, and Ioram his ſonne, and Zichri his ſonne, & Shelomith his ſonne.
26 Which Shelomith and his brethren *were* ouer all the treaſures of the dedicate things, which Dauid the King, and the chiefe fathers, the captaines ouer thouſands, and hundreths, and the captaines of the armie had [m] dedicated.
27 (*For* of the battels and of the ſpoyles they did dedicate to mainteine the houſe of the Lord)
28 And all that Samuel the Seer had dedicate, and Saul the ſonne of Kiſh and Abner the ſonne of Ner, and Ioab the ſonne of Zeruiah, *and* whoſoeuer had dedicate *any thing*, *it was* vnder the hand of Shelomith, and his brethren.
29 Of the Izharites *was* Chenaniah and his ſonnes, for the buſineſſe [n] without ouer Iſrael, for officers and for Iudges.
30 Of the Hebronites, Aſhabiah and his brethren, men of actiuitie, a thouſand, and ſeuen hundreth were officers for Iſrael beyond Iorden Weſtward, in all the buſineſſe of the Lord, and for the ſeruice [o] of the King.
31 Among the Hebronites *was* Ieduiah the chiefeſt, euen the Hebronites by his generations according to the families. And in the fortieth yeere of the reigne of Dauid, they were ſought for: and there were found among them men of actiuitie at Iazer in Gilead.
32 And his [p] brethren men of actiuitie, two thouſand & ſeuen hundreth chiefe fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for euery matter *pertaining* to [q] God, and for the Kings buſineſſe.

CHAP. XXVII.

Of the princes and rulers that miniſtred vnto the King.

THe children of Iſrael alſo after their number, *euen* the chiefe fathers & captaines of thouſands

a This Aſaph was not the notable muſician, but another of that name called alſo Ebiaſaph, Chap. 6. 23. 37. and 9. 19. and alſo Iaſaph.

b In giuing him many children.

c Or, like their fathers houſe, meaning, worthie men, and valiant.

‖ *Or, nephewes.*

d And meet to ſerue in the office of the porterſhip.

‖ *Or, couſins.*

‖ *Or, courſes.*

e According to their turnes, aſwell the one as the other.

‖ *Or, Meſhelemiah.*

f One expert and meet to keepe that gate.

g This was an houſe, where they vſed to reſort to conſult of things concerning the Temple, as a Conuocation houſe.

h Whereat they vſed to caſt out the filth of the citie.

i Meaning, two one day and two another.

k Which was an houſe wherein they kept the inſtruments of the Temple.

l Theſe alſo had charge ouer the treaſures.

‖ *Or, couſins.*

m According as the Lord commanded, Numb. 31. 28.

n Meaning, of things that were out of the citie.

o That is, for the kings houſe.

p To wit, the couſins of Iediiah.

q Both in ſpirituall and temporall things.

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† Ebr. diuisions, or bands.

a Which executed their charge & office, which is meant by comming in and going out.

sands and of hundreths, and their officers that serued the king by diuers † courses, [a] which came in and went out, moneth by moneth throwout all the moneths of the yere: in euery course *were* foure and twentie thousand.

2 Ouer the first course for the first moneth *was* Iashobeam the sonne of Zabdiel: and in his course *were* foure and twentie thousand.

3 Of the sonnes of Perez *was* the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and *thu was* his course, and Mikloth *was* [b] a captaine, and in his course *were* foure and twenty thousand.

b That is, Dodais lieutenant.

5 The captaine of the third hoste for the third moneth *was* Benaiah the sonne of Iehoiada the chiefe Priest: and in his course *were* foure and twenty thousand.

6 This Benaiah was mighty among * thirty, and aboue the thirty, and in his course *was* Amizabad his sonne.

[a] 2. Sam 23.20, & 23.23.

7 The fourth for the fourth moneth *was* Asahel the brother of Ioab, and Zebediah his sonne after him: and in his course *were* foure and twenty thousand.

8 The fift for the fift moneth *was* prince Shamhuth the Izrahite: and in his course foure and twenty thousand.

9 The sixt for the sixt moneth *was* Ira the sonne of Ikkesh the Tekoite: and in his course foure and twenty thousand.

10 The seuenth for the seuenth moneth *was* Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twenty thousand.

11 The eight for the eight moneth *was* Sibbecai the Hushathite of the Zarhites: and in his course foure and twenty thousand.

12 The ninth for the ninth moneth *was* Abiezer the Anethothite of the sonnes of ‖ Iemini: and in his course foure and twenty thousand.

‖ Or, Beniamin.

13 The tenth for the tenth moneth *was* Maharai, the Netophathite of the Zarhites: and in his course foure and twenty thousand.

14 The eleuenth for the eleuenth moneth *was* Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twenty thousand.

15 The twelft for the twelft moneth *was* Heldai the Netophathite, of Othniel: and in his course foure and twenty thousand.

c Meaning, besides these twelue captaines.

16 ¶ Moreouer [c] *the rulers* ouer the tribes of Israel *were these*: ouer the Reubenites *was* ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Remuel: ouer *them* of Aharon, *and* Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ierimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azarziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

d Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

21 Ouer the [d] *other* halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham, these are the princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twenty yeere olde and vnder, because the Lord had sayd that hee would increase Israel like vnto the starres of the heauens.

24 And * Ioab the sonne of Zeruiah began to number: but hee finished it not, [e] because there came wrath for it against Israel, neither was the number put into the [f] Chronicles of King Dauid.

* *Chap.* 21.7.

e And the commandement of the King was abominable to Ioab, Chap 21.6.

f The Ebrewes make both these books of Chronicles, but one, and at this verse make the middes of the booke, as touching the number of verses.

25 And ouer the kings treasures *was* Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers *was* Iehonathan the sonne of Vzziah:

26 And ouer the workmen in the field that tilled the ground, *was* Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, *was* Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine *was* Sabdi the Shiphmite:

28 And ouer the oliue trees and mulbery trees that were in the valleys, *was* Baal Hanan the Gederite: and ouer the store of the oyle *was* Ioash:

29 And ouer the oxen that fed in Sharon, *was* Shetrai the Sharonite: and ouer the oxen in the valleys *was* Shaphat the sonne of Adlai:

30 And ouer the camels *was* Obil the Ishmaelite: and ouer the asses *was* Iehdeiah the Merothite:

31 And ouer the sheepe *was* Iaziz the Hagerite: all these were the rulers of the substance that was King Dauids.

32 And Iehonathan Dauids vncle a man of counsel & of vnderstanding (for he was a scribe) and Iehiel the sonne of Hachmoni *were* with the Kings [h] sonnes.

g That is, a man learned in the word of God.

h To be their schoolemasters and teachers.

33 And Ahitophel *was* the Kings counseller, and Hushai the Archite the Kings friend.

34 And [i] after Ahitophel *was* Iehoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie *was* Ioab.

i After that Ahitophel had hanged himselfe, 2. Sam. 17.23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, he willeth Salomon and the people to performe it, 8 exhorting him to feare the Lord,

NOwe Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bandes that serued the King, and the captaines of thousands and the captaines of hundreths, and the rulers of all the substance and possession of the King, and of his sonnes, with the ‖ eunuches, and the mighty, and all the men of power, vnto Ierusalem.

‖ Or, chiefe seruants, Gene. 37.36.

2 And King Dauid stood vp vpon his feet, and sayd, Heare ye me, my brethren and my people: I purposed to haue built an house of [a] rest for the Arke of the couenant of the Lord, and for a * footstoole of our God, and haue made ready for the building,

a Where the Arke should remaine & remoue no more to and fro.

* *Psal* 99.5.

3 But God sayd vnto mee, * Thou shalt not builde an house for my Name, because thou hast bene a man of warre, and hast shed blood.

* 2. *Sam.* 7.5, 13. *chap.* 22.8.

4 Yet *as* the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of [b] Iudah is the house of my father, and among the sonnes of my father he delighted in me to make me king ouer all Israel)

b According to the prophesie of Iaakob, Gen. 49.8.

5 *So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

* *Wisd.* 9.7.

6 And he said vnto me, Salomon thy sonne, he shall

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shall build mine house and my courtes: for I haue chosen him to be my sonne, and I wil be his father.

7 I will stablish therefore his kingdome for euer, if he endeuour himselfe to doe my commandements, and my iudgements, as c this day.

8 Nowe therefore in the sight o of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this d good land, and leaue it for an inheritance for your children after you for e euer.

9 And thou, Salomon my sonne, knowe thou the God of thy father, and serue him with a perfite heart, and with a willing minde: * For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build f the house of the Sanctuarie: bee strong *therefore*, and g doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercie seate,

12 And the paterne of all that † he had in his minde for the courtes of the house of the Lorde, and for all the chambers round about, for the treasures of the House of God, and for the treasures of the dedicate things,

13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 *He gaue* of golde by weight, for *the vessels* of gold, for all the vessels of all maner of seruice, *and* all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

15 The weight also of gold for the h candlestickes, and gold for their lampes, with the weight for euery candlestick, and for the lamps thereof, and for the candlestickes of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euery candlesticke,

16 And the weight of the golde for the tables of the shewbread, for euery table, and siluer for the tables of siluer,

17 And pure golde for the fleshhookes, and the bowles, and ‖ plates, and for basens, golde in weight for euery basen, and for siluer basens, by weight for euery basen,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of i the charet of the Cherubs that spread themselues, and couered the Arke of the couenant of the Lord:

19 All, *Dauid saith*, by writing *sent* to me k by the hand of the Lord, *which* made me vnderstand all the workemanship of the paterne.

20 And Dauid said to Salomon his sonne, Be strong, and of a valiant courage and doe it: feare not, nor be afraide: for the Lord God, *euen* my God *is* with thee: he will not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companie of the Priestes and the Leuites for all the seruice of the house of God, euen *they shall be* with thee for the whole worke, l with euery free heart that is skilful in any maner of seruice. The princes also and all the people *will be* † wholy at thy commandement.

† *Ebr. at all thy wordes.*

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the King said vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke *is* great: for this house *is* not for man, but for the a Lord God.

2 Nowe I haue prepared with all my power for the house of my God, golde for *vessels* of golde, and siluer for *them* of siluer, and brasse for *things* of brasse, yron for *things* of yron, and wood for *things* of wood, and onyx stones, and stones to be set, and carbuncle stones and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue b delite in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

4 Euen c three thousand talents of gold of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the walles of the houses.

5 The golde for the *things* of golde, and the siluer for *things* of siluer, and for all the worke by the hands of artificers: and who is d willing ‖ to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the house of God fiue thousand talents of golde, and tenne thousand pieces, and ten thousand talents of siluer, and eighteene thousand talents of brasse, and one hundreth thousand talents of yron.

8 And they with whom *precious* stones were e found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a f perfite heart. And Dauid the King also * reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed *be* thou, O Lord God, of g Israel our father, for euer and euer.

11 Thine, O Lord, *is* greatnesse and power, and glory, and victorie, & praise: for all that is in heauen and in earth *is thine*: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour *come* of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore our God, we thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things h come of thee: and of thine owne hand we haue giuen thee.

15 For we are i strangers before thee, & sojourners, like all our fathers: our daies *are* like the shadow vpon the earth, and there is none † abiding.

16 O Lorde our God, all this abundance that

a And therefore it ought to be excellent in all points.

b His great zeale toward the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.

c He likewith what he had of his owne store for the Lordes house.

d He was not onely liberall himselfe, but prouoked others to set footh the worke of God.

‖ *Or, to offer.*

e Meaning, them that had any.

f That is, with a good courage and without hypocrisie.

* *Psal.* 122. 1.

g Which diddest reuelle thy selfe to our father Iaakob.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore must giue him the glory.

i And therefore haue this land lent to vs for a time.

† *Ebr. waiting for them to returne.*

c If he continue to keepe my Lawe and depart not therefrom, as he doeth hitherto.

d To wit, of Canaan.

e He declareth that nothing can separate them from the commoditie of this land, both for themselues and their posteritie, but their sinnes and iniquitie.

* 1. *Sam.* 16. 7. *psal.* 7. 9. *Ierem.* 11. 20. *and* 17. 10. *and* 20. 12.

f Meaning, for his Arke.

g Put it in execution.

† *Ebr. that were in his spirit with him.*

h That is, the ten candlestickes, 1. *King.* 7. 49.

‖ *Or, couerings.*

i Meaning, of the mercieseate which couered the Arke, which was called the charet, because the Lord declared himselfe there.

k For all this was left in writing in the booke of the Law, Exod. 25. 40. which booke the King was bound to put in execution. *Deut.* 17. 19.

l That is, euery one will be readie to helpe thee with those gifts that God hath giuen him.

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wee haue prepared to builde thee an house for thine holy Name, is of thine hand and all *is* thine.

17 I know also, my God, that thou * tryest the heart, and hast pleasure in righteousnesse: I haue offered willingly in the vprightnesse of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the [k] purpose, *and* the thoughtes of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies, and thy statutes, and to doe all things, and to build the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation. Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the [l] King.

21 And they offered sacrifices vnto the Lord, and on the morowe after that day, they offered burnt offerings vnto the Lord, *euen* a thousand yong bullockes, a thousand rammes, *and* a thousand sheepe, with their [m] drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and anoynted him Prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sate on the [n] throne of the Lord, as King in stead of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of King Dauid † submitted themselues vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that he reigned ouer Israel, *was* fourtie yeere: seuen yeere reigned he in Hebron, and three and thirtie yeere reigned he in Ierusalem:

28 And he dyed in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the King first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and [p] times that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

* 1. Sam. 16. 7. chap. 28. 9.

k Continue them in this good mind, that they may serue thee willingly.

l That is, did reuerence to the King.

m Meaning all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernment of all things.

† *Ebr. gaue the hand.*

* 1. King. 2. 11.

o The bookes of Nathan and Gad are thought to haue bene lost in the captiuitie.

p Meaning, the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, howe it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion thorowout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and conteine in the whole, three thousand, fiue hundreth, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him wisedome: 11 Which hee giueth him and more. 14 The number of his charets and horses, 15 and of his vittes.

THEN Salomon the sonne of Dauid was ‖ confirmed in his kingdome: and the Lorde his God *was* with him, and magnified him highly.

2 And Salomon [a] spake vnto all Israel, to the captaines of thousandes, and of hundreths, and to the iudges, and to all the gouernours in all Israel, *euen* the chiefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at [b] Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wildernesse.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreouer the [d] brasen altar * that Bezaleel the sonne of Vri, the sonne of Hur had made, did hee set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon said vnto God, Thou hast shewed

‖ Or, *established, and strong, vrade* 1. *King.* 2. 46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1. King. 3. 4.

c So called because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offrings, Exod. 27 1.

* *Exod.* 38. 1, 2.

* 1. *King.* 3. 4.

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shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Nowe *therefore*, O Lord God, let thy promise vnto Dauid my father be [e] true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue me nowe wisedome and knowledge, that I may [f] go out and go in before this people: for who can iudge this thy great people?

11 And God sayd to Salomon, Because this was in thine heart, & thou hast not asked riches, treasures nor honour, nor the [g] liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge that thou mightest iudge my people, ouer whome I haue made thee King,

12 Wisdome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousand horsemen, whom hee placed in the [h] charet cities, and with the King at Ierusalem.

15 And the king gaue siluer and gold at Ierusalem as [i] stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and * fine linen: [k] the Kings marchants receiued the fine linen for a price.

17 They came vp also and brought out of Egypt *some* charet, *worth* sixe hundreth *shekels* of siluer, that is an horse for an hundreth and fiftie: and thus they brought *horses* to all the Kings of the Hittites, and to the Kings of Aram by their † meanes.

CHAP. II.

2 The number of Salomons workemen to builde the Temple. 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

THen Salomon determined to build an house for the Name of the Lord, and an ‖ house for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hew *stones* in the mountaine, and three thousand and [a] sixe hundreth to ouersee them.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and * didst send him cedar trees to build him an house to dwell in, *so doe to me.*

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offrings of the morning and euening, on the Sabbath dayes, and in the new moneths, & in the solemne feastes of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, *is* great: for great *is* our God aboue all gods.

6 Who is hee then that can be able to build him an house, when the heauen, and the heauen of heauens cannot containe him? who am I then that I should build him an house? but *I doe it* to burne [b] incense before him.

7 Send mee nowe therefore a cunning man that can worke in gold, in siluer, and in brasse, and in yron, and in purple, and ‖ crimson & blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees and [c] ‖ Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and beholde, my seruants *shalbe* with thine,

9 That they may prepare me timber in abundance: for the house which I doe build, *is* great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber twenty thousand † measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie [d] thousand baths of oyle.

11 Then Huram King of Tyrus answered in writing which hee sent to Salomon, because the Lord hath loued his people, hee hath made thee King ouer them.

12 Huram sayd moreouer, Blessed *be* the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a [e] wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, *and* of vnderstanding of my father Hurams,

14 The sonne of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖ Iapho, so thou mayest cary them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and sixe hundreth,

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hewe *stones* in the mountaine, and three thousand and sixe hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

SO * Salomon began to build the house of the Lord in Ierusalem, in mount [a] Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

2 And hee beganne to build in the second

e Performe thy promise made to my father concerning me.

f That I may gouerne this people, reade 1. Chr. 27. 1. and 1. kings 3. 7.

g That is, to be reuenged on thine enemies.

* 1. Kings 10. 26.

h Which were cities appointed to keepe and mainteine the charets.

i Hee caused so great plentie that it was no more esteemed then stones.

* Isa. 19. 9. ezek. 27. 7.

k Reade 1. King. 10. 28.

† Ebr. bands.

‖ Or, Palace

a Which is to be vnderstood of all sort of officers and ouerseers: for els the chiefe officers were but 3300. as 1. Kings 5. 16.

‖ Or, Hiram.

* 2. Sam. 5. 11.

b That is, to doe the seruice which he hath commanded, signifying, that none is able to honour and serue God in that perfection as his maiestie deserueth.

‖ Or, scarlet.

c Some take it for brasil, or the wood called Ebenum, others for corall.

‖ Or, Almuggim.

† Ebr. Corim.

d Or, bath, reade 1 King. 7. 26. it is called also Epha, but Epha is to measure dry things, as Bath is a measure for liecours.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

f It is also written, that shee was of the tribe of Naphtali, 1. King. 7. 14. which may be vnderstoode that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father shee might be of Dan, and by her mother of Naphtali.

‖ Or, Ioppe.

* 1. Kings 6. 2.

a Which is the mountaine where Abraham thought to haue sacrificed his sonne, Ge. 22. 2. * 2. Sam. 24. 25. 33.

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moneth *and* the second day, in the fourth yeere of his reigne.

3 And these are the *measures*, *whereon* Salomon grounded to build the house of God: the length of cubits after the first [b] measure, *was* three score cubites, and the breadth twentie cubites:

4 And the porch, that was before the length in the front [c] of the breadth *was* twentie cubites, and the height *was* an [d] hundreth and twentie, and he ouerlayd it within with pure golde.

5 And the greater house hee sieled with firre tree which he ouerlayd with good gold, and graued thereon palme trees and chaines.

6 And hee ouerlayde the house with precious stone for beautie: and the golde *was* golde of [e] Paruaim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof ouerlaid he with gold, & graued Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof *was* in the front of the breadth of the house twentie cubites, and the breadth thereof twentie cubites: and he ouerlayd it with the best gold, of sixe hundreth talents.

9 And the weight of the nayles *was* fiftie shekels of golde, and he ouerlayd the chambers with golde.

10 ¶ And in the house of the most holy place he made two Cherubims wrought like children, and ouerlayd them with gold.

11 * And the wings of the Cherubims *were* twentie cubites long: the one wing *was* fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stood on their feete, and their faces *were* toward the house.

14 ¶ He made also [f] the vaile of blew silke and purple, and crimosin, and fine linen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars of fiue and thirtie cubites hie: and the chapiter that was vpon the top of *ech* of them *was* fiue cubites.

16 Hee made also chaines for the oracle, and put them on the heads of the pillars, and made an [h] hundreth pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of brasse. 2 The molten sea. 6 The caldrons. 7 The candlesticks, &c.

AND hee made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites hie.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compasse, and fiue cubites hie: and a line of thirtie cubites did compasse it about.

3 And vnder bit was the facion of oxen, which did compasse it round about, [c] tenne in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea *stoode* about vpon them, and all their hinder parts were inward.

5 And the thicknesse thereof *was* an hand breadth, and the brim thereof *was* like the worke of the brim of a cuppe, with floures of ‖ lilies: it conteined [d] three thousand baths.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, *and* to clense in them that which appertained to the burnt offrings: but the Sea *was* for the Priests to wash in.

7 ¶ And hee made ten candlesticks of gold (according to [e] their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And he made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and he made an hundreth basens of gold.

9 And he made the court of the Priests, and the great [f] court and doores for the court, and ouerlayd the doores thereof with brasse.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Huram made ‖ pots and besoms, & basens, & Huram finished the worke that he should make for King Salomon for the house of God,

12 *To wit*, two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars:

13 And foure hundreth pomgranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 *And* a Sea, and twelue bulles vnder it:

16 Pottes also and besoms, and flesh hookes, and all these vessels made Huram [g] his father, to King Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar and the tables, whereon the [h] shewbread stood,

20 Moreouer the candlesticks, with their lampes to burne them after the maner, before the oracle of pure golde.

21 And the floures, and the lampes, and the snuffers of golde, which was fine gold.

22 And the‖ hookes, and the basens, and the spoones, and the ashpans of pure golde: the entrie also of the house *and* doores thereof within, *euen* of the most holy place: and the doores of the house, *to wit*, of the Temple *were* [i] of gold.

CHAP. V.

1 The things dedicated by David, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praises to the Lord.

SO * was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It conteined as much as did the breadth of the Temple, 1. king. 6. 3.

d From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

* 2. Kings 6. 24.

f Which separated the Temple from the most holy place.

g Euery one was eighteene cubites long, but the halfe cubite could not be seene: for it was hid in the roundnesse of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

h For euery pillar an hundreth, reade 1. king. 7. 20.

a A great vessel of brasse, so called, because of the great quantitie of water, which it conteined. 1. Kings 7. 23.

b Meaning vnder the brim of the vessel, as 1. kin. 7. 24.

c In the length of euery cubite were ten heads or knops which in all are 300.

‖ Or, floure delicer.

d In the first booke of Kings, Chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures proued afterward is declared.

e Euen as they should be made.

f Called also the porch of Salomon, Act. 3. 11. It is also taken for the Temple where Christ preached, Matth. 21. 23.

‖ Or, caldrons.

g Whom Salomon reuerenced for the giftes that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had, his mother was a Iewesse, and his father a Tyrian. Some reade, for his father, the author of this worke.

h In Ebrewe the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

‖ Or, instruments of musike.

i That is, covered with plates of golde.

* 1 Kings 7. 51. and 8. 1.

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brought in the things that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, *and* put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the couenant of the Lorde from the [a] citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the King at the [b] feast: it was in the seuenth [c] moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priestes *and* Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him *were* before the Arke, offring sheepe & bullocks, which could not be tolde nor numbred for multitude.

7 So the Priestes brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *euen* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might bee seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

10 Nothing *was* in the Arke, saue [d] the two Tables, which Moses gaue at Horeb, where the Lorde made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priestes were come out of the Sanctuarie (for all the Priestes that were present, were [e] sanctified, *and* did not wait by course.

12 And the Leuites the singers of all sortes, as of Asaph, of Heman, of Iedithun, and of their sonnes and of their brethren, being clad in fine linen, stoode with cymbales, and with violes and harpes at the East ende of the altar, and with them an hundreth and twentie Priestes blowing with trumpets:

13 And they were [f] as one, blowing trumpets, and singing, and made one sounde to bee heard in praysing, and thanking the Lorde, and when they lift vp *their* voyce with trumpets and with cymbales, and with instruments of musicke, and when they praysed the Lord, *singing*, [g] For he is good, because his mercy *lasteth* for euer) then the house, *euen* the house of the Lord was filled with a cloude,

14 So that the Priestes could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He prayseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

THen * Salomon [a] sayd, The Lord hath sayde that he would dwell in the darke cloude:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stoode *there*)

4 And he sayd, Blessed *be* the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖ hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an ‖ house, that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel:

7 * And it was in the heart of Dauid my father to builde an house vnto the Name of the Lord God of Israel,

8 But the Lorde sayde to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that † thou wast so minded.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the [b] couenant of the Lord, that hee made with the children of Israel.

12 ¶ And the King [c] stoode before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold and set it in the middes of the court, of fiue cubites long, and fiue cubites broade, and three cubites of height, and vpon it hee stoode, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his handes toward heauen)

14 And said, O Lord God of Israel, *there is* no God like thee in heauen nor in earth, which keepest couenant, and mercy vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖ hand, as *appeareth* this day.

16 Therefore nowe, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before mee.

17 And nowe, O Lord God of Israel, let thy word bee verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede that God will dwell with man on earth? beholde, the * heauens, and the heauens of heauens are not able to conteine thee: how much more *vnable* is this house, which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye and prayer which thy seruant prayeth before thee,

20 That thine [e] eyes may be open toward this house day & night, *euen* toward the place, where of thou hast said, that thou wouldest put thy name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

a Reade 2.Sam. 6.12.

b When the things were dedicate, and brought into the Temple.

c Called in Ebrew Ethanim, conteining part of September, and part of October, 1.Kin. 8.2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion in vncertaine, we make March euer the first, as best writers doe.

‖ Or, without the Oracle.

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, Psal. 118. and 136.1.

*1.King 8.12.

a After that hee had seene the glory of the Lord in the cloude.

‖ Or, power.

‖ Or, Temple.

*2.Sam.7.5.

† Ebr. that it was in thine heart.

b Meaning, the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.

c On a skaffolde that was made for that purpose, that he praying for the whole people might be heard of all, as 1.Kings 8.22.

d Both to giue thankes for the great benefites of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.

*2.Mac 2.8.

‖ Or, in effect, or, by thy power.

† Ebr. a man shall be cut off.

*1.King.8.27.

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

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21 Heare thou therefore the ſupplication of thy ſeruant, and of thy people Iſrael, which they pray in this place: and heare thou in the place of thine habitation, *euen* in heauen, and when thou heareſt, be mercifull.

22 ¶ *When a man ſhall ſinne againſt his f neighbour, and he lay vpon him an othe to cauſe him to ſweare, and the †ſwearer ſhall come before thine altar in this houſe,

23 Then heare thou in heauen, and doe, and iudge thy ſeruants, in recompenſing the wicked to bring his way g vpon his head, and in iuſtifying the righteous, to giue him according to his righteouſneſſe.

24 ¶ And when thy people Iſrael ſhalbe ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe, and ‖confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

25 Then heare thou in heauen, and be merciſull vnto the ſinne of thy people Iſrael, and bring them againe vnto the land which thou gaueſt to them and to their fathers.

26 When heauen ſhall bee ſhut vp, and there ſhalbe no raine, becauſe they haue ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and ‖turne from their ſinne, when thou doeſt afflict them,

27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) and giue raine vpon thy land, which thou haſt giuen vnto thy people for an inheritance.

28 ¶ *When there ſhalbe famine in the land, when there ſhalbe peſtilence, blaſting, or mildew, when there ſhall bee graſhopper, or caterpillar, when their enemie ſhall beſiege them †in the cities of their land, *or* any plague or any ſickeneſſe,

29 *Then* what prayer *and* ſupplication ſo euer ſhalbe made of any man, or of all thy people Iſrael, when euery one ſhall know his owne plague, and his owne diſeaſe, and ſhall ſtretch foorth his hands toward this houſe,

30 Heare thou then in heauen, thy dwelling place, and be merciſull, and giue euery man according vnto all his wayes, as thou doeſt knowe his h heart (for thou onely knoweſt the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gaueſt vnto our fathers.

32 ¶ Moreouer as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, and thy mightie hand, and thy ſtretched out arme: when they ſhall come and i pray in this houſe,

33 Heare thou in heauen thy dwelling place, and doe according to all that the ſtranger calleth for vnto thee, that all the people of the earth may knowe thy Name, and feare thee like thy people Iſrael, and that they may knowe, that thy Name is called vpon in this houſe which I haue built.

34 ¶ When thy people ſhall goe out to battel againſt their enemies, by the way that k thou ſhalt ſend them, and they pray to thee, ‖ in the way toward this citie, which thou haſt choſen, euen toward the houſe which I haue built to thy Name,

35 Then heare thou in heauen their praier and their ſupplication, and iudge their cauſe.

36 If they ſinne againſt thee (*for there is no man that ſinneth not) and thou bee angrie with them, and deliuer them vnto the enemies, & they take them & cary them away captiue vnto a land faire or neere,

37 If they ‖turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, ſaying, We haue ſinned, we haue tranſgreſſed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their ſoule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gaueſt vnto their fathers, and *toward* the citie which thou haſt choſen, and toward the houſe which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their ſupplication, and ‖iudge their cauſe, & be merciful vnto thy people, which haue ſinned againſt thee.

40 Nowe my God, I beſeech thee, let thine eyes bee open, and thine eares attent vnto the prayer *that is made* in this place.

41 *Nowe therefore ariſe, O Lorde God, *to come* into thy l reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Prieſtes bee clothed with m ſaluation, and let thy Saintes reioyce in goodneſſe.

42 O Lord God, refuſe not the face of n thine anoynted: remember the mercies *promiſed* to Dauid thy ſeruant.

CHAP. VII.

1 The fire conſumeth the ſacrifice. The glory of the Lord filleth the Temple: 12 He heareth his prayer, 17 and promiſeth to exalt him and his throne.

AND * when Salomon had made an ende of a praying, a fire came downe from heauen, and conſumed the burnt offring and the ſacrifices: and the glory of the Lord filled the houſe,

2 So that the Prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the Lord come downe vpon the houſe, they bowed themſelues with *their* faces to the earth vpon the pauement, and worſhipped and prayſed the Lord, *ſaying*, For he is good, becauſe his mercy *laſteth* for euer.

4 *Then the King and all the people offered ſacrifices before the Lord.

5 And King Salomon offred a ſacrifice of two and twentie thouſand bullockes, and an hundreth and twentie thouſand ſheepe, ſo the King and all the people dedicated the houſe of God.

6 And the Prieſtes waited on their offices, and the Leuites with the inſtruments of muſicke of ỹ Lord, which King Dauid had made to praiſe the Lorde, Becauſe his mercy *laſteth* for euer: when Dauid prayſed *God* †by them, the Prieſtes alſo blewe trumpets ouer againſt them: and all they of Iſrael ſtoode by.

7 Moreouer Salomon halowed the middle of the court that was before the houſe of the Lord: for there hee had prepared burnt offerings, and the fatte of the peace offerings, becauſe the braſen altar which Salomon had made, was not able to receiue the burnt offering, and the meate

*1. Kings 8 31.
f By reteining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.
†Ebr. oathe.
g Meaning, to giue him that which he hath deſerued.
‖Or, prayſe.
‖Or, toward this place.
*Chap. 20. 9.
†Ebr. in the land of their gates.
h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.
i He ſheweth that before God there is no acception of perſon, but al people that feareth him and worketh righteouſnes, is accepted, Act. 10, 35.
k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.
‖Or, according to the maner of this citie.
*1. Kings 8. 46. eccles. 7. 22. 1. Iohn 1. 8.
‖Or, repent.
‖Or, maintaine their right.
*Pſal. 132. 8.
l That is, into thy Temple.
m Let them be preſerued by thy power, and made vertuous and holy.
n Heare my prayer, which am thine anoynted King.
*2. Mac. 2. 10.
a Hereby God declared that hee was pleaſed with Salomons prayer.
*1. Kings 8. 62, 63.
†Ebr. by their hands.

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meate offring, and the fat.

b The feast of the Tabernacles which was kept in the seuenth moneth.

8 And Salomon made b a feast at that time of seuen dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

c They assembled to heare the word of God, after that they had remained seuen dayes in the boothes or Tabernacles.

9 And in the eight day they c made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

10 And the d three and twentieth day of the seuenth moneth, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

*1. King. 9. 1.

11 * So Salomon finished the house of the Lord, and the Kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

*Numb. 12. 6.

12 ¶ And the Lord * appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shutte the heauen that there bee no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues, and pray, and seeke my presence, and turne from their wicked waies, then wil I heare in heauen, and be mercifull to their sinne, and will e heale their land:

e I will cause the pestilence to cease and destroy the beastes that hurt the fruites of the earth, and sende raine in due season.

15 Then mine eyes shalbe open, & mine eares attent vnto the prayer *made* in this place.

16 For I haue now chosen and sanctified this house, that my Name may bee there for euer: and mine eyes and mine heart shall bee there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then wil I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

*Chap. 6. 16.

19 But if yee turne away, and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then wil I plucke them vp out of my land, which I haue giuen them, and this house which I haue f sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glorie: and whereas men abuse those things, which God hath appointed to set forth his praise, he doth withdraw his graces thence.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answere, Because they forsooke § Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 Hee sendeth to Ophir.

*1. King. 9. 10.

AND * after a twentie yeere when Salomon had built the house of the Lord, and his owne house,

a Signifying that he was twentie yeere in building them.

2 Then Salomon built the cities that Huram b gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue againe to Salomon because they pleased him not: & therefore called them Cabul, that is, dirt or filth, 1. King. 9. 13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wildernesse, and repayred all c the cities of store which hee built in Hamath.

c Meaning, of munitions and treasures for § warre.

5 And he built d Beth-horon the vpper, and Beth-horon the nether, cities defensed with wals, gates, and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, & euery pleasant place that Salomon had a minde to build in Ierusalem, and in e Lebanon, and throughout all the land of his dominion.

e Reade 1. King. 7. 2.

7 *And* all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuuites, and the Iebusites, which were not of Israel,

8 *But* of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make † tributaries vntill this day.

† Or, to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, *euen* f two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for he saide, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings vnto the Lord, on the * altar of the Lord, which he had built before the porch,

*Chap. 4. 1.

13 To * offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the new moones, and in the solemne feasts, g three times in the yeere, *that is*, in the feast of the Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

*Exod. 23. 39. ‖ Or, after the maner of euery day.

g Reade Leuit. 23.

14 And hee set the courses of the Priestes to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praise and minister before the Priestes euery day, and the porters by * their courses, at euery gate: for so *was* the commandement of Dauid the man of God.

*1. Chron. 24. 1.

15 And they declined not from the commandement of the King, concerning the Priestes and the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the h worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfite.

h Both for the matter and also for the workemanship.

17 Then went Salomon to Ezion-geber, and to Eloth by the i sea side in the land of Edom.

i Meaning, the red Sea.

18 And Huram sent him by the handes of his seruants, shippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence k foure hundreth and fiftie talents of golde, and brought them to King Salomon.

k Which summe is thought to mount to three millions and fiue hundreth thousand crownes: for here is mention made of thirtie mo, then are spoken of, 1. King. 9. 28.

CHAP.

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CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon and bringeth gifts. 13 His yeerely reuenues. 30 The time of his reigne. 31 His death.

*1.King.10.1. matt.12.42. luke 11.31.

And* when the Queene of Sheba heard of the fame of Salomon, she came to [a] proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much golde, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

a To know whether his wisedome were so great as the report was.

2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

b There was no question so hard that he did not solue.

3 Then ỹ Queene of Sheba saw the wisdome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his wayters, and their apparell, and his butlers, and their apparell, and his ‖burnt offrings which hee offered in the house of the Lord, and she was † greatly astonied.

‖Or, galleries whereby he went vp. †Ebr. There was no more spirit in her.

5 And she saide to the King, *It was* a true worde which I heard in mine owne lande of thy ‖sayings, and of thy wisedome:

‖Or, actes.

6 Howbeit, I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisedome was not told me: *for* thou exceedest the fame that I heard.

7 Happy are thy men, and happie are these thy seruants, which stand before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his [c] throne as King, in the steade of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therfore hath he made thee King ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God which ought to grant vnto him the superioritie, and minister iustice to all.

9 Then shee gaue the King sixe score talents of golde, and of sweete odours exceeding much and precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought [d] Algummim wood and precious stones.

d Reade Chap. 2.8. and 1.King. 10.11.

11 And the King made of the Algummim wood [e] staires in the house of the Lorde, and in the Kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that she asked, [f] besides for that which shee had brought vnto the King: so she returned & went to her owne countrey, *both* she and her seruants.

f That is, which the King gaue her for recompence of that treasure which shee brought.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of golde,

14 Besides that which chapmen & marchants brought: and all the kings of Arabia, and the princes of the countrey brought golde and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, *and* [g] sixe hundreth *shekels* of beaten golde went to one target.

g Which summe mounteth to 2400. crownes of the sunne, Budæus de asse.

16 And three hundreth shieldes of beaten golde: three hundreth [h] *shekels* of golde went to one shielde, and the King put them in the house of the wood of Lebanon.

h Or, pounds, called mina: wherof euery one seemed to make an hundreth shekels.

17 And the King made a great throne of yuorie, and ouerlaid it with pure golde.

18 And the throne had sixe steps, with a footestoole of golde [i] fastened to the throne, & stayes on either side on the place of the seate, and two lyons standing by the [k] stayes.

i That is, the steps and the footestoole were fastened to the throne.

k Vpon the pommels or knops.

19 And twelue lyons stoode there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde: *for* siluer was nothing esteemed in the dayes of Salomon.

21 For the Kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of [l] Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

l Which country of the best writers is thought to be Cilicia, reade 1.King.10.28.

22 So King Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had [m] foure thousand stalles of horses, and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the King at Ierusalem.

m That is, ten horse in euery stable, which in all mount to fourtie thousand, as 1.King.4.26.

26 And he reigned ouer all the Kings from the ‖River euen vnto the land of the Philistims, and to the border of Egypt.

‖Or, Euphrates.

27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde fig trees, that are abundant in the plaine.

n The abundance of these temporall treasures in Salomons kingdome is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiiah the Shilonite, and in the visions of ‖Iedo the Seer [o] against Ieroboam the sonne of Nebat?

‖Or, Iddo.

o That is, which prophecied against him.

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

* 1.King.11. 41.43.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 He followeth lewd counsel. 16 The people rebell.

*1.King.12.1.

Then * Rehoboam [a] went to Shechem: for to Shechem came all Israel to make him King.

a After the death of Salomon.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the King) hee returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we will serue thee.

b That is, handled vs rudely. It seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

5 And hee saide to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And King Rehoboam tooke counsell with the

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the olde men that had stood before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they wil be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and [c] waited on him.

[c] Or, that stoode by him, that is, which were of his counsell and secrets.

9 And he said vnto them, What counsell giue ye, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shalbe bigger then my fathers loynes.

[d] Or, little finger: meaning, that he was of farre greater power then was his father.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with roddes, but I *will correct you* with ‖ scourges.

‖ Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharply: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I wil increase it: my father chastised you with roddes, but I *will correct you* with scourges.

15 So the King hearkened not vnto the people: for it was the [e] ordinance of God that the Lord might performe his saying, which hee had spoken † by Ahiiah the Shilonite to Ieroboam the sonne of Nebat.

[e] Gods wil imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans wil worketh as of it selfe, so that it can not be excused in doing euill by alledging that it is Gods ordinance.

† Ebr. by the hand.

16 So when all Israel saw that the King would not heare them, the people answered the King, saying, * What portion haue wee in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

* 1. King. 12.16.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

‖ Or, receiuer.

† Ebr. strengthened himselfe.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

2. Kings 12.20,21.

AND * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and [a] Beniamin nine score thousand chosen men of warre to fight against [b] Israel, *and* to bring the kingdome againe to Rehoboam.

[a] That is, the halfe tribe of Beniamin, for the other halfe was gone after Ieroboam.

[b] Meaning, the ten tribes which rebelled.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon King of Iudah, and to all Israel that are in Iudah, and Beniamin, saying,

4 Thus saith the Lord, Yee shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and [c] built strong cities in Iudah.

[c] Or, repayred them and made them strong, to be more able to resist Ieroboam.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Beniamin, strong cities.

11 And he ‖ repaired the strong holdes and put captaines in them, and store of vitaile, and oyle and wine.

‖ Or, strengthened.

12 And in all cities he put shieldes and speares, and made them exceeding strong: so Iudah and Beniamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, † resorted vnto him out of all their coastes.

† Ebr. stoode.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: * for Ieroboam and his sonnes had cast them out from ministring in the Priestes office vnto the Lord.

* Chap. 13.9.

15 * And he ordeined him Priestes for the hie places, & for the [d] deuils, & for the calues which he had made.

* 1. King. 12.31.

[d] Meaning, idoles, reade Isa. 44.15.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their [e] hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

[e] Which were zealous of true religion, and feared God.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, three yeere long: for three yeere they [f] walked in the way of Dauid and Salomon.

[f] So long as they feared God and set forth his word, they prospered.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, *and* Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.

20 And after her he tooke Maakah the daughter of Absalom which bare him Abiiah, and Athai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eighteene wiues, and three score concubines, and begate eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made [g] Abiiah the sonne of Maakah the chiefe ruler among his brethren: *for* he thought to make him King.

[g] Called also Abiiam, who reigned three yeere, 1. King 15.2.

23 And hee taught him: and dispersed all his sonnes throughout all the countreis of Iudah and Beniamin vnto euery strong citie: and hee gaue them abundance of vitaile, and [h] desired many wiues.

[h] He gaue himselfe to haue many wiues

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God seeketh him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

AND when ‖ Rehoboam had established the kingdome & made it strong, he forsooke the Law of the Lord, and [a] all Israel with him.

‖ Or, when the Lord had established Rehoboams kingdome.

[a] For such is the inconstancie of the people, that for the most part they followe the vices of their gouernours.

2 Therefore

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2 Therefore in the fift yeere of King Rehoboam, Shishak the King of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundreth charets, and three score thousand horsmen, & the people were without number, that came with him from Egypt, *euen* the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and sayd vnto them, Thus saith the Lord, Ye haue forsaken me, [c] therefore haue I also left you in the hands of Shishak.

6 Then the Princes of Israel, & the king humbled themselues, and sayd, The Lord [d] is iust.

7 And when the Lord saw that they humbled themselues, the worde of the Lord came to Shemaiah, saying, They haue humbled themselues, *therefore* I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not † be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheless they shall be his seruants: so shall they know my [e] seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke *euen* all, and he carried away the shieldes of golde, * which Salomon had made.

10 In steade whereof King Rehoboam made shieldes of brasse, and committed them to the handes of the chiefe of the garde, that waited at the doore of the Kings house.

11 And when the King entred into the house of the Lord, the garde came and bare them and brought them againe vnto the garde chamber.

12 And because hee [f] humbled himselfe, the wrath of the Lorde turned from him, that hee would not destroy all together. And also in Iudah the things prospered.

13 * So King Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fortie yeere olde, when he beganne to reigne, and reigned [g] seuenteene yeeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

14 And he did euill: for hee prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first and last, are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there *was* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his sonne reigned in his stead.

CHAP. XIII.

1 *Abijah maketh warre against Ieroboam.* 4 *Hee sheweth the occasion.* 12 *He trusteth in the Lord and ouercommeth Ieroboam.* 21 *Of his wiues and children.*

IN the eighteenth yere of King Ieroboam began Abiiah to reigne ouer [a] Iudah.

2 He reigned three yere in Ierusalem: (his mothers name also was [b] Michaiah the daughter of [c] Vriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battell in aray with the armie of valiant men of warre, *euen* foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men which were strong *and* valiant.

4 And Abiiah stood vp vpon mount [d] Zemaraim, which is in mount Ephraim, and sayd, O Ieroboam, and all Israel, heare you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to [e] Dauid for euer, *euen* to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath * rebelled against his lord:

7 And there are gathered to him [g] vaine men *and* † wicked, and made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] *but* a childe and ‖ * tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, *which is* in the handes of the sonnes of Dauid, and yee be a great multitude, and the golden calues *are* with you which Ieroboam made you for gods.

9 * Haue yee not driuen away the Priestes of the Lorde the sonnes of Aaron and the Leuites, & haue made you Priests like the people of *other* countries? whosoeuer commeth to † consecrate with a [i] yong bullocke and seuen rammes, the same may be a Priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priestes the sonnes of Aaron minister vnto the Lorde, and the Leuites in *their* office.

11 And they burne vnto the Lorde euery [k] morning and euery euening burnt offerings and sweete incense, and the bread is set in order vpon the pure table, and the candlesticke of gold with the lampes thereof, to burne euery euening: for we keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God [l] *is* with vs as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, *and* come behind them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battel *was* before and behinde them, and they cryed vnto the Lord, and the Priestes blew with the trumpets,

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and all Israel before Abijah & Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people slewe a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, and tooke

b Which were a people of Africa called the Troglodites, because they dwelled in holes, ‖ *Or, blacke Mores.*

c Signifying, that no calamitie can come vnto vs, except we forsake God, and that hee neuer leaueth vs till we haue cast him off.

d And therefore doth iustly punish you for your sinnes.

† *Ebr. drop downe.*

e He sheweth that Gods punishments are not to destroy his vtterly, but to chastice them, to bring them to the knowledge of themselues, and to know how much better it is to serue God then tyrants.

* *Chap. 9. 15, 16.*

f Which declareth that God seeketh not the death of a sinner, but his conuersion. Ezek. 18. 32. and 33. 11.

* 1. *King.* 14. 21.

g That is, twelue yeeres after that he had bene ouercome by Shishak, verse 2.

† *Ebr. sayings.*

‖ *Or, Abiam.*

a He meaneth Iudah & Beniamin.

b Or, Maachah, 1. Kings 15. 2.

c Called also Abshalom, for Abshalom was his grandfather, 1. King. 15. 2.

d Which was one of the toppes of mount Ephraim.

e And therefore whosoeuer doeth vsurpe it or take it from that stocke, transgresseth the ordinance of the Lord, thus like an hypocrite he alleged the word of God for his aduantage.

f That is perpetuall, because that thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnly and confirmed by offering of sacrifice, whereas they vsed salt according as was ordeined, Num. 18. 19.

* 1. *King.* 11. 26.

g This word in the Chalde tongue is Racha, which our Sauiour vseth, Matth. 5. 22.

† *Ebr. children of Belial.*

h Meaning, in heart and courage.

* *Leuit.* 26. 36.

* 1. *King.* 12. 31. *chap.* 11. 14.

† *Ebr. fill his hand.*

i He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beastes sufficient to serue their turne.

k As it was appointed in the Law, Exod. 29. 39.

l Because their cause was good and approoued by the Lord, they doubted not of the successe and victorie.

m Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceite.

‖ *Or, giue him the ouerthrowe.*

n Hee sheweth that the stay of all kingdomes, and assurance of victories depend vpon our trust and confidence in the Lord,

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† Ebr. daughters.

tooke cities from him, *euen* Beth-el and the † villages thereof, and Ieshanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lorde plagued him, and he died.

21 So Abiiah waxed mightie, & maried foureteene wiues, and begate two and twentie sonnes, and sixteene daughters.

22 The rest of the actes of Abiiah and his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIIII.

§ *Asa destroyeth idolatrie, & commandeth the people to serue the true God.* 11 *He prayeth vnto God when hee should goe to fight.* 12 *He obtaineth the victorie.*

*2. King. 15.8.

SO *Abiiah slept with his fathers, and they buried him in the citie of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange *gods* and the hie places, and brake downe the images, and cut downe the a groues,

a Which were planted contrary to the lawe, Deut.16.21.

4 And commanded Iudah to seeke the Lorde God of their fathers, and to doe *according* to the Lawe and the commandement.

5 And hee tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdome was b quiet before him.

b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatrie, and aduancing true religion.

6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore he sayd to Iudah, Let vs builde these cities and make walles about, and towers, gates, and barres, whiles the lande is c before vs: because we haue sought the Lord our God, wee haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

c Whiles wee haue the full gouernment thereof.

8 And Asa had an armie of Iudah that bare shieldes and speares, three hundreth thousand, and of Beniamin that bare shieldes and drewe bowes, two hundreth and fourescore thousand: all these were valiant men.

d The King of Ethiopia, or Egypt.

e Which was a citie in Iudah, Ios.15.44. where Michaiah the Prophet was borne.

9 ¶ And there came out against them Zerah d of Ethiopia with an host of ten hundreth thousand, and three hundreth charets, and came vnto e Mareshah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Mareshah.

*1. Sam. 14.6. ‖ Or, against many, without power.

11 And Asa cryed vnto the Lord his God, and said, Lord, * it is nothing with thee to helpe ‖ with many, *or* with no power: helpe vs, O Lorde our God: for we rest on thee, and in thy Name are we come against this multitude: O Lorde, thou art our God, f let not man preuaile against thee.

f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause and see whether their enterprises tend to Gods glorie, and thereupon assure themselues of the victorie by him, which is only Almightie and can turne all flesh into dust with ℣ breath of his mouth.

12 So the Lorde smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, *so that* there was no life in them: for they were destroyed before the Lorde and before his host: and they caried away a mightie great spoyle.

g The Lord had stricken them with feare.

14 And they smote all the cities round about Gerar: for the g feare of the Lorde came vpon them, & they spoyled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caryed away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Asa purgeth his country of idolatrie.* 11 *He sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *Hee deposeth his mother for her idolatrie.*

THen the Spirit of God came vpon a Azariah the sonne of Obed.

a Who was called Obed, as his father was, vers.8.

2 And he went out to meete Asa, and said vnto him, O Asa, and all Iudah, and Beniamin, heare ye me. The Lord *is* with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath bene* without the b true God, and without Priest to teach, and without Law.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected, and idolatrie planted.

4 But *whosoeuer* returned in his affliction to the Lord God of Israel, and sought him, he c was found of them.

c He sheweth, that notwithstanding the wickednesse of tyrants, & their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap.14.9,12. and out of all other dangers, when they called vpon the Lord.

5 And in that time there *was* no peace to him, that did goe out and goe in: but great troubles *were* to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be yee strong therefore, and let not your handes be weake: for your d worke shall haue a reward.

d Your confidence and trust in God shall not be frustrate.

8 ¶ And when Asa heard these wordes, and the prophesie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Iudah, and Beniamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord that was before the porch of the Lord.

9 And hee gathered all Iudah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fel many to him out of Israel, when they sawe that the Lord his God *was* with him.

e Called Shiuan, conteining part of May and part of Iune.

10 So they assembled to Ierusalem in the third moneth, in the fifteenth yeere of the reigne of Asa.

f Which they had taken of the Ethiopians.

11 And they offred vnto the Lorde the same time of the f spoile, *which* they had brought, *euen* seuen hundreth bullockes, and seuen thousand sheepe.

g These were the words of their couenant, which commanded all idolaters to be put to death according to the lawe of God, Deut.13. § 9,15.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

h So long as they serued him aright, so long did he preserue and prosper them.

13 And g whosoeuer will not seeke the Lord God of Israel, shalbe slaine, whether he were smal or great, man or woman.

* 1. *King.* 15.13.

14 And they sware vnto the Lord with a loud voyce, and with shouting, and with trumpets, and with cornets.

i Or, grandmother: & herein he shewed that he lacked zeale: for she ought to haue dyed both by the couenant, as vers.13. and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Lawe.

15 And all Iudah reioyced at the othe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was h found of them. And the Lorde gaue them rest round about.

16 ¶ And King Asa deposed * Maachah *his* i mother from her regencie, because shee had made an idole in a groue: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But

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17 But the hie places were not k taken away out of l Israel: yet the heart of Asa was m perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people.

m In respect of his predecessors.

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad King of Aram. 12 He is reproued of the Prophet, 10 Whome he putteth in prison. 12 He putteth his trust in the Physicians. 13 His death.

IN the fixe and thirtieth yeere of the reigne of Asa came a *Baasha king of Israel vp against Iudah, and built b Ramah to let none passe out or goe in to Asa king of Iudah.

a Who reigned after Nadab the sonne of Ieroboam. *1. King. 15. 17.

b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon.

2 Then Asa brought out siluer and golde out of the treasures of the house of the Lorde, and of the Kings house, and sent to Benhadad King of Aram that dwelt at ‖ Damascus, saying,

‖ Or, Darmesek.

3 There *is* a couenant betweene me and thee, and betweene my father and thy father: behold, I haue sent thee siluer and golde: come, c breake thy league with Baasha King of Israel that hee may depart from me.

c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amity, thinking thereby to make themselues more strong.

4 And benhadad hearkened vnto King Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Asa the King tooke all Iudah, and caried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa King of Iudah, and saide vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the host of the King of Aram escaped out of thine hand.

‖ Or, Prophet.

*Chap. 14. 9.

*2. Macc. 4. 9. 5. and 12. 22.

8 *The Ethiopians and the Lubims, were they not a great host with charets & horsemen, exceeding many? yet because thou didst rest vpon the Lord, he deliuered them into thine hand.

9 * For the eyes of the Lorde behold all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a † prison: for he was d displeased with him, because of this thing. And Asa oppressed *certaine* of the people at the same time.

† Ebr. prison house.

d Thus in steade of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked doe when they be told of their faults.

11 And behold, the Actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖ * diseased in his feete, & his disease was ‖ extreme: yet he sought not the Lorde in his disease, but to the † Physicians.

‖ Or, sore. *2. Chron. 21. 18. ‖ Or, extreme. † Ebr. Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in *one* of his sepulchres, which he had made for himselfe in the citie of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kindes *of spices*, made by the arte of the Apotecarie: and they burnt *odours* for him with an exceeding great fire.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatrie. 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bandes in the land of Iudah in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the a first wayes of his father Dauid, and sought not b Baalim,

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.

b Sought not helpe at strange gods.

4 But sought the Lord God of his father, and walked in his commandements, and not after the † trade of Israel.

† Ebr. worke.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he c list vp his heart vnto the wayes of the Lorde, and he tooke away moreouer the hie places and the groues out of Iudah,

c He gaue him selfe wholy to serue the Lord.

7 ¶ And in the third yeere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d reach in the cities of Iudah,

d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Iehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Leuites, and with them Elishama and Iehoram Priestes.

9 And they taught in Iudah, and had the booke of the lawe of the Lorde with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the landes that were round about Iudah, and they e fought not against Iehoshaphat.

e Thus God prospereth all such that with a pure heart seeke his glorie, and keepeth their enemies in feare that they can not be able to execute their rage against them.

11 Also *some* of the Philistims brought Iehoshaphat giftes and tribute siluer, and the Arabians brought him flocks, seuen thousand and seuen hundreth rammes, and seuen thousand and seuen hundreth hee goates.

12 So Iehoshaphat prospered and grewe vp on hie: and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, *and* valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, In Iudah *were* captaines of thousands, Adnah the captaine, and † with him of valiant men three hundreth thousand.

† Ebr. in his hand.

15 And ‖ at his hand Iehohanan a captaine, & with him two hundreth and fourescore thousand.

‖ Or, next to him.

16 And at his hand Amasiah the sonne of Zichri, which f willingly offered him selfe vnto the Lorde, and with him two hundreth thousand valiant men.

f Meaning, which was a Nazarite, Numb. 6.

17 And of Beniamin, Eliada a valiant man, and

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people. m In respect of his predecessors.

a Who reigned after Nadab the sonne of Ieroboam. *1. King. 15. 17. b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon. ‖ Or, Darmesek. c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amity, thinking thereby to make themselues more strong. ‖ Or, Prophet. *Chap. 14. 9. *2. Macc. 4. 9. 5. and 12. 22. † Ebr. prison house. d Thus in steade of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked doe when they be told of their faults. ‖ Or, grosse, or swollen. *1. King. 15. 23. ‖ Or, to the top of his head. e God plagued his rebellion, and hereby declareth that it is no thing to beginne well, except we so continue to the ende, that is, zealous of Gods glorie, and put our whole trust in him. f He sheweth that it is in vaine to seeke to the Phisicians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Phisician, as a meane by whom God worketh.

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and with him armed men with bowe and shield two hundreth thousand.

18 And at his hand Iehozabad, and with him an hundreth and foure score thousand armed to the warre.

g That is, they were as his ordinarie garde.

19 These g waited on the King, besides those which the King put in the strong cities thorowout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsell Ahab to goe to warre. 16 Michaiah prophesieth against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophesie.

*2. King. 22. 3.

AND *Iehoshaphat had riches and honour in abundance, but he was ioyned in a affinitie with Ahab.

a For Ioram Iehoshaphats sonne maried Ahabs daughter.

2 And after certeine b yeeres he went downe to Ahab to Samaria: and Ahab slew sheepe and oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto c Ramoth Gilead.

b That is, the third yeere, 1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

3 And Ahab King of Israel sayd vnto Iehoshaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we *will ioyne* with thee in the warre.

4 And Iehoshaphat sayd vnto the king of Israel, Aske counsell, I pray thee, at the d word of the Lord this day.

d Heare the aduise of some Prophets, to know whether it be Gods will.

5 Therefore the King of Israel gathered of e Prophets foure hundreth men, and sayd vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they sayd, Goe vp: for God shall deliuer it into the kings hand.

e Which were the Prophets of Baal, signifying that the wicked esteeme not but flatterers and such as will beare with their inordinate affections.

6 But Iehoshaphat sayd, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the King of Israel sayd vnto Iehoshaphat, There is yet one man, by whom we may aske counsell of the Lord, but I f hate him: for he doth not prophesie good vnto mee, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat sayd, Let not the king say g so.

f Yet the true ministers of God ought not to cease to do their duety, though the wicked magistrates can not abide them to speake the trueth.

g Meaning that he ought not to refuse to heare any that was of God.

8 And the king of Israel called an eunuch, & sayd, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat King of Iudah sate either of them on his throne clothed in *their* h apparell: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the prophets prophecied before them.

h That is, in their maiestie and royall apparell.

10 And Zidkiah the sonne of Chenaanah made him i hornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

i Reade 1. Kings 22. 11.

11 And all the prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the King.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Beholde, the wordes of the Prophets *declare* good to the King with one k accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

k Thinking, that whereas foure hundreth prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainesay it.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 ¶ So hee came to the King, and the King said vnto him, Michaiah, shall we goe to Ramoth Gilead to battel, or shall I leaue off? And he said, l Goe ye vp, and prosper, and they shall be deliuered into your hand.

l He spake this by derision of the false prophets, as the King well perceiued.

15 And the King said to him, Howe oft shall I charge thee, that thou tell me nothing but the trueth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, m These haue no Master: let them returne euery man to his house in peace.

m He prophecieth howe the people should be dispersed, and Ahab slaine.

17 And the King of Israel said to Iehoshaphat, Did I not tell thee, that he would not prophecie good vnto me, but euill?

18 Againe he said, Therefore heare yee the word of the Lord: I saw the Lord sit vpon his throne, and all the n hoste of heauen standing at his right hand, and at his left.

n Meaning, his Angels.

19 And the Lord said, Who shall ‖ perswade Ahab King of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and said this, another said that.

‖ Or, deceiue.

20 Then there came forth a spirit and stood before the Lord, and said, I will perswade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his Prophets. And o hee said, Thou shalt perswade, and shalt also preuaile: go foorth, and do so.

o That is, the Lord.

22 Now therefore beholde, the Lord hath put a p false spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies. 2. Thes. 2. 10.

23 Then Zidkiah the sonne of Chenaanah came nere, & smote Michaiah vpon the q cheeke, and sayd, By what way went the Spirit of the Lord from me, to speake with thee?

q By this crueltie, his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them in whom the true spirit is.

24 And Michaiah sayd, Beholde, thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel sayd, Take yee Michaiah, and carry him to Amon the gouernour of the citie, and to Ioash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, and feed him with bread of r affliction and with water of affliction vntill I returne in peace.

r Keepe him streitly in prison, and let him feele hunger & thirst.

27 And Michaiah sayde, If thou returne in peace, the Lord hath not spoken by me. And ‖ he sayd, Heare, all ye people.

‖ Or, Michaiah.

28 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Iehoshaphat, I will s change my selfe, and enter into the battell: but put thou on thine apparell. So the King of Israel changed himselfe, and they went into the battell.

s Thus the wicked thinke by their owne subtilties to escape Gods iudgements which he threatneth by his word.

30 And the King of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the King of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they sayd, It is the King of Israel: and they compassed about him to fight. But Iehoshaphat t cried, and the Lord helped him, and moued them *to depart* from him.

t He cried to the Lord by acknowledging his fault in going with this wicked King to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

32 For when the captaines of the charets saw that he was not the King of Israel, they turned backe from him.

33 Then *a certeine* man drew a bowe † mightily, and smote the King of Israel betweene the ioynts of ‖ his brigandine: Therefore he sayd to his charet man, Turne thine hand, and carrie me out of the hoste: for I am hurt.

† Or, in his simplicitie, or ignorantly. ‖ Or, betweene the balergene.

34 And

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34 And the battell increased that day: and the King of Israel [u] stood still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

u He dissembled his hurt, that his souldiers might fight more courageously.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called against the people to the honouring of the Lord. 5 Hee appointeth iudges and ministers, 9 and exhorteth them to feare God.

AND Iehoshaphat the King of Iudah returned †safe to his house in Ierusalem.

†Ebr. in peace.

2 And Iehu the sonne of Hanani the Seer went out to meet him, and sayd to King Iehoshaphat, [a] Wouldest thou helpe the wicked, & loue them that hate the Lord? therefore for this thing the wrath † of the Lord is vpon thee.

a He declareth that the wrath and iudgement of God is ouer all such, that support the wicked, and rather shew not in deed that they are enemies to all such as hate the Lord.

†Ebr. wrath from the Lord.

3 Neuertheless good things are found in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went [b] thorow the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

b He visited all his countrey, and brought his people from idolatrie to the knowledge of the true God.

5 And he set iudges in the land thorowout all the strong cities of Iudah, citie by citie,

6 And sayd to the iudges, Take heed what ye doe: for ye execute not the iudgements of man, but of the Lord, and *he will be* [c] with you in the cause *and* iudgement.

c Both to preserue you, if you do iustly, or to punish you, if you doe the contrary.

7 Wherefore nowe, let the feare of the Lord be vpon you: take heed, and do it: for there is no [d] iniquity with the Lord our God, neither * respect of persons, not receiuing of reward.

d He will declare by the sharpnesse of the punishment, that he hateth all iniquitie.

*Deut.10.17 iob. 34.19. *acts* 10.34. *rom.*2.11. *gal.*2.6. *eph.*6.9. *col.*3.25. 1. *pet.*1.17.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests, & of the chiefe of the families of Israel, for the iudgement and cause of the Lord: & they [e] returned to Ierusalem.

e The Priests and Leuites, which should iudge matters according to the word of the Lord.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfit heart.

10 And in euery cause that shal come to you of your brethren that dwell in their cities, betweene [f] blood & blood, betweene law and precept, statutes and iudgements, *ye shall iudge them*, and admonish them that they trespasse not against the Lord, that [g] wrath come not vpon you and vpon your brethren. This shall ye doe and trespasse not.

f That is, to trie whether the murther was done at vnwares or els on set purpose, Numb.35.11. deut.4.41.

g Meaning, that God would punish them most sharpely, if they would not execute iustice aright.

11 And behold, Amariah the Priest *shalbe* the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the [a] Ammonites *shalbe* for all the [h] Kings affaires, and the Leuites *shalbe* officers [i] before you. Be of courage, and doe it, and the Lord shall be with the [k] good.

h Shalbe chiefe ouerseer of the publike affaires of the realme. i They shall haue the handling of inferiour causes. k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victorie that the Lord gaue him against his enemies. 30 His reigne and actes.

AFter this also came the children of Moab and the children of Ammon, & with them of the [a] Ammonites against Iehoshaphat to battell.

a That is, which counterfeited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir. b Called the dead Sea, where God destroyed the fiue cities for sinne.

2 Then there came that told Iehoshaphat saying, There [b] cometh a great multitude against thee from beyond the Sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set him selfe [c] to seeke the Lord, & proclaimed a fast throughout all Iudah.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.

4 And Iudah gathered themselues together to take counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and [d] gauest it to the seede of Abraham thy friend for euer?

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he will continue toward his, for as much as he hath once chosen them, and begun to shew his graces toward them.

*1. *King.*8.37. *chap.*6.28.

8 And they dwelt therein, and haue built thee a Sanctuarie therein for thy Name, saying,

9 * If euill come vpon vs, *as* the [e] sworde of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name [f] is in this house) and will crie vnto thee in our tribulation, and thou wilt heare and helpe.

e Meaning warre which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declarest thy presence and fauour.

*Deut.2.9. *mhc.* 13.1.

10 And now beholde, the children of * Ammon and Moab, and mount Seir, by whome thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Beholde, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs *to stand* before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes g are toward thee.

g We onely put our trust in thee and wait for our deliuerance from heauen.

13 And all Iudah stood [h] before the Lord with their yong ones, their wiues, and their children.

h That is, before the Arke of the couenant.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, *was there*, vpon whom came [i] the Spirit of the Lord, in the middes of the Congregation.

i Which was moued by the Spirit of God to prophesie.

15 And he said, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the [k] battell *is* not yours, but Gods.

k They fight against God and not against you: therefore he will fight for you.

16 To morrow goe yee downe against them: beholde, they come vp by the clift of Ziz, and ye shall finde them at the end of the brooke before the wilderneſse of Ieruel.

17 Yee shall not need to fight in this *battell*: * stand still, moue not, and beholde the ‖ saluation of the Lord towards you: O Iudah, and Ierusalem, feare ye not, neither be afrayd: to morrow goe out against them, and the Lord *will be* with you.

*Exod.14.13,14. ‖Or, deliuerance.

18 ¶ Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

19 And the Leuites of the children of the Kohathites and of the children of the Corhites stood vp to praise the Lord God of Israel with a loud voice on hie.

20 And when they arose early in the morning, they went forth to the wilderneſse of Tekoa: and as they departed, Iehoshaphat stood and said,

Heare

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Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appoynted singers vnto the Lord, and them that should praise *him that is* in the beautifull Sanctuarie, in going forth before the men of armes, and saying, [n] Prayse yee the Lord, for his mercy *lasteth* for euer.

22 And when they beganne to shout, and to praise, the Lord layed ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon & Moab rose against the inhabitants of mount Seir, to slay and to destroy *them*: and when they had made an end of the inhabitants of Seir, euery one helped to [p] destroy another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat & his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies *laden* with precious iewels, which they tooke for themselues, till they could carry no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to go againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols and with harpes, and with trumpets, *euen* vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and *was* fiue and thirtie yeere olde, when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [s] way of Asa his father, and departed not there-from, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which *is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah King of Israel, who was giuen to do euill.

36 And he ioyned with him, to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophesied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lord hath broken thy works. and the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

1 *Iehoshaphat dieth.* 3 *Iehoram succeedeth him,* 4 *which killeth his brethren.* 6 *He was brought to idolatrie,* 11 *and seduceth the people.* 16 *He is oppressed of the Philistims.* 18 *His miserable end.*

IEhoshaphat then slept with his fathers, and was buried with his fathers in the city of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of [a] Israel.

3 And their father gaue them great gifts of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 *And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and [b] slew all his brethren with the sword, and also of the princes of [c] Israel.

5 Iehoram was two and thirtie yeere olde, when he beganne to reigne, and he reigned eight yere in Ierusalem.

6 And he walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because he had promised to giue a light to him, & to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went foorth with his princes, and all his charets with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did [e] Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer hee made high places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah *thereto*.

12 And there came a writing to him from [g] Eliiah the Prophet, saying, Thus sayth the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ah[h] went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill [h] thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

m Giue credit to their words and doctrine.

n This was a Psalme of thanksgiuing, which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

o Meaning the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats praier declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, blessing or thanksgiuing, which was also called the valley of Iehoshaphat. Ioel 32. & 12. because the Lord iudged his enemies according to Iehoshaphats prayer.

r Hee declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

*1. *King.* 22.42.

s Meaning, in his vertues and those wayes, wherein he followed God.

t If the great care & diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still reteine their filth and idolatrie, how much lesse are they able to reforme euill, which either haue little zeale, or not such as hee had: though herein he was not to be excused?

*1. *King.* 16.1.

*1. *King.* 22.48, 49.

u Thus God would not haue his ioyne ib societie with idolaters and wicked men.

a Reade Chap. 18. 17. how by Israel is meant Iudah.

*2. *King.* 8.16.

b Because the wicked line euer in feare, and also are ambitious, they become cruel, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Beniamin.

d So that we see how it can not be that wee should ioyne with the wicked and serue God.

*2. *Sam.* 7.12, 16. 1. *king.* 2.4. *and* 9. 5. 2. *king* 8.19. *chap.* 6.16.

e Reade 2. King. 8.22.

f Meaning idolatrie, because that the idolater breaketh promise with God, as doth the adulterese to her husband.

g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliiah.

h Wee see this example dayly practised vpon the that fal away from God and become idolaters and murtherers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

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17 And they came vp into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue [k] Iehoahaz, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, [l] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

k Called also Ahaziah as Cha.22.1. or Azariah.ver.6.following.

l That is, as some write, he was not regarded, but deposed for his wickednesse, and idolatry: so that his sonne reigned 22. yeres, (his father yet liuing) without honour, and after his fathers death, hee was confirmed to reigne still, as Chap.22.2.

CHAP. XXII.

1 *Ahaziah reigneth after Iehoram.* 9 *Iehu king of Israel killeth Ahaziah.* 10 *Athaliah putteth to death all the Kings sinage.* 11 *Ioash escapeth.*

AND * the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with [a] the Arabians to the campe, had slaine all the eldest: therfore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and [b] fortie yeere olde *was* Ahaziah when he beganne to reigne, and he reigned [c] one yeere in Ierusalem. and his mothers name *was* Athaliah the daughter [d] of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore he did euill in the sight of the Lord, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

5 And he walked after their counsell, & went with Iehoram the sonne of Ahab King of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Nowe Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah [f] came of God in that he went to Ioram: for when he was come, he went foorth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had anoynted to destroy the house of Ahab.

8 Therfore when Iehu ‖executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slew him, and buried him, because, said they, he is the sonne of [g] Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and [h] destroyed all the Kings seed of the house of Iudah.

11 But Iehoshabeath the daughter of the King, tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes, that should bee slaine, and put him and his nourse in the bedde chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And hee was with them hid in the [i] house of God sixe yeeres, whiles Athaliah reigned ouer the [k] land.

*2.King.8.24.

a Meaning, the Philistims.

b Reade Chap.21.20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth, that it most needs follow, that the rulers are such as their counsellers be, & that there cannot be a good King, that suffereth wicked counsellers.

f Hereby we see how nothing can come to any, but by Gods prouidence, & as he hath appoynted, and therefore he causeth all meanes to serue to his will.

*2.King.9.7.

‖Or, tooke vengeance.

g This was the iust plague of God because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of buriall.

*2.King.11.1.

h To the intent that there should be none to make title to the crown, and so she might vsurpe the gouernment.

i Meaning, in the chamber, where the Priests & Leuites slept, which kept their courses weekely in the Temple.

k To wit, of Iudah.

CHAP. XXIII.

1 *Ioash the sonne of Ahaziah is made King.* 15 *Athaliah is put to death.* 17 *The Temple of Baal is destroyed.* 19 *Iehoiada appoynteth ministers in the Temple.*

AND * [a] in the seuenth yeere Iehoiada waxed bolde, & tooke the captaines of hundreths, *to wit*, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, & Azariah the sonne of Obed, & Maasiah the sonne of Adaiah, & Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Israel: and they came to Ierusalem.

3 And all the Congregation made a couenant with the King in the house of God: and hee sayd vnto them, Beholde, the Kings sonne must reigne, * as the Lord hath sayd of the sonnes of Dauid.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Leuites, *shalbe* porters of the doores.

5 And *another* third part toward the Kings house, and *another* third part at the * gate of the [c] foundation, and all the people *shall be* in the courts of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister: they shall go in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entreth [d] into the house, shal be slaine, and be you with the King, when hee commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that [e] went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths, speares, and shieldes, and bucklers which had bene King Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar, and by the [f] house round about the king.

11 Then they brought out the Kings sonne, and put vpon him the crowne, and *gaue him* the [g] testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and sayd, God saue the King.

12 ¶ But when Athaliah heard the noyse of the people running and praysing the King, shee came to the people into the house of the Lord.

13 And when she ‖looked, beholde, the king stood by his pillar at the entring in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blew the trumpets, and the singers *were* with instruments of musike, and

*2.King.11.4.

a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap.15.17.

*2.Sam.7.12,16. 1.King.2.4.chap.21.7.

*2.King.11.6.

c Which was the chiefe gate of the Temple toward the East.

d Meaning to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place, where the Arke stood.

g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell.

‖Or, saw the King standing.

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and they that could sing praise: then Athaliah rent her clothes, and said, h Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, and said vnto them, Haue her foorth of the ranges, and he that i followeth her, let him dye by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her: and when she was come to the entring of the horsegate by the Kings house, they slew her there.

16 ¶ And Iehoiada made a k couenant betweene him, and all the people, and the King, that they would be the Lordes people.

17 And all the people went to the house of Baal, and l destroyed it, and brake his altars and his images, and slewe m Mattan the priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ handes of the Priestes and Leuites, whome Dauid had distributed for the house of the Lorde, to offer burnt offrings vnto the Lord, * as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

19 And hee set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And he tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went thorowe n the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet, o after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada, he falleth to idolatrie. 21 Hee stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash * was seuen yeere olde, when he beganne to reigne, and he reigned fourtie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord, all the dayes of a Iehoiada the Priest.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde, to renew the house of the Lord.

5 And he assembled the Priestes and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all b Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

6 Therefore the King called Iehoiada, the c chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

7 For d wicked Athaliah, *and* her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the King commanded,* and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation thorowe Iudah and Ierusalem, to bring vnto the Lorde * the taxe of Moses the seruant of God, *laid* vpon Israel in the wildernesse.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, e they brought the chest vnto the kings officer by the hand of the Leuites: & when they saw that there was much siluer, then the Kings Scribe (and one appointed by the hie Priest) came & emptied the chest, & tooke it, and caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King & f Iehoiada gaue it to such as did the labour *and* worke in the house of the Lord, & hired masons & carpenters to repaire the house of the Lord: *they gaue it* also to workers of yron and brasse to repaire the house of the Lord.

13 So the workemen wrought, and the worke †amended through their handes: & they restored the house of God to his state, & strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the King and Iehoiada, and hee made thereof g vessels for the house of the Lord, *euen* vessels to minister, both morters and *incense* cuppes, and vessels of golde, and of siluer: and they offered burnt offrings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde, and was ful of dayes, and dyed. An hundreth and thirtie yeere old *was he* when he dyed.

16 And they buried him in the citie of Dauid with the h Kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the i princes of Iudah, and did reuerence to the King, and the King hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And *God* sent Prophets among them, to bring them againe vnto the Lord: & they k made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stoode l aboue the people, and said vnto them, Thus saith God, Why transgresse ye the commandements of the Lord? surely yee shall not prosper: because ye haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him & stoned him with stones at the m commaundement of the King, in the court of the house of the Lord.

22 Thus Ioash the King remembred not the k kindenesse which Iehoiada his father had done to him, but slewe his sonne. And when he dyed, hee said, The Lord n looke vpon it, and require it.

23 ¶ And when the yeere was out, the hoste of Aram came vp against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the King of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lorde deliuered

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the crowne, would-still haue defeated the true possessour, and therefore called true obedience, treason.

i To ioyne with her partie, and to maintaine her authoritie.

k That they would onely serue him, and renounce all idolatrie.

l According to the it couenant made to the Lord.

m As the Lord commanded in his Lawe both for the person and also the citie. Deut. 13. 9. and 15.

‖ *Or, charge.*

* *Num. 28. 3.*

n Which was the principall gate, that the King might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are euer among such people.

* *1. Kings 22. 1.*

a Who was a faithfull counseller, and gouerned him by the word of God.

‖ *Or, gaue him two wiues.*

b He meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.

c For he was the hie Priest.

* *Exod. 30. 13.*

d The Scripture doeth terme her thus, because she was a cruell murtherer, and a blasphemous idolatresse.

* *2. Kings 12. 9.*

* *Exod. 30. 13.*

e Such as were faithfull men, whom the King had appointed for that matter.

f Signifying, that this thing was done by aduise and counsell, and not by any mans affection.

† *Ebr. a medicine was vpon the worke, meaning, it was repaired.*

g For the wicked Kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

i Which were statesmen, and knew now that the King was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen and earth and all creatures to witnes, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion, Nehem. 9. 26.

l In a place aboue the people, to the intent that he might be heard.

m There is no rage so cruell and beastly, as of them whose hearts God hath hardened, and which delite more in superstition and idolatrie, then in the true seruice of God, and pure simplicitie of his word.

n Reuenge my death, and require my blood at your hands: or he speaketh this by prophecie, because he knewe that God would do it. This Zacharie is also called the sonne of Barachie, Matt. 23. 35. because his progenitors were Iddo, Barachias, Iehoiada, &c.

a very great armie into their hande, because they had forsaken the Lord God of their fathers: and
o That is, reproo-ued and checked him, and handled him rigorously.
o gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the
p Meaning, Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lord.
p children of Iehoiada the Priest, and slewe him on his bed, and he dyed, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But
q That is, concerning his sonnes, &c.
q his sonnes, and the summe of the taxe *gathered* by him, & the
r That is, the reparation.
r foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

1 Amaziah putteth them to death which slewe his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 Hee is slaine by a conspiracie.

AMaziah was fiue and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in * Ierusalem: and his mothers name *was* Iehoaddan, of Ierusalem.

* 2. *Kings* 14.2.

2 And hee did
a Meaning, in respect of his predecessors, albeit he had his imperfections.
a vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slewe his seruants, that had slaine the King his father.

4 But he slewe not their children, but *did* as it is written in the Lawe, *and* in the booke of Moses, where the Lord commaunded, saying. * The fathers shall not die for the
b That is, for that fault wherefore the childe is punished, except he be culpable of the same.
b children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

* *Deut.* 24.16. 2. *kings* 14.6. *Ierem.* 31.30. *ezek.* 18.20.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreths, according to the houses of their fathers, throughout all Iudah and Beniamin: and he numbred them from
c So many as were able men to beare weapons, and go to warre.
c twentie yeere olde and aboue, and found among them three hundreth thousand chosen men, to go foorth to the warre, and to handle speare and shield.

6 He hired also an hundreth thousand valiant men
d That is, out of the tenne tribes, which had separated themselues before, both from God, and their true King.
d out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not
e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.
e with Israel, *neither* with all the house of Ephraim.

8 If
f If thou wilt not giue credite to my wordes.
f not, goe thou on, doe it, make thy selfe strong to the battell, *but* God shall make thee fal before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah saide to the man of God, What shall we doe then for the hundreth talents, which I haue giuen to the hoste of Israel? Then the man of God answered, The Lorde is able to
g He sheweth that if we depend onely vpon God, we shall not needs to be troubled with these worldly respectes: for he will giue at all times that which shalbe necessary, if we obey his word.
g giue thee more then this.

10 So Amaziah separated them, *to wit*, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and ledde foorth his people, and went to the salt valley, and smote of the children of
h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.
h Seir, ten thousand.

12 And *other* ten thousand did the children of Iudah take aliue, and caryed them to the toppe of a
i In the 2. Kings 14.7. this rocke is called the citie Sela.
i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the
k That is, the hundreth thousand of Israel.
k armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Nowe after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and
l Thus where he should haue giuen the praise to God for his benefites and great victorie, he fell from God, and did most vilely dishonour him.
l worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to
m He prooueth that whatsoeuer can not saue him selfe nor his worshippers, is no god but an idole.
m deliuer their owne people out of thine hand?

16 And as he talked with him,
n Meaning, the King.
n he said vnto him, Haue they made thee the Kings counseller? cease thou: why should they
o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh and threateneth him that warneth him: yea, imprisoneth him and putteth him to death, as Chap. 16.10. & 18.26. and 24.21.
o smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah King of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu King of Israel, saying, Come,
p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whome he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.
p let vs see one another in the face.

18 But Ioash King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, *Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest: lo, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke *thine* hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for
q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shewe his iudgements, mooueth their hearts to followe that which shalbe their destruction.
q it was of God, that he might deliuer them into *his* hand, because they had sought the gods of Edom.

21 So Ioash the King of Israel went vp: and he, and Amaziah King of Iudah saw one another in the face at Bethshemesh which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the King of Israel tooke Amaziah King of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake down the wal of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And *he tooke* all the gold & the siluer, and all the vessels that were found in the house of God with
r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.
r Obed Edom, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash King of Iudah liued after the death of Ioash sonne of Iehoahaz King of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first & last, are they not written in the booke of the Kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Ierusalem: & when he was fled to Lachish, they sent to Lachish after him, and slewe

* 2. *Kings* 14.19.

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shewe him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proude, and vsurpeth the Priestes office. 19 The Lord plagueth him. 20 The Priestes driue him out of the Temple, and exclude him out of the Lordes house. 23 His buriall, and his successour.

THen * all the people of Iudah tooke [a] Vzziah, which was sixteene yeere olde, and made him King in stead of his father Amaziah.

2 He built [b] Eloth, and restored it to Iudah after that the King slept with his fathers.

3 * Sixteene yeere olde *was* Vzziah, when he began to reigne, and he reigned two & fiftie yeere in Ierusalem, and his mothers name *was* Iecoliah of Ierusalem.

4 And hee did vprightly in the sight of the Lord, according to al that his father Amaziah did.

5 And he sought God in the dayes of [c] Zechariah (which vnderstood the visions of God) and when [d] he sought the Lord, God made him to prosper.

6 For hee went forth and fought against the Philistims and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwell in Gur-baal and Hammeunim.

8 And the Ammonites gaue [e] gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, and at the * [f] turning, and made them strong.

10 And he built towres in the wildernesse, and digged many ‖ cisternes: for hee had much cattell both in the valleyes and [g] playnes, plowmen, and dressers of vines in the mountaines, and in [g] Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaseiah the ruler, *and* vnder the hand of Hananiah, one of the Kings captaines.

12 The whole [h] number of the chiefe of the families of the valiant men, *were* two thousand and sixe hundreth.

13 And vnder their hand *was* the armie for warre, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the King against the enemie.

14 And Vzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very †artificiall engins in Ierusalem, to be vpon the towers and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because *God* did helpe him marueilously, till he was mightie.

16 ¶ But when he was strong, his heart [i] was lift vp to his destruction: for hee transgressed against the Lord his God, & went into the Temple of the Lorde to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and said vnto him, *It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: [k] goe forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priestes, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, beholde, he was leprous in his forehead, & they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 *And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an [l] house apart, because he was cut off from the house of the Lord: and Iotham his sonne *ruled* ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the fielde of the burial, which perteined to the kings: for they sayd, He [m] is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * *was* fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name *was* Ierushah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lord, according to all that his father Vzziah did, saue that hee entred not into the [a] Temple of the Lord, and the people did yet [b] corrupt *their wayes.*

3 He built the hie [c] gate of the house of the Lord, and he built very much on the wall of the castle.

4 Moreouer he built cities in the mountaines of Iudah, and in the forests hee built palaces and towers.

5 And hee fought with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand †measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ‖both in the second yeere and the third.

6 So Iotham became mightie [d] because hee directed his way before the Lord his God.

7 Concerning the rest of the acts of Iotham, and all his warres & his wayes, loe, they are written in the booke of the Kings of Israel, & Iudah.

8 Hee was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reproueth the Israelites cruelitie. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

*2. Kings 4.22.
a Called also Azariah.
b He fortified it & made it strong: this citie was also called Elath, and Elanon, neere to the red Sea.
* 2 Kings 15.2.
c This was not that Zechariah that was the sonne of Iehoiada, but some other Prophet of that name.
d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.
e That is, they payed tribute in signe of subiection.
*Neh.3.19.& 24.
f Where as the wall or towre turneth. Or, pitc.
g That is, in mount Carmel, or, as the word signifieth, in the fruitfull field: it is also taken for a greene eare of corne, when it is full, as Leuit.2.14.
h Of the chiefe officers of the Kings house, or of the captaines and sergeants for warre.
†Ebr. engin. by the inuention of an inuentiue man.
i Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the authour thereof, procure their owne perdition.
* Num.18.7.
k Though his zeale seemed to be good, and also his intention yet because they were not gouerned by the word of God, he did wickedly, and was therefore both iustly resisted and also punished.
* 2.Kings 15.5.
l According to the commandement of the Lord, Leuit.13.46.
m And therefore was buried apart in the same fielde, but not in y same sepulchres with his predecessors.
*2.Kings 15.38.
a To wit, to offer incense against the worde of God, which thing is spoken in the commendation of Iotham.
b They were not cleane purged from idolatrie.
c Which was fiue score cubites hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap.33.4.
†Ebr. Corim.
‖Or, yeerely.
d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

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a 2. Kings 16.2.

A Haz * was twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.

2 But a he walked in the wayes of the kings of Israel, & made euen molten images for b Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hand of the King of the Aramites, and they smote him, and tooke of his, † many prisoners, & brought them to Damascus: and he was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For c Pekah the sonne of Remaliah slew in Iudah sixe score thousand in one day, all † valiant men, because they had forsaken the Lorde God of their fathers.

7 And Zichri a ‖ mightie man of Ephraim slew Maaseiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, d two hundreth thousand of women, sonnes and daughters, and caried away much spoyle of them, and brought the spoyle to Samaria.

9 ¶ But there was a Prophet of the Lordes, (whose name *was* Obed) and he went out before the hoste that came to Samaria, and sayd vnto them, Beholde, e because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hand, and yee haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you: but are not you *such, that* f sinnes *are* with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord *is* toward you.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stoode vp against them that came from the warre,

13 And said vnto them, Bring not in ŷ captiues hither: for *this shalbe* h a sinne vpon vs *against* the Lord: yee entend to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath *of God is* against Israel.

14 So the armie left the captiues & the spoyle before the princes and all the Congregation.

15 And the men that were i named by name, rose vp & tooke the prisoners, & with the spoyle clothed all that were naked among them, and arayed them, and shod them, & gaue them meate, and gaue them drinke, and k anoynted them, and caried al that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their l brethren: so they returned to Samaria.

16 ¶ At that time did King Ahaz send vnto the m Kings of Asshur, to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, and caried away captiues.

18 The Philistims also inuaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethshemesh, and Aialon, & Gederoth and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of n Israel: for he had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord)

20 And Tilgath Pilneser king of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz † tooke a portion * out of the house of the Lord, and out of the Kings house, and of the Princes, and gaue vnto the King of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespasse more against the Lord, (This is King Ahaz)

23 For he sacrificed vnto the gods of Damascus, which o plagued him, and he said, Because the gods of the Kings of Aram helped them, I wil sacrifice vnto them, and they will p helpe me: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, & brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of the actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie ‖ of Ierusalem, but brought him not vnto the q sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, & admonisheth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing prayses. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twentie yeere old, and reigned nine and twentie yeeres in Ierusalem: and his mothers name *was* ‖ Abiiah the daughter of Zechariah.

2 And he did vprightly in ŷ sight of the Lord, according to all that Dauid his father had done.

3 He opened the a doores of the house of the Lord in the first yeere, and in the first b moneth of his reigne, and repaired them.

4 And he brought in the Priestes and the Leuites, and gathered them into the East streete,

5 And said vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary foorth c the filthinesse out of the Sanctuarie.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, & turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offred burnt offrings in the Sanctuarie vnto the God of Israel.

8 d Wherefore the wrath of ŷ Lord hath bene on

§ *Or, predecessour.*

a He was an idolater like them.

b As the idolaters haue certain chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior and doe represent the great idoles.

‖ *Or, made them passe through the fire, as chap. 33.6. Ieut. 18.21.*

† *Ebr. a great captiuitie.*

c Who was King of Israel.

† *Ebr. sonnes of strength.*

‖ *Or, tyrant.*

d Thus by the iust iudgement of God, Israel destroyed Iudah.

e For they thought they had ouercome them by their owne valiantnesse, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God as well punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, and had most authoritie.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, verse 12.

k Either for their woundes or wearinesse.

l To them of the tribe of Iudah.

m To Tiglath Pilneeser & those Kings that were vnder his dominion, 2. King. 16.7.

n He meaneth Iudah because Ahaz forsooke the Lord, and sought helpe of the infidels. Reade of Israel taken for Iudah, Chap. 15.17.

† *Ebr. diminished.*

* 2. Kings 16.8.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whom afterward he wil destroy.

‖ *Or, Iudah and Beniamin.*

‖ *Or, in Ierusalem.*

q They buried him not in the citie of Dauid, where were the sepulchres of the kings.

* 2. Kings 18.1.

‖ *Or, Abi.*

a Which Ahaz had shut vp, Chap. 28.24.

b This is a notable example for all princes, first to establish the pure religion of God, & to procure that the Lord may be honoured and serued aright.

c Meaning, all the idoles, altars, groues & whatsoeuer was occupied in their seruice, & wherewith the Temple was polluted.

d He sheweth that the contempt of religion is the cause of all Gods plagues.

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on Iudah and Ierusalem: and he hath made them a ‖scattering, a desolation, and an hissing, as yee see with your eyes.

‖Or, a nodding of the head and mockerie.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now †I purpose to make a couenant with the Lord God of Israel, that he may ᵉ turne away his fierce wrath from vs.

†Ebr. it is in mine heart.

ᵉ He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoid his plagues, but by conforming themselues to his will.

11 Nowe my sonnes, be not deceiued: for the Lord hath * chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

*Numb. 18.6.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: & of the sonnes of Merari, Kish the sonne of Abdi, & Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselues and came according to the commandement of the King, *and* ‖ by the wordes of the Lord, for to clense the house of the Lord.

‖Or, concerning the things of the Lord.

16 And the Priestes went into the inner partes of the house of the Lord, to ᶠclense it, & brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to cary it out vnto the broke Kidron.

ᶠ From the pollutions and filth that Ahaz had brought in.

17 Then began the first *day* of the ᵍ first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lorde in eight dayes, and in the sixteenth day of the first moneth, they made an end.

ᵍ Which contained part of March and part of April.

18 ¶ Then they went in to Hezekiah the king, and sayd, Wee haue clensed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the ‖ shewbread table, with all the vessels thereof:

‖Or, table where the bread was set in order.

19 And all the vessels which King Ahaz had cast aside when he reigned, *and* transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the King ʰ rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

ʰ By this maner of speech the Ebrewes meane a certaine diligence and speede to doe a thing, and when there is no delay.

*Leuit. 4.14.

21 And they brought seuen bullockes, and seuen rammes, and seuen lambes, and seuen hee goates, for a * sinne offring for the kingdome, and for the Sanctuarie, and for Iudah. And he commanded the Priests the sonnes of Aaron, to offer *them* on the altar of the Lord.

22 So they slew the bullocks, and the Priestes receiued of the blood, and ⁱ sprinkled it vpon the altar: they slew also the rammes and sprinkled the blood vpon the altar, and they slewe the lambes, and they sprinkled the blood vpon the altar.

ⁱ For without sprinkling of blood nothing could be sanctified, Hebr. 9.21. & exod 24.8.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, ᵏ and they laid their hands vpon them.

ᵏ That is, the King and the Elders, as Leuit. 4.15. for they that offered a sinne offring, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29.10.

24 And the Priestes slewe them, and with the blood of them they clensed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering and the sinne offering.

25 Hee appoynted also the Leuites in the house of the Lord with cymbales, with violes, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ˡ commandement was by the hand of the Lord, *and* by the hand of his Prophets.

*1.Chro. 16.4.

ˡ This thing was not appointed of man, but it was the commandement of God.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commaunded to offer the burnt offring vpon the altar: and when the burnt offring began, the song of ᵐ the Lord began with the trumpets, and the instruments ⁿ of Dauid King of Israel.

ᵐ The Psalme which Dauid had appointed to be sung for thankesgiuing.

ⁿ Which Dauid had appoynted to praise the Lord with.

28 And al the Congregation worshipped, singing a song, and they blewe the trumpets: all this *continued* vntill the burnt offering was finished.

29 And when they had made an ende of offering the King and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the King and the princes commanded the Leuites to prayse the Lord with the ᵒ wordes of Dauid, and of Asaph the Seer. So they praysed with ioy, and they bowed themselues, and worshipped.

ᵒ With that Psalme whereof mention is made, 1.Chro. 16.8.

31 And Hezekiah spake, and sayde, Nowe ye haue † consecrate your selues to the Lord: come neere and bring the sacrifices and *offerings* of prayse into the house of the Lord. And the Congregation brought sacrifices, and *offerings* of praises, and euery man that was willing in heart, *offred* burnt offerings.

†Ebr. filled your hands.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundreth rammes, *and* two hundreth lambes: all these were for a burnt offering to the Lord.

33 And for ᵖ sanctification sixe hundreth bullockes, and three thousand sheepe.

ᵖ That is, for the holy offerings.

34 But the Priests were two few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntil *other* Priests were sanctified: for the Leuites were ᑫ more vpright in heart to sanctifie themselues, then the Priests.

ᑫ Meaning, were more zealous to set forward the religion.

35 And also the burnt offerings were many with the * fat of the peace offrings, and the drinke offrings for the burnt offring. so the seruice of the house of the Lord was set in order.

*Leuit. 3.2,3.

36 Then Hezekiah reioyced and all the people, that God had made the people so ʳ ready: for the thing was done suddenly.

ʳ He sheweth that religion can not proceede, except God touch the heart of the people.

CHAP. XXX.

1. 13 *The keeping of the Passeouer by the Kings commaundement.* 6 *Hee exhorteth Israel to turne to the Lord.* 18 *Hee prayeth for the people.* 24 *His oblation and the princes.* 27 *The Leuites bleste the people.*

AND Hezekiah sent to al Israel, and Iudah, and also wrote letters to ᵃ Ephraim & Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

ᵃ Meaning, all Israel, whom Tilgath Pilneser had not taken away into the captiuitie, 2.Kings 15.29.

2 And the King and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the ᵇ second moneth.

ᵇ Though they ought to haue done it in the first moneth, as Exod. 12.18. Numb. 9.3. yet if any were not cleane, or els had a long iourney, they might deferre it vnto ‖ second moneth, as Num. 9.10, 11.

3 For they could not keepe it at this time, because there were not Priests enowe sanctified, neither was the people gathered to Ierusalem.

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4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from ᵉ Beersheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great *time*, ᵈ as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, throwout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak and Israel, and ᵉ he will returne to the remnant that are escaped of you, out of the hands of the Kings of Asshur.

7 And be not yee like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: *and* therefore he made them desolate, as ye see.

8 Bee not yee now stiffenecked like your fathers, *but* ᶠ giue the hand to the Lord, and come into his Sanctuarie, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children *shall finde* mercie before them that led them captiues, and they shall ᵍ returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie thorowe the land of Ephraim and Manasseh, euen vnto Zebulun: but they ʰ laughed them to scorne, and mocked them.

11 Neuertheleſſe diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one ⁱ heart to doe the commandement of the King and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assemblie.

14 ¶ And they arose, and tooke away the ᵏ altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth *day* of the second moneth: and the Priestes and Leuites were ˡ ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stoode in their place after their maner, according to the Lawe of Moses the man of God: *and* the Priestes sprinkled the ᵐ blood, *receiued* of the handes of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, *euen* a multitude of Ephraim and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, *but* not as it was written: wherfore Hezekiah prayed for them, saying, The ⁿ good Lord be mercifull toward *him*,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not *cleansed*, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of vnleauened bread seuen dayes with great ioye, and the Leuites and the Priestes prayled the Lord, day by day, singing with loude instruments vnto the Lord.

22 And Hezekiah † spake comfortably vnto all the Leuites that had good knowledge *to the* vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah King of Iudah had giuen to the Congregation a ᵖ thousand bullockes, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand sheepe: and many Priestes were sanctified.

25 And all the Congregation of Iudah reioyced with the Priestes and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid King of Israel there *was* not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and ‖blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 *The people destroy idolatrie.* 2 *Hezekiah appointeth Priestes, and Leuites,* 4 *and prouideth for their liuing.* 13 *He ordereth ouerseers to distribute to euery one his portion.*

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and ª brake the images, and cut downe the groues, and brake downe the hie places, and the altars thorowout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the ᵇ children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euery man according to his office, *both* Priestes and Leuites, for the burnt offring and peace offrings, to minister and to giue thankes, and to praise in the gates of the ᶜ tents of the Lord.

3 (And the Kings portion *was* of his owne substance for the burnt offrings, *euen* for the burnt offrings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the newe moones, and for the solemne feastes, * as it is written in the Law of the Lord)

4 He commanded also the people that dwelt in Ierusalem, to giue a ᵈ part to the Priestes, and Leuites, that they might bee ᵉ encouraged in the Law of the Lord.

5 ¶ And when the commaundement was ‖spread, the children of Israel brought abundance of first fruites, of corne, wine, and oyle, and honie,

ᵉ From one ende of the land to the other, North and South.
ᵈ In such sort and perfection, as God had appoynted.
ᵉ He will haue compassion on them, and preserue them.
ᶠ Submit your selues to the Lord, and rebell no more.
ᵍ God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes hee gaue into the hands of the enemies.
ʰ Though the wicked mocke at the seruants of God, by whome he calleth them to repentance, as Gen. 19.14. yet the word ceaseth not to fructifie in the hearts of Gods elect.
ⁱ He sheweth the cause why some obey & some mocke at Gods calling, to wit, because his Spirit is with the one sort, and mooueth their heart, and the other are left to themselues.
ᵏ Which declareth that we must put away those things, wherewith God is offended, before we can serue him aright.
ˡ Seeing their owne negligence (who should haue bin most prompt) and the readinesse of the people, Chap. 29.36.
ᵐ To wit, of the lambe of the Passeouer.
ⁿ He knew, that faith and synceritie of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance.

ᵒ That is, did accept them as purified.
† Or, *spake to the heart.*
ᵖ This great liberalitie declareth how Kings, Princes, and all they, to whome God hath giuen where with, ought to be most ready to best owe it in setting foorth of Gods glory.
ᵠ According to that which is written, Num. 6 23. when they should dismisse the people.
ª According to the commandement of the Lord, Deu. 7.25. Iosh. 7.1. 2. Mac. 12.40.
ᵇ That is, all they which came to the Passeouer.
ᶜ That is, In the Temple where they assembled as in a tent. *Num 28.3.9
ᵈ The tithes and first fruites for the maintenance of the Priests & Leuites.
ᵉ That their mindes might not be intangled with prouision of worldly things, but that they might wholy and cheerefully serue the Lord.
‖Or, *published.*

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honie, and of all the increase of the fielde, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate vnto the Lord their God, and laid them on s many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they h blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people beganne to bring the offrings into the house of the Lord, we haue i eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them *was* Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah *were* ouerseers † by the appointment of Conaniah, and Shimei his brother, *and* by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite porter toward the East, *was* ouer the things that were willingly offred vnto God, to distribute the oblations of the Lorde, and the holy things that were consecrate.

15 And at his hand *were* Eden, and Miniamin, and Iesshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priestes, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation being males k from three yere old and aboue, *euen* to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priestes after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, *which were* in the fieldes *and* suburbes of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in all the workes that he beganne for the seruice of the house of God, both in the Lawe and in the commandements, to seeke his God, he did it with all his heart, and prospered.

CHAP XXXII.

1 Sancherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sancherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slain. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

AFter these things faithfully *described*, * Sancherib King of Asshur came and entred into Iudah, and besieged the strong cities, and thought to † winne them for himselfe.

2 When Hezekiah sawe that Sancherib was come, and that his † purpose *was* to fight against Ierusalem,

3 Then he tooke counsel with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the riuer, that ranne through the middes of the countrey saying, Why should the Kings of Asshur come, and finde much water?

5 And † hee tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repayred a Millo in the b citie of Dauid, and made many c darts & shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and † spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be afraide for the King of Asshur, neither for all the multitude that is with him: * for there *be* moe with vs, then *u* with him.

8 With him *is* an d arme of flesh, but with vs *is* the e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah King of Iudah.

9 * After this, did Sancherib King of Asshur send his seruants to Ierusalem (while hee was f against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sancherib the King of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, *during* the siege?

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shall deliuer vs out of the hand of the King of Asshur?

12 Hath not the same Hezekiah taken away his hie places and his g altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of *other* countries? were the gods of the nations of *other* lands able to deliuer their land out of mine hand?

14 Who is he of all the h gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand? that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hand and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And

*2. King. 18. 13. Isai. 30. 1. Ecclus. 48. 18.

† Ebr. breake them vp.

† Ebr. face.

† Ebr. hee was strengthened.

a He made a double wall.

b Reade 2. Sam. 5. 9.

c Some reade, swords or daggers.

† Ebr. he spake to their heart.

*2. King. 6. 16.

d That is, the power of man.

e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong, and vsed lawfull meanes, lest he should seeme to tempt God.

*2. King. 18. 17.

f While he besieged Lachish.

g Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah onely destroyed idolatrie, and placed true religion, thus the Papists slander the seruants of God: for when they destroy idolatrie, they say that they abolish religion.

h This is his blasphemie, that he will compare the liuing God to vile idoles.

i When man hath prosperitie, he swelleth in pride and thinketh himselfe able to resist and ouercome euen God himselfe.

j Which they had dedicated to the Lord by a vow.

g For the relieue of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, and such as were in necessitie.

h They prayed the Lord, and prayed for all prosperitie to his people.

i He sheweth that this plenteous liberalitie is expedient for ỹ maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

† Ebr. by the hand.

k Who had also a portion and allowance in this distribution.

l Meaning, that eyther by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

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16 And his seruants spake yet more against the Lord God, and against his k seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel and speaking against him saying, As the gods of the nations of *other* countries could not deliuer their people out of mine hand, so shal not the God of Hezekiah deliuer his people out of mine hand.

18 Then they l cried with a loude voice in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *euen* the m workes of mans hands.

20 But Hezekiah the King, and the Prophet Isaiah the sonne of Amoz n prayed against this and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and o captaines of the hoste of the King of Assihur: so he returned † with shame to his owne land. And when he was come into the house of his god, they that came forth of his p owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sancherib King of Assihur, & from the hand of all *other*, and ‖ mainteined them on euery side.

23 And many brought offrings vnto the Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was q magnified in the sight of all nations from thenceforth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him r a signe.

25 But Hezekiah did not render according to the reward *bestowed* vpon him: for his heart s was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, and of golde, and of precious stones, and of sweete odours, and of shieldes, and of all pleasant vessels:

28 And of store houses for the increase of wheat and wine and oyle, and stalles for all beasts, and ‖ rowes for the ‖ stables.

29 And he made him cities, and *had* possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of t Gihon, and led them streight vnderneath toward the citie of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to u trie him, *and* to knowe all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, beholde, they are written in the vision of Isaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 *Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 He aboliseth idolatrie, 16 And setteth vp true religion. 20 Her death and Amon his sonne succedeth, 24 Whom his owne seruants slay.*

MAnasseh *was* twelue yeere olde, * when hee began to reigne, and he reigned fiue and fiftie yeere in Ierusalem:

2 And he did euill in the sight of the Lorde, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: *and he set vp altars for Baalim, & made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

6 z And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft, and to charming, and to sorcerie, and hee vsed them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lord to anger him.

7 He put also the carued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

8 Neither will * I make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Lawe and statutes and iudgements by the b hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, *and* to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake c to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the King of Assihur, which tooke Manasseh *and put him* in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and *God* was d entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this hee built a wall without the citie of Dauid, on the West side of e Gihon in the valley, euen at the entrie of the fish gate, and compassed about f Ophel, and raysed it very hie, and put captaines of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the

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k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.

l Their woordes are written, 2. King. 18. 19.

m Which were inuented, made and autorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundreth, foure score and fiue thousand: as 2. King. 19 35. 36.

† *Ebr. with shame of face.*

p Meaning, Adramelech, and Sharezer his sonnes.

‖ *Or, gouerned.*

q Thus after trouble, God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

* 2. *King.* 20. 1. *Isa.* 38. 1.

r To confirme his faith in Gods promise, who declared to him by his Prophets that his life should bee prolonged fifteene yeere.

s He was lifted vp with the pride of his victorie and treasures, & shewed them for an ostentation to the ambassadors of Babylon.

‖ *Or, ranges, and partitions.*

‖ *Or, racks.*

t Which also was called Siloe, whereof mention is made, Isa. 8. 6. John 9. 7.

u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who susteineth them not to be ouercome by tentations, but in their weakenesse ministreth strength.

1 *Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 He aboliseth idolatrie, 16 And setteth vp true religion. 20 Her death and Amon his sonne succedeth, 24 Whom his owne seruants slay.*

* 2. *King.* 21. 1.

* *Deut.* 18. 9.

* 2. *King.* 21. 4. * *Jerem.* 32. 34. 1. *King.* 17. 10.

* 2. *King.* 21. 4.

z Reade 2. King. 16. 3.

* 1. *King.* 8. 29. *and* 9. 3. 2. *King.* 21. 7. *and* 23. 27.

* 2. *Sam.* 7. 10.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, now in his miserie he seeketh vnto him.

e Reade Chap. 32. 30.

f Reade Chap. 27. 3.

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the image out of the house of the Lord, & all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the g altar of the Lord, and sacrificed thereon peace offerings, and of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Nenertheless the people did sacrifice still in the hie places, but vnto the h Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, & his i prayer vnto his God, & the words of the Seers, that spake to him in the Name of the Lord God of Israel, beholde, they are *written* in the booke of the Kings of Israel.

19 And his prayer and how *God* was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne k house: and Amon his sonne reigned in his stead.

21 ¶ Amon *was* two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images which Manasseh his father had made, and serued them,

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And restoreth the Temple. 14 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

IOsiah * *was* eight yeere olde when hee began to reigne, and he reigned in Ierusalem one and thirtie yere.

2 And he did vprightly in § sight of the Lord, and walked in the wayes of a Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a b childe) he began to seeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah and Ierusalem from the hie places, and the groues, and the carued images, and molten images:

4 And they brake downe c in his sight the altars of Baalim, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, and the carued images, and the molten images, and stampt them to pouder, & strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the d bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh and Ephraim, and Simeon, euen vnto Naphtali, with their mattes *they brake all* round about.

7 And when he had e destroyed the altars & the groues, and had broken and stamped to pouder the images, and had cut downe all the idoles thorowout all the land of Israel, hee returned to Ierusalem.

8 ¶ * Then in the eighteenth yere of his reigne, when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah and Maaseiah the gouernour of the citie, and Ioah the sonne of Ioahaz the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should doe the worke *and* had the ouersight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples and for beames of the f houses, which the Kings of Iudah had destroyed.

12 And the men did the worke g faithfully, and the ouerseers of them *were* Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And *they were* ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites *were* scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the h booke of the Lawe of the Lord *giuen* by the hand of Moses.

15 Therefore Hilkiah answered and sayde to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carryed the booke to i the King, and brought the King worde againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the handes of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he k tare his clothes.

20 And the King commanded Hilkiah, and Ahikam the sonne of Shaphan, & Abdon the sonne of Micah, and Shaphan the chanceller, and Asaiah the Kings seruant, saying,

21 Goe *and* enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is founde: for great *is* the wrath of the Lord that is fallen vpon vs, because our l fathers haue not kept the worde of the Lorde, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King *had appointed*, went to Huldah § Prophetesse the wife of Shallum, the sonne of ‖ Tokhath, the sonne of ‖ Hasrah

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g Which Salomon had caused to be made.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the ende of this booke.

‖ Or, Hozai.

k Because he had so horribly offended against the Lord, they did not burie him in the sepulchres of the Kings, but in the garden of the Kings house.

* 2. Kings 21.23.

* 2. Kings 22.1.

a He followed Dauid in all points that he followed the Lord.

b When he was but sixteene yere olde, hee shewed himselfe zealous of Gods glory, and at twentie yeere olde, he abolished idolatrie, and restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Reade 2. Kings 23.16.

e This great zeale of this godly King the holy Ghost setteth foorth as an example and paterne to other Kings and rulers, to teach them what God requireth of them.

* 2. Kings 22.3.

‖ Or, they returned to Ierusalem, meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they receiued, 2. King. 22.7.9.

h Reade 2. King. 22.8.

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17.18.

k For sorow that the word of God had beene so long suppressed and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

l Thus the godly doe not onely lament their owne sinnes, but also the sinnes their fathers and predecessors haue offended God.

‖ Or, Tikuah.

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‖ Or, *Harhas.*

m Meaning, either of the Priests apparell, or of the Kings.

n Reade hereof, 2.Kings 22.15.

o That is, to the King.

‖ Hasrah keeper of the m wardrobe (and she dwelt in Ierusalem within the n colledge) and they communed hereof with her.

23 And she answered them, Thus sayth the Lord God of Israel, Tell yee o the man that sent you to me,

24 Thus sayeth the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, *euen* all the curses, that are written in the booke which they haue read before the King of Iudah:

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with all the workes of their p hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shall come to passe.*

27 *But* because thine heart did q melt, & thou diddest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and wepte st before me, I haue also heard it, sayth the Lord.

q This declareth what is the ende of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

28 Beholde, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this r place, and vpon the inhabitants of the same. Thus they brought the king worde againe.

r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time only for the Kings sake.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the s smallest, and hee read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

s Forasmuch as neither yong nor olde could be exempted from the curses conteined therein, if they did transgres, he knew it appertained to all, & was his dutie to see it read to all sortes, that euery one might learne to auoyd those punishments by serning God aright.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, *and* that hee would accomplish the wordes of the couenant written in the same booke.

t Because he had charge ouer al, and must answere for euery one that perished, he thought it his duetie to see that all should make profession to receiue the word of God.

32 And he caused all that were found in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the couenant of God, *euen* the God of their fathers.

33 So Iosiah tooke away all the abominations out of al the countreys that perteined to the children of Israel, and compelled al t that were found in Israel, to serue the Lord their God: *so* all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 *Iosiah keepeth the Passeouer.* 2 *Hee setteth foorth Gods seruice.* 20 *Hee fighteth against the King of Egypt, and dyeth.* 24 *The people bewaile him.*

MOreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the a Passeouer in the fourteenth day of the first moneth.

*2.Kings 23.21.

a The Scripture vseth in sundry places to cal the lamb ỹ Passeouer, which was but the signe of the Passeouer, because in al sacraments the signes haue the names of the things which are signified.

2 And he appointed the Priestes to their charges, and incouraged them to the seruice of the house of the Lord.

3 And he sayd vnto the Leuites that b taught all Israel, and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it *shalbe* no more a c burden vpon your shoulders: serue now the Lord your God, and his people Israel,

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God. *1.Chro.23.24.25.26.chapters.& c.

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuarie according to the diuision of the families of your brethren ‖ the children of the people, and *after* the diuision of the familie of the Leuites:

‖ Or, *the people.*

6 So kill the Passeouer, and sanctifie your selues, and d prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

d Exhort euery one to examine themselues, that they be not vnmeete to eate of the Passeouer.

7 Iosiah also gaue to the † people sheepe, lambs and kiddes, all for the Passeouer, *euen* to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

† Ebr. *sonnes of the people.*

8 And his princes offered willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, *euen* two thousand and six hundreth *sheepe*, and three hundreth bullockes.

9 e Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Ieiel, & Iozabad, chiefe of the Leuites, gaue vnto the Leuites for the Passeouer, fiue thousand *sheepe*, and fiue hundreth bullockes.

e So that euery one and of all sorts gaue of that they had a liberall portion to the seruice of God.

10 Thus the seruice was prepared, & the Priests stoode in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, & the Priests f sprinckled *the blood* with their hands, and the Leuites flayed *them.*

f Meaning, of the lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.

12 And they tooke away *from* the g burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

g They reserued for the people that which was not expedient to be offred, that euery man might offer peace offrings, and so haue his portion.

13 And * they rosted the Passeouer with fire, according to ỹ custome, but the sanctified things they sod in pots, pannes and cauldrons, and distributed them quickely to all the people.

*Exod.12.8.

14 Afterwarde also they prepared for themselues and for the Priestes: for the Priestes the sonnes of Aaron *were occupied* in offering of burnt offrings, and the fat vntill night: therefore the Leuites prepared for themselues, and for the Priestes the sonnes of Aaron.

15 And the singers the sonnes of Asaph *stoode* in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Iedithun the Kings h Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

*1.Chron.25.1.

h Meaning hereby his Prophet, because he appointed the Psalmes and prophecies which were to be sung.

16 So all the seruice of the Lord was prepared the same day, to keepe the Passeouer, and to offer burnt offrings vpon the altar of the Lord according to the commandement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israel, from the dayes of Samuel the Prophet: neither

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neither did all the Kings of Israel keepe such a Passeouer as Iosiah kept, and the Priestes and the Leuites, and all Iudah, and Israel that were † present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in i the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against k Carchemish by ‖ Perath, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to doe with thee, thou King of Iudah? *I come* not against thee this day, but against the house † of mine enemie, and God commanded me to make haste: leaue off *to come* against God, which is with me, least he destroy thee.

22 But Iosiah woulde not turne his face from him, but l changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Iosiah: then the King sayde to his seruants, Cary me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem m mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they be written in the n lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnesse, *doing* as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 *After Iosiah, reigneth Iehoahaz.* 4 *After Iehoahaz, Iehoiakim.* 8 *After him Iehoiachin.* 11 *After him Zedekiah.* 14.17 *In whose time all the people were caried away to Babel for contemning the admonitions of the Prophets,* 22 *And were restored againe the seuentieth yeere after by King Cyrus.*

THen* the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz *was* three and twentie yeere olde when hee began to reigne, and hee reigned three a moneths in Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an b hundreth talents of siluer, and a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother king ouer Iudah, and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim *was* fiue and twentie yeere olde, when he began to reigne, and hee reigned eleuen yeere in Ierusalem, and did c euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar King of Babel, and bound him with chaines to cary him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lorde to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which he did, and d that which was found vpon him, behold, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin *was* e eight yeere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his ‖ brother King ouer Iudah and Ierusalem.

11 Zedekiah *was* one and twentie yeere olde, when hee beganne to reigne, and reigned eleuen yeere in Ierusalem.

12 * And he did euill in the sight of the Lorde his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord,

13 But hee rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, f rising earely & sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no g remedie.

17 For he brought vpon them the King of the Caldeans, who slewe their young men with the sword h in the house of their Sanctuarie, and spared neither yong man nor virgin, ancient, nor aged. *God* i gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caryed he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy *all*.

20 And they that were left by the sworde, caried he away to Babel, and they were seruants to him, and to his sonnes, vntill the kingdome of the k Persians had rule,

21 To fulfill the worde of the Lord by the l mouth of Ieremiah, vntill the lande had her fill of her Sabbaths: *for* all the dayes that shee lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the m first yeere of Cyrus King of Persia (when the worde of the Lord, *spoken*

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†Ebr. founde.

i Which was in the sixe and twentieth yeere of his age.

*2.King.23.29.

k Which was a citie of the Assyrians, and Iosiah fearing least he passing through Iudah woulde haue taken his kingdome, made warre against him and consulted not the Lord.

‖ Or, Euphrates.

†Ebr. of my battell.

l That is, armed himselfe, or disguised him selfe because he might not be knowen.

m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zach.12.11.

n Which some thinke Ieremie made, wherein, he lamenteth the state of ‖ church after this kings death.

*2.King.23.30.

a For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Huldah, and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yeerely tribute.

c Because he and the people turned not to God by his first plague hee brought a new vpon him, and at length rooted them out.

*2.King.24.13.

d He meaneth superstitious markes which were found vpon his bodie, when he was dead: which thing declared how deeply idolatrie was rooted in his heart, seeing he bare the markes in his flesh.

e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three moneths and ten dayes.

‖ Or, vncle.

*2.King.24.17, 19. Iere.37.1.

†Ebr. by the hand of his.

f By this phrase the Scripture meaneth, often times and diligently, as Ierem. 11.7 and 25.3. and 26.5. and 32.33.

g Till God could no longer suffer their sinnes, but must needes punish them.

h Whither they fled thinking to haue bene saued for the holinesse thereof.

i Which is not because God approoueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was leade with ambition and vaine glorie, whereunto were ioyned furie and cruelties: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods

k When Cyrus King of Persia had made the Babylonians subiect.

l Who threatned the vengeance of God, and seuentie yeeres captiuitie, which he calleth the Sabbaths or rest of the land, Ierem.25.11. *Ierem.25.12. and 29.10. 2.Esd.2.1.

m In the first yeere that he reigned ouer the Caldeans, Ezra 1.1.

by

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by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus King of Persia, All the kingdomes of the earth hath the Lorde God of heauen giuen me, & he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of al his people, with whome the Lord his God [u] ? let him goe vp.

n God had so forewarned by his prophet aboue an hundreth yeeres before Cyrus was borne, Isa. 44. 28 that Ierusalem & the Temple should be built againe by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrew, but is translated out of the Greeke.

O Lorde Almightie, God of our fathers, Abraham, Isaac and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bounde the sea by the worde of thy commaundement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whome all doe feare and tremble before thy power: for the Maiestie of thy glorie can not be borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearcheable. For thou art the most high Lord, of great compassion, long suffering, & most mercifull, & repentest for mans miseries. Thou, O Lorde, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, *as* to Abraham, & Isaac and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthie to beholde and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neyther haue any releasse. For I haue prouoked thy wrath & done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, & I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angrie with me for euer by reseruing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthie, according to thy great mercie: therefore I will prayse thee for euer all the dayes of my life. for all the power of the heauens praise thee, and thine is the glory for euer and euer, Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.
b He speaketh this in comparison of himselfe & those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sinnes nothing: but attributeth vnto them righteousnesse.

EZRA.

THE ARGVMENT.

AS the Lorde is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that he had visited the Iewes and kept them nowe in bondage seuentie yeeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they should grow into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domesticall enemies, which endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet they went forwarde by little and little till their worke was finished. The authour of this booke was Ezra, whom was Priest, and Scribe of the Law, as chap. 7. 6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeere after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great companie, and much treasures, with letters to the Kings officers for all such things as should be necessarie for the Temple: and at his comming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

1 *Cyrus sendeth againe the people that was in captiuitie,* 8 *And restoreth them the holy vessels.*

NOw * in [a] the first yeere of Cyrus King of Persia (that the worde of the LORD, *spoken* by the [b] mouth of Ieremiah, might be accomplished) the Lord stirred vp the [c] spirite of Cyrus King of Persia, and hee made a Proclamation thorowe all his kingdome, and also by writing, saying,

2 Thus saith Cyrus King of Persia, the Lorde God of heauen hath giuen me [d] all [e] kingdomes of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whome his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the Lord God of Israel: he is the God, which is in Ierusalem.

4 And

2. Chron. 36. 22. Ierem. 25. 12. and 29. 10.
a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that 70. yeeres were past, Ier. 25. 11.
c That is, moued him and gaue him heart.
d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen King confesseth to haue receiued of the liuing God.

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4 And euery one that remaineth in any place (where he sojourneth) [e] let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, [f] *and* with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all thē whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all [g] they that were about them, strengthened their handes with vessels of siluer, with golde, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord,* which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring foorth by the hand of Mithredath the treasurer, and counted them vnto [h] Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie [i] knines,

10 Thirty boules of golde, *and* of siluer boules of the second sort, foure hundreth and ten, *and* of other vessels, a thousand.

11 All the vessels of golde and siluer *were* fiue thousand & foure hundreth. Sheshbazzar brought vp all [k] with them of the captiuitie that came vp from Babel to Ierusalem.

e If any through pouertie were not able to returne, the Kings commission was that he should be furnished with necessaries.

f Which they thē selues should send toward the reparation of ỹ Temple.

g The Babylonians & Chaldeans gaue thē these presents: thus rather then the children of God should want for their necessities, he would stir vp the heart of the very infidels to helpe them.

* 2. Kin. 25. 13. 2. chr. 36. 7. ier. 27. 19, 20. dan. 1. 2.

h So the Chaldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

i Which serued to kill the beasts that were offered in sacrifice.

k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

THese * also are the [a] sonnes of the prouince, that went vp out of the captiuity (whom Nebuchad-nezzar king of Babel had carried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his city,

2 Which came with [b] Zerubbabel, *to wit*, Ieshua, Nehemiah, Seraiah, Reelaiah, [c] Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men [d] of the people of Israel *was*,

3 The sonnes of Paroth, two thousand, an hundreth seuentie and two:

4 The sonnes of Shephatiah, three hundreth, seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of ‖ Pahath Moab, of the sonnes of Ieshua *and* Ioab, two thousand eight hundreth and twelue:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth, and fiue and fourtie:

9 The sonnes of Zaccai, seuen hundreth, and threescore:

10 The sonnes of Bani, six hundreth, and two and fourtie:

11 The sonnes of Bebai, six hundreth, and three and twentie:

12 The sonnes of Azgad, a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, six hundreth, threescore and six:

14 The sonnes of Biguai, two thousand, and six and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of [e] Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth & twelue:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninetie and fiue:

21 [f] The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, fiue and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three & fourtie:

26 The sonnes of Haramah and Gaba, six hundreth and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth, and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and six and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lod-hadid, and Ono, seuen hundreth and fiue and twentie:

34 The sonnes of Iericho, three hundreth and fiue and fortie:

35 The sonnes of Senaah, three thousand, six hundreth and thirtie.

36 ¶ The [g] Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seuen and fortie:

39 The sonnes of Harim, a thousand and seuenteene.

40 ¶ ‖ The Leuites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twentie.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all *were* an hundreth and nine and thirtie.

43 ¶ The [h] Nethinims: the sonnes of Ziha, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,

50 The

e Which were of the posteritie of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

g Before he hath declared the two Tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priests.

‖ The Leuites.

‖ The Singers.

‖ The Porters.

h So called, because they were giuen for the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Ioshua, Iosh 9. 23.

*Nehe. 7. 6. 1. esdr. 5. 7.

a Meaning, Idea, which was a prouince, that is, a countrey which was in subiection.

b Zerubbabel was chiefe captaine, & Ieshua the high Priest: but Nehemiah a man of great authoritie went not now, but came after 64. yeeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people.

‖ *Or, of the Duke of Moab.*

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50 The ſonnes of Aſnah, the ſonnes of Meunim, the ſonnes of Nephuſim,
51 The ſonnes of Bakbuk, the ſonnes of Hakupa, the ſonnes of Harhur,
52 The ſonnes of Bazluth, the ſonnes of Mehida, the ſonnes of Harſha,
53 The ſonnes of Barcos, the ſonnes of Siſara, the ſonnes of Thamah,
54 The ſonnes of Neziah, the ſonnes of Hatipha,
55 The ſonnes of Salomons [i] ſeruants: the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Peruda,
56 The ſonnes of Iaalah, the ſonnes of Darkon, the ſonnes of Giddel,
57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami.
58 All the Nethinims, and the ſonnes of Salomons ſeruants *were* three hundreth ninety & two.
59 ¶ And theſe went vp from Telmelah, and from Telharſha, Cherub, Addan, *and* Immer, but they could not diſcerne their fathers houſe, and their ſeed, whether they were of Iſrael.
60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fiftie.
61 And of the ſonnes of the Prieſtes, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Giliadite to wife, and was called after their name.
62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthood.
63 And [l] Tirſhatha ſayd vnto them, that they ſhould not eate of the moſt holy thing, till there roſe vp a Prieſt with [m] Vrim and Thummim.
64 The whole Congregation together *was* two and fortie thouſand, three hundreth and threeſcore,
65 Beſide their ſeruants and their maydes: of whom *were* ſeuen thouſand, three hundreth and ſeuen and thirtie: and among them *were* two hundreth ſinging men and ſinging women.
66 Their horſes *were* ſeuen hundreth and ſixe and thirtie: their mules, two hundreth and fiue and fourtie:
67 Their camels, foure hundreth, and fiue and thirtie: their aſſes, ſixe thouſand, ſeuen hundreth and twentie.
68 And *certaine* of the chiefe fathers, when they came to the houſe of the Lord, which was in Ieruſalem, they offered willingly for the houſe of God, to ſet it vp vpon his foundation.
69 They gaue after their abilitie vnto the treaſure of the worke, *euen* one and threeſcore thouſand [n] drammes of gold, & fiue thouſand [o] pieces of ſiluer, and an hundreth Prieſtes garments.
70 So the Prieſtes and the Leuites, and a *certaine* of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

[i] Which came of them that Salomon had appointed for the worke of the Temple.

[k] Of him is made mention, 2 Sam. 17.27. and 19 31. and becauſe the Prieſts office was had in contempt, theſe would haue changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the world, and the dignitie of their office.
[l] This is a Chalde name, and ſignifieth him that hath authoritie ouer others.
[m] Reade Exod. 28 30.
[n] Which mount to of our money 24826. li. 13. ſh. 4 d. eſteeming the French crowne at 6. ſhil. 4 d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.
[o] Which are called *minæ*, and containe a piece two markes: ſo 5000 *minæ* make 55000. frankes, which mount to of our money 49666 li. 13. ſhil. 4. d. ſo that the whole ſumme was 94493. li. 6. ſhil. 8 d.

* 1. Eſdr. 5.47.
[a] Called Tiſhri, which anſwereth to part of September, and part of October.

CHAP. III.

1 They build the altar of God. 6 They offer to the Lord. 7 They prepare for the Temple, 11 And ſing vnto the Lord.

AND * when the [a] ſeuenth moneth was come, and the children of Iſrael *were* in their cities, the people aſſembled themſelues as one man vnto Ieruſalem.
2 Then ſtoode vp Ieſhua the ſonne of Iozadak, and his brethren the Prieſtes, and Zerubbabel the [b] ſonne of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt offrings thereon, as it is written in the Law of Moſes the man of God,
3 And they ſet the altar vpon [c] his baſes (for feare *was* among them, becauſe of the people of thoſe countries) therefore they offered burnt offrings thereon vnto the Lord, *euen* burnt offerings in the morning, and at euen.
4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt offerings * daily, by number, according to the cuſtome day by day,
5 And afterward [d] the continual burnt offring, both in the new moneths and in all the feaſt dayes that were conſecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.
6 From the firſt day of the ſeuenth moneth began they to offer burnt offrings vnto the Lord: but the foundation of the Temple of the Lorde was not laid.
7 They gaue money alſo vnto the maſons, and to the workemen, and meat and drinke, and oyle vnto them of Sidon and of Tyrus, to bring them cedar wood from Lebanon to the ſea vnto ‖ Iapho, according to the grant that they had of Cyrus king of Perſia.
8 ¶ And in the ſecond yeere of their comming vnto the houſe of God in Ieruſalem in the [e] ſecond moneth began Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak, and the remnant of their brethren the Prieſts and the Leuites, and all they that were come out of the captiuitie vnto Ieruſalem, and appointed the Leuites from twentie yere olde and aboue, to ſet forward the worke of the houſe of the Lord.
9 And Ieſhua [f] ſtood with his ſonnes, and his brethren, *and* Kadmiel with his ſonnes, *and* the ſonnes of Iudah together to ſet forwarde the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Leuites.
10 And when the builders layed the foundation of the Temple of the Lord, they appointed the Prieſts in their apparell with trumpets, and the Leuites the ſonnes of Aſaph with cymbales, to praiſe the Lord, * after the ordinance of Dauid King of Iſrael.
11 Thus they ſang when they gaue prayſe, and when they gaue thankes vnto the Lord, For he is good, for his mercie *endureth* for euer toward Iſrael. And all the people ſhouted with a great ſhout, when they prayſed the Lord, becauſe the foundation of the houſe of the Lord was layed.
12 Many alſo of the Prieſts & the Leuites and the chiefe of the fathers, ancient men which had ſeene the firſt houſe, (when the foundation of this houſe was layed before their eyes) [g] wept with a loud voice, and many ſhouted aloud for ioy,
13 So that the people coulde not diſcerne the ſound of the ſhout for ioy, from the noyſe of the weeping of the people: for the people ſhouted with a loud cry, and the noiſe was heard farre off.

[b] Meaning, nephewe: for he was the ſonne of Pedatah, reade 1. Chron. 3. 19.
[c] In the place where Salomon had placed it.

* *Exod. 23. 16.*

[d] That is, after the feaſt of Tabernacles.

‖ Or, Joppe.

[e] Which moneth conteined part of April, and part of May. for in the meane ſeaſon they had prouided for things neceſſarie for the worke.

[f] They gaue them exhortations, and encouraged euery man forward in the worke.

* *1. Chron. 16. 7, &c.*

[g] Becauſe they ſaw that it was nothing ſo glorious as that Temple, which Salomon had built, notwithſtanding Aggeus comforteth them: and prophecieth that it ſhalbe more beautifull then the firſt: meaning the ſpirituall Temple, which are the members of Chriſtes body.

CHAP. IIII.

2 The building of the Temple is hindred and how. 11 Letters to Artaxerxes, and the anſwere.

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a Meaning the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the tenne tribes, 2. King 17. 24. & 29. 37 These professed God, but worshipped idoles also, & therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true religion.

†*Ebr. made their hands weake.*

c They bribed the gouernours vnder the king, to hinder their worke. thus they that halt, can not abide, that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name, some thinke it was Cambyses Cyrus sonne; or Darius, as vers. 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warrior.

‖*Or, Counseller.*

f These were certein people, which the Assyrians placed in Samaria in stead of the tenne tribes.

g Some thinke it was Sanaherib, but rather Salmanaser.

h To wit, Euphrates, & he meaneth in respect of Babel that they dwelt beyond it.

i Which were a certeine people that enuied the Iewes.

k Meaning ỹ gifts that are woont to be giuen to kings when they passe by any countrey.

†*Ebr. Ty the Chalde, We haue eaten the salt of the Palace.*

BVt a the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto them, We will build with you: for we seeke the Lord your God as ye *doe*, and wee haue sacrificed vnto him since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayd vnto them, It is not for you, but for vs to build the house vnto our God: b for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land †discouraged the people of Iudah, and troubled them in building,

5 And they c hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahasshueroth (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah, and Ierusalem.

7 And in the dayes of e Artashashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artashashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared *was* in the language of the Aramites.

8 Rehum the ‖ chanceller, and Shimshai the scribe wrote a letter against Ierusalem to Artashashte the king, in this sort.

9 Then *wrote* Rehum the chanceller, & Shimshai the scribe, and their companions f Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble g Asnapper brought ouer, and set in the cities of Samaria, and other that are beyond the h Riuer and i Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto King Artashashte, THY SERVANTS the men beyond the Riuer and Cheeneth, *salute thee.*

12 Be it knowen vnto the king that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and builde, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen nowe vnto the King, that if this citie be built, & the foundations of the walles layed, they will not giue tolle, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Nowe therefore because † wee haue bene brought vp in the *Kings* palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noisome vnto kings and prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the King *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answere vnto Rehum the Chanceller, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, l Shelam and m Cheeth.

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as vers. 10.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commanded & they haue searched, and found, that this city of olde time hath made insurrection against kings, & hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the city be not built, till I haue giuen *another* commandement.

22 Take heed nowe that yee faile not to doe this: why should domage grow to hurt the king?

23 When the copie of king Artahshashtes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then n ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yere of Darius king of Persia.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

CHAP. V.

1 Haggai and Zechariah doe prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ * Haggai a Prophet and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the name of the God of Israel, *euen* vnto them.

‖ *Or, Haggeus.*

* *Hag. 1. 1. Iesa. 6. 1.*

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them *were* the Prophets of God, which a helped them.

a Which incouraged them to goe forward, and accused them that they were more carefull to build their owne houses then zealous to build the Temple of God.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the Riuer, and Sheth-boznai and their companions, and sayd thus vnto them, Who hath giuen you commandement to build the house, and to lay the foundations of these walles?

4 b Then said we vnto them after this maner, What are the names of the men that builde this building?

b That is, the enemies asked this, as verse 10.

5 But the c eie of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copy of the letter, that Tatnai captaine beyond the Riuer, and Sether-boznai and his companions, Apharsechaie (which were beyond the Riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we went into the prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are layd in the walles, and this worke is wrought speedily, and prospereth in their hands.

‖ *Or, smoothe.*

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to builde this house, and to lay the foundation of these walles?

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10 We asked their names also, that we might certifie thee, *and* that we might write the names of the men that were their rulers.

11 But they answered vs thus, and said, We are the seruants of the God of heauen and earth, and builde the house that was built of olde *and* many yeres ago, which a [d] great King of Israel * builded and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchadnezzar King of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the [e] first yeere of Cyrus King of Babel, King Cyrus made a decree to builde this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple, that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto *one* [f] Sheshbazzar by his name, whom he had made captaine.

15 And he sayd vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill nowe, hath it bene in building, yet is it not finished.

17 Nowe therefore if it please the King, let there bee search made in the house of the Kings [g] treasures, which is there in Babel, whether a decree hath bene made by King Cyrus, to build this house of God in Ierusalem, and let the king send *his* minde concerning this.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * king Darius gaue commandement, and they made search in the † librarie of the treasures, which were there layd vp in Babel.

2 And there was found in a [a] coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, *as* a memoriall,

3 In The First yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, *euen* the place where they offered sacrifices, and let the walles thereof be ioyned together: let the height thereof *be* threescore cubites, *and* the breadth thereof threescore cubites,

4 Three ‖ orders of great stones, and one order of timber, and let the expenses be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchad-nezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the Riuer, and Shethar Boznai, (and their companions Apharsecaie, which are beyond the Riuer) be yee farre [c] from thence.

7 Suffer yee the worke of this house of God, that the captaines of the Iewes and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commandement what ye shall do to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the Riuer, there be incontinently expenses giuen vnto these men that they [d] cease not.

9 And that which they shall haue need of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine, and oyle, according to the appoyntment of the Priestes that are in Ierusalem, that there be no fault,

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, *and* he shalbe hanged thereon, and his house shalbe made a dunghill for this.

12 And the God that hath caused his Name [e] to dwell there, destroy all Kings and people that put to their hand to alter *and* to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ * Then Tatnai the captaine beyond the Riuer, *and* Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, & they prospered by the prophesying of [f] Haggai the prophet, and Zechariah the sonne of Iddo, and they builded & finished it, by the appoyntment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshashte king of Persia.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yeere of the reigne of King Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambs, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passeouer on ỹ fourteenth *day* of the first moneth.

20 (For the Priests & the Leuites were purified all together) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had [i] separated themselues vnto them, from the filthinesse of the Heathen of the land to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of [k] Asshur vnto them, to † incourage them in the worke of the house of God, *euen* the God of Israel.

CHAP.

d To wit, Salomon.
* 1. King. 6.2. 2. chro. 3.2.
* 2. King 24.12. and 25.9.
e Reade chap. 1. 1, 2.
f Reade chap. 1.8.
g Meaning in the library, or, places where lay the registers, or records of times.
* 1. Esd 6.21.
† Ebr. house of books.
a Wherein were the acts of the Kings of Medes and Persians.
‖ Or, yowes, or courses.
‖ Or, marble.
b Meaning Zerubbabel, to whom the giueth charge.
c Meddle not with them, neither hinder them.
d For lacke of money.
e Who hath appointed that place to haue his Name called vpon there.
* 1. Esd. 7. 1.
f Whom God stirred vp to assure the that he would giue their worke good successe.
g This is the twelft moneth, and conteineth part of February and part of March.
h And the two & fortieth after their first returne.
* Num 3.6 & 8.9.
i Which were of the heathen, and forsaken their idolatrie to worship the true God.
k Meaning Darius, who was King of the Medes, Persians & Assyrians.
† Ebr. to strengthen their hands.

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CHAP. VII.

3 By the commandement of the King, Ezra and his companions come to Ierusalem. 27 He giueth thankes to God.

NOwe after these things, in the reigne of [a] Artahshashte King of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraioth, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God, *which was* vpon him.

7 And there went vp *certaine* of the children of Israel, and of the Priestes, and the Leuites, and the singers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of King Artahshashte.

8 And hee came to Ierusalem in the [d] fift moneth, which was in the seuenth yeere [e] of the King.

9 For vpon the first *day* of the first moneth began he to goe vp from Babel, and on the first *day* of the fift moneth came he to Ierusalem, according to the good hand of his God *that was* vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artahshashte gaue vnto Ezra the Priest *and* scribe, *euen* a writer of the words of the commandements of the Lord, & of his statutes ouer Israel.

12 ARTAHSHASHTE King of kings to Ezra the Priest and perfite Scribe of the Lawe of the God of heauen, and to [f] Cheeneth.

13 I haue giuen commaundement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priestes and Leuites [g] to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the King and his seuen counsellers, to [h] enquire in Iudah and Ierusalem, according to the Lawe of thy God, which is in [i] thine hand,

15 And to cary the siluer and the gold, which the king & his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold, that thou canst finde in all the prouince of Babel, with the free offring of the people, and the Priestes offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambes, with their meate offrings and their drinke offrings: and thou shalt offer them vpon the [k] altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to do with the rest of the siluer, & gold, doe yee it according to the will of your [k] God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shalbe needefull for the house of thy God, which shall be meete for thee to bestowe, thou shalt bestow it out of the Kings treasure house.

21 And I King Artahshashte haue giuen commandement to al the treasurers which are beyond [l] the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth † measures of wheate, and vnto an hundreth baths of wine, and vnto an hundreth [m] baths of oyle, and salt without writing.

23 Whatsoeuer *is* by the commaundement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth [n] against the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priestes, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) [o] set iudges and arbiters, which may iudge all the people that is beyond the Riuer, *euen* all that knowe the Lawe of thy God, and teach ye *them* that knowe it not.

26 And whosoeuer will not doe the Lawe of thy God, and the Kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed *be* the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercie toward me, before the King and his counsellers, and before all the Kings mightie Princes: and I was comforted by the hand of the Lord my God *which was* vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalem.

THese * are nowe the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of King [a] Artahshashte.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fiftie.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

[a] The Ebrewes write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cæsar to the Emperours Romane.

[b] Ezra deduceth his kinred, till he commeth to Aaron, to proone that he came of him.

[c] He sheweth here what a scribe is, who had charge to write the Law and to expound it, whom Marke calleth a scribe, Mar. 12.28. Matthew and Luke call him a lawyer, or doctor of the Law, Matth. 22.35 Luke 10.25.

[d] That conteined part of July and part of August.

[e] Of King Darius.

[f] Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life.

[g] Which remained as yet in Babylon and had not returned with Zerubbabel.

[h] To examine who liued according to the Law.

[i] Whereof thou art expert.

[k] As ye knowe best may serue to Gods glorie.

[l] Which was the riuer Euphrates, and they were beyond it in respect of Babylon. † *Ebr. Coros.*

[m] Reade 1. Kings 7.26 and 2. chron. 2.10.

[n] This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glorie, or affection to his people.

[o] He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.

[p] Thus Ezra gaue God thankes for that he gaue him so good successe in his affaires by reason of the King.

* 2. *Esd.* 8.29.

[a] Reade Chap. 7.1.

‖ *Or, captaine of* Moab.

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9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundreth and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundreth and ten males.

13 And of the sonnes of Adonikam, *that were* the [b] last, whose names are these: Eliphelet, Iehiel, and Shemaiah, and with them threescore males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the [c] Riuer that goeth toward Ahaua, and there abode wee three dayes: then I viewed the people, and the Priestes, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Ioiarib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I [†] told them the words that they should speake to Iddo, *and* to his brethren the Nethinims at the place of Casiphia: that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God *which was* vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, *euen* eighteene.

19 Also Hashabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the riuer, by Ahaua, I proclaimed a fast, that we might [f] humble our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was [g] ashamed to require of the king an armie and horsemen, to helpe vs against the enemie in the way, because we had spoken to the King, saying, The hand of our God *is* vpon all them that seeke him in goodnesse, but his power and his wrath *is* against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, *and* Hashabiah, and ten of their brethren with them,

25 And weighed them the siluer and the gold, and the vessels, *euen* the offring of the house of our God, *which* the King and his counsellers, and his Princes, and all Israel that were present had offered.

26 And I weighed vnto their hand sixe hundreth and fiftie [h] talents of siluer, and in siluer vessels, an hundreth talents, *and* in gold an hundreth talents:

27 And twentie basins of golde, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as golde.

28 ¶ And I said vnto them, Ye are consecrate vnto the Lord, and the vessels *are* consecrate, and the golde and the siluer *are* freely offered vnto the Lord God of your fathers.

29 Watch ye, and keepe *them* vntill ye weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring *them* to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahauah on the twelft *day* of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as laid [k] waite by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the gold and the vessel in the house of our God by the hand of Meremoth the sonne of Vriah the Priest, and with him *was* Eleazar the sonne of Phinehas, and with them *was* Iozabad the sonne of Ieshua, and Noadiah the sonne of Binnui the [l] Leuites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offred burnt offrings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, seuentie and seuen lambes, *and* twelue hee goates for sinne: all *was* a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the Kings officers, and to the captaines beyond the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 He prayeth vnto God.

WHen * as these things were done, the rulers came to me, saying, The people of Israel, and the Priestes, and the Leuites are not [a] separated from the people of the landes (as touching their abominations) *to wit*, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the hande of the [b] Princes and rulers hath bene chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe [c] astonied.

4 And there assembled vnto mee all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntill the * euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spred out mine hands vnto the Lord my God.

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for

b That came to go with Ezra.

c To that place of Euphrates, where Ahaua the riuer entreth into it, looke 1. Eldras 8. 41.

d He was the chiefest that taught there the Law of God vnto the Leuites.

† *Ebr. put wordes in their mouth.*

e Reade Chap. 8. 43.

f He sheweth that the end of fasting is to humble the bodie to the spirit, which must proceede of the heart liuely touched, or els it is but hypocrisie.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did doubt of Gods power.

h Reade 1. Kings 9. 14.

i Reade Chap. 2. 69.

* 1. Esdr. 8. 67.

a From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrarie to the law of God, and married where it was not lawfull, Deut. 7. 3.

b That is, the gouernours are the chiefe beginners hereof.

c As one doubting whether God would continue his benefites towards vs, or els destroy this which he had begon.

* Exod 29 39. numb. 28. 3.

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for our iniquities are increased ouer our [d] head, and our trespasse is growen vp vnto [e] the heauen.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue we, our kings, *and* our Priestes bene deliuered into the hand of the Kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as *appeareth* this day.

8 And now for a little space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a [f] naile in his holy place, that our God may light our eyes, & giue vs a litle reuiuing in our seruitude.

9 For *though* we were bondmen, yet our God hath not forsaken vs in our bondage, but hath enclined mercy vnto vs in the sight of the Kings of Persia, to giue vs life, *and* to erect the house of our God, & to redresse the desolate places thereof, and to giue vs a wall in Iudah & in Ierusalem.

10 And now, our God, what shall we say after this? for we haue forsaken thy commandements,

11 Which thou hast commaunded by thy seruants the Prophets, saying, * The land whereunto ye go to possesse it, is an vncleane land, because of the filthines of the people of the lands, which by their abominations, *and* by their vncleannesse haue filled it from corner to corner.

12 Now therfore shal ye not giue your daughters vnto their sonnes, neither shall yee take their daughters vnto your sonnes, nor seeke their *peace nor wealth for euer, that yee may be strong and eate the goodnes of the land, & leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast staied *vs from being* beneath [g] for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angry toward vs till thou haddest consumed *vs*, so that there *should be* no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bene [h] reserued to escape, as *appeareth* this day: beholde, we are before thee in our trespasse: therefore wee cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wiues.

WHiles * Ezra prayed thus, and [a] confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and sayd to Ezra, We haue trespassed against our God, & haue taken strange wiues of the people of the land, yet now there is [b] hope in Israel concerning this.

3 Now therefore let vs make a couenant with our God, to put away [c] all the wiues (and such as are borne of them) according to [y] counsell of the Lord, & of those that feare the commandements of our God, & let it be done according to [y] Law.

4 Arise: for the matter [d] belongeth vnto thee: we also wil be with thee: be of comfort & doe it.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that they would doe according to this word. So they sware.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, *but* he did eate neither bread, nor drunke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto † all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

8 And whosoeuer would not come within three dayes according to the counsel of the Princes, and Elders, all his substance should be ‖ forfait, and hee should be separate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth *day* of the [e] ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the [f] raine.

10 And Ezra the Priest stood vp, & said vnto them, Ye haue transgressed, & haue taken strange wiues, to [g] increase the trespasse of Israel.

11 Now therefore [h] giue prayse vnto the Lord God of your fathers, and doe his wil, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and said with a loude voyce, So wil we doe according to thy wordes vnto vs.

13 But the people are many, and it is a rainie weather, and wee are not able to stand without, neither *is it* the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore [i] before all the Congregation, & let all them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and [k] departed, *euen* Ezra the Priest, *and* the men *that were* chiefe fathers to the familie of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priestes there were men found, that had taken strange wiues, *to wit*, of the sonnes of Ieshua, the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and Iarib and Gedaliah.

19 And they gaue [l] their handes, that they would put away their wiues, and they that had trespassed, *gaue* a ramme for their trespasse.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliiah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, & Elasah.

23 And of the Leuites, Iozabad and Shimei,

[d] That is, we are drowned in sinne.
[e] They so exceede that they can not grow greater.
[f] To giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22.23.
*Exo.23.32. & 34.12,15,16. Deut.7.23.
*Deut.23.6.
[g] Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.
[h] Hee sheweth that God is iust in punishing his people, & yet merciful in reserving a residue to whome he sheweth fauour.
* 1 Esdr 8.90.
[a] He confessed his sinnes & the sinnes of the people.
[b] Meaning, that God would receiue them to mercie.
[c] Which are strangers and maried contrary to the Law of God.
[d] Because God hath giuen thee authoritie, and learning to perswade the people herein and to command them.
* 1 Esdr.9.1.
† Ebr. sonnes of the captiuitie.
‖ Or, condemned.
[e] Which contained part of November and part of December.
[f] For the season was giuē to raine, & so the weather was more sharpe and colde, and also their conscience touched them.
[g] Ye haue layde one sinne vpon another.
[h] Reade Iosh. 7.19.
[i] Let them be appointed to examine this matter.
[k] They went to the chiefe cities to sit on this matter which was three moneths in finishing.
[l] As a token that they would keepe promise and doe it.

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and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Vri.

m Meaning, the common people: for before hee ſpake of ỹ Prieſts and Leuites.

25 And of m Iſrael: of the ſonnes of Paroſh, Ramiah, and Ieſiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

25 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

26 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, & Adaiah, Iaſhub, and Sheal, Ieramoth.

‖ Or, the captaine of Moab.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manaſſeh, Shimei.

34 Of the ſonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Iaaſau,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioſeph.

43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Jadau, and Ioel, Benaiah.

44 All theſe had taken ſtrange wiues: and among them were women that had n children.

n Which alſo were made illegitimate, becauſe the mariage was vnlawfull.

NEHEMIAH.

THE ARGVMENT.

GOd doeth in all ages and at all times ſet vp worthie perſons for the commoditie and profite of his Church, as nowe within the compaſſe of ſeuentie yeeres hee raiſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was builded: the ſecond reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppreſſion, and prouided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, ſo that the King fauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things which hee could deſire. This booke is alſo called of the Latines the ſecond of Ezra, becauſe he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ieruſalem. 5 He confeſſeth the ſinnes of the people, and prayeth God for them.

THe words of Nehemiah ỹ ſonne of Hachaliah. In ỹ moneth a Chiſleu, in the twentieth yeere, as I was in the palace of Shuſhan,

a Which conteineth part of November, and part of December, and was their ninth moneth.

2 Came Hanani, one of my b brethren, he & the men of Iudah, and I aſked them concerning the Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.

b A Iew as I was.

3 And they ſayd vnto mee, The reſidue that are left of the captiuitie there in the c prouince, *are* in great affliction and in reproch, and the wall of Ieruſalem *is* broken downe, and the gates thereof are burnt with fire.

c Meaning, in Iudea.

4 And when I heard theſe words, I ſate downe and wept, and mourned *certaine* dayes, and I faſted and prayed before the God of heauen,

5 And ſayde, * O Lorde God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obſerue his commandements,

* Dan. 9. 4.

6 I pray thee, let thine eares be attent, & thine eies open, to heare ỹ praier of thy ſeruant, which I pray before thee daily, day & night for ỹ children of Iſrael thy ſeruants, & confeſſe the ſinnes of the children of Iſrael, which we haue ſinned againſt thee, both I and my fathers houſe haue ſinned:

† Ebr. corrupted.

7 We haue † grieuouſly ſinned againſt thee, and haue not kept the commaundements, nor the ſtatutes, nor the iudgements, which thou commandedſt thy ſeruant Moſes.

8 I beſeech thee, remember the worde that thou commandedſt thy ſeruant Moſes, ſaying, Ye will tranſgreſſe, and I * will ſcatter you abroad among the people.

* Deut. 29. 11, 18.

9 But if ye turne vnto me, and keepe my commandements, and doe them, * though your ſcattering were to the vttermoſt part of the heauen, *yet* will I gather you from thence, and will bring you vnto the place that I haue choſen to place my Name there.

* Deut. 30. 4.

10 Now theſe are thy ſeruants, and thy people, whome thou haſt redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beſeech thee, let thine eare now hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to d feare thy Name, & I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of e this man: for I was the kings butler.

d That is, to worſhip thee.

e To wit, the king Artaſhaſhte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 he came to Ieruſalem, 17 and builded the walles.

NOwe in the moneth a Niſan in the twentieth yeere of king b Artahſhaſhte, the wine *ſtood* before him, and I tooke vp the wine, and gaue it vnto the King. nowe I was not *beforetime* ſad in his preſence.

a Which was the firſt moneth of the yeere, and conteineth part of March, and part of Aprill.

b Who is alſo called Darius: reade Ezra 7. 1: and was the ſonne of Hyſtaſpis.

2 And the king ſaid vnto me, Why is thy countenance ſad, ſeeing thou art not ſicke? this is nothing, but ſorow of heart. Then was I ſore afrayd,

3 And I ſaid to the King, God ſaue the King for euer: why ſhould not my countenance be ſad, when the citie *and* houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are deuoured with fire?

4 And the King ſaid vnto me, For what thing doeſt thou require? Then I prayed c to the God of heauen,

c I deſired God in mine heart to proſper mine enterpriſe.

5 And

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5 And sayde vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, *I desire* that thou wouldest send mee to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the King sayd vnto me, (the Queene also sitting by him) How long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After I sayd vnto the King, If it please the King, let them giue mee letters to the captaines beyond the ‖ Riuer, that they may conuay me ouer, till I come into Iudah,

‖ Or, *Euphrates.*

8 And letters vnto Asaph the keeper of the Kings ‖ parke, that hee may giue mee timber to build the gates of the palace (which apperteined to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue mee according to d the good hand of my God vpon me.

‖ Or, *paradise.*

d As God moued me to aske, and as he gaue mee good successe therein.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But e Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

e These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a fewe men with me: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the ‖ fountaine, and to the Kings fishpoole, and there was no roume for the beast that was vnder me to passe.

‖ Or, *conduite.*

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, howe Ierusalem lyeth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more f a reproch.

f That is, contemned of other nations, as though God had forsaken vs.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the Kings wordes that he had spoken vnto mee. And they sayd, Let vs rise, and build. So they g strengthened their hand to good.

g They were incouraged and gaue themselues to doe wel, and to trauell in this worthy enterprise.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and h Geshem the Arabian heard it, they mocked vs and despised vs, and said, What a thing is this that ye doe? Will ye i rebell against the King?

h These were three chiefe gouernours vnder the King of Persia beyond Euphrates.

i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, & also stirreth the hatred of Princes most against them.

20 Then answered I them, and sayd to them, The God of heauen, he will prosper vs, and we his seruants will rise vp and build: but as for you, ye haue no portion nor right, nor k memoriall in Ierusalem.

k Neither ye are of the number of the children of God (to whome hee hath appointed this citie onely) neither did any of your predecessours euer feare God.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the hie Priest with his brethren the Priestes, and they built the sheepegate: they a repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, *and* vnto the tower of Hananeel.

a In Ebrewe they sanctified it, that is, they finished it, & so dedicated it to the Lord by prayer, in desiring him to maintaine it.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layde the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them b put not their neckes to the workes of their lordes.

b The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe thereunto, *Isa.22 11.*

6 And the gate of the * olde *fishpoole* fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they laid the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and Mizpah, vnto the c throne of the Duke, *which was* beyond the Riuer.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

8 Next vnto him fortified Vzziel the sonne of Harhohiah ‖ of the goldsmithes: next vnto him also fortified Hananiah, the sonne of ‖ Harakkahim, and they repaired Ierusalem vnto the broad wall.

‖ Or, *of Zorephim.*

‖ Or, *of the Apothecaries.*

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the tower of the fornaces.

‖ Or, *meesure.*

12 Next vnto him also fortified Shallum, the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the locks thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall

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vnto the fishpoole of ‖ Shelah by the Kings garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other side ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, *and* fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him fortified Merimoth, the sonne of Vrijah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of [e] the plaine.

23 After them fortified Beniamin, and Hasshub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer against the corner, and the high towre, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah, the sonne of Parosh.

26 And the [f] Nethinims they dwelt in the fortresse vnto the *place* ouer against the water gate Eastward, and to the towre that lyeth out.

27 After him fortified the Tekoites another portion ouer against the great towre that lyeth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate foorth fortified the Priestes, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah, the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the [g] sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the golde smiths sonne, vntill the house of the Nethinims, and of the marchants ouer against ỹ gate [h] Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the sheepegate fortified the goldesmithes and the marchants.

CHAP. IIII.

7 The building of Ierusalem is hindered, 15 but God breaketh their enterprise. 17 The Iewes build with one hand, and hold their weapon in the other.

BVt when Sanballat heard that we builded the wall, then was he wroth and sore grieued, and mocked the Iewes.

2 And sayd before his [a] brethren and the armie of Samaria, thus hee sayde, What doe these [b] weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite *was* beside him, and sayd, Although they build, *yet* if a foxe goe vp, he shall euen breake downe their stonie wall.

4 [c] Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

5 And couer not their [e] iniquitie, neither let their sinne bee put out of thy presence: for they haue prouoked *vs* before the builders.

6 So wee built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches beganne to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to † hinder them.

9 Then we prayed vnto our God, & set watchmen by them, day and night, because of them.

10 And Iudah sayde, The strength of the bearers is weakened, and there *is* much earth, so that we are not able to build the wall.

11 Also our aduersaries had sayde, They shall not knowe, neither see, till wee come into the mids of them and slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde vs [f] ten times, [g] From all places, whence yee shall returne, *they will be* vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by their families, with their swordes, their speares and their bowes.

14 Then I beheld, and rose vp, and sayd vnto the Princes, and to the rulers, and to the rest of the people, Be not afrayd of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, & habergins: and the rulers *stoode* [i] behinde all the house of Iudah.

17 They that builded on the wall, and they that bare burdens, *and* they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders *had* his sword girded on his loynes, and *so* builded: and hee that blew the trumpet, *was* beside me.

19 Then sayde I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In

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[1] *Or, Siloe.*

[d] Where the weapons and armour of the citie lay.

[e] Which dwelt in the playne country by Iorden and Iericho.

[f] Reade Ezra, Chap. 2. 43.

[g] Meaning, the sixt of his sonnes.

[h] Which was the place of iudgement, or execution.

a Of his companions that dwelt in Samaria.

b Thus the wicked that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue against the derision & threatnings of their enemies to flee to God by prayer.

d Let them bee spoyled and led away captiue.

e Let thy plagues declare to the world that they set themselues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any priuate affection, or grudge.

‖ *Or, halfe high.*

† *Ebr. make to slay, meaning the people.*

f That is, often times.

g They, which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

h Whoi s euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory, and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

i To ouersee them and to encourage them to their worke.

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20 In what place *therefore* ye heare the sound of the trumpet, [k] resort yee thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time said I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward, (which followed me) none of vs did put off our clothes, *saue* euery one put them off [l] for washing.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah rebuketh it. 14 He tooke not the portion of others that had ruled before, lest he should grieue the people.

NOw there was a great crie of the people, and of their wiues [a] against their brethren the Iewes.

2 For there were that said, We, our sonnes and our daughters are many, therefore we take vp [b] corne, that we may eate and liue.

3 And there were that said, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borrowed money for the Kings [c] tribute *vpon* our lands and our vineyards.

5 And now our flesh *is* as [d] the flesh of our brethren, *and* our sonnes as their sonnes: and loe, wee bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters *now* in subiection, and there *is* no power [e] in our hands: for other men *haue* our lands and our vineyards.

6 Then was I very angrie when I heard their crie and these wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and saide vnto them, You lay [f] burthens euery one vpon his brethren: and I set a great assembly against them,

8 And I said vnto them, Wee (according to our abilitie) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shal they be [h] solde vnto vs? Then held they their peace, and could not answere.

9 [i] I said also, That which ye doe, is not good. Ought yee not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this ‖ burden.

11 Restore, I pray you, vnto them this day their landes, their vineyards, their oliues, and their houses, and *remit* the hundreth part of the siluer and of the corne, of the wine, and of the oile [l] that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast said. Then I called the Priestes, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and said, So let God shake out euery man that will not performe this promise from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregation said, Amen, and praysed the Lord: & the people did according to this promise.

14 And from the time that *the King* gaue me charge to bee gouernour in the lande of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshallite, *that is*, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified *a portion* in the worke of this wall, and we bought no lande, and all my seruants came thither together vnto the worke.

17 Moreouer there *were* at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe, *and* sixe chosen sheepe, and birds were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnesse, *according* to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisedome, and zeale to his aduersarie. 11 He is not discouraged by the false Prophets.

AND when Sanballat, and Tobiah, & Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no moe [a] breaches therein, (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come downe: [b] why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath said it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt bee their King according to these [c] wordes.

7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, *There is* a king in Iudah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou feinest them of thine owne heart.

9 For all they afraied vs, saying, Their handes shalbe weakened from the worke, and it shal not be done: now therefore † encourage thou me.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was [e] shut vp, and he said, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple:

for

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[l] Meaning to resist their enemies, if accede required.

[l] That is, when they purified themselues, or els when they washed their clothes.

[a] Against the rich, which oppressed them.

[b] This is the complaint of the people, shewing to what extremitie they were brought vnto.

[c] To pay our tribute to the King of the Persians, which was exacted yeerely of vs.

[d] By nature the rich is no better then the poore.

[e] We are not able to redeeme them but for pouertie are constrained to hire them to others.

[f] You presse them with vsurie, and seeke how to bring all things into your hands.

[g] Both because they should be moued with pitie, seeing how many were by them oppressed, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

[h] Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?

[i] Meaning, Nehemiah.

[k] Who by this occasion wil blaspheme the Name of God, seeing that our actes are no better then theirs.

[l] Which ye take of them for the lone.

[m] I receiued not that portion, and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

[n] Or, *once in two dayes.*

[n] Whereas at other times they had by measure, at this time they had most liberally.

[a] That is, that they were ioyned together, as Chap.4.6.

[b] Meaning, that if he should obey their requeest, the worke which God had appointed, should cease: shewing hereby that we should not commit our selues to the handes of the wicked.

[c] Or, *Geshem.*

[c] As the same goeth.

[d] Thou hast bribed, and set vp false Prophets, to make thy selfe King, and so to deface the King of Persia of that subiection, which you owe vnto him.

† *Ebr. strengthen thou mine hand.*

[e] As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie,

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for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, f Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that he pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was hee hired, that I might be afraide, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and Noadiah the g Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of h Elul, in two and i fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraide, and their courage fayled them: for they knew, that this worke was wrought by our God.

17 And in these dayes were there many of the princes of Iudah, whose k letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

f flee doubted not but God was able to preserue him, & knew that if he had obeyed this counsell, he should haue discouraged all the people, thus God giueth power so vnto his, to resist false prophecies though they seeme to haue neuer so great probabilitie.

g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth and conteined part of August and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

CHAP. VII.

1 *After the wall once builded, is the watch appointed,* 6 *They that returned from the captiuitie are numbered.*

Now * when the wall was builded, and I had set vp the dores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I sayde vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while a they stand by, let them shutte the doores, and † make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his warde, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein,

6 These are the b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar King of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. *The* is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, sixe hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundreth and eighteene.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth, and fiue and fourtie.

14 The sonnes of Zacchai, seuen hundreth and threescore.

15 The sonnes of Binnui, sixe hundreth and eight and fourtie.

16 The sonnes of Bebai, sixe hundreth and eight and twentie.

17 The sonnes of Azgad, two thousand, three hundreth and two and twentie.

18 The sonnes of Adonikam, sixe hundreth threescore and seuen.

19 The sonnes of Biguai, two thousand threescore and seuen.

20 The sonnes of Adin, sixe hundreth, and fiue and fiftie.

21 The sonnes of Ater of Hizkiah, ninetie and eight.

22 The sonnes of Hashum, three hundreth and eight and twentie.

23 The sonnes of Bezai, three hundreth and foure and twentie.

24 The sonnes of Hariph, an hundreth and twelue.

25 The d sonnes of Gibeon, ninetie and fiue.

26 The men of Beth-lehem and Netophah, an hundreth fourescore and eight.

27 The men of Anathoth, an hundreth and eight and twentie.

28 The men of Beth-azmaueth two & fourty.

29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and three and fourtie.

30 The men of Ramah and Gaba, sixe hundreth and one and twentie.

31 The men of Michmas, an hundreth & two and twentie.

32 The men of Beth-el and Ai, an hundreth and three and twentie.

33 The men of the other Nebo, two & fiftie.

34 The sonnes of the other Elam, a thousand, two hundreth and foure and fiftie.

35 The sonnes of Harim, three hundreth and twentie.

36 The sonnes of Iericho, three hundreth and fiue, and fourtie.

37 The sonnes of Lod-hadid and Ono, seuen hundreth and one and twentie.

38 The sonnes of Senaah, three thousand, nine hundreth and thirtie.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundreth seuentie & three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Pashur, a thousand two hundreth and seuen and fourtie.

42 The sonnes of Harim, a thousand and seuenteene.

43 ¶ The

* Eccles 49.13.

a To wit, they that are mentioned, vers. 2.

† Or, holde them. Meaning, till the dores were put in.

* Ezra 2.2.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah, and Raamiah, Reelaiah, chap. 2.2.

‖ Or, the captaine of Moab.

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

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43 ¶ The Leuites: the ſonnes of Ieſhua of Kadmiel, and of the ſonnes of ‖ Hodiuah, ſeuentie and foure.

‖ Or, Hodaiah.

44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fourtie.

45 The porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.

f Reade Ezra 2.58.

46 ¶ The f Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth,

47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,

48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai,

49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar,

50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,

51 The ſonnes of Gazzam, the ſonnes of Vzza, the ſonnes of Paſeah,

52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſheſim,

53 The ſonnes of Bakbuk, the ſonnes of Hakupha, the ſonnes of Harhur,

54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Harſha,

55 The ſonnes of Barkos, the ſonnes of Siſſera, the ſonnes of Tamah,

56 The ſonnes of Neziah, the ſonnes of Hatipha,

57 The ſonnes of Salomons ſeruants, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,

58 The ſonnes of Iaala, the ſonnes of Darkon, the ſonne of Giddel,

59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.

60 All the Nethinims, and the ſonnes of Salomons ſeruants *were* three hundreth, ninetie and two.

61 ¶ And theſe came vp from Tel-melah, Telhareſha, Cherub, Addon, and Immer: but they could not ſhewe their fathers houſe, nor their ſeede, *or* if they were of Iſrael.

62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth & two and fourtie.

63 And of the Prieſtes: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Giliadite to wife, and was named after their name.

64 Theſe ſought their writing of the genealogies, but it was not found: therefore they were put from the Prieſthood.

g Meaning, Nehemiah: for Tirſhatha in the Chalde tongue ſignifieth a butler.

65 And g the Tirſhatha ſayd vnto them, that they ſhould le not eate of the moſt holy, till there roſe vp a Prieſt with * Vrim and Thummim.

* Exod. 28.30.

66 Al the Congregation together *was* two and fourtie thouſand, three hundreth and threeſcore,

67 Beſides their ſeruants and their maydes, which were ſeuen thouſand, three hundreth and ſeuen and thirtie: and they had two hundreth and fiue and fourtie ſinging men and ſinging women.

68 Their horſes *were* ſeuen hundreth and ſixe and thirtie, *and* their mules two hundreth and fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie and ſixe thouſand, ſeuen hundreth and twentie aſſes.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirſhatha gaue to the treaſure, a thouſand h drammes of golde, fiftie baſins, fiue hundreth and thirtie Prieſtes garments.

h Reade Ezra 2.69.

71 And *ſome* of the chiefe fathers gaue vnto the treaſure of the worke, twenty thouſand drams of golde, and two thouſand and two hundreth ‖ pieces of ſiluer.

‖ Or, mina.

72 And the reſt of the people gaue twentie thouſand drams of golde, and two thouſande pieces of ſiluer, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſtes and the Leuites, and the porters and the ſingers and the reſt of the people and the Nethinims, and all Iſrael dwelt in their cities: and when the i ſeuenth moneth came, the children of Iſrael were in their cities.

i Which conteined part of September and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or boothes.

AND all the people aſſembled themſelues † together, in the ſtreete that was before the watergate, and they ſpake vnto Ezra the a Scribe, that he would bring the booke of ỹ Law of Moſes, which the Lord had commanded to Iſrael.

† Hebr. as one man.

a Reade Ezra 7.6.

2 And Ezra the Prieſt brought the Law before the congregation both of men and women, and of all that b could heare and vnderſtand it, in the firſt day of the ſeuenth moneth,

b Which had age and diſcretion to vnderſtand.

3 And he read therein in the ſtreete that was before the watergate (from the morning vntill c the midday) before men and women, and them that vnderſtood it, and the eares of all the people *hearkened* vnto the booke of the Law.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the Scribe ſtood vpon a pulpit of wood which he had made for the preaching, and beſide him ſtoode Mattithiah, and Shema, and Ananiah, and Vrijah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the booke before all the people: for he was d aboue all the people: and when he opened it, all the people ſtoode vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their handes: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 Alſo Ieſhua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the law, and the people *ſtoode* in their place.

8 And they read in the booke of the Law of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſayde vnto all the people, This day is holy vnto ỹ Lord your God: mourne not, neither weepe: for all the people e wept, when they heard the wordes of the Law.

e In conſidering their offences againſt the Lawe. Therefore the Leuites doe not reproue them for mourning, but aſſure them of Gods mercies ſo farre forth as much as they are repentant.

10 He ſaid alſo vnto them, Go, *and* eate of the fat, and drinke the ſweete, & ſend part vnto them, for whom none is f prepared: for this day is holy vnto our Lord: be ye not ſory therefore: for the

f That is, remember the poore.

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g Reioyce in the Lord, and he will giue you strength.

the g ioy of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away part, and to make great ioy, because they had vnderstood the wordes that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the wordes of the Law.

14 And they found written in the Law, (that the Lord had commaunded by Moses) that the children of Israel should dwell in * Boothes in the feast of the seuenth moneth.

*Leuit.23.34.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring oliue branches, and pine branches, & branches of ‖ myrtus, and palme branches, and branches of thicke trees, to make boothes as it is written.

‖Or, goodly branches, as Leu.23.40.

16 So the people went foorth and brought *them*, and made them boothes, euery one vpon the h roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephaim.

h For their houses were made flat aboue, reade Deut. 22.8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and sate vnder the boothes: for since the i time of Iehsua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

i Which was almost a thousand yeeres.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assemblie, according vnto the maner.

CHAP. IX.

1. The people repent, and forsake their strange wiues. 5 The Leuites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

a Meaning, the seuenth.

IN the foure and twentieth day of this a moneth the children of Israel were assembled with * fasting, and with sackcloth, & earth vpon them.

*Ester.9.4.

2 (And they that were of the seede of Israel were separated from all the † strangers) and they stoode and confessed their sinnes and the iniquities of their fathers.

†Ebr. strange children.

3 And they stoode vp in the place and read in the booke of the Lawe of the Lord their God foure times on the day, and they b confessed and worshipped the Lord their God foure times.

b They made confession of their sinnes and vsed prayer.

4 Then stoode vp vpon the staires of the Leuites, Iehsua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voyce vnto the Lord their God.

5 And the Leuites said, *euen* Iehsua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah *and* Pethahiah, Stand vp, *and* prayse the Lord your God for euer, and euer, and let them prayse thy glorious Name, O God, which excelleth aboue all thankesgiuing and prayse.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, & al that are in them, & thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of * Vr, in Caldea * and madest his name Abraham,

*Gene.11.31.

*Gene.17.5.

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

*Gene.15.18.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea,

*Exod.3.7. and 14.10.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as *appeareth* this day.

11 * For thou diddest breake vp the Sea before them, and they went through the middes of the Sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters:

*Exod.14.22.

12 And * leddest them in the day with a pillar of a cloude, and in the night with a pillar of fire to giue them light in the way that they went.

*Exod.13.21.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commandements,

*Exod.19.18,20. and 20.1,&c.

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest foorth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

*Exod.16.15.

*Exod.17.6.

*Deut.1.8.

16 But they and our fathers behaued themselues proudly, and hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, & would not remember thy marueilous works that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercie, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is the God that brought thee vp out of the land of Egypt) & committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way whereby they should goe.

*Exod.13.22. numb.14.14. 1.cor.10.1.

20 Thou gauest also thy good Spirite to instruct them, and withheldest not thy MAN from their mouth, & gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeres in the wildernesse: they lacked nothing: * their clothes waxed not old, & their feet c swelled not.

*Deut.8.4.

c Though the way was tedious and long.

22 And thou gauest them kingdomes & people, and d scatteredst them into corners: so they possessed * the land of Sihon, & the land of the king of Heshbon, and the land of Og King of Bashan.

d Meaning, the heathen whome he droue out.

*Numb.

23 And

23 And thou diddest multiplie their children, like the starres of the heauen, and broughtest them into the lande, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the lande, and thou subduedst before them the inhabitants of the lande *euen* the Canaanites, and gauest them into their handes, with their kings and the people of the lande, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards, and oliues, & trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behinde their backs, and slew the Prophets (which c protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had d rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted & cried vnto thee, thou heardest them from heauen, and deliueredst them according vnto thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto the Lawe: but they behaued themselues proudely, and hearkened not vnto the commandements, but sinned against thy iudgements (* which a man shoulde doe and liue in them) and g pulled away the shoulder, and were stiffenecked, and would not h heare.

30 Yet thou † diddest forbeare them many yeeres, and protestedst among them by thy Spirite, *euen* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Nowe therefore our God, * thou great God, mightie and terrible, that keepest couenant and mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, *that is*, to our Kings, to our princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of i Asshur vnto this day.

33 Surely thou artiust in all that is come vpon vs: for thou k hast dealt truely, but we haue done wickedly.

34 And our kings and our princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commaundements, nor thy protestations, wherewith thou hast l protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land which thou diddest set before them, and haue not conuerted from their euill workes.

36 Beholde, wee are seruants this day, and the land that thou gauest vnto our fathers, to eate the m fruite thereof, and the goodnesse thereof, beholde, we are seruants therein.

37 And it yeeldeth much fruite vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattel at their pleasure, and we are in great affliction.

38 Nowe because of all this we make n a sure couenant, and write it, and our princes, our Leuites, *and* our Priestes seale vnto it.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

NOwe they that sealed *were* Nehemiah the ‖ Tirshatha the sonne of Hachliah, and Zidkiiah,

‖ Or, ruler.

2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are o the Priestes.

o Which subscribed to keepe the promise.

9 ¶ And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel.
10 And their brethren Shebaniah, Hodiiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people *were* Parosh, Pahath Moab, Elam, Zattu, Bani,

‖ Or, captaine of Moab.

15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hanaiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the Priests, the Leuites, the porters, the singers, the b Nethinims, and all that were c separated from the people of the landes vnto the Law of God, their wiues, their sonnes, and their daughters, all that could vnderstand:

b Reade Ezra 2. 43.

c Which being idolaters forsooke their wickednesse and gaue themselues to serue God.

29 The chiefe of them d receiued it for their brethren, and they came to the e curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and do all the commandements of the Lord our God, and his iudgements and his statutes:

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Law, as Deut. 28. 15.

30 And that we would not giue our daughters to the people of ỹ land, neither take their daughters for our sonnes.

31 And *if* the people of the lande brought ware on the Sabbath, or any vitales to sell, f that we woulde not take it of them on the Sabbath and

f Which notwithstanding they brake soone after, as chap. 13. 15.

m That is, to be the lordes thereof.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefites.

a Taking heauen and earth to witnesse that God would destroy them, except they returned, as 2. Chron. 24. 19.

e He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prospetitie forgate God.

*Leuit. 18. 5. *Ezek. 20. 11. *Rom. 10. 5. *Galat. 3. 12.

g Which is a similitude taken of oxen, that shrinke at the yoke or burden, as Zech. 7. 11.

h When thou diddest admonish them by thy Prophets.

† *Ebr. thou diddest prolong vpon them many yeeres.*

*Exod. 34. 6, 7. *Psal. 145. 1, 2.

i By whom we were led away into captiuitie and haue bene appointed to be slaine, as Ester 3. 13.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

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*Leuit.25.4. deut.15.1.

and on the holy dayes: * and that we woulde let the seuenth yeere be free, and the debtes of euery †person.

†Ebr. hand.

32 And we made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod.30.13.

33 For the g shewbread, and for the dayly offring, and for the dayly burnt offring, the Sabbaths, the newe moones, for the solemne feastes, and for the things that were sanctified, and for the sinne offerings to make an attonement for Israel, and for all the worke of the house of our God.

‖Or, into the house of.

34 We cast also lottes for the offering of the wood, *euen* the Priestes, the Leuites and the people to bring it into the house of our God, ‖by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the Lawe,

35 And to bring the first fruits of our land, and the first of all the fruits of all trees, yeere by yere, into the house of the Lord,

h By this rehearsall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not binde themselues by couenant.

36 And the first borne of our sonnes, and of our cattell, as it is h written in the Lawe, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that ministers in the house of our God,

i Wheresoeuer we laboured, or trauelled, there the tithes were due vnto the Lord both by the Law and according to the othe and couenant that we made.

37 And that we shoulde bring the first fruite of our dough, and our offerings, and the fruite of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in all the cities of our i trauell.

*Numb.18.26.

38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

k We will not leaue it destitute of that, that shall be necessarie for it.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oile, vnto the chambers: and there *shall be* the vessels of the Sanctuarie, and the Priestes that minister, and the porters, and the singers, and kwe wil not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 and who in the cities of Iudah.

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, a to bring one out of ten to dwell in Ierusalem the holy citie, and nine parts *to be* in the cities.

a Because their enemies dwelt rounde about them, they prouided that it might be replenished with men and vitled this publicke because there were fewe that offred themselues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These nowe are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priestes, and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt *certaine* of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Vziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of b Perez,

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of ‖ Shiloni.

‖Or, of a Shilonite.

6 All the sonnes of Perez that dwelt at Ierusalem, *were* foure hundreth, threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri *was* gouernour ouer them: and Iudah, the sonne of Senuah *was* the second ouer the citie.

10 Of the Priestes, Iedaiah, the sonne of Ioiarib, Iachin,

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub c *was* chiefe of the house of God.

c That is, was the hie Priest.

12 And their brethren d that did the worke in the Temple, *were* eight hundreth, twentie and two: & Adaiah, the sonne of Ieroham, the sonne of Pelaiah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the Temple.

13 And his brethren, chiefe of the fathers two hundreth and two and fourtie: and Amashsai the sonne of Azarel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie: and their ouerseer *was* Zabdiel the sonne ‖ of Hagedolim.

‖Or, of the great men.

15 And of the Leuites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites *were* ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph *was* the chiefe to e begin the thanksgiuing & prayer: and Bakbukiah the second of his brethren, and Abda the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

e That is, he began the psalme, and was the chanter.

18 All the Leuites in the holy citie *were* two hundreth fourescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the f gates, *were* an hundreth twentie and two.

f Meaning, of the Temple.

20 And the g residue of Israel, of the Priestes, *and* of the Leuites *dwelt* in all the cities of Iudah, euery one in his inheritance.

g Of them, which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the ‖ fortres, Ziha, and Gispa *was* ouer the Nethinims.

‖Or, Ophel.

22 And the ouerseer of the Leuites in Ierusalem *was* Vzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers *were* ouer the worke of the house of God.

23 For it *was* the kings commandement concerning them, that faithfull prouision *should be* for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah, h *was* at the Kings hand in all matters concerning the people.

h Was chiefe about the King for all his affaires.

25 And in the villages in their landes, *some* of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

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and in the villages thereof,

26 And in Iehua, and in Moladah, and in Beth-palet,

27 And in Hazar-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aija, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the carpenters valley,

36 And of the Leuites *were* diuisions in Iudah and Beniamin.

CHAP. XII.

a The Priests and Leuites which came with Zerubbabel vnto Jerusalem, are numbred, 27 and the wall is dedicated.

a From Babylon to Ierusalem.

NOw these also are the Priests and the Leuites that a went vp with Zerubbabel, the sonne of Shealtiel, and Iehua: *to wit*, Seraiah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Sallu, Amok, Hilkiiah, Iedaiah: these were the b chiefe of the Priests, and of their brethren in the dayes of Iehua.

b Next in dignity to the hie Priests, and which were of the stocke of Aaron.

8 And the Leuites, Iehua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah c *were* ouer the thanksgiuings, he, and his brethren.

c Had charge of them that sung the Psalmes.

9 And Bakbukiah and Vnni, *and* their brethren *were* about them in the d watches.

d They kept their wards & watches according to their turnes, as 1. Chro. 23.6.

10 And Iehua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begate Ionathan, and Ionathan begate Iaddua.

12 And in the dayes of Ioiakim were *these*, the chiefe fathers of the Priests: vnder e Seraiah *was* Meraiah, vnder Ieremiah, Hananiah,

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,

15 Vnder Harim, Adna, vnder Meraioth, Helkai,

16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,

17 Vnder f Abijah, Zichri, vnder Miniamin, *and* vnder Moadiah, Piltai,

f Whereof was Zacharie Iohn Baptists father.

18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua *were* the chiefe fathers of the Leuites written, and the Priestes in the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers *were* written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.

24 And the chiefe of the Leuites *were* Hashabiah, Sherebiah, and Iehua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, ward g ouer against ward.

g That is one after another, and euery one in his course.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *were* porters keeping the ward at the threshholdes of the gates.

26 These were in the dayes of Ioiakim, the sonne of Iehua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places, to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbales, violes and with harpes.

28 Then the † singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of h Netophathi,

† Ebr. sonnes of the singers.

h Which were a certaine familie and had their possessions in ye fields, 1. Chro. 2. 54.

29 And from the house of Gilgal, and out of the countreyes of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.

30 And the Priests and Leuites were purified, and clensed the people, & the gates, and the wall.

31 And i I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the *one* went on the right hand of the wall toward the dung gate.

i Meaning Nehemiah.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra and Meshullam,

34 Iudah, Beniamin, and Shemaiah, and Ieremiah,

35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And k his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, & Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the scribe *went* before them.

k That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen ouer-against them went they vp by l the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

38 And the second companie of them that gaue thankes, went on the other side, and I after them, and the halfe of the people *was* vpon the wall, *and* vpon the towre of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, & vpon the fishgate. and the towre of Hananeel, and the towre of Meah, euen vnto the sheepegate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.

41 The Priestes also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiiah, and Elam,

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† Ebr. caused to heare.

Elam, and Ezer: and the singers † sang loud, hauing Izrahiah which *was* the ouerseer.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed [m] ouer the chambers of the store for the offerings (for the first fruites and for the tithes) to gather into them out of the fieldes of the cities, the portions of the Law for the Priests and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.

[m] Which were chambers appointed by Hezekiah to put in the tithes and such things, 2. Chron. 31. 11. and now were repaired againe for the same vse.

45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification according to the commandement of Dauid, *and* Salomon his sonne.

*1. Chron. 15. 16.

46 *For in the dayes of Dauid and Asaph, of olde *were* chiefe singers, and songs of praise and thanksgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did al Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the sonnes of Aaron.

[n] That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

ON that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite *should not enter into the Congregation of God,

*Deut. 23. 3.

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

*Num. 22. 5, 6.

3 Now when they had heard the Lawe, they separated from Israel [a] all those that were mixed.

[a] That is, all such which had ioyned in vnlawfull marriage, and also those with whom God had forbidden them to haue societie.

4 ¶ And before [b] this had the Priest Eliashib the ouersight of the chamber of the house of our God, being [c] kinsman to Tobiah:

[b] That the separation was made.

[c] He was ioyned in affinitie with Tobiah the Ammonite an enemie of the Iewes.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle, (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priests.

6 But in all this *time* was not I in Ierusalem: for in the two & thirtieth yeere of [d] Artaxhasthe King of Babel, came I vnto the King, and ‖ after certaine dayes I obteined of the King.

[d] Called also Darius, Ezra 7. 1.

‖ *Or, at the yeeres end.*

7 And when I was come to Ierusalem, I vnderstood [e] the euil that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God.

[e] Thus we see what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities, as appeareth also, Exod. 32. 1.

8 And it grieued me sore: therefore I cast foorth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clense the chambers: and thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, *euen* the Leuites and singers that executed the worke.

11 Then reproued I the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, & wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

[f] He protesteth that he did his duety with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his own goodnesse sake, as vers. 22. and 31.

15 In those dayes sawe I in Iudah them, that trode wine presses on the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and [g] I protested to them in the day that they solde vitailes.

[g] I declared vnto them, that God would not suffer such transgressors of his Law to be vnpunished.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, What euill thing is this that yee do, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, and vpon this city? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

[h] Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

19 And when the gates of Ierusalem began to be [i] darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and *some* of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

[i] About the time that the sun went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

21 And I protested among them, & said vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I sayd vnto the Leuites, that they should clense themselues, & that they should come and [k] keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

[k] Meaning, of the Temple, that none that was vncleane should enter.

23 In those dayes also I saw Iewes that maried wiues of [l] Ashdod, of Ammon, and of Moab.

[l] Which was a cittie of the Philistims, and they had maried wiues thereof, and so had corrupted their speech and religion.

24 And their children spake halfe in the speech of Ashdod, and could not speake in the Iewes language, and according to the language of the *one* people, and of the *other* people.

25 Then I reproued them, and [m] cursed them, and smote certeine of them, and pulled off their haire, and tooke an othe of them by God, Ye shal not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

[m] That is, I did excommunicate them, and driue them out of the Congregation.

26 *Did not Salomon the king of Israel sinne by these things? yet among many nations was there no King like him: for he was * beloued of his God, and God had made him king ouer Israel: *yet strange women caused him to sinne.

*1. King. 3. 7, 12.

*2. Sam. 12. 24, 25.

*1. King. 11. 1, 4. Eccles. 47. 25, 26.

27 Shall we then obey vnto you, to do all this great euill, & to transgresse against our God, *euen* to marry strange wiues?

28 And

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28 And *one* of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chased him frō me.

29 Remember them, O my God, that [n] defile the Priesthood, and the couenant of the Priesthood, and of the Leuites.

[n] Punish them according to their fault & euil example, which they haue giuen to the rest of thy people contrary to their vocation.

30 Then cleansed I them from all strangers, and appointed the wards of the Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, [o] in goodnesse.

[o] That is, to shew mercy vnto me.

ESTER.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeres wherein the Ebrewes, and the Grecians do vary, diuers authours write diuersly as touching this Ahashuerosh: but it seemeth, Daniel 6.1. & 9.1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great & chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some, by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at the highest: and how God preserueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 whereunto the Queene Vashti will not come, 19 for which cause she is diuorced. 20 The Kings decree touching the preeminence of man.

[a] Called also Darius: who was now the soueraigne Monarch, and had the gouernment of the Medes, Persians and Chaldeans, some thinke hee was Darius Hystaspis sonne, called also Artaxerxes.

[b] Daniel, chap. 6.1. maketh mention but of sixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth.

[c] That is, had rest and quietnesse. *Nehem. 1.1.

NOw in the dayes of [a] Ahashuerosh (this is Ahashuerosh that reigned, from India euen vnto Ethiopia, ouer an [b] hundreth and seuen and twentie prouinces.

2 In those dayes when the king Ahashuerosh [c] sate on his throne, which was in the palace of * Shushan,

3 In the third yeere of his reigne, he made a feast vnto all his princes and his seruants, *euen* the power of Persia and Media, and to the captaines and gouernours of the prouinces *which were* before him.

4 That hee might shew the riches *and* glory of his kingdome, and the honour of his great maiestie many dayes, *euen* an hundreth and foure score dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 *Vnder* an hanging of white, greene, & blue *clothes*, fastened with coards of fine linnen & purple, in siluer rings, & pillars of marble: the [d] beds *were* of gold, & of siluer vpon a pauement of porphyre, and marble and alabaster, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royall wine in abundance according to the [e] power of the king.

8 And the drinking *was* by an order, none might [f] compell: for so the king had appoynted vnto all the officers of his house, that they should do according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royall house of king Ahashuerosh.

10 Vpon the [g] seuenth day when the king was merie with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen eunuches, (that serued in the presence of king Ahashuerosh)

11 To bring Queene Vashti before the king with the crowne royall, that hee might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the Kings word, † which he had giuen in charge to the eunuches: therefore the king was very angrie, and his wrath kindled in him.

13 Then the king sayd to the wise men, [h] that knew the times (for so was the kings manor towards all that knew the law and the iudgement:

14 And the next vnto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan the seuen princes of Persia, and Media, which saw the [i] Kings face, and sate the first in the kingdome)

15 What shall we do vnto the Queene Vashti, according to the law, because she did not according to the word of the King Ahashuerosh by the commission of the eunuches?

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not onely done [k] euill against the King, but against all the princes, and against all the people that are in all the prouinces of King Ahashuerosh.

17 For the [l] acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, & shall say, The King Ahashuerosh cōmanded Vashti the Queene to be brought in before him, but she came not.

18 So shall the [m] princesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus *shall there be* much despightfulnesse and wrath.

19 If it please the king, let a royall decree proceed from him, & let it be written among the statutes of Persia, and Media, (and let it not be transgressed) that Vashti come [n] no more before King Ahashuerosh: & let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the King which shalbe made, shalbe published thorowout all his kingdome (though it be [o] great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King, and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their

[d] Which they vsed in stead of tables.

[e] As was beseeming for so magnificall a King.

[f] None might be compelled to drinke more then it pleased him.

[g] Which was the last day of the feast that the king made for the people, as verse 5.

† *Ebr. which was in the hand of the eunuchs.*

[h] That had experience of things as they had learned by diligent marking in continuance of time;

[i] Which were the chiefe counsellers, that might haue alwayes accesse to him.

[k] By her disobedience she hath giuen an example to all women to doe the like to their husbands.

[l] That is, her disobedience.

[m] Meaning that they would take first occasion here of to do the like, and that the rest of women would by continuance do the same.

[n] Let her be diuorced, & another made Queene.

[o] For he had vnder him an hundred twenty and seuen countries, &c.

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language, that euery man ſhould p beare rule in his owne houſe, and that he ſhould publiſh it in the language of the ſame people.

p That is, that the wife ſhoulde be ſubiect to the huſband, and at his commandement.

CHAP. II.

2 After the Queene is put away, certeine yoong maydes are brought to the King. 17 Ester pleaſeth the King, and is made Queene. 22 Mordecai diſcloſeth vnto the King, thoſe that would betray him.

AFter theſe things, when the wrath of King Ahaſhueroſh was appeaſed, he a remembred Vaſhti, and what ſhe had done, and what was decreed b againſt her.

a That is, he called the matter againe into communication.
b By the ſeuen wiſe men of his counſell.

2 And the kings ſeruants that miniſtred vnto him, ſayd, Let them ſeeke for the King beautifull yong virgins,

3 And let the king appoint officers thorow all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shuſhan, into the houſe of the women, vnder the hand of Hege the Kings eunuch, c keeper of the women, to giue them their things d for purification.

c The abuſe of theſe countreyes was ſo great, that they inuented many meanes to ſerue the luſtes of Princes: and therefore, as they ordeined wicked lawes that the King might haue whoſe daughters he would, ſo they had diuers houſes appointed, as one for them, whiles they were virgins, another when they were concubines, and for the Queenes another.
d Reade what this purification was, verſe 12. *Eſt. 2. 12.*

4 And the mayd that ſhall pleaſe the king, let her reigne in the ſtead of Vaſhti. And this pleaſed the king, and he did ſo.

5 ¶ In the citie of Shuſhan, there was a certeine Iew, whoſe name *was* Mordecai the ſonne of Iair, the ſonne of Shimei, the ſonne of Kiſh a man of Iemini,

6 Which had bene caried away from Ieruſalem * with the captiuitie that was caried away with Ieconiah King of Iudah (whome Nebuchad-nezzar king of Babel had caried away)

7 And he nouriſhed Hadaſſah, that is Eſter, his vncles daughter: for ſhe had neither father nor mother, and the maid was faire, and beautifull to looke on: and after the death of her father, & her mother, Mordecai took her for his own daughter.

8 And when the Kings commandement, and his decree was publiſhed, and many maydes were brought together to the palace of Shuſhan, vnder the hand of Hege, Eſter was brought alſo vnto the Kings houſe vnder the hand of Hege the keeper of the women.

9 And the mayd pleaſed him, and ſhe found fauour in his ſight: therefore he cauſed her things for purification to be giuen her ſpeedily, and her † ſtate, and ſeuen comely maydes to be giuen her out of the Kings houſe, and he gaue change to her and to her maydes of the beſt in the houſe of the women.

†*Eſt. portions.*

10 *But* Eſter ſhewed not her people and her kinred: for Mordecai had charged her, that ſhee ſhould not tell it.

11 And Mordecai walked e euery day before the court of the womens houſe, to know if Eſter did well, and what ſhould be done with her.

e For though ſhe was taken away by a cruell law, yet he ceaſed not to haue a fatherly care ouer her and therefore did reſort oft times to heare of her.

12 And when the courſe of euery mayd came, to go in to King Ahaſhueroſh, after that ſhe had bene twelue moneths according to the maner of the women (for ſo were the dayes of their purifications accompliſhed, ſixe moneths with oyle of myrhe, and ſixe moneths with ſweet odours, and in the purifying of the women:

13 And thus went the maydes vnto the King) whatſoeuer ſhe required, was f giuen her, to go with her out of the womens houſe vnto the kings houſe.

f What apparell ſhe aſked of the eunuch that was he bound to giue her.

14 In the euening ſhe went, and on the morow ſhe returned into the ſecond houſe of the women vnder the hand of Shaaſhgaz the Kings eunuch, which kept the concubines: ſhee came in to the King no more, except ſhe pleaſed the king, and that ſhe were called by name.

15 Now when the courſe of Eſter the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that ſhee ſhould go in to the King, ſhe deſired nothing, but what ‖ Hege the kings eunuch the keeper of the women g ſayd: and Eſter found fauour in the ſight of all them that looked vpon her.

‖*Or, Hegai.*
g Wherein her modeſtie appeared becauſe ſhe ſought not apparell to commend her beauty, but ſtood to the Eunuches appointment.

16 ¶ So Eſter was taken vnto king Ahaſhueroſh into his houſe royall in the tenth moneth, which is the h moneth Tebeth, in the ſeuenth yere of his reigne.

h Which conteined part of December, and part of Ianuarie.

17 And the king loued Eſter aboue all the women, and ſhe found grace and fauour in his ſight more then all the virgins: ſo that he ſet the crowne of the kingdome vpon her head, and made her Queene in ſtead of Vaſhti.

18 Then the king made a great feaſt vnto all his princes, and his ſeruants, *which was* i the feaſt of Eſter, and gaue reſt k vnto the prouinces, and gaue gifts, according to the l power of a king.

i That is, made for her ſake.
k He releaſed their tribute.
l That is, great and magnificall.

19 And when ỹ virgins were gathered the m ſecond time, then Mordecai ſate in the kings gate.

m That is, at the mariage of Eſter, which was the ſecond mariage of the King.

20 Eſter had not yet ſhewed her kinred nor her people, as Mordecai had charged her: for Eſter did after the word of Mordecai, as when ſhe was nouriſhed with him.

21 ¶ In thoſe dayes when Mordecai ſate in the kings gate, two of the kings eunuches, Bigthan & Tereſh, which kept the doore, were wroth, and ſought to lay n hand on the king Ahaſhueroſh.

n Meaning, to kill him.

22 And the thing was knowen to Mordecai, and he tolde it vnto Queene Eſter, and Eſter certified the king thereof in Mordecais name: and when inquiſition was made, it was found: ſo therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the king.

o In the Chronicles of the Medes and Perſians, 2 Chap. 10. 2.

CHAP. III.

1 Haman, after he was exalted, obteined of the king, that all the Iewes ſhould be put to death, becauſe Mordecai had not done him worſhip as other had.

AFter theſe things did king Ahaſhueroſh promote Haman the ſonne of Hammedatha the Agagite, and exalted him, and ſet his ſeat aboue all the princes that were with him.

2 And all the kings ſeruants that were at the kings gate, bowed their knees, and reuerenced Haman: for the king had ſo commanded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

a The Perſians manner was to kneele downe and reuerence their kings, and ſuch as he appointed in chiefe authoritie, which Mordecai would not do to this ambitious and proud man.

3 Then the kings ſeruants which were at the kings gate, ſayd vnto Mordecai, Why tranſgreſſeſt thou the kings commandement?

4 And albeit they ſpake dayly vnto him, yet he would not heare them: therefore they b tolde Haman, that they might ſee how Mordecais matters would ſtand: for he had tolde them, that he was a Iew.

b Thus we ſee that there is none ſo wicked, but they haue their flatterers to accuſe the godly.

5 And when Haman ſaw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

†*Ebr. deſpiſed in his eyes.*

6 Now he † thought it too litle to lay hands only on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Haman ſought to deſtroy all the Iewes, that were thorowout the whole kingdome of Ahaſhueroſh, *euen* the people of Mordecai.

7 In

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7 In the first moneth (that is the moneth e Nisan) in the twelft yere of King Ahashuerosh, they cast Pur (that is, a lot) d before Haman, from day to day, and from moneth to moneth, *vnto* the twelft moneth, that is, the moneth e Adar.

8 Then Haman said vnto King Ahashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes *are* diuers from all people, and they doe not obserue the f Kings lawes: therefore it is not the Kings profite to suffer them.

9 If it please the King, let it be written that they may be destroyed, and I will † pay ten thousand talents of siluer by the handes of them that haue the charge of this businesse to bring it into the Kings treasurie.

10 Then the King tooke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite the Iewes aduersarie.

11 And the King said vnto Haman, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the Kings ‖ scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the Kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, *and* to euery prouince, according to the writing therof, & to euery people according to their language: in the name of King Ahashuerosh was it written, & sealed with the Kings ring.

13 And the letters were sent † by postes into all the Kings prouinces, to roote out, to kill and to destroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelft moneth, (which is the moneth Adar) and to spoyle them as a praye.

14 The contents of the writing *was*, that there should be giuen a commandement in all prouinces, & published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went foorth, and the commaundement was giuen in the palace at Shushan: and the King and Haman sate drinking, but the g citie of Shushan was in perplexitie.

c Which answereth to part of March and part of April.
d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.
e Containing part of Februarie and part of March.
f These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect how God is either pleased or displeased.
† *Ebr. weigh.*
‖ *Or, secretaries.*
† *Ebr. the handes of postes.*
g To wit, the Iewes, that were in Shushan.

CHAP. IIII.

1 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOwe when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth, and ashes, and went out into the middes of the citie, and cryed with a great crie, and a bitter.

2 And he came euen before the Kings a gate, but he might not enter within the Kings gate, being clothed with sackecloth.

3 And in euery prouince, *and* place, whither the Kings charge and his commission came, there *was* great sorowe among the Iewes, and fasting, and weeping and mourning, and † many lay in sackecloth and in ashes.

4 ¶ Then Esters maides and her eunuches came and told it her: therefore the Queene was very heauie, and she sent raiment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Ester Hatach *one* of the Kings eunuches, whom he † had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the citie, which was before § kings gate.

7 And Mordecai tolde him of all that which had come vnto him, and of the † summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes, for to destroy them.

8 Also he gaue him the ‖ copy of the writing *and* commission that was giuen at Shushan, to destroy them, that he might shew it vnto Ester and declare it vnto her, and to charge her that shee should goe in to the King, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, hee tolde Ester the wordes of Mordecai.

10 Then Ester said vnto Hatach, and commanded him *to say* vnto Mordecai,

11 All the Kings seruants and the people of the Kings prouinces doe knowe, that whosoeuer, man or woman, that commeth to the King into the inner court, which is not called, there *is* a law of his, that he shall die, except him to whome the King holdeth out the golden rodde, that hee may liue. Nowe I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answere Ester *thus*, Thinke not with thy selfe that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, † comfort and deliuerance b shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for c such a time?

15 Then Ester commanded to answere Mordecai,

16 Goe, *and* assemble all the Iewes that are found in Shushan, and fast ye for me, and eat not, nor drinke in three dayes, day nor night. I also and my maides wil fast likewise, and so will I goe in to the King, which is not according to the law: and if I perish, d I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

† *Ebr. had caused to stand before her.*
† *Ebr. declaration.*
‖ *Or, contents.*
† *Ebr. breathing.*
b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.
c For to deliuer Gods Church out of these present dangers.
d I will put my life in danger, and and referre the successe to God, seeing it is for his glorie and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 13 Haman prepareth a gallous for Mordecai.

ANd on the third a day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King sate vpon his royall throne in the kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, shee found fauour in his sight: and the King b held out the golden scepter that was in his hand: so Ester drew neere and touched the top of the scepter.

3 Then said the King vnto her, What wilt thou, Queene Ester? & what is thy request? it shall be euen giuen thee to the halfe of the kingdom?

4 Then said Ester, If it please the King, let the King and Haman come this day vnto the banket, that I haue prepared for him.

a To wit, after that the Iewes had begon to fall.
b Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.
c Meaning hereby, that what soeuer she asked, should be granted, as Mar. 6. 23.

a Because he would aduertise Ester of this cruell proclamation.
† *Ebr. sackecloth, and ashes were spread for many.*

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5 And the King said, Cause Haman to make haste that he may doe as Ester hath said. So the King and Haman came to the banket that Ester had prepared.

6 And the King said vnto Ester at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy requeſt? it ſhall euen be perfourmed vnto the halfe of the kingdome?

7 Then anſwered Ester, and ſaide, My petition and my requeſt *is*,

8 If I haue found ſauour in the ſight of the King, and if it pleaſe the King to giue me my petition, and to perfourme my requeſt, let the King and Haman come to the banket that I ſhall prepare for them, and I will do to morow according to the Kings [e] saying.

9 ¶ Then went Haman foorth the ſame day ioyfull and with a glad heart. But when Haman ſawe Mordecai in the Kings gate, that he ſtoode not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheleſſe Haman refrained himſelfe: and when he came home, hee ſent, and called for his friendes, and Zereſh his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had [f] promoted him, and how that he had ſet him aboue the princes and ſeruants of the King.

12 Haman ſaid moreouer, Yea, Ester the Queene did let no man come in with the King to the banket that ſhe had prepared, ſaue me: and to morow am I bidden vnto her alſo with the King.

13 But all this doth nothing auaile me, as long as I ſee Mordecai the Iew ſitting at the kings gate.

14 Then ſaid Zereſh his wife and all his friends vnto him, Let them make a tree of fiftie [g] cubites hie, and to morowe ſpeake thou vnto the King, that Mordecai may be hanged thereon: then ſhalt thou goe ioyfully with the King vnto the banket. And the thing pleaſed Haman, and hee cauſed to make the tree.

d Because they vſed to drinke exceſsiuely in their bankets, they called the banket by the name of that, which was most in vſe or esteemed.

e I will declare what thing I demaund.

f Thus the wicked when they are promoted, in ſtead of acknowledging their charge and humbling themſelues, waxe ambitious, diſdainefull, and cruell.

g Meaning, the higheſt that could be found.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 and commaundeth Haman to cauſe Mordecai to be had in honour.

THe ſame night † the King ſlept not, and hee commaunded to bring the booke of the recordes, *and* the Chronicles: and they were read before the King.

† Ebr. the Kings ſleepe departed.

2 Then it was found written that Mordecai *had told of Bigtana, and Tereſh two of the Kings eunuches, keepers of the doore, who ſought to lay hands on the King Ahaſhueroſh.

*Chap. 2. 22.

3 Then the King ſaid, What honour and dignitie hath bene giuen to Mordecai [a] for this. And the Kings ſeruants that miniſtred vnto him, ſaid, There is nothing done for him.

a For he thought it vnworthie his eſtate to receiue a benefite, and not reward it.

4 And the King ſaid, Who is in the court? (Now Haman was come into the inner court of the Kings houſe, that he might ſpeake vnto the King to [b] hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

5 And the Kings ſeruants ſaid vnto him, Beholde, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the King ſaid vnto him, What ſhalbe done vnto the man, whome the King will honour? Then Haman thought in his heart, To whome would the King doe honour more then to me?

7 And Haman anſwered the King, The man whom the King would honour,

8 Let them bring *for him* royall apparell, which the King *vſeth* to weare, and the [c] horſe that the King rideth vpon, and that the crowne royall may be ſet vpon his head,

c Meaning here by that the King ſhould make him next vnto himſelfe, as Ioſeph hereby was known to be next to Pharaoh, Gene. 41. 42.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble princes, and let them apparell the man (whom the King will honour) and cauſe him to ride vpon the horſe thorow the ſtreete of the citie, and proclaime before him, Thus ſhall it be done vnto the man, whome the King will honour.

10 Then the King ſaid to Haman, Make haſte, take the raiment and the horſe as thou haſt ſaid, and doe ſo vnto Mordecai the Iewe, that ſitteth at the Kings gate: let nothing faile of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and arayed Mordecai, and brought him on horſe backe thorow the ſtreete of the citie, and proclaimed before him, Thus ſhall it be done to the man whome the King will honour.

12 And Mordecai came againe to the Kings gate, but Haman haſted home mourning and his head couered.

13 And Haman tolde Zereſh his wife, and all his friends all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife vnto him, If Mordecai *be* of the ſeed of the Iewes, before whom thou haſt begun to fall, thou ſhalt not preuaile againſt him, [d] but ſhalt ſurely fall before him.

d Thus God ſometime purſeth in the mouth of the very wicked, to ſpeake that thing, which he hath decreed ſhall come to paſſe.

14 And while they were yet talking with him, came the Kings eunuches and haſted to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman againe and prayeth for her ſelfe and her people. 6 She accuſeth Haman, and he is hanged on the gallous, which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester,

2 And the King ſaid againe vnto Ester on the ſecond day at the banket of [a] wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy requeſt? It ſhalbe euen perfourmed vnto the halfe of the kingdome.

a Reade Chap. 5. 6.

3 And Ester the Queene anſwered, and ſaid, If I haue found ſauour in thy ſight, O King, and if it pleaſe the King, let my life be giuen me at my petition, and my people at my requeſt.

b Haman could not ſo much proſite the King by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which he hath of them. † Ebr. filleth his heart.

4 For we are ſolde, I, and my people, to be deſtroyed, to be ſlaine and to periſh: but if we were ſolde for ſeruants, and for handmaides, I would haue held my tongue: although the aduerſarie could not [b] recompence the Kings loſſe.

5 Then King Ahaſhueroſh anſwered, and ſaid vnto the Queene Ester, Who is he? and where is he that † preſumeth to doe thus?

c His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall vpon him for the ſame.

6 And Ester ſaid, The aduerſarie and enemie is this wicked Haman. Then Haman was afraid before the King and the Queene.

7 And the king aroſe from the banket of wine in his wrath, *& went* into the palace garden: but Haman ſtood vp, to make requeſt for his life to the Queene Ester: for he ſawe that there was a [c] miſchiefe prepared for him of the King.

d He fell downe at the beds feete or couche, whereupon ſhe ſate, and made requeſt for his life.

8 And when the King came againe out of the palace garden, into the houſe where they dranke wine, Haman was [d] fallen vpon the bed where-

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whereon Eſter *ſate* : therefore the King ſayd, Will he force the Queene alſo before mee in the houſe? As the worde went out of the Kings mouth, they [c] couered Hamans face.

c This was the maner of the Perſians, when one was out of the Kings fauour.

9 And Harbonah one of the eunuches, ſayd in the preſence of the King, Beholde, there ſtanderh yet the tree in Hamans houſe fiftie cubites hie, which Haman had prepared for Mordecai, that ſpake [f] good for the King. Then the King ſayd, Hang him thereon.

f Which diſcouered the conſpiracie againſt the King, Chap. 2. 21, 22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai : then was the Kings wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted.* 14 *Comfortable letters are ſent vnto the Iewes.*

THe ſame day did King Ahaſhueroſh giue the houſe of Haman the aduerſarie of the Iewes vnto the Queene Eſter. And Mordecai [a] came before the King: for Eſter told what he was [b] vnto her.

a That is, was receiued into the Kings fauour and preſence.

b That hee was her vncle, and had brought her vp.

2 And ſ king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Eſter ſet Mordecai ouer the houſe of Haman.

3 And Eſter ſpake yet more before the king, and fell downe at his feete weeping, & beſought him that he would put away the [c] wickednes of Haman the Agagite, and his deuice that he had imagined againſt the Iewes.

c Meaning, that he ſhould aboliſh the wicked decrees, which hee had made for the deſtruction of the Iewes.

4 And the King held out the golden [d] ſceptre toward Eſter. Then aroſe Eſter, and ſtood before the King,

d Reade Chap. 5. 2.

5 And ſaid, If it pleaſe the King, and if I haue found fauour in thy ſight, and the thing be acceptable before the King, and I pleaſe him, let it be written, that the letters of the deuice of Haman the ſonne of Ammedatha the Agagite may be called againe, which hee wrote to deſtroy the Iewes, that are in all the Kings prouinces.

6 For how can I ſuffer and ſee the euill, that ſhall come vnto my people? Or how can I ſuffer and ſee the deſtruction of my kinred?

7 And the King Ahaſhueroſh ſayd vnto the Queene Eſter, and to Mordecai the Iew, Behold, I haue giuen Eſter the houſe of Haman, whome they haue hanged vpon the tree, becauſe he ‖ laid hand vpon the Iewes.

‖ Or, went about to ſlay the Iewes.

8 Write yee alſo for the Iewes, as it liketh you in the Kings name, and ſeale it with the Kings ring (for the writings written in the Kings name, and ſealed with the Kings ring, may no [e] man reuoke)

e This was the law of the Medes and Perſians, as Dan. 6. 15: notwithſtanding the King reuoked the former decree graunted to Haman, for Eſters ſake.

9 Then were the Kings Scribes called at the ſame time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded vnto the Iewes and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and ſeuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their ſpeech, and to the Iewes, according to their writing, and according to their language.

f Which conteneth part of May and part of Iune.

g That is, in ſuch letters and language, as was vſual in euery prouince.

10 And he wrote in the King Ahaſhueroſh name, and ſealed it with the Kings ring: and hee ſent letters by poſtes on horſebacke *and* that rode on *beaſtes* of price, *as* dromedaries *and* ‖ coltes of mares.

‖ Or, mules.

11 Wherein the King graunted the Iewes (in what cities ſoeuer they were) to gather themſelues together, and to ſtand for [h] their life, *and* to roote out, to ſlay and to deſtroy all the power of the people and of the prouince that vexed them, *both* children and women, and to ſpoyle their goods:

h That is, to defend themſelues againſt all that would aſſaile them.

12 Vpon one day in all the prouinces of King Ahaſhueroſh, *euen* in the thirteenth *day* of the twelft moneth, which is the moneth [i] Adar.

i Which hath part of Februarie, and part of March.

13 The copie of the writing *was*, howe there ſhould be a commandement giuen in all & euery prouince, publiſhed among all the people, & that the Iewes ſhould bee ready againſt that day to [k] auenge themſelues on their enemies.

k The king gaue them libertie to kill all that did oppreſſe them.

14 So the poſtes rode vpon *beaſts* of price, *and* dromedaries, *and* went forth with ſpeede, to execute the Kings commandement, and the decree was giuen at Shuſhan the palace.

15 And Mordecai went out from the King in royall apparell of blewe, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shuſhan reioyced and was glad.

16 *And* vnto the Iewes was come light and [l] ioy and gladneſſe, and honour.

l He ſheweth by theſe wordes that follow, what this light was.

17 Alſo in all and euery prouince, and in all and euery citie and place, where the Kings commandement & his decree came, *there* was ioy and gladneſſe to the Iewes, a feaſt and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themſelues to the Iewes religion.

CHAP. IX.

1 *At the commaundement of the King, the Iewes put their aduerſaries to death.* 14 *The ten ſonnes of Haman are hanged.* 17 *The Iewes keepe a feaſt in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the ſame, when the Kings commaundement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

a This was by Gods great prouidence, who turneth the ioy of the wicked into ſorowe, and the teares of the godly into gladneſſe.

2 The Iewes gathered themſelues together into their cities throughout all the prouinces of the King Ahaſhueroſh, to lay hand on ſuch as ſought their hurt, and no man could withſtand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

b Did them honour, and ſhewed them friendſhip.

4 For Mordecai was great in the kings houſe, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes ſmote all their [c] enemies with ſtrokes of the ſword and ſlaughter, and deſtruction, and did what they would vnto thoſe that hated them.

c Which had conſpired their death by the permiſſion of the wicked Haman.

6 And at Shuſhan the palace ſlew the Iewes and deſtroyed [d] fiue hundreth men,

d Beſides thoſe three hundreth, that they ſlew the ſecond day, as verſe 15.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vaiezatha,

10 The ten ſonnes of Haman, the ſonne of Ammedatha, the aduerſarie of the Iewes ſlewe they: but they layd not their hands [e] on the ſpoyle.

e Whereby they declared that this was Gods iuſt iudgement vpon the enemies of his Church, foraſmuch as they ſought not their owne gaine, but to execute his vengeance.

11 On the ſame day came the number of thoſe that

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that were slaine, vnto the palace of Shushan before the King.

12 And the King sayd vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundreth men, & the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy requeste moreouer, that it may be performed?

13 Then sayd Ester, If it please the King, let it be granted also to morow to the Iewes that are in Shushan, to doe according t vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselues vpon the fourteenth day of the moneth Adar, & slew three hundreth men in Shushan, but on the spoyle they laid not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled themselues, and stood for g their liues, and had rest from their enemies, and slew of them that hated them, h seuenti and fiue thousand: but they layd not their hand on the spoyle.

17 *This they did* on the i thirteenth day of the moneth Adar, & rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth *day*, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting & ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the fourteenth day of the moneth Adar with ioy and feasting, *euen* a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote l these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashuerosh, *both* neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere,

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting, and ioy, and m to send presents euery man to his neighbour, and giftes to the poore.

23 And the Iewes promised to doe as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had n cast Pur (that is a lot) to consume and destroy them.

25 And when o she came before the King, hee commanded by letters, Let his wicked p deuise (which hee imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, *and* because of all the words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes *also* ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ faile to obserue those q two dayes euery yeere, according to their writing, and according to their season,

28 And that these dayes should bee remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iew wrote with all ‖ authoritie (to confirme this letter of Purim the second time)

30 And hee sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the Kingdome of Ahashuerosh, with r wordes of peace and trueth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iewe and Ester the Queene had appointed them, & as they had promised for them † selues and for their seed with † fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

AND the King Ahashuerosh laide a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iewe was the second vnto King Ahashuerosh, & great among the Iewes, and a accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

f This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.

h Meaning, that they laid hands on none, that were not the enemies of God.

i Meaning, in all places saue in Shushan.

k As the Iewes do euen to this day, calling it in the Persians language Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendship, and releefe of the poore.

n Reade Chap. 3 7.

o That is, Ester.

p These are the words of the kings commandement, to disanull Hamans wicked enterprise.

‖ Or, *transgresse.*

q Meaning, the fourteenth & the fifteenth day of the moneth Adar.

‖ Or, *strength, or, efficacie.*

r Which were letters declaring vnto them quietnesse & assurance, and putting them out of doubt and feare.

† *Ebr soules.*

s That they would obserue this feast with fasting, and earnest prayer, which in Ebrew is signified by this word (their cry.)

a These three points are here set forth as commendable, and necessary for him, that is in authoritie: to haue the fauour of the people, to procure their wealth, and to be gentle, and louing toward them.

IOB.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things & in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtill disputations brought him almost to despire; for they set forth God as a seuere iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine they should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, & at length had good successe. In this story we haue to marke that Iob maintaineth a good cause but handleth it euill, & againe his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, wherof man knew not the cause, and therefore man could not reason against God therein, but hee should be content. Moreouer, he was assured that God had not reiected him, yet through his great torments, and affliction he brasteth foorth into many inconueniences both of words and sentences,

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sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Against the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, that their intention is euill: for they labour to bring Iob into desparre, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek.14.14. and Iames setteth out his patience for an example, Iames 5.11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His iust and patience.

THere was a man in the land of a Vz, called Iob, and this man b was an vpright and iust man, c one that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters.

3 His d substance also was seuen thousand sheepe, and three thousand camels, and fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his familie was very great, so that this man was the greatest of all the † men of the e East.

4 And his sonnes went and banketted in their houses, euery one his day, and sent, & called their three sisters to eate and to drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and f sanctified them, and rose vp early in the morning, and g offered burnt offrings *according* to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and h blasphemed God in their hearts: thus did Iob i euery day.

6 ¶ Nowe on a day when the * children of God came and stoode i before the Lord, Satan k came also among them.

7 Then the Lord sayd vnto Satan, Whence l commest thou? And Satan answered the Lord, saying, m From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, howe none *is* like him in the earth? an vpright and iust man, one that feareth God, and eschueth euill?

9 Then Satan answered the Lord, and sayde, Doeth Iob feare God for n nought?

10 Hast thou not made an hedge about him and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand & r touch all that hee hath, *to see* if hee will not blaspheme thee to s thy face.

12 Then the Lorde sayde vnto Satan, Lo, all that he hath *is* in t thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the u presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the * Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and sayde, The x fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and sayde, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles hee was yet speaking, came an other, and sayde, Thy z sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and a rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayd, * Naked came I out of my mothers wombe, and naked shall I returne b thither: the Lord hath giuen, and the Lord hath taken it: c blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God d foolishly.

a That is, of the countrey of Idumea, as Lament.4.21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gene.36.28.

b Forasmuch as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.

c Hereby is declared, what is meant by an vpright and iust man.

d His children and riches are declared, to commend his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him.

† *The children*, comming the Arabians, Chaldeans, Idumeans, &c.

e That is, commanded them to be sanctified: meaning, that they should consider the faultes, that they had committed, and reconcile themselues for the same.

g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion towarde God, and the care that hee had toward his children.

h In Ebrewe it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1.Kings 21.10. and 13.&c.

i While the feast lasted.

k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

l Because our infirmitie cannot comprehend God in his maiestie, he is set fourth vnto vs as a King, that our capacitie may bee able to vnderstand that which is spoken of him.

m This declareth that although Satan bee aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment hee can doe nothing.

n This question is asked for our infirmitie: for God knewe whence hee came.

o Herein is described the nature of Satan, which is euer ranging for his praye, 1.Pet.5.8.

p He feareth thee not for thine owne sake, but for the commoditie that hee receiueth by thee.

q Meaning, the grace of God, which serued Iob as a rampart against all tentations.

r This signifieth, that Satan is not able to touch vs, but it is God that must doe it.

s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to doe: for els he can neuer goe out of Gods presence.

x That is, the Arabians.

y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see, that not onely men were his enemies, but that God made warre against him.

z This last plague declareth that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.

a Which came not of impatiencie, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction, and griefe of minde: yet they keepe a meane herein, and rebell not against God, as the belly of the wicked doe.

* *Eccle.5.14. 1.Tim.6.7.* b That is, into earth, which is the mother of all. c Hereby hee confesseth that God is iust, and good, although his hand be sore vpon him. d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friendes visite him.

AGain on a day the a children of God came and stoode before the Lord, and b Satan came also among them, and stoode before the Lord.

2 Then the Lord sayde vnto Satan, Whence commest thou? And Satan answered the Lord, and sayd, From compassing the earth to and fro, and from walking in it.

3 And the Lord sayde vnto Satan, Hast thou not considered my seruant Iob, howe none *is* like him in the earth? * an vpright and iust man, one that feareth God, and eschueth euill? for yet hee continueth in his vprightnesse, c although thou mouedst mee against him, to destroy d him without cause.

a That is, the Angels. as Chap.1.6. b Reade Chap.1.6. * *Chap.1.1. Ezek.* 14.14.

c He prooueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him.

d That is, whether thou hadst nought against him, or whether thou wast not able to bring thy purpose to passe.

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4 And Satan answered the Lord, and sayde, e Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his f bones and his flesh, *to see* if hee will not blaspheme thee to thy face.

6 Then the Lord sayd vnto Satan, Loe, he is in thine hand, but saue g his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore h boyles, from the sole of his foote vnto his crowne.

8 And hee toook a i potshard to scrape him, and he sate downe among the ashes.

9 Then sayd his k wife vnto him, Doest thou l continue yet in thine vprightnesse? m Blaspheme God, and dye.

10 But he sayd vnto her, Thou speakest like a foolish woman: what? shall wee receiue good at the hand of God, and not n receiue euill? In all this did not Iob sinne with his o lippes.

11 Nowe when Iobs three p friendes heard of all this euill that was come vpon him, they came euery one from his owne place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes a farre off, they knewe him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled q dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nightes, and none spake a word vnto him: for they sawe, that the griefe *was* very r great.

7 Yea, desolate be that night, and let no ioy be in it.

8 Let them that curse the day, (being f ready to renue their mourning) curse it.

9 Let the starres of that twilight bee dimme through darkenesse of it: let it looke for light, but haue none: neither let it g see the † dawning of the day.

10 Because it shut not vp the doores of my *mothers* wombe: nor hid sorowe from mine eyes.

11 h Why dyed I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For *so* should I nowe haue i lyen and bene quiet, I should haue slept then, *and* bene at rest,

14 With the Kings & counsellers of the earth, which haue builded themselues k desolates places:

15 Or with the princes that had golde, *and* haue filled their houses with siluer.

16 Or *why* was I not hid, as an vntimely birth, *either* as infants, *which* haue not seene the light?

17 The wicked l haue there ceased from *their* tyrannie, and there they that laboured valiantly, are at rest.

18 The m prisoners rest together, *and* heare not the voyce of the oppressour.

19 There are small and great, and the seruant *is* free from his master.

20 Wherefore is the light giuen to him that is in miserie? and n life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, *and* reioyce when they can finde the graue.

23 *Why is the light giuen* to the man whose way is o hid, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I p feared, is come vpon mee, and the thing that I was afrayd of, is come vnto me.

26 I had no peace, neither had I quietnesse, neither had I rest, q yet trouble is come.

e Hereby hee meant that a mans owne skin is dearer vnto him then another mans.
f Meaning, his owne person.
g Thus Satan can goe no further in punishing, then God hath limitted him.
h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9. and threatneth to punish therebellious people, Deut. 28.27. so that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, hee might haue thought that God had cast him off.
i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease.
k Satan vseth the same instrument against Iob, as he did against Adam.
l Meaning, what gaineth thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.
m For death was appoynted to the blasphemer, and so she meant that he should be soone rid out of his paine.
n That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both mercifull and iust.
o He so bridled his affections, that his tongue through impatiencie did not murmure against God.
p Which were men of authoritie, wise, and learned, and as the Septuagint write, Kings, and came to comfort him, but when they sawe howe he was visited, they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so justly plagued of God for his sinnes.
q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorow, &c.
r And therefore thought that he would not haue hearkened to their counsell.
f Which curse the day of their birth, let them lay that curse vpon this night.
g Let it bee alwayes night, and neuer see day.
† *Ebr. she eye lids of the morning.*
h This and that which followeth, declareth that when man goeth place to his possions, he is not able to stay or keepe measure, but runneth headlong into all euill, except God call him backe.
i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braste out into this errour of the wicked.
k He noteth the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortall.
l That is, by death the crueltie of the tyrants hath ceased.
m All they that sustaine any kinde of calamitie and miserie in this world: which he speaketh of the flesh.
n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted.
o That seeth not howe to come out of his miseries, because hee dependeth not on Gods prouidence.
p In my prosperitie I looked euer for a fall, as is come nowe to passe.
q The feare of troubles that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

a The seuen dayes ended, Chap. 2.13.
b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7.18. and after a maner yeeldeth yet in the ende he getteth victorie though he was in the meane time greatly wounded.
c Men ought not to be weatie of their life and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God.
d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night.
e That is, most obscure darkenesse, which maketh them afrayd of death, that are in it.

AFterward a Iob opened his mouth, and b cursed his day.

2 And Iob cryed out, and sayd,

3 Let the day c perish, wherein I was borne, and the night when it was sayde, There is a man childe conceiued.

4 Let that day bee darkenesse, let not God d regard it from aboue, neither let the light shine vpon it,

5 *But* let darkenesse, and the e shadowe of death staine it: let the cloude remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

CHAP. IIII.

1 Iob is reprehended of impatiencie, 7 and vniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered, and sayd,

2 If wee assay to commune with thee, wilt thou be grieued? but a who can withholde himselfe from speaking?

3 Beholde, thou hast taught many, and b hast strengthened the wearie hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who *euer* perished being

a Seeing this thine impatiencie.
b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.
c Thus he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

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being an [d]innocent? or where were the vpright destroyed?

8 As I haue seene, they that [e] plow iniquitie, and sowe wickednesse, reape the same.

9 With the [l] blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the [g] Lion, and the voyce of the Lioness, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of praye, and the Lions whelps are scattered abroad.

12 But a thing was brought to mee [h] secretly, and mine eare hath receiued a litle thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, & dread which made all my bones [i] to tremble.

15 And the winde passed before me, and made the haires of my flesh to stand vp.

16 *Then* stoode *one*, and I knew not his face: an image *was* before mine eyes, *and* in [k] silence heard I a voyce, *saying*,

17 Shall man be more [l] iust then God? or shal a man be more pure then his maker?

18 Beholde, hee found no stedfastnesse in his Seruants, and laid follie vpon his [m] Angels.

19 How much more in them that dwell in houses of [n] clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from [o] the morning vnto the euening: they perish for euer, [p] without regarde.

21 Doth not their dignitie goe away with thē? doe they not die, and that without [q] wisedome?

d He concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.

e They that doe euill can not but receiue euill.

f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom for their cruelties he compareth to lyons, and their children to their whelpes) yet God both is able, and his iustice will punish them.

h A thing that I knew not before, was declared vnto me by vision: that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when he commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might bee had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1.King.19.12. l He proueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. m If God finde imperfection in his Angels, when they are not maintained by his power, how much more shall he lay follie to mans charge, when he would iustifie himselfe against God? n That is, in this mortall body, subiect to corruption, 2.Cor.5.1. o They see death continually before their eyes, and dayly approching toward them. p No man for all this doth consider it. q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1.2. Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

a Hee willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as he doeth.

b Murmuring against God in afflictions increaseth the paine, and vexeth mans follie.

c That is, the sinner that hath not the feare of God.

d I was not moued with his prosperitie, but knew that God had cursed him and his.

e Though God sometime suffer the fathers to passe in this worlde, yet his iudgements will light vpon their wicked children.

f By publique iudgement they shall be condemned, and none shall pitie them.

g Though there be but two or three eares left in the hedges, yet these shall be taken from him.

h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.

i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.

CAll now, if any will [a] answere thee, and to which of the Saints wilt thou turne?

2 Doubtlesse [b] anger killeth the foolish, and enuie slayeth the idiot.

3 I haue seene the [c] foolish well rooted, and suddenly I [d] cursed his habitation. *saying*,

4 His [e] children shalbe farre from saluation, and they shalbe destroyed in the [f] gate, and none shall deliuer them.

5 The hungrie shall eate vp his haruest: yea, they shall take it from among the [g] thornes, and the thirstie shall drinke vp their substance.

6 For misery commeth not forth of the dust, [h] neither doeth affliction spring out of the earth.

7 But man is borne vnto [i] trauell, as the sparks flie vpward.

8 But I would inquire [k] at God, and turne my talke vnto God:

9 Which [l] doeth great things and vnsearchable, *and* marueilous things without number.

10 He [m] giueth raine vpon the earth, & powreth water vpon the streetes,

11 And setteth vp on hie them that bee low, that the sorowfull may be exalted to saluation.

12 He scattereth the deuises of the craftie: so that their hands cannot accomplish that which they doe enterprise.

13 *He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with [n] darkenesse in the day time, and [o] grope at noone day, as in the night.

15 But he saueth the [p] poore from the sword, from their [q] mouth, and from the hand of the violent man,

16 So that the poore hath *his* hope, but iniquitie shall [r] stop her mouth.

17 Beholde, blessed [s] *is* the man whom God correcteth: therefore refuse not thou the chastising of the Almightie.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his hands make whole.

19 He shall deliuer thee in [t] six troubles, and in the seuenth the euill shall not touch thee.

20 In famine he shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 *But* thou shalt [t] laugh at destruction and dearth, and shalt not be afraid of the beast of the earth.

23 For the stones of the fielde [u] shall be in league with thee, and the beasts of the fielde shall be at peace with thee.

24 And thou shalt know, that peace *shalbe* in thy tabernacle, and thou shalt visit thine habitation, and shalt not [x] sinne.

25 Thou shalt perceiue also, that thy seede *shalbe* great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in [y] a full age, as a ricke *of corne* commeth in due season *into the barne*.

27 Lo, [z] thus haue we inquired of it, *and* so it is: heare this and know it for thy selfe.

k If I suffered as thou doest, I would seeke vnto God.

l He counselleth Iob to humble himselfe vnto God to whom all creatures are subiect and whose workes declare that man is inexcusable, except he glorifie God in all his workes.

m He sheweth by particular examples, what the workes of God are.

* 1.Cor.3.19.

n In things plaine and euident they shew themselues fooles in stead of wise men.

o This declareth that God punisheth the worldly wise, as he threatned, Deut.28.29.

p That is, he that humbleth himselfe before God.

q He compareth the slander of the wicked to sharpe swordes.

r If the wicked be compelled at Gods workes to stoppe their mouthes, much more they that professe God.

s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

u When wee are in Gods fauour, all creatures shall serue vs.

x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

y Though the children of God haue not alwayes this promise performed, yet God doeth recompense it otherwise to their aduantage.

z VVee haue learned these points by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that his paine is more grieuous then his fault. 8 He wisheth death. 14 He complaineth of his friends.

BVt Iob answered and said,

2 Oh that my griefe were well weighed, and my miseries were layde together in the [a] balance!

3 For it would be now heauier then the sande of the sea: therfore my words are [b] swallowed vp:

4 For the arrowes of the Almightie *are* in me, the venim whereof doth drinke vp my spirit, *and* the terrours of God [c] fight against me.

a To know whether I complaine without iust cause.

b My griefe is so great, that I lacke wordes to expresse it.

c VVhich declareth that hee was not onely afflicted in body, but wounded in conscience, which is the greatest, & tell that the faithfull can haue.

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d Thinke you that I crie without cause, seeing the brute beasts do not complaine when they haue what they would?
e Can a mans taste delight in that that hath no sauour? meaning, that none take pleasure in affliction, seeing they can not away with things that are vnsauery to the mouth.
f Herein he sinneth double, both in wishing through impatiencie to die, and also in desiring of God a thing which was not agreeable to his will.
g That is, let me die at once, before I come to distrust in Gods promises through mine impatiencie.
h He feareth lest hee should bee brought to inconueniences, if his sorowes should continue.
i Haue I not sought to helpe my selfe as much as was possible?
‖ Or, wisedome, or, law.
k He compareth those friendes which comfort vs not in miserie, to a brooke, which in summer when we neede waters, is drie, in winter is hard frozen, and in the time of raine, when we haue no neede, ouerfloweth with water.
l They that passe thereby to goe into the hote countries of Arabia, thinke to finde water there, to quench their thirst, but they are deceiued.
m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for consolation at your hands.
n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words.
o Shew me wherein I haue erred, and I will confesse my fault.
p Hee that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they be able to perswade him by reason.
q Do you canil at my wordes, because I should be thought to speake foolishly, which am now in miserie?
r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite, as you condemne me.

5 Doeth the d wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?
6 That which is e vnsauerie, shall it be eaten without salt? or is there any taste in the white of an egge?
7 Such things as my soule refused to touch, as *were* sorowes, are my meate.
8 Oh that I might haue my f desire, and that God would grant me the thing that I long for!
9 That is, that God would destroy mee: that he would let his hand goe, and cut me off.
10 Then should I yet haue comfort, (though I burne with sorowe, let him not spare) g because I haue not denied the wordes of the Holy one.
11 What power haue I that I should endure? or what is mine h end, if I should prolong my life?
12 Is my strength the strength of stones? *or* is my flesh of brasse?
13 Is it not so, that there is in mee no i helpe? and that ‖ strength is taken from me?
14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.
15 My brethrē haue deceiued me as a k brooke, *and* as the rising of the riuers they passe away,
16 Which are blackish with yce, *and* wherein the snow is hid.
17 But in time they are dried vp with heate *and* are consumed: and when it is hote they faile out of their places,
18 *Or* they depart from their way and course, *yea*, they vanish and perish.
19 They that goe to Tema, l considered them, *and* they that goe to Sheba, waited for them.
20 *But* they were confounded: when they hoped, they came thither and were ashamed.
21 Surely now are ye *like* m vnto it: ye haue seene *my* fearefull plague, and are afraid.
22 Was it because I saide, Bring vnto me? or giue a reward to me of your n substance?
23 And deliuer me from the enemies hand, or ransome me out of the hand of tyrants?
24 Teach me, and I will o hold my tongue: and cause me to vnderstand, wherein I haue erred.
25 How p stedfast are the wordes of righteousnesse? and what can any of you iustly reproue?
26 Doe ye imagine to reproue q wordes, that the talke of the afflicted should be as the winde?
27 Yee make your wrath to fall vpon the fatherlesse, and digge a pit for your friend.
28 Now therefore be content to r looke vpon me, for I will not lie before your face.
29 Turne, I pray you, let there bee none iniquitie: returne, I say, *and ye shall see* yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele sorowes?

2 As a seruant longeth for the shadowe, and as an hireling looketh for *the ende* of his worke,
3 So haue I had as an inheritance the b moneths of vanitie, and painefull nights haue bene appointed vnto me.
4 If I lay de me downe, I say de, When shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.
5 My flesh is c clothed with wormes and filthinesse of the dust: my skin is rent, and become horrible.
6 My dayes are swifter then d a weauers shittle, and they are spent without hope.
7 Remember that my life is but a winde, *and that* mine eye shall not returne to see pleasure.
8 The eye that hath seene mee, shall see mee no more: thine eyes *are* vpon me, and I shall be no longer.
9 e *As* the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall f come vp no more.
10 He shall returne no more to his house, neither shall his place know him any more.
11 Therefore I will not g spare my mouth, *but* will speake in the trouble of my spirite, *and* muse in the bitternesse of my minde.
12 Am I a sea h or a whalefish, that thou keepest me in warde?
13 When I say, My couch shall relieue mee, *and* my bed shall bring *comfort* in my meditation,
14 Then fearest thou me i with dreames, and astonishest me with visions.
15 Therefore my soule k chuseth rather to be strangled *and* to die, then *to be in* my bones.
16 I abhorre it, I shall not liue alway: l spare me then, for my dayes *are* but vanitie.
17 What is man, that thou m doest magnifie him, and that thou settest thine heart vpon him?
18 And doest visite him euery morning, and triest him euery moment?
19 How long will it be *yer* thou depart from me? thou wilt not let mee alone whiles I may swallow my spittle.
20 I haue n sinned, what shal I doe vnto thee? O thou preseruer of men, why hast thou set mee *as a marke* against thee, so that I am a burden vnto my selfe.
21 And why doest thou not pardon my trespasse? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shall o not be *found*.

b My sorowe hath continued from moneth to moneth, and I haue looked for hope in vaine.
c This signifieth that his disease was rare and most horrible.
d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof he desireth God to haue compassion on him.
e If thou behold me in thine anger, I shall not be able to stand in thy presence.
f Shall no more enioy this mortall life.
g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by wordes: and thus he speaketh as one ouercome with griefe of minde.
h Am not I a poore wretch? what needest thou then to lay so much paine on me?
i So that I can haue no rest, night nor day.
k He speaketh as one ouercome with sorow, and not of iudgement or of the examination of his faith.
l Seeing my terme of life is so short, let me haue some rest and ease.
m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kindes of perswasion with God, that he might stay his hand.
n After all tentations faith brasteth forth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that bee still tryed his faith.
o That is, I shall be dead.

CHAP. VII.

1 *Iob sheweth the shortnesse and miserie of mans life.*

IS there not an appointed time to man vpon earth? and *are not* his dayes as the dayes of an a hireling?

a Hath not an hired seruant some rest and ease? then n this my continual torment I am worse then an hireling.

CHAP. VIII.

1 *Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.*

THen answered Bildad the Shuhite, and said,
2 How long wilt thou talke of these things? & how long shal the words of thy mouth *be as* a mightie winde?
3 Doeth God peruert iudgement? or doeth the Almightie subuert iustice?
4 If thy sonnes haue sinned against him, and hee hath sent them into the place of their b iniquitie,

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of winde that vanisheth away.
b That is, hath rewarded them according to their iniquitie: meaning that Iob ought to be warned by the example of his children, that he offend not God.

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5 *Yet* if thou c wilt earely seeke vnto God, and pray to the Almightie,

6 If thou be pure and vpright, then surely he will awake vp vnto thee, and hee will make the habitation of thy ri-hteousnesse prosperous.

7 And though thy beginning d be small, yet thy latter ende shall greatly increase.

8 e Inquire therefore, I pray thee, of the former age, & prepare thy selfe to search of their fathers.

9 (For we are but f yesterday, and are ignorant: for our dayes vpon earth *are* but a shadow)

10 Shall not they teach thee *and* tell thee, and vtter the wordes of their heart?

11 Can a g rush growe without myre? or can the grasse grow without water?

12 Though it were in greene *and* not cutte downe, yet shall it wither before any other herbe.

13 So *are* the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust *shall be as* the house of a h spyder.

15 He shall leane vpon his house, but it shall not stand: he shall holde him fast by it, yet shall it not endure.

16 The i *tree* is greene before the sunne, and the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, *and* are folden *about* the house of stones.

18 If *any* plucke it from his place, and it k denie, *saying*, I haue not seene thee,

19 Beholde, it will reioyce l by this meanes, that it may grow in another molde.

20 Behold, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till he haue filled thy mouth with m laughter, and thy lips with ioy.

22 They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not *remaine*.

c That is, if thou turne betime whiles God calleth thee to repentance.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.

e He willeth Iob to examine all antiquitie, & he shall finde it true which he here saith.

f Meaning, that it is not ynough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.

g As a rush cannot growe without moysture, so can not the hypocrite, because he hath not faith, which is moystened with Gods Spirit.

h Which is so day, and to morowe swept away.

i He compareth the iust to a tree, which although it be remoued out of one place vnto another, yet florisheth: so the affliction of the godly turneth to their profite.

k That is, so that there remaine nothing there to prooue whether the tree had growen there or no.

l To be planted in another place, where it may grow at pleasure.

m If thou be godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

Iob declareth the mightie power of God, and that mans righteousnesse is nothing.

THen Iob answered, and sayd,

2 I knowe verily that it is so: for howe should man *compared* to God be a iustified?

3 If he would dispute with him, he could not answere him one thing of a b thousand.

4 He is wise in heart, & mighty in strength: who hath bene fierce against him and hath prospered?

5 He remoueth the mountaines, and they feele not when he ouerthroweth them in his wrath.

6 He c remoueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh *the starres* d Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnsearcheable: yea, marueilous things without number.

11 Lo, when he goeth e by me, I see him not: and when he passeth by, I perceiue him not.

12 Beholde, when he taketh a pray, f who can make him to restore it? who shall say vnto him, What doest thou?

13 God g will not withdrawe his anger, *and* the most mightie helpes h doe stoupe vnder him.

14 Howe much lesse shall I answere him? or howe should I finde out i my wordes with him?

15 For though I were iust, yet could I k not answere, *but* I would make supplication to my Iudge.

16 If I l cry, and he answere me, *yet* would I not beleeue, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me m without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitternesse.

19 If *wee speake* of strength, beholde, he is n strong: if *wee speake* of iudgement, who shall bring me in to pleade?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: o if I would be perfite, he shall iudge me wicked.

21 *Though* I were perfite, *yet* I know not my soule: *therefore* abhorre I my life.

22 This is one point: therefore I said, He destroyeth the p perfite and the wicked.

23 If the scourge should suddenly slay, should *God* t laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: hee q couereth the faces of the Iudges thereof: if not, where t is he? or who is he?

25 My dayes haue bene more swift then a post: they haue fled, and haue seene no good thing.

26 They are passed *as* with the most swift ships, and as the eagle that flyeth to the pray.

27 If u I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 *Then* I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.

29 *If* I be wicked, why x labor I thus in vaine?

30 If I y wash my selfe with snowe water, and purge mine handes most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne z clothes shall make me filthie.

32 For hee is not a man as I am, that I should answere him, *if* we come together to iudgement.

33 Neither is there any vmpire a that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 *Then* will I speake, and feare him not: b *but* because I am not so, I hold me still.

a Iob here answereth to that point of Eliphaz and Bildads oration, touching the iustice of God, and his innocencie, confessing God to be infinite in iustice, & man to be nothing in respect.

b Of a thousand things, which God could lay to his charge, man cannot answere him one.

c He declareth what is the infirmitie of man, by the mightie and incomprehensible power that is in God, shewing what hee coulde doe if he would set forth his power.

d These are the names of certaine starres, whereby he meaneth that all starres both knowen and vnknowen are at his appointment.

e I am not able to comprehend his workes, which are common and daily before mine eyes, much lesse in those things, which are hid and secret.

f He sheweth that when God doeth execute his power, he doth it iustly forasmuch as none can controule him.

g God will not be appeased for ought that man can lay for himselfe for his iustification.

h That is, all the reasons that men can lay to approue their cause.

i How should I be able to answere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake

k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I cannot but breath forth into many inconueniences, although I know still that God is iust.

m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God.

n After he hath accused his owne weakenes, he continueth to iustifie God & his power.

o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine hea t & conscience.

p If God punith according to his iustice, he will destroy as well them

that are counted perfite as them that are wicked.

q To wit, the wicked.

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap 5.3. why should he suffer the innocents to be so long tormented by them?

s That they cannot see to doe iustice.

t That can shew the contrary?

u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.

x Why doeth not God destroy me at once? thus hee speaketh according to the infirmitie of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shall discloose me so much more.

a Which might make an accorde betweene God and me, speaking of impatiencie, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 *Iob is wearie of his life, and setteth out his frailtie before God.* 20 *He desireth him to stay his hand.* 22 *A description of death.*

MY soule is cut off a though I liue: I will leaue my b complaint vpon my selfe, & will speake

a I am more like to a dead man then to one that

lineth.

b I will make an ample declaration of my torments, accusing my selfe and not God.

in

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in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne mee not: shewe me wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, *and* to cast off the [e] labour of thine handes, and to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe [i] wickedly: for none can deliuer me out of thine hand.

8 Thine [k] handes haue made me, and fashioned me wholly round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as [l] the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred mee out as milke? and turned me to cruds like cheese?

11 Thou hast clothed me with skin and flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen me life, and [m] grace: and thy [n] visitation hath preserued my spirit.

13 Though thou hast hid these things in thine heart, *yet* I know [o] that it is so with thee.

14 If I haue sinned, then thou wilt streightly looke vnto me, and wilt not holde me giltlesse of mine iniquitie.

15 If I haue done wickedly, wo vnto me: if I haue done righteously, I will not [p] lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe [q] marueilous vpon me.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: [r] changes and armies *of sorowes* are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 *And* that I were as I had not bene, *but* brought from the wombe to the graue.

20 Are not my dayes fewe? let him [s] cease, *and* leaue off from me, that I may take a litle comfort,

21 Before I go and shall not [t] returne, *euen* to the land of darkenesse and shadow of death:

22 Into a land, *I say*, darke as darkenesse it selfe, *and* into the shadow of death, where is none [u] order, but the light *is there* as darkenesse.

c He would not that God should proceede against him by his secret iustice, but by the ordinarie meanes that he punisheth others.
d Is it agreeable to thy iustice to doe me wrong?
e Wilt thou be without compassion?
f Wilt thou gratifie the wicked & condemne me?
g Doest thou this of ignorance?
h Art thou inconstant and changeable, as the times, to day a friend, to morow an enemie?
i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set me at libertie.
k In these eight verses following, he describeth the mercy of God in the wonderfull creation of man: & thereon groundeth that God should not shew himselfe rigorous against him.
l As brittle as a pot of clay.
m That is, reason & vnderstanding, and many other gifts whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence, whereby thou preseruest me, and without the which I should perish ful eightway.
o Though I be not fully able to comprehend these things yet I must needes confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee.
q Iob being sore assaulted in this battell betweene the flesh and the spirite, brasteth out into these affections, wishing rather short dayes then long paine.
r That is, diuersitie of diseases and in great abundance, shewing that God hath infinite meanes to punish man.
s He wisheth that God would leaue off his affliction, considering his great misery and the breuitie of his life.
t He speaketh thus in the person of a sinner, that is ouercome with passions & with the feeling of Gods iudgements, and therefore can not apprehend in that state the mercies of God and comfort of the resurrection.
u No distinction betweene light & darknes, but where all is very darknes it selfe.

CHAP. XI.

1 *Iob is vniustly reprehended of Zophar.* 7 *God is incomprehensible.* 14 *He is mercifull to the repentant.* 18 *Their assurance that liue godly.*

THen answered Zophar the Naamathite, and sayd,

2 Should not the multitude of words be answered? or should a great [a] talker be iustified?

3 Should men hold their peace at thy lies? and when thou mockest *others*, shall none make thee ashamed?

a Should he perswade by his great talke, that he is iust?

4 For thou hast sayde, [b] My doctrine is pure, and I am cleane in thine eyes.

5 But oh that God would speake and open his lippes against thee!

6 That hee might shewe thee the [c] secrets of wisedome, how thou hast *deserued* double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almightie to *his* perfection?

8 The heauens are hie, what canst thou do? [d] it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off and [e] shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man *newe* borne is like a wilde asse [f] colte.

13 If thou [g] prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine [h] hand, put it farre away, & let no wickednes dwel in thy Tabernacle.

15 Then truly shalt thou lift vp thy [i] face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget *thy* miserie, and remember it as waters that are past.

17 Thine age also shall appeare more *cleare* then the noone day: thou shalt shine *and* bee as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pirtes, *and* shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraide: yea, many shall make sute vnto thee.

20 But the eies [k] of the wicked shall faile, and their refuge shall perish, and their hope *shalbe* sorow of minde.

b Hee chargeth Iob with this, that hee should say, that the thing which hee spake, was true, and that he was without sinne in the sight of God.
c Which is, not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.
d That is, this perfection of God, and if man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a new order in nature, who could controll him?
f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, and not of nature.
g If thou repent, pray vnto him.
h Renounce thine owne euill works, & see that they offend not God, ouer whom thou hast charge.
i He declareth what quietnes of conscience and successe in all things such shall haue, which turne to God by true repentance. * *Leuit.* 26. 5. & 6.
k He sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

2 *Iob accuseth his friendes of ignorance.* 7 *Hee declareth the might, and power of God,* 17 *And how hee changeth the course of things.*

THen Iob answered, and said,

2 In deede because that ye are the people *onely*, [a] wisedome must dye with you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you, yea, who knoweth not such things?

4 * I am [b] as one mocked of his neighbour, who calleth vpon God, and he [c] heareth him: the iust *and* the vpright is laughed to scorne.

5 [d] He that is readie to fall, *is as* a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, † whom God hath enriched with his hand.

7 Aske now the beasts, [e] and they shall teach

a Because you feele not that which you speake, you thinke the whole standeth in words, and so flatter your selues as though none knew any thing, or could knowe but you. * *Prou.* 14. 2.
b He reproueth these his friendes of two faults: the one, that they thought they had better knowledge then in deede they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie.
c The which neighbour, being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth.
d As the rich esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie. † *Ebr. to whome God hath brought in with his hand.*
e Hee declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brute beastes doe dayly teach.

thee,

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thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord had made these?

10 In whose hande is the soule of euery liuing thing, and the breath of all ‖ mankinde.

11 Doth not the eares f discerne the wordes? and the mouth taste meate for it selfe?

12 Among the g ancient *is* wisedome, and in the length of dayes *is* vnderstanding.

13 With him *is* wisedome and strength: hee hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it can not be built: he shutteth a man vp, and he cannot be loosed.

15 Beholde, he withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him *is* strength & wisedome: he that is deceiued, and that h deceiueth, are his.

17 He causeth the counsellers to goe *as* spoyled, and maketh the iudges fooles.

18 i He looseth k the coller of Kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes *as a* pray, and ouerthroweth the mightie.

20 He taketh away the speech from the l faithfull *counsellers*, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mightie weake.

22 He discouereth the deepe places from *their* darkenesse, and bringeth foorth the shadowe of death to light.

23 He m increaseth the people, and destroyeth them: he inlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, & maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

9 Is it well that hee shoulde seeke of you? will you make a lye for him, as one lyeth for a man?

10 He will surely reproue you, if yee doe secretly accept any person.

11 Shall not his excellencie make you afraide? and his feare fall vpon you?

12 Your d memories may be compared vnto ashes, *and* your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I e take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though hee slay me, *yet* will I trust in him, and I will reproue my wayes in his sight.

16 He shall be my saluation also: for the i hypocrite shall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Behold now: *if* I prepare me to iudgement, I know that I shalbe g iustified.

19 Who is he, that will pleade h with me? for *if* I now holde my tongue, I i die.

20 But doe not these two things vnto mee: then will I not hide my selfe from thee.

21 k Withdrawe thine hande from me, and let not thy feare make me afraide.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are l mine iniquities and sinnes? shewe me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the the drie stubble?

26 For thou writest bitter things against me, & makest me to possesse m the iniquities of my youth.

25 Thou puttest my feete also in the n stocks, and lookest narrowly vnto all my pathes and makest the print *thereof* in the † heeles of my feete.

28 Such one consumeth like a rotten thing, *and* as a garment that is motheaten.

d Your fame shal come to nothing.
e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?
f Whereby he declareth that he is not an hypocrite as they charged him:
g That is, cleared, and not cast off for my sinnes, as you reason.
h To proue that God doeth thus punish me for my sinnes.
i If I defend not my cause, euery man will condemne me.
k He sheweth what these two things are.
l His pangs thus moone him to reason with God, not denying, but that he had sinned: but he desired to vnderstand what were his great sinnes that had deserued such rigour, wherein he offended that he would know a cause of God why he did punish him.
m Thou punishest me now for the faultes that I committed in my youth. n Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand nor foote. † *Ebr. rootes.*

CHAP. XIII.

1 *Iob compareth his knowledge with the experience of his friendes.* 16 *The penitent shalbe saued, and the hypocrite condemned.* 20 *He prayeth vnto God that hee would not handle him rigorously.*

LOe, mine eye hath seene all *this*: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire a to dispute with God.

4 For in deede ye forge lyes, and all you are b physitions of no value.

5 Oh, that you woulde holde your tongue, that it might be imputed to you for wisedome!

6 Nowe heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake c wickedly for Gods *defence*, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

a For although he knewe that God had a iustice, which was manifest in his ordinarie working and another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.
b You doe not well apply your medicine to the disease.
c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

CHAP. XIIII.

1 *Iob describeth the shortnes and miserie of the life of man.* 14 *Hope sustaineth the godly.* 22 *The condition of mans life.*

MAn a that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth foorth as a floure, and is cut downe: he vanisheth also as * a shadow, and continueth not.

3 *And* yet thou openest thine eyes vpon such b one, and causest me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths *are* with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that hee may cease vntill his desired day, c as an hireling.

7 For there is hope of a tree, if it bee cut downe, that it will yet sproute, and the branches thereof will not cease.

8 Though the roote of it waxe old in the earth, and the stocke thereof be dead in the ground,

9 *Yet* by the sent of water it will budde, and

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death.
* *Chap 8.9. psal.144.4.*
b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit.
* *Psal.51.5,7.*
c Vntill the time that thou hast appointed for him to die, which he desireth, as the hireling walteth for the end of his labour to receiue his wages.

bring

bring forth boughes like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 *As* the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeth and riseth not: *for* he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in ſ graue, and keepe me secret, vntill thy e wrath were past, *and* wouldest giue me terme, and f remember me.

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till my changing shall come.

15 Thou shalt call *me*, and I shall h answere thee: thou loueſt the worke of thine owne hands.

16 But now thou * numbreſt my ſteppes, *and* doeſt not delay my ſinnes.

17 Mine iniquitie is ſealed vp, *as* in a i bagge, and thou addeſt vnto my wickednesse.

18 And surely *as* the mountaine that falleth, commeth to nought, and the k rocke that is remoued from his place:

19 *As* the water breaketh ſ ſtones, *when* thou ouerfloweſt the things which grow in the duſt of the earth: ſo thou deſtroyeſt the hope of man.

20 Thou preuailest alway against him, ſo that he paſſeth away: he changeth his face when thou casteſt him away.

21 And he knoweth not if his ſonnes shall be honourable, neither ſhall he vnderſtand concerning them, whether they ſhall be of low degree,

22 But *while* his l flesh u vpon him, he ſhall be ſorowfull, and *while* his ſoule *is* in him, it ſhall mourne.

d He ſpeaketh not here as though he had not hope of the immortalitie but as a man in extreme paine, when reaſon is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cauſe why he deſired to die.

f That is releaſe my paines, and take me to mercie.

g Meaning vnto the day of the reſurrection when he ſhould be changed and renued.

h Though I be afflicted in this life, yet in the reſurrection I ſhall feele thy mercies and anſwere when thou calleſt me.

*Prouerb. 5.21.

i Thou layeſt them altogether, and ſuffereſt none of my ſinnes vnpuniſhed.

k He murmureth through the impatiencie of the fleſh againſt God, as though he vſed as great ſeueritie againſt him as againſt the hard rockes, or waters that ouerflowe, ſo that hereby all the occaſion of his hope is taken away.

l Yet whiles he liueth, he ſhalbe in paine and miſerie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, becauſe he aſcribeth wiſedome and pureneſſe to himſelfe. 16 He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of the number.

THen anſwered Eliphaz the Temanite, and ſayde,

2 Shall a wiſe man ſpeake words of the a wind, and fill his bellie b with the East winde?

3 Shall he diſpute with wordes not comely? or with talke that is not profitable?

4 Surely thou haſt caſt off c feare, and reſtraineſt prayer before God.

5 For thy mouth declareth thine iniquitie, ſeeing thou haſt choſen d the tongue of the crafty.

6 Thine owne mouth condemneth thee, and not I, and thy lips teſtifie againſt thee.

7 Art thou the e firſt man, that was borne? and waſt thou made before the hils?

8 Haſt thou heard the ſecret counſell of God, and doeſt thou reſtraine wiſedome f to thee?

9 What knoweſt thou that we know not? *and* vnderſtandeſt that is not in vs?

10 With vs are both ancient & very aged men, farre older then thy father.

11 *Seeme* the conſolations of God ſmal vnto thee? is this thing ſtrange vnto thee?

12 Why doeth thine heart h take thee away, and what doe thine eyes meane,

13 That thou anſwereſt to God † at thy pleaſure, and bringeſt *ſuch* wordes out of thy mouth?

14 What is man, that he ſhould bee cleane? and he that is borne of woman, that he ſhould i be iuſt?

15 Beholde, he founde no ſtedfaſtneſſe in his Saintes: yea, the heauens are not cleane in his ſight.

16 How much more *is* man abominable, and filthie, which k drinketh iniquitie like water?

17 I will tell thee: heare mee, and I will declare that which I haue ſeene:

18 Which wiſe men haue tolde, *as they haue heard* of their fathers, and haue not kept it ſecret:

19 To whome alone the land was i giuen and no ſtranger paſſed through them.

20 The wicked man is continually as one that trauelleth of childe, and the number m of yeeres is hid from the tyrant.

21 A ſounde of feare *is* in his eares, *and* in his proſperitie the deſtroyer ſhall come vpon him.

22 He beleeueth not to returne out of n darkneſſe: for he ſeeth the ſword before him.

23 He wandreth o to and fro for bread, where *he may*: hee knoweth that the day of darkeneſſe is prepared at hand.

24 Affliction and p anguiſh ſhall make him afraid: they ſhall preuaile againſt him as a King redie to the battell.

25 For he hath ſtretched out his hand againſt GOD, and made himſelfe ſtrong againſt the Almightie.

26 *Therefore God* ſhall runne vpon him, *euen* vpon his necke, and againſt the moſt thicke part of his ſhield.

27 Becauſe he hath couered his face with q his fatneſſe, and hath collops in *his* flancke.

28 Though he dwel r in deſolate cities, *and* in houſes which no man inhabiteth, but are become heapes,

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhal he prolong the ſ perfection thereof in the earth.

30 He ſhall neuer depart out of darkneſſe: the flame ſhall drie vp his branches, and he ſhal goe away with the breath of his mouth.

31 He t beleeueth not that he erreth in vanitie: therefore vanitie ſhall be his change.

32 His branch ſhall not be greene, but ſhall be cut off before his day.

33 *God* ſhall deſtroy him as the vine her ſowre u grape, and ſhall caſt him off, as the oliue *doeth* her flowre.

34 For the congregation of the hypocrite ſhalbe deſolate, and fire ſhall deuoure the houſes of x bribes.

35 *For* they y conceiue miſchiefe and bring foorth vanitie, and their bellie hath prepared deceite.

i His purpoſe is to proue that Iob as an vniuſt man and hypocrite is puniſhed for his ſinnes, like as he did before, Chap. 4.18.

k Which hath a deſire to ſinne as he that is thirſtie to drinke.

l Who by their wiſedome ſo gouerned, that no ſtranger inuaded them, and ſo the land ſeemed to be giuen to them alone.

m The cruel man is euer in danger of death, and is neuer quiet in conſcience.

n Out of that miſerie whereunto he once falleth.

o God doeth not onely impouerith the wicked oft times: but euen in proſperitie he puniſheth them with a greedineſſe euermore to gather: which is as a beggerie.

p He ſheweth what weapons God vſeth againſt the wicked which liſt vp themſelues againſt him, to wit terrour of conſcience, and outward afflictions.

q That is, he was ſo puft vp with great proſperitie and abundance of all things, that he forgate God: nothing, that Iob in his felicitie, had not the true feare of God.

r Though he build, and repaire ruinous places to get him fame, yet God ſhall bring all to nought and turne his great proſperitie into extreme miſerie.

s That is vaine wordes, and without conſolation.

b Meaning, with matters that are of none importance, which are forgotten aſſoone as they are vttered, as the East winde drieth vp the moiſture aſſoone as it falleth.

c He chargeth Iob as though his talke cauſed men to caſt off the feare of God and prayer.

d Thou ſpeakeſt as doe the mockers and contemners of God.

e That is, the moſt ancient, and ſo by reaſon the moſt wiſe?

f Art thou onely wiſe?

g He accuſeth Iobs pride and ingratitude, that will not be comforted by God, nor by their counſell.

h Why doeſt thou ſtand in thine owne conceite? †*Ebr. in thy furies.*

neuer come to perfection.

t He ſtanderh ſo in his owne conceite, that hee will giue no place to good counſell, therefore his owne pride ſhall bring him to deſtruction.

u As one that gathereth grapes before they be ripe.

x Which were built or maintained by powling and tiberties.

y And therefore all their vaine deuices ſhall turne to their owne deſtruction.

CHAP. XVI.

1 Iob mooued by the importunacie of his friends, 7 Conteth in what extremitie he is, 19 And taketh God to witneſſe of his of his innocencie.

BVt Iob anſwered, and ſaid,

2 I haue oft times heard ſuch things: miſerable comforters are ye all.

3 Shall there be none ende of theſe words of

a winde?

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a Which serue for vaine ostentation, and for no true comfort.
b For Eliphaz did replie against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your miserie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to assuage either by wordes or silence.
g Meaning God.
h That is, destroyed most of my familie.
i In token of sorrow and griefe.
k That is, God by his wrath: and in the diuersitie of words & his stile, he expresseth how grieuous the hand of God was vpon him.
l That is, hath hādled me most contemptuously: for so smiting on the cheke, is signified, 1.King.22.24.mar. 14.65.
m They haue led me whither they would.
n His manifolde afflictions.
o I am wounded to the heart.
p Meaning his glorie, was brought lowe.
q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.
r That is, vnfained, and without hypocrisie.
s Let my sinne be knowen if I be such a sinner as mine aduersaries accuse me, and let me finde fauour.
t Though man condemne me, yet God is witnes of my cause.
u Vse painted wordes in stead of true consolation.
x Thus by his great torments he is caryed away, and brasteth out into passions, and speaketh vnaduisedly, as though God should intreat man more gently, seeing hee hath but a short time here to liue.

a winde? or what maketh thee bold so to b answere?

4 I could also speake as ye doe: (but would God your c soule were in my soules stead) I could keepe you companie in speaking, and couldc d shake mine head at you,

5 But I would strengthen you e with my mouth, and the comfort of my lippes should assuage *your sorrow*.

6 Though I speake, my sorow f can not be assuaged: though I cease, what release haue I?

7 But now g hee maketh me wearie: *O God*, thou hast made all my h congregation desolate.

8 And hast made me full of i wrinkles which is a witnesse thereof, and my leannesse riseth vp in me, testifying *the same* in my face.

9 k His wrath hath torne *me*, and he hateth me, *and* gnasheth vpon me with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the l cheeke in reproch: they gathered themselues together against me.

11 God hath deliuered me to the vniust, and hath made mee to turne out of the way by the m hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the cheeke, and beaten me, and set me as a marke for himselfe.

13 His n archers compasse mee round about: he cutteth my reines, and doth not spare, and powreth my gall o vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a giant.

15 I haue sowed a sackecloth vpon my skinne, and haue abased mine p horne vnto the dust.

16 My face is withered with weeping, and the shadow of death *is* vpon mine eyes,

17 Though *there be* no wickednesse in q mine hands, and my prayer r *be* pure.

18 O earth, couer not thou my s blood, and let my crying finde no place,

19 For lo, now my t witnesse *is* in the heauen, and my record *is* on hie.

20 My friends u speake eloquently against me: *but* mine eye powreth out *teares* vnto God.

21 Oh that a man might x pleade with God, as a man with his neighbour!

22 For the yeeres accounted come, and I shall goe the way, whence I shall not returne.

CHAP. XVII.

1 *Iob saith that he consumeth away, and yet doth patiently abide it.* 10 *He exhorteth his friendes to repentance,* 13 *shewing that he looketh but for death.*

a In stead of comfort being now at deaths doore, he had but them that mocked at him and discouraged him.
b I see still that they seeke but to vexe me.
c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light.

MY breath is corrupt: my dayes are cut off, and the graue *is readie* for me.

2 There are none but a mockers with me, and mine eye continueth in b their bitternesse.

3 c Lay downe now *and* put me in suretie for thee: who is he, that d will touch mine hand?

4 For thou hast hid their heart from e vnderstanding: therefore shalt thou not set *them* vp on hie.

5 f For the eyes of his children shall faile, that speaketh flatterie to *his* friendes.

6 Hee hath also made me a g byword of the people, and I am as a Tabret h before them.

7 Mine eye therefore is dimme for griefe, and all my strength *is* like a shadow.

8 The righteous shall be astonied at i this, and the innocent shalbe moued against the hypocrite.

9 But the righteous will hold his k way, and he whose hands are pure, shall increase *his* strength.

10 And l you therefore turne you, and come nowe, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, *and* the thoughtes of mine heart

12 Haue changed the m night for the day, and the light that approched, for darknesse.

13 Though I hope, *yet* the graue shalbe mine house, *and* I shall make my bed in the darke.

14 I shall say to corruption, Thou art my o father, *and* to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shal consider the thing, that I hoped for?

16 p They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doth with all men?
e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinarie working for their sinnes.
f Meaning, that the wicked are in continuall danger.
g That which should nourish him, shalbe consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or parts.
i That is, with most great feare.
k Meaning not truely come by.
l Though all the world would fauour him, yet God would destroy him and his.
f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shall not himselfe only but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and know what shall be the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished, as well as the wicked.
l Iob speaketh to them three, that came to comfort him.
m That is, haue brought mee sorrow in stead of comfort.
n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth.
o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to mee in stead of them.
p All worldly hope, and prosperitie faile, which you say, are only signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 *Bildad reproueth the paines of the vnfaithfull and wicked.*

THen answered Bildad the Shuhite, and sayd,

2 When will a yee make an end of *your* words? b cause vs to vnderstand, and then we will speake.

3 Wherefore are we counted as beasts, *and* are vile in your sight?

4 *Thou art* c *as one*, that teareth his soule in his anger. Shall the d earth be forsaken for thy sake? or the rocke remooued out of his place?

5 Yea, the light of the wicked shalbe e quenched, and the sparke of his fire shall not shine.

6 The light shalbe darke in his dwelling, and his candle shalbe put out with him.

7 The steps of his strength shalbe restrained, and his owne counsell shall cast him downe.

8 For he is taken in the net by his feet, and he f walketh vpon the snares.

9 The grenne shall take him by the heele, and the thiefe shall come vpon him.

10 A snare is layed for him in the ground, and a trappe for him in the way.

11 Feare fulnesse shal make him afraid on euery side, and shall driue him to his feet.

12 His strength shall be g famine: and destruction shall be ready at his side.

13 It shall deuoure the inner partes of his skinne, *and* the h first borne of death shal deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and shall cause him to go to the i king of feare.

15 *Feare* shall dwell in his house (because it is not k his) l *and* brimstone shalbe scattered vpon his habitation.

16 His roots shall be dried vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no name in the street.

18 They

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m Hee shall fall from prosperitie to aduersitie.

18 They shall driue him out of the m light vnto darknesse, and chase him out of the world.

19 Hee shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.

n When they shall see what came vnto him.

20 The posteritie shalbe astonied at his n day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Iob reproueth his friendes, 15 and recyteth his miseries and grieuous paines, 25 Hee assureth himselfe of the generall resurrection.

BVt Iob answered, and sayd,

2 How long will ye vexe my soule, and torment me with words?

a That is, many times, Neh 4 22.

3 Ye haue now a ten times reproched me, and are not ashamed: ye are impudent toward me.

b That is, I my selfe shall be punished for it, or you haue not yet confuted it.

4 And though I had in deed erred, mine error b remaineth with me.

c He brasteth out againe into his passions, & declareth still ẏ his affliction commeth of God though he be not able to feele the cause in himselfe.

5 But in deed, if ye will aduance your selues against me, and rebuke me for my reproch,

6 Know now, that God hath c ouerthrowen me, and hath compassed me with his net.

d Meaning out of his afflictions.

7 Beholde, I crie out of violence, but I haue none answere: I crie, but there *is* no iudgement.

e Meaning his children, and what soeuer was deare vnto him in this world.

8 Hee hath hedged vp my way that I can not d passe, and he hath set darknesse in my paths.

f Which is plucke vp, & hath no more hope to growe.

9 He hath spoyled mee of mine honour, and taken the e crowne away from mine head.

g His manifolde afflictions.

10 He hath destroyed me on euery side, & I am gone: & he hath remoued mine hope like a f tree.

h Mine housholde seruants: by al these losses Iob sheweth that touching the flesh he had great occasion to be moued.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

i Which were hers and mine.

12 His g armies came together, and made their way vpon me, and camped about my tabernacle.

k Besides these great losses & most cruell vnkindnesse, he was touched in his owne person as followeth.

13 He hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

l All my flesh was consumed.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially yee which should comfort me.

15 h They that dwell in mine house, and my maydes tooke mee for a stranger: for I was a stranger in their sight.

n Is it not ynough that God doth punish me, except you by reproches increase my sorow?

16 I called my seruant, but hee would not answere, *though* I prayed him with my mouth.

o To see my bodie punished, except ye trouble my minde?

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine i owne bodie.

p He protesteth that notwithstanding his sore passions his religion is perfite, and that he is not a blasphemer, as they iudged him.

18 He shewed also despised me, *and* when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loued, are turned against me.

q I doo not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall bee my deliuerer and Sauiour.

20 My bone k cleaueth to my skinne and to my flesh, and I haue escaped with the l skinne of my teeth.

21 Haue pitie vpon me: haue m pitie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why do ye persecute me, as n God ? and are not satisfied with my o flesh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 *And* grauen with ṗ an yron pen in lead, or in stone for euer!

25 For I am sure that my q redeemer liueth, and he shall stand the last on the earth.

26 And though after my skinne *wormes* destroy this *body*, yet shall I see God r in my flesh.

r Herein Iob declareth plainely that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other *for me, though* my reines are consumed within me.

28 But ye said, Why is he persecuted? And there was a s deepe matter in me.

s Though his friendes thought that he was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, & so to be an example for others.

29 Be ye afraide of the sword: for the sword will bee t auenged of wickednesse, that yee may know that there is a iudgement.

t God will be reuenged of this hastie iudgement, whereby you condemne me.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short ende, 22 though for a time they flourish.

THen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughtes cause mee to answere, and therefore I make haste.

a He declareth that two things mooued him to speake: to wit, because Iob seemed to touch him, and becanse he thoght he had knowledge sufficient to confute him.

3 I haue heard a the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

b His purpose is to prooue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

4 Knowest thou not this of olde? *and* since *God* placed man vpon the earth,

5 That the reioycing of the wicked *is* short, and that the ioy of hypocrites is but a moment?

6 Though b his excellencie mount vp to the heauen, and his head reach vnto the clouds,

7 *Yet* shall he perish for euer, like his dung, *and* they which haue seene him, shall say, Where is he?

8 He shall flee away as a dreame, & they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall do so no more, & his place shall see him no more.

c Whereas the father through ambition and tyranny oppressed the poore, the children through poouertie and miserie shall seeke fauour at the poore.

10 His children shall c flatter the poore, and his hands shall d restore his substance.

d So that the thing which he hath taken away by violence, shall be restored againe by force.

11 His bones are full *of the sinne* of his youth, and e it shall lie downe with him in the dust.

e Meaning, that he shall carry nothing away with him, but his sinne.

12 When wickednesse f was sweete in his mouth, *and* he hid it vnder his tongue,

f As poyson that is sweet in ẏ mouth bringeth destruction, when it commeth into the bodie: so all vice at the first is pleasant, but afterward God turneth it to destruction.

13 *And* fauoured it, and would not forsake it, but kept it close in his mouth,

14 *Then* his meate in his bowels was turned: the gall of aspes *was* in the middes of him.

g He compareth euill gotten goods to the venim of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by,

15 He hath deuoured substance, and hee shall vomit it: *for* God shall draw it out of his bellie.

16 He shall sucke the g gall of Aspes, *and* the vipers tongue shall slay him.

17 He shall not see the h riuers, *nor* the floods *and* streames of honie and butter.

18 He shall restore the labour, and shall deuoure no more: *euen* according to the substance *shalbe* his exchange, i & he shall enioy it no more.

19 For he hath vndone *many*: he hath forsaken the poore, *and* hath spoyled houses which he builded not.

20 Surely he shal feele no quietnes in his body, *neither* shall he reserue of that which he desired.

21 There shall none of his k meate be left: therefore none shall hope for his goods.

22 When he shalbe filled with his abundance, he shalbe in paine, *and* the hand l of all the wicked shall assaile him.

and therefore God did plague him iustly for the same. h Though God giue to all other abundance of his blessings yet he shall haue no part thereof. i That is, these raueners and spoylers of the poore, shall enioy their theft but for a time: for after God will take it from them, and cause them to make restitution: so that it is but an exchange. k He shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another,

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m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.
n Some reade, of the quiver.
o All feare & sorrow shal light vpō him, when he thinketh to escape.
p That is, fire from heauen, or the fire of Gods wrath.
q Meaning, ȳ children of the wicked shal flow away like riuers, & be dispersed in diuers places.
r Thus God will plague ȳ wicked.
s Against God, thinking to excuse himselfe, and to escape Gods hand.

23 He shall be about to fill his belly, *but God* shall send vpon him his fierce wrath, m and shall cause to raine vpon him, *euen* vpon his meat.
24 He shall flee from the yron weapons, *and* the bowe of steele shall strike him thorow.
25 *The arrow* is drawen out, and commeth foorth of the n body, and shineth of his gall, *so* feare commeth vpon him.
26 o All darknesse shalbe hid in his secret places: the fire that is not p blowen, shall deuoure him, *and* that which remaineth in his tabernacle, shalbe destroyed.
27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.
28 The q increase of his house shall go away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from r God, and the heritage *that he shall haue* of God, for his s words.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud, 15 insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and sayd,
2 Heare diligently my words, and this a shalbe in stead of your consolations.
3 Suffer me, that I may speake, and when I haue spoken, mocke on.
4 Doe I *direct* my talke to man? If it b were so, how should not my spirit be troubled?
5 Marke me, and be abashed, and lay your hand vpon *your* c mouth.
6 Euen when I remember, I am afrayd, and feare taketh holde on my flesh.
7 Wherefore do the wicked d liue, *and* waxe olde, and grow in wealth?
8 Their seed is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.
11 They send forth their children e like sheepe, and their sonnes dance.
12 They take the tabret & harpe, and reioyce in the sound of the organs.
13 They spend their dayes in wealth, and suddenly f they go downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not the g knowledge of thy wayes.
15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him?
16 Loe, their wealth is not in their h hand: *therefore* let the counsell of the wicked i be farre from me.
17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will diuide *their* lines in his wrath.
18 They shall be as stubble before the winde, and as chaffe that the storme carieth away.
19 God will lay vp the sorow *of the father* for his children: when he rewardeth him, he shall know it.
20 k His eyes shall see his destruction, and he shall drinke of the wrath of the Almightie.
21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?
22 Shall any teach l God knowledge, who iudgeth the highest things?
23 One m dieth in his full strength, being in all ease and prosperitie.
24 His breasts are full of milke, and his bones runne full of marow.
25 And another n dieth in the bitternes of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in o the dust, and the wormes shall couer them.
27 Beholde, I know your thoughts, and the enterprises *wherewith* ye do me wrong.
28 For ye say, Where is the princes house? and where is the tabernacle of the wickeds dwelling?
29 May ye not q aske them that go by the way? and ye cannot denie their signes.
30 But the wicked is kept vnto the day of r destruction, *and* they shall be brought forth to the day of wrath.
31 Who shall declare his way s to his face? and who shall reward him for that he hath done?
32 Yet shall he be brought to the graue, and remaine in the heape.
33 The t slimie valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.
34 How then comfort u ye me in vaine, seeing in your answeres there remaine but lies?

a Your diligent marking of my words shalbe to me a great consolation.
b As though he would say, I doe not talke with man, but w God, who will not answere me, & therefore my mind must needs be troubled.
c Hee chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therfore to silence.
d Iob proueth against his aduersaries that God punisheth not straight wayes the wicked, but oft times giueth them long life, & prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, lusty and healthfull, & in these points hee answereth to that which Zophar alleged before.
f Not being tormented with long sicknesse.
g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that lone him.
h It is not their owne, but God only lendeth it vnto them.
i God keepe me from their prosperitie.
k When God recompenseth his wickednesse, he shall know that his prosperitie was but vanitie.
l Who sendeth to the wicked prosperity, and punisheth the godly.
m Meaning, the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.
q Which through long trauelling haue experience and tokens hereof, to wit, that the wicked doe prosper, and the godly liue in affliction.
r Though the wicked flourish here yet God will punish him in the last day.
s Though men doe flatter him, and none dare reproue him in this world, yet death is a token, that God will bring him to an account.
t He shall be glad to lie in a slimie pit, which before could not be content with a royall palace.
u Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 Hee accuseth him of vnmercifulnesse, 13 and that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and sayd,
2 May a man be a profitable vnto God, as he that is wise may be profitable to himselfe?
3 * Is it any thing vnto the Almightie, that thou art righteous? or is it profitable *to him*, that thou makest thy wayes vpright?
4 Is it for feare b of thee that he will accuse thee? *or* go with thee into iudgement?
5 Is not thy wickednesse great, and thine iniquities innumerable?
6 For thou hast taken the c pledge from thy brother for nought, and spoiled the clothes of the naked.
7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungrie.
8 But the mighty man d had the earth, and he that was in authority, dwelt in it.
9 Thou hast cast out widowes empty, and the armes of e the fatherlesse were broken.
10 Therefore snares *are* round about thee, and feare shall suddenly trouble thee:
11 Or darkenesse that thou shouldest not see, and f abundance of waters shall couer thee.
12 Is not God on g hie in the heauen? and behold the height of the h starres how hie they are.
13 But thou sayest, How should God i know? can he iudge thorow the darke cloud?

a Though man were lost yet God could haue no profite of this iustice: and therfore when he punisheth him, he hath no regard to his iustice, but to his sinne. *Chap.35.7.
b Least thou shouldest reproue or hurt him?
c Thou hast bene cruell and without charitie, and wouldest doe nothing for the poore, but for thine owne aduantage.
d When thou wast in power & authoritie, thou didst not iustice but wrong.
e Thou hast not onely not shewed pitie, but oppressed them.
f That is, manifold afflictions.
g He accuseth Iob of impietie & contempt of God, as though he would say, If thou passe not for men, yet consider the height of Gods maiestie.
h That so much the more by that excellent worke thou wayest feare God, and reuerence him.
i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.

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14 The clouds hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of the world, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which said vnto God, Depart from vs, and asked what the Almighty could do for them.

18 Yet hee m filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, n & the innocent shall laugh thē to scorne.

20 Surely o our substance is hid: but the fire hath deuoured the remnant of p them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperity.

22 Receiue, I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almightie, thou shalt r be built vp, & thou shalt put iniquity farre from thy tabernacle.

24 Thou shalt lay vp golde for s dust, and the golde of Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plenty of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, & he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, and the t light shall shine vpon thy wayes.

29 u When *others* are cast downe, then shalt thou say, I am lifted vp: and *God* shall saue the humble person.

30 The innocent shall deliuer the x yland, & it shalbe preserued by the pureness of thine hands.

k How God hath punished them from the beginning?

l He prooueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

m He answereth to that, which Iob had sayd, Chap 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of the like.

n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glorie: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies.

o That is, the state and preseruation of the godly is hid vnder Gods wings.

p Meaning, of the wicked.

q He exhorteth Iob to repentance and to returne to God.

r God will restore vnto thee all thy substance.

s Which shall be in abundance like dust.

t That is, the fauour of God.

u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom.

x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge, 10 and that he is not punished onely for his sinnes.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Cha. 22. 21. he declareth that hee desireth nothing more: but it seemed that God would not bee found of him.

b Vsing his absolute power, and saying, Because I am God, I may do what I will.

c Of his mercie he would giue me power to answere him.

d When hee of his mercy hath giuen strength to maintaine their cause.

e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or part soeuer he turneth himselfe.

BVt Iob answered, and sayd,

2 Though my talke be this day in a bitternesse, *and* my plague greater then my groning.

3 Would God *yet* I knew how to finde him, I would enter vnto his place.

4 I would plead the cause before him, and fil my mouth with arguments.

5 I would know the words, *that* he would answere me, and would vnderstand what he would say vnto me.

6 Would he b plead against me with *his* great power? No, but he would c put *strength* in me.

7 d There the righteous might reason with him, so I should be deliuered for euer from my Iudge.

8 e Beholde, *if* I goe to the East, hee is not there: if to the West, yet I cannot perceiue him:

9 *If* to the North where hee worketh, yet I can not see him: hee will hide himselfe in the South, and I cannot beholde him.

10 But he knoweth my f way, *and* trieth me, *and* I shall come forth like the golde.

11 My foot hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lippes, *and* I haue g esteemed the words of his mouth more then mine appointed food.

13 Yet he is in one *minde*, and who can h turne him? yea, he doth what his minde desireth.

14 For he will performe that which is decreed of me, and i many such things *are* with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God k hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in l darkenesse, but he hath hid the darkenesse from my face.

f God hath this preheminence aboue me that hee knoweth my ways: to wit, that I am innocent, and I am not able to iudge of his works: hee sheweth also his confidence, ỹ God doth visit him for his profit.

g His word is more precious vnto mee, then the meat wherewith the body is sustained.

h Iob confesseth that at this present hee felt not Gods fauour, & yet was assured that he had appointed him to a good end.

i In many points man is not able to atteine to Gods iudgements.

k That I should not be without feare cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked, 12 how all things are gouerned by Gods prouidence, 17 and the destruction of the wicked.

HOw should not the times a be hid from the Almighty, seeing that they which know him, see not his b dayes?

2 *Some* remoue the land marks, that rob the flocks and feed *thereof.*

3 They leade away the asse of the fatherlesse: *and* take the widowes oxe to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.

5 Beholde, *others as* wilde asses in the wildernesse, goe foorth to their businesse, and d rise early for a pray: the wildernesse e *giueth* him *and* his children food.

6 They reape f his prouision in the field; but they gather the late g vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the colde.

8 They are wet with the showres of the mountaines, h and they imbrace the rocke for want of a couering.

9 They plucke the fatherlesse i from the breast, and take the pledge k of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oile l between their walles, and tread their wine presses, suffer thirst.

12 Men m cry out of the city, and the soules of the slaine n cry out: yet God doth o not charge them with folly.

13 These are they, that abhorre the p light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murtherer riseth early, *and* killeth the poore & the needy: & in ỹ night he is as a thiefe.

15 The eye also of the q adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They digge thorow houses in the darke, *which* they marked for themselues in the day:

a Thus Iob speaketh in his passions, and alter the iudgement of the flesh: that is ỹ he seeth not ỹ things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly.

b When he punisheth the wicked, and rewardeth the good.

c And for crueltie and oppression dare not shew their faces.

d That is, spare no diligence.

e He and his liue by robbing and murthering.

f Meaning, the poore mans.

g Signifying, that one wicked man will not spoile another, but for necessitie.

h The poore are driuen by the wicked into rocks and holes, where they cannot lie drie for the raine.

i That is, they so powle & pill the poore widow, that she cannot haue to susteine her selfe that she may be able to giue her childe sucke.

k That is, his garment, wherewith he should be couered or clad,

l In such places, which are appointed for the purpose: meaning that those that labour for the wicked, are pined for hunger.

m For the great oppression and extortion.

n Crie out and call for vengeance.

o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence.

p That is, Gods word, because they are reproued thereby.

q By these particular vices, & the licence thereunto, he would proue that God punisheth not the wicked and rewardeth the iust.

they

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they know not the light.

17 But the morning *is* euen to them as the shadow of death: if one know them, *they are* in the terrours of the shadow of death.

18 He is swift vpon the [r] waters: their [s] portion shall be cursed in the earth: hee will not behold the way of the vineyardes.

19 *As* the drie ground is neuer sul of waters, so will they neuer cease sinning, til they come to the grave.

20 [u] The pitifull man shall forget him: the worme *shall feele* his sweetnes: he shalbe no more remembred, and the wicked shall be broken like a tree.

21 He [x] doth euil intreat the barren, that doth not beare, neither doeth he good to the widow.

22 He draweth also the [y] mightie by his power, *and* when he riseth vp, none is sure of life.

23 Though men giue him assurance to bee in safetie, yet his eyes *are* vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought lowe as all *others*: they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not [z] so, where is he? *or* who wil proue me a lier, and make my words of no value?

r He sleeth to the waters for his succour.
s They thinke that all the world is bent against them, and dare not goe by the hie way.
t As the dry ground is neuer ful of waters, so will they neuer cease sinning, til they come to the grave.
u Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Iob commeth to himselfe and the wealth his confidence.
x He sheweth why the wicked shall not be lamented, because he did not pitie others.
y He declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore they are iustly preuented by Gods iudgements.
z That is, that contrary to your reasoning no man can giue a perfit reason of Gods iudgements, let me be reproued.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and said,

2 [a] Power and feare *is* with him, that maketh peace in his sne places.

3 Is there any number in his armies? and vpon whom [b] shall not his light arise?

4 And how may a man [c] be iustified with God? or how can he be cleane [ẏ] borne of a woman?

5 Behold, he will giue no light to the moone, [d] and the starres are vncleane in his sight.

6 Howe much more man, a worme, euen the sonne of man, *which is but* a worme?

a His purpose is to proue, that albeit God trie and afflict the iust, yet soone after he sendeth prosperitie, & because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him from his presence?
c That is, be iust, in respect of God?
d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man can not helpe God, and prooueth it by his miracles.

BVt Iob answered, and said,

2 [a] Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength?

3 Whome counsellest thou? him that hath no wisedome? thou [b] shewest right well as the thing is.

4 To whom doest thou declare *these* wordes? or whose spirit [c] commeth out of thee?

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The graue is [e] naked before him, and there is no couering for [f] destruction.

7 He stretcheth out the [g] North ouer the emptie place, and hangeth the earth vpon nothing.

8 Hee bindeth the waters in his cloudes, and the cloude is not broken vnder them.

9 Hee holdeth backe the face of his throne: [h] and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the [i] day and night come to an end.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride *thereof*.

13 His Spirit hath garnished the heauens, *and* his hand hath formed the crooked [l] serpent.

14 Loe, these are part of his wayes: but [m] how litle a portion heare we of him? and who can vnderstand his fearefull power?

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doest not applie it to the purpose.
c That is, mooueth thee to speake this?
d Iob beginneth to declare the force of Gods power and prouidence in the mines and mettals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but he seeth it.
f Meaning, the graue wherein things putrifie.
g He causeth the whole heauen to turne about the Northpole.
h That is, he hideth the heauens, which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproche.
l Which is a figure of starres fashioned like a serpent, because of the crookednesse.
m If these few things, which we see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

The constancie and perfitnesse of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternesse,

3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednesse, [b] and my tongue shall vtter no deceit.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reproue me of my [e] dayes.

7 Mine enemie shall be as the wicked, and hee that riseth against me, as the vnrighteous.

8 For what hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will he set his delight on the Almightie? will he call vpon God at all times?

11 I will teach you *what is* in the hand of [g] God, *and* I will not conceale that which is with the Almightie.

12 Behold, all yee your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, *which* they shall receiue of the Almightie.

14 If his children bee in great number, the sword *shall destroy* them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes [l] shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare rayment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 He buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shall not be gathered *to his fathers*: they opened their eies, and he was gone.

20 Terrours shall take him as waters, *&* a tempest shall cary him away by night.

21 The East wind shall take him away, and he shall depart: & it shal hurle him out of his place,

22 And *God* shall cast vpon him & not spare, *though* he would faine flee out of his hand.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet will I not speake contrarie to that, which I haue said, and so doe wickedly in betraying the trueth.
c Which condemne me as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doeth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing he shall lose his owne soule?
g That is, what God reserueth to himselfe, & where of he giueth not the knowledge to all.
h That is, these secret iudgements of God, and yet doe not vnderstand them.
i Why maintaine you then this error?
k Thus will God order the wicked, and punish him, euen vnto his posteritie.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out.
n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

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23 *Euery man* shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdome of God.

THe siluer surely hath his veine,[a] and the gold his place, *where* they take it.

2 Yron is taken out of the dust, and brasse is molten out of the stone.

3 *God* putteth an end to darkenesse, [b] and he tryeth the perfection of all things: he setteth a bond of darkenesse, and of the shadowe of death.

b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisdome.

4 The flood breaketh out against the [c] inhabitant, *and the waters* [d] forgotten of the foote, being higher then man, are gone away.

c Meaning, him that dwelleth thereby.

d Which a man cannot wade thorowe.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.

e That is, corne, and vnderneath it brimstone or cole, which easily conceiueth fire.

6 The stones thereof *are* a place [f] of saphirs, and the dust of it *is* gold.

f He alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither soules nor beastes can enter.

7 There is a path which no foule hath known, neither hath the kites eye seene it.

8 The lyons whelpes haue not walked it, nor the lyon passed thereby.

9 He putteth his hand vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.

g After that hee hath declared the wisedome of God in the secrets of nature, he describeth his power.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 Hee bindeth the floods, that they doe not ouerflowe, and the thing that is hid, bringeth hee to light.

h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisedome cannot be atteined vnto.

12 But where is wisdome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

i It is too hie a thing for man to atteine vnto in this world.

14 The depth saith, It is not in mee: the sea also saith, It is not with me.

15 [k] Golde shall not be giuen for it, neither shall siluer be weighed for the price thereof.

k It can neither be bought for gold nor precious stones, but is onely the gift of God.

16 It shall not bee valued with the wedge of golde of Ophir, *nor* with the precious Onix, nor the Saphir.

17 The gold nor the Chrystall shall be equall vnto it, nor the exchange *shalbe* for plate of fine golde.

l Which is thought to be a kinde of precious stone.

18 No mention shalbe made of corall, nor of the [l] gabish: for wisedome is more precious then pearles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.

20 Whence then commeth wisedome? and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen.

m Meaning, that there is no natural meanes, whereby man might atteine to the heauenly wisdome: which he meaneth by the foules that flie hie.

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 *But* God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

n He maketh God onely the author of this wisdom, and the giuer thereof.

24 For he beholdeth the endes of the world *and* seeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightening of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

28 And vnto man he said, Behold, *the* [o] feare of the Lord is wisedome, and to depart from euil *is* vnderstanding.

* *Prouerb.* 1. 7.

o He declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God, and departing from euill.

CHAP. XXIX.

Iob complaineth of the prosperitie of the time past. 7. 21 *His authoritie,* 12 *iustice and equitie.*

SO Iob proceeded and continued his parable, saying,

2 Oh that I were as † in times past, when God preserued me!

† *Ebr. monthes before.*

3 When his [a] light shined vpon mine head: *and when* by his light I walked thorowe the [b] darkenesse,

a When I felt his fauour.

b I was free from affliction.

4 As I was in the dayes of my youth: when [c] Gods prouidence *was* vpon my tabernacle:

c That is, seemed by euident tokens to be more present with me.

5 When the almightie was yet with me, *and* my children round about me:

6 When I washed my pathes [d] with butter, and when the rocke powred mee out riuers of oyle:

d By these similitudes he declareth the great prosperitie, that he was in, so that hee had none occasion to be such a sinner as they accused him.

7 When I went out to the gate, *euen* to the iudgement seate, *and when* I caused them to prepare my seate in the streete.

8 The yong men saw me, and [e] hid themselues, and the aged arose, *and* stood vp.

e Being ashamed of their lightnesse and afraid of my grauitie.

9 The princes stayed talke, and layde their hand on their [f] mouth.

f Acknowledging my wisedome.

10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heard me, it blessed me: and when the eye saw *me*, it gaue witnesse to [h] me.

g All that heard me praised me.

h Testifying that I did good iustice.

12 For I deliuered the [i] poore that cryed, and the fatherlesse, and him that had none to helpe him.

i Because his aduersaries did so much charge him with wickednesse, he is compelled to render account of his life.

13 [k] The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.

k That is, I did succour him that was in distresse, & so he had cause to praise me.

14 I put [l] on iustice, and it couered me: my iudgement *was* as a robe, and a crowne.

l I delited to do iustice, as others did to weare coste apparell.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and *when* I knew not the cause, I sought it out diligently.

17 I brake also the iawes of the vnrighteous man, and pluckt the praye out of his teeth.

18 Then I said, I shall die in my [m] nest, and I shall multiplie *my* dayes as the sand.

m That is, at home in my bed, without all trouble, and vnquietnesse.

19 *For* my roote is [n] spread out by the water, and the dew shall lie vpon my branch.

n My felicitie doeth increase.

20 My glorie shall renue toward me, and my bowe shalbe restored in mine hand.

o That is, was pleasant vnto them.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my wordes they replied not, and my talke [o] dropped vpon them.

p As the drie ground thirsteth for the raine.

23 And they waited for me, as for the raine, & they opened their mouth [p] as for the latter raine.

24 *If* I [q] laughed on them, they beleeued it not: neither did they cause the light of my countenance [r] to fall.

q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.

r They were afraid to offend me, and cause me to be angrie.

25 I appointed out [s] their way, and did sit as chiefe, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

s I had them at commandement.

CHAP. XXX.

Iob complaineth that he is contemned of the most contemptible, 11. 21 *because of his aduersities and affliction.* 23 *Death is the house of all flesh.*

BVt now they that are yonger then I, [a] mocke me: yea, they whose fathers I haue refused to set with the [b] dogges of my flockes.

a That is, mine estate is changed, and whereas before the ancient men were glad to do me reuerence, the yong men nowe contemne me.

b Meaning, to be my shepheards, or to keepe my dogges.

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2 For whereto shoulde the strength of their handes haue serued mee, *seeing* age [c] perished in them?

3 For pouertie and famine *they were* solitary, fleeing into the wildernes, *which is* darke, desolate and waste.

4 They cut vp ‖ nettle by the bushes, & the iuniper rootes *was* their meate.

5 They were [d] chased forth frō among *men*: they shouted at them, as at a theefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

8 *They were* the children of fooles and the children of villaines, which were more vile then the earth.

9 And now am I their [e] song, and I am their talke.

10 They abhorre me, *and* flee farre from mee, and spare not to spit in my face.

11 Because that *God* hath loosed my [f] corde and humbled me, [g] they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue trode on me *as on* the [h] paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none [i] helpe.

14 They came as a great breach *of waters, and* [k] vnder this calamitie they come on heapes.

15 Feare is turned vpon mee: *and* they pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is nowe [l] powred out vpon me, and the dayes of affliction haue taken holde on me.

17 [m] It pearceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, *which* compasseth me about as the coler of my coate.

19 [n] He hath cast me into the myre, and I am become like ashes and dust.

20 Whē I cry vnto thee, thou doest not heare me, neither regardest me, *when* I stand vp.

21 Thou turnest thy selfe [o] cruelly against me, and art enemie vnto mee with the strength of thine hand.

22 Thou takest me vp *and* causest mee to ride vpon the [p] winde, & makest my ‖ strength to faile.

23 Surely I knowe that thou wilt bring mee to death, and to the house appoynted for all the liuing.

24 Doubtles none can stretch his hand [q] vnto the graue, though they cry in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, [r] euill came vnto me: and when I waited for light, there came darkenesse.

27 My bowels did boyle without rest: *for* the dayes of affliction are come vpon me.

28 I went mourning [s] without sunne: I stood vp in the congregation [t] *and* cryed.

29 I am a brother to the [u] dragons, & a companion to the ostriches.

30 My skinne is blacke vpon me, & my bones are burnt with [x] heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 *Iob reciteth the innocencie of his liuing, & number of his vertues, which declareth what ought to be the life of the faithfull.*

I Made a couenant with mine [a] eyes: why then should I thinke on [b] a mayde?

2 For what portion *should I haue* of God from aboue? and *what* inheritance of the Almightie from on hie?

3 Is not destruction to the wicked & strange *punishment* to [c] the workers of iniquitie?

4 Doeth not hee beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceite,

6 Let God weigh me in the iust balance, and he shall know mine [d] vprightnes.

7 If my steppe hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaued to mine handes,

8 Let me sowe, & let another [f] eate: yea, let my plantes be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layde wayte at the doore of my neighbour,

10 Let my wife [g] grinde vnto another man, and let other men bow downe vpon her:

11 For this is a wickednes, and iniquitie to be condemned:

12 Yea, this is a fire that shal deuoure [h] to destruction, & which shal roote out al mine increase.

13 If I did contemne the iudgement of my seruant, and of my mayde, when they [i] did contend with me,

14 What then shall I do when [k] God standeth vp? & when he shal visit *me*, what shall I answere?

15 He that hath made me in the wombe, hath he not made [l] him? hath not he alone facioned vs in the wombe?

16 If I restrained the poore of *their* desire, or haue caused the eyes of the widow [m] to faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth hee hath growen vp with me [n] as *with* a father, and from my mothers wombe I haue bene a guide vnto her)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,

21 If I haue lift [o] vp mine hande against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine [p] arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was [q] feareful vnto me, & I could not *be deliuered* from his highnes.

24 If I made gold mine hope, or haue sayde to the wedge of golde, *Thou* art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did behold the [r] sunne, when it shined, or the moone walking in *her* brightnes,

27 If mine heart did flatter me in secrete, or if my mouth did kisse mine [s] hand,

28 (This also had bene an iniquitie to be condemned: for I had denied the God [t] aboue)

29 If I reioyced at his destruction that hated

c That is, their fathers died for famine before they came to age. ‖ *Or, malowes.*

d Iob sheweth ỹ these that mocked him in his affliciō, were like to their fathers, wicked, & lewde seiowes, such as he here describeth.

e They make songs of me, and mocke at my miserie.

f God hath taken from me the force, credit & autoritie, wherewith I kept thē in subiection.

g He said that the yong men when they saw him, hid themselues, as Cha. 29.8. and nowe in his miserie they were impudent and licentious.

h That is, they sought by all meanes how they might destroy me.

i They neede none to helpe them.

k By my calamitie they tooke an occasion against me.

l My life fayleth me, and I am as halfe dead.

m Meaning, sorowe.

n That is, God hath brought me into contempt.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliciō, whereby he was caried beside him selfe.

p He compareth his afflictions to a tempest or whirlewinde. ‖ *Or, wisedome, or Law.*

q None can deliuer mee thence though they lamēt at my death.

r In stead of comforting they mocked at me.

s Not deliting in anyworldly thing, no not so much, as in the vse of the sunne.

t Lamenting them that were in affliction, & mouing others to pitie thē.

u I am like the wilde beastes that desire most solitarie places.

x With the heate of affliction.

a I kept mine eyes from all wanton looker.

b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.

d He sheweth wherein his vprightnes standeth, that is, in asmuch as he was blameles before men, & sinned not against the second table.

e That is hath accōplished the lust of mine eye.

f According to the curse of the lawe, Deut. 28.33.

g Let her be made a slaue.

h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God will neuer cease til such be destroyed.

i When they thought themselues euil intreated by me.

k If I had oppressed others, howe should I haue escaped Gods iudgement?

l He was moued to shew pitie vnto seruants, because they were Gods creatures as he was.

m By lōg wayting for her request.

n He nourished the fatherlesse and maintained the widowes cause.

o To oppresse him & do him iniurie.

p Let me rotte in pieces.

q I restained not from sinning for feare o f men, but because I feared God.

r If I was proude of my worldly prosperitie and felicitie, which is meant by the shining of the sunne and brightnes of the moone.

s If mine owne doings delighted me.

t By putting confidēce in any thing but in him alone.

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me, or was mooued *to ioye* when euill came vpon him,

30 Neither haue I suffred my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my [u] tabernacle say, Who shall giue vs of his flesh? we can not be satisfied.

32 The stranger did not lodge in the streete, *but* I opened my doores vnto him, that went by the way.

33 If I haue hid [x] my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I coulde haue made afraid a great multitude, yet the most contemptible of the families did [y] feare me: so I kept [z] silence, and went not out of the doore.

35 Oh that I had some to heare me! beholde my [a] signe that the Almightie will witnesse for me: though mine aduersarie should write a booke *against me*,

36 Woulde not I take it vpon my shoulder, *and* binde it as [b] a crowne vnto me?

37 I will tell him the nomber of my goings, and goe vnto him as to a [c] prince.

38 If my lande [d] crye against me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without siluer: or [e] if I haue grieued [e] the soules of the masters thereof,

40 Let thistles growe in steade of wheate, and cockle in the stead of barley.

THE [f] WORDES OF IOB ARE ENDED.

u My seruants moued me to be reuenged of mine enemie, yet did I neuer wish him hurt.
x And not confessed it freely: whereby it is euident that he iustified himselfe before men & not before God.
y That is, I reuerenced the most weake and contemned, and was afraid to offend them.
z I suffred them to speake euill of me, and went not out of my house to reuenge it.
a That is a sufficient token of my righteousnesse, that God is my witnesse and will iustifie my cause.
b Should not this booke of his accusations be a praise and commendation to me?
c I will make him account of all my life, without feare.
d As though I had withholden their wages that laboured in it.
e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friendes.

CHAP. XXXII.

1 Elihu reproueth them of follie. 8 Age maketh not a man wise, but the spirit of God.

SO these three men ceased to answere Iob, because he [†] esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the [a] Buzite, of the familie of [b] Ram, was kindled: his wrath, *I say*, was kindled against Iob, because he iustified himselfe [c] more then God.

3 Also his anger was kindled against his three friendes, because they could not finde an answere, *and* yet condemned Iob.

4 (Nowe Elihu had wayted til Iob had spoken: for [d] they were more ancient in yeeres then he)

5 So when Elihu sawe, that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered, & sayd, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraide to shewe you mine opinion.

7 *For* I said, The dayes [e] shall speake, and the multitude of yeeres shall teach wisedome.

8 Surely there is a spirite in man, [f] but the inspiration of the Almightie giueth vnderstanding.

9 Great men are not *alway* wise, neither doe the aged *alway* vnderstand iudgement.

10 Therefore I say, Heare me, *and* I will shew also mine opinion.

11 Behold, I did waite vpon your wordes, *and* hearkened vnto your knowledge, whiles you sought out [g] reasons.

12 Yea, when I had considered you, lo, there was none of you that reproued Iob, nor answered his wordes:

13 Lest ye should say, We haue [h] found wisedome: *for* God hath cast him downe, *and* no man.

14 Yet hath [i] he not directed *his* words to me, neyther will I answere [k] him by your wordes.

15 *Then* they fearing, answered no more, *but* left off their talke.

16 When I had wayted (for they spake not, but stood still *and* answered no more)

17 *Then* answered I in my turne, and I shewed mine opinion.

18 For I am full of [l] matter, *and* the spirit within me compelleth me.

19 Beholde, my belly *is* as the wine, which hath no vent, *and* like the new bottels that braste.

20 *Therefore* will I speake, that I may take breath: I will open my lippes, and will answere.

21 I will not now accept the person of man, [m] neyther will I giue titles to man.

22 For I may not giue [n] titles, *lest* my Maker should take me away suddenly.

[†]*Hebr. was iust in his owne eyes.*

a Which came of Buz the sonne of Nahor Abrahams brother.
b Or, as the Chalde paraphraste readeth, Abram.
c By making himselfe innocent, and by charging God of rigour.
d That is, the three mencioned before.

e Meaning, the ancient, which haue experience.
f It is a speciall gift of God that man hath vnderstanding and commeth neither of nature nor by age.

g To proue that Iobs affliction came for his sinne.

h And flatter your selues, as though you had ouercome him.
i To wit, Iob.
k He vseth almost the like argumēts, but without taunting, & reproches.
l I haue conceiued in my minde great store of reasons.
m I will neither haue regard to riches, credit, nor authoritie, but will speake the very trueth.
n The Ebrewe worde signifieth, to change the name, as to call a louer a wise man, meaning that hee would not cloke the trueth to flatter men.

CHAP. XXXIII.

1 Elihu accuseth Iob of ignorance. 14 Hee sheweth that God hath diuers meanes to instruct man and to drawe him from sinne. 19. 29 He afflicteth man and suddenly deliuereth him. 26 Man being deliuered giueth thankes to God.

WHerefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

2 Beholde nowe, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My words *are* in the vprightnesse of mine heart, & my lippes shall speake pure knowledge.

4 The [a] Spirite of God hath made mee, and the breath of the Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe *and* stand before me.

6 Beholde, I am according to thy wish in [b] Gods stead: I am also formed of the clay.

7 Beholde, my terrour shall not feare thee, neither shal mine hand [c] be heauie vpon thee.

8 Doubtles thou hast spoken in mine eares, and I haue heard the voyce of *thy* wordes:

9 I am [d] cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Lo, hee hath found occasions against mee, and counted me for his enemie.

11 He hath put my feete in the stockes, and looketh narowly vnto all my paths.

12 Beholde, in this hast thou not done right: I will answere thee, that God is greater then man.

13 Why doest thou striue against him? for he doeth not [e] giue account of all his matters.

14 For God speaketh [f] once or twise, and one seeth it not.

15 In dreames *and* [g] visions of the night, when sleepe falleth vpon men, and they sleepe vpon *their* beds,

16 Then he openeth the eares of men, euen by their corrections, *which* he [h] had sealed,

17 That hee might cause man to turne away from *his* enterprise, and that hee might hide the [i] pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 He is also striken with sorow vpon his bed,

a I confesse the power of God, and am one of his, therefore thou oughtest to heare mee.
b Because Iob had wished to dispute his cause with God, Chap. 16. 21, so that he might doe it without feare, Elihu sayth, he wil reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.
c I will not handle thee so roughly as these others haue done.
d He repeateth Iobs words, whereby he protested his innocencie in diuers places, but specially in the 13. 16. and 30. Chapter.
e The cause of his iudgements is not alwayes declared to man.
f Though God by sundry examples of his iudgements spake vnto man, yet the reason thereof is not knowen: yea and though God should speake, yet he is not vnderstande.
g God sayth hee speaketh commōly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messenger.
h That is, determined to sond vpon them.
i He sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill.

and

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and the griefe of his bones *is* sore,

20 So that his [k] life causeth him to abhorre bread, and his soule daintie meate.

21 His flesh faileth that it can not be seene, and his bones *which* were not seene, clatter.

22 So his soule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] messenger with him, *or* an interpreter, one of a thousand [n] to declare vnto man his righteousnesse,

24 Then wil he haue [o] mercie vpon him, and will say, [p] Deliuer him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 *Then* shal his flesh be [q] as fresh as a childes, *and* shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he wil be fauourable vnto him, and hee shall see his face with ioy: for he will render vnto man his [r] righteousnes.

27 Hee looketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnesse, and it did not profite [t] me,

28 [u] He will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke [x] twise or thrise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, *and* heare me: keepe silence, and I will speake.

32 If there be matter, answere me, *and* speake: for I desire to [z] iustifie thee.

33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisedome.

CHAP. XXXIII.

5 Elihu chargeth Iob, that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighitie. 30 By him the hypocrite reigneth.

MOreouer Elihu answered, and sayde,

2 Heare my wordes, ye [a] wise men, and hearken vnto me, ye that haue knowledge.

3 For the eare tryeth the words, as the mouth tasteth meate.

4 Let vs seeke [b] iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath sayd, I am righteous, & God hath taken [c] away my iudgement.

6 Should I lye in my [d] right? my *wound* of the arrowe is [e] grieuous without *my* sinne.

7 What man is like Iob, that drinketh [f] scornfulnesse like water?

8 Which goeth in the [g] company of them that worke iniquitie, and walketh with wicked men?

9 For he hath sayde, [h] It profiteth a man nothing that he should [i] walke with God.

10 Therefore hearken vnto mee, yee men of wisedome, God forbid that wickednes *should be* in God, and iniquitie in the Almightie.

11 For he will render vnto man *according* to his worke, and cause euery one to finde according to his way.

12 And certainely God wil not doe wickedly, neither wil the Almightie peruert iudgement.

13 Whome *hath he appointed ouer the earth beside him selfe? or who hath placed the whole worlde?

14 If [k] he set his heart vpon *man*, and gather vnto himselfe his spirit [l] and his breath,

15 All flesh shal perish together, and man shal returne vnto dust,

16 And if thou hast vnderstanding, heare this *and* hearken to the voyce of wordes.

17 Shal he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, *Thou art* [n] wicked? or to princes, *Ye are* vngodly?

19 *How much lesse* to him that accepteth not the persons of princes, & regardeth not the rich, more then the poore? for they be all the worke of his handes.

20 They shall die suddenly, [o] and the people shalbe troubled at midnight, [p] and they shall passe foorth and take away the mightie without hand.

21 For his eyes *are* vpon the wayes of man, and he seeth all his goings.

22 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that he should [q] enter into iudgement with God.

24 He shall breake the mightie without [r] seeking, and shall set vp other in their stead.

25 Therefore shal he declare their [s] workes: he shall turne the [t] night, and they shalbe destroyed:

26 He striketh them as wicked men in the places of the [u] seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to [x] come vnto him, and he hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can beholde him, whether *it be* vpon nations, or vpon a man onely?

30 Because the [y] hypocrite doeth reigne, *and* because the people are snared.

31 Surely *it appertaineth* vnto God [z] to say, I haue pardoned, I wil not destroy.

32 [a] But if I see not, teach thou mee: if I haue done wickedly, I will doe no more.

33 Wil he performe the thing through [b] thee? for thou hast reproued [c] it, because that thou hast chosen, and not I. now speake what thou knowest.

34 Let men of vnderstanding tell me, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge: neither were his wordes according to wisdome.

36 I desired that Iob may be [d] tryed, vnto the ende touching the answeres for wicked men.

37 For hee [e] addeth rebellion vnto his sinne: he clappeth his handes among vs, and multiplieth his wordes against God.

CHAP. XXXV.

6 Neither doeth godlinesse profite, or vngodlinesse hurt God, but man. 13 The wicked crie vnto God and are not heard.

ELihu spake moreouer, and sayd,

2 Thinkest thou this right, that thou hast sayd, I am [a] more righteous then God?

3 For thou hast sayd, What profiteth it thee and what auaileth it me, *to purge me* frō my sinne?

a Which are esteemed wise of the worlde.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without measure.
d Should I say, I am wicked, being an innocent?
e I am sorer punished, then my sinne deserueth.
f Which is compelled to receiue the reproch and scornes of many for his foolish wordes.
g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgement.
h Hee wresteth Iobs wordes, who sayd, Gods children are oft times punished in this worlde, and the wicked goe free.
i That is, liue godly, as Gene. 5. 22. & Chap. 36. 23.

k To destroy him.
l The breath of life which he gaue man.
m If God were not iust, howe could he gouerne the worlde?
n If man of nature feare to speake euil of such as haue power, then much more ought they to be afraid to speake euil of God.
o When they looke not for it.
p The messengers of visitation that God shall send.
q God doeth not afflict man aboue measure, so that he should haue occasion to contende with him.
r For all his creatures are at hande to serue him, so that he needeth not to seeke for any other army.
s Make them manifest that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the sight of all men.
x By their cruelties, and extortion.
y When tyrants sit in the throne of iustice which vnder pretence of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.
z Onely it belongeth to God to moderate his correction, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Iob because hee would be wiser then God.
b Will God vse thy counsell in doing his workes?
c Thus he speaketh in the person of God, as though Iob should chuse and refuse afflictions at his pleasure. d That he may speake as much as he can, that we may answere him and all the wicked that shall vse such arguments. e He standeth stubburnely in the maintenance of his cause.

a Iob neuer spake these words: but because he maintained his innocencie, it seemed as though hee woulde say, that God tormented him without iust cause.

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4 *Therefore* wil I answere thee, and thy b companions with thee.

5 Looke vnto the heauen, and see and behold the c cloudes *which* are hier then thou.

6 If thou sinnest, what doest thou d against him, yea, when thy sinnes bee many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednesse *may hurt* a man as thou art: and thy righteousnes *may profite* the sonne of man.

9 They cause many that are oppressed, e to crie, *which* crie out for the violence of the mighty.

10 But none sayth, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beastes of the earth, and giueth vs more wisedome then the foules of the heauen.

12 Then they crye because of the violence of the wicked, but f he answereth not.

13 Surely God will not heare vanitie, neither will the Almightie regard it.

14 Although thou sayest *to God*, Thou wilt not regard it, g yet iudgement *is* before him: trust thou in him.

15 But nowe because his anger hath not visited, nor called to count *the euill* with great extremitie,

16 Therfore Iob h openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 *Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth.* 13 *The propertie of the wicked.*

E Lihu also proceeded and sayde,

2 Suffer me a litle, and I will instruct thee: for *I haue* yet to speake on Gods behalfe.

3 I will fetch a my knowledge a farre off, and will attribute righteousnesse vnto my Maker.

4 For truely my words shall not be false, *and* he that is b perfect in knowledg, *speaketh* with thee.

5 Behold, the mighty God casteth away none that is c mighty *and* valiant of courage.

6 d Hee maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with e kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they bee bounde in fetters *and* tyed with the cordes of affliction,

9 Then will he shewe them their f worke and their sinnes, because they haue bene proude.

10 He openeth also their eare to discipline, and cōmandeth them that they returne from iniquity.

11 * If they obey and serue him, they shall end their dayes in prosperity, & their yeres in pleasures.

12 But if they will not obey, they shal passe by the sword, and perish g without knowledge.

13 But the hypocrites h of heart increase the wrath: *for* they i call not when he bindeth them.

14 Their soule dyeth in k youth, and their life among the whoremongers.

15 He deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the streight place *into* a broade place *and* not shut vp beneath: and l that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the m iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 n For *Gods* wrath is, least he should take thee away in *thine* abundance: for no multitude of giftes can deliuer thee.

19 Will he regard thy riches? *he regardeth* not golde, nor all them that excell in strength.

20 o Be not carefull in the night, howe he destroyeth the people out of their place.

21 Take thou heede: looke not to p iniquitie: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appoynted to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men beholde it q afarre off.

26 Beholde, God *is* excellent, r and we knowe him not, neither can the nomber of his yeeres be searched out.

27 When he restraineth the drops of water, the raine s powreth downe by the vapour thereof,

28 Which *raine* the cloudes doe drop *and* let fall abundantly vpon man.

29 Who can know the diuisions of the clouds *and* the thunders of his t tabernacle?

30 Beholde, he spreadeth his light vpon u it, and couereth the x bottome of the sea.

31 For thereby he iudgeth y the people, and giueth meate abundantly.

32 He couereth the light with the clouds, and commandeth them to goe z against it.

33 a His companion sheweth him thereof, and there is anger in rising vp.

a He sheweth that when we speake of God, we must lift vp our spirits more hie, then our naturall sense is able to teach.
b Thou shalt perceiue that I am a faithfull instructour, and that I speake to thee in the name of God.
c Strong and constant, and of vnderstanding: for these are the giftes of God, and he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.
d Therefore he will not preserue the wicked: but to the humble and afflicted heart he will shew grace.
e He preferreth the godly to honour.
f He will mone their hearts to feele their sinnes that they may come to him by repentance as he did Manasseh. *2.Chro.33.
g That is, in their folly or obstination, and so shalbe cause of their owne destruction. h Which are maliciously bent against God and flatter themselues in their vices. i When they are in affliction they seeke not to God for succour, as Asa.2.Chro.16.12.Reue.16.11.
k They die of some vile death, and that before they come to age. l If thou hadst bene obedient to God, he would haue brought thee to libertie and wealth,
m Thou art altogether after the maner of the wicked: for thou dost murmure against the iustice of God.
n God doth punish thee, least thou shouldest forget God in thy wealth & so perish.
o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.
p And so murmure against God through impacience.
q The workes of God are so manifest, that a man may see them afarre off and know God by the same.
r Our infirmitie hindereth vs so, that we cannot atteine to the perfite knowledge of God.
s That is, the raine commeth of those drops of water, which he keepeth in the cloudes.
t Meaning of the cloudes, which he calleth the Tabernacle of God.
u Vpon the cloud.
x That men cannot come to the knowledge of the springs thereof.
y He sheweth that the rayne when it doth ouerflowe any places, and the other that it maketh the land fruitefull.
z That is, one cloude to dash against another. a The colde vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder clappes.

hath double vse: the one that it declareth Gods iudgements,

CHAP. XXXVII.

2 *Elihu prooueth that the vnsearcheable wisedome of God is manifest by his workes,* 4 *As by the thunders,* 6 *The snowe,* 9 *The whirlewinde,* 11 *And the raine.*

A T this also mine heart is a astonied, and is mooued out of his place.

2 Heare the b sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the world.

4 After it a noyse soundeth: hee thundreth with the voyce of his maiestie, and hee will not stay c them when his voyce is heard.

5 God thundreth marueilously with his voyce: he worketh great things, which we know not.

6 For he saith to the snowe, Be thou vpon the earth: d likewise to the small rayne and to the great rayne of his power.

7 With the force *thereof* he e shutteth vp euery man, that all men may knowe his worke.

8 Then the beastes goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, and the colde from the f North winde.

a At the marueiling of the thundes and lightnings: whereby he declareth that the faithfulare liuely touched with the maiestie of God, when they behold his workes.
b That is, the thunder, whereby he speaketh to men to waken their dulnesse, and to bring them to the consideration of his workes.
c Meaning, the raines & thunders.
d So that neither small raine nor great, snow nor any thing els commeth without Gods appoyntment. e By raynes and thunders God causeth men to keepe themselues within their houses. f In Ebrewe it is called the scattering winde, because it driueth away the cloudes and purgeth the ayre.

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10 At the breath of God the froſt is giuen, and the breadth of the waters g *is* made narrow.

11 Hee maketh alſo the cloudes to h labour, to water *the earth, and* ſcattereth the cloude of i his light.

12 And it is turned about by his gouernment, that they may doe whatſoeuer hee commaundeth them vpon the whole world:

13 Whether it bee for k puniſhment, or for his land, or of mercie, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wonderous workes of God.

15 Diddeſt thou knowe when God diſpoſed them? and cauſed the l light of his cloud to ſhine?

16 Haſt thou knowen the m varietie of the cloude *and* the wonderous workes of him, that is perfite in knowledge?

17 *Or* howe thy clothes are n warme, when hee maketh the earth quiet through the South winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, *and* as a molten o glaſſe?

19 Tell vs what we ſhal ſay vnto him: *for* wee cannot diſpoſe *our matter* becauſe of p darknes.

20 Shall it bee q told him when I ſpeake? or ſhall man ſpeake when he ſhalbe r deſtroyed?

21 And nowe men ſee not the light, ſ which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.

22 The t brightneſſe commeth out of the North: the prayſe *thereof is* to God, which is terrible.

23 *It is* the Almighrie: wee can not finde him out: *he is* excellent in power and iudgement, and abundant in iuſtice: he u afflicteth not.

24 Let men therefore feare him: *for* hee will not regarde any that are wiſe in their owne conceite.

g That is, is frozen vp and dried.
h Gather the vapours, and mooue to and fro to water the earth.
i That is, the cloude that hath lightning in it.
k Raine, colde, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to profite the earth, or to declare his fauour toward man, as Chap. 36.31.
l That is, the lightning to breake forth in the cloudes?
m Which is ſometime changed into raine, or ſnow, or haile or ſuch like.
n Why thy clothes ſhould keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?
o For their cleareneſſe.
p That is, our ignorance: ſignifying that Iob was ſo preſumptuous that he would controll the workes of God.
q Hath God need that any ſhould tell him when man murmureth againſt him?
r If God would deſtroy a man, ſhoulde hee repine?
ſ The cloude ſtoppeth the ſhining of the ſunne, that man can not ſee it till the winde hane chaſed away the cloude: and if man bee not able to attaine to the knowledge of theſe things, howe much leſſe of Gods iudgements?
t In Ebrew, golde: meaning, faire weather and cleare as golde.
u Meaning, without cauſe.

CHAP. XXXVIII.

1 God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice and prouidence of the Creator is knowen.

THen anſwered the Lorde vnto Iob out of the a whirlewinde, and ſaid,

2 Who is this that b darkeneth the counſel by words without knowledge?

3 Gird vp now thy loynes like a man: I will demaund of thee and declare thou vnto me.

4 Where waſt thou when I layd the c foundation of the earth? declare, if thou haſt vnderſtanding,

5 Who hath layde the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it?

6 Whereupon are the foundations thereof ſet: or who hath layd the corner ſtone thereof:

7 When the ſtarres of the morning d prayſed *me* together, and all the ſ children of God reioyced:

8 Or *who* hath ſhut vp the Sea with doores, when it iſſued and came foorth *as* out of the wombe:

a That his words might haue greater maieſtie, & that Iob might know with whom he had to do.
b Which by ſeeking out the ſecret counſel of God by mans reaſon, maketh it more obſcure and ſheweth his owne follie.
c Becauſe he had wiſhed to diſpute with God Cha. 13. 3. God reſoneth with him to declare his raſhneſſe.
d Seeing he could not iudge of thoſe things which were done ſo long before he was borne, he was not able to comprehende al Gods workes: much leſſe the ſecret cauſes of his iudgements.
e The ſtarres and dumme creatures are ſaid to praiſe God, becauſe his power, wiſdome and goodneſſe is manifeſt and knowen therein.
ſ Meaning, the Angels.

9 When I made the cloudes *as* a couering thereof, and darkeneſſe *as* the g ſwadling bandes thereof:

10 When I ſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſaid, Hitherto ſhalt thou come, but no farther, and here h ſhall it ſtay thy proud wanes.

12 Haſt thou commanded the i morning ſince thy dayes? haſt thou cauſed the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might bee k ſhaken out of it?

14 It is turned as clay to faſhion, and al ſtand vp as a garment.

15 And from the wicked their light ſhalbe taken away, and the hie arme ſhall be broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeeke out the l depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadowe of death?

18 Haſt thou perceiued the breadth of the earth? if thou knoweſt all this.

19 Where is the way *where* light dwelleth? and where is the place of darkeneſſe,

20 That thou m ſhouldeſt receiue it in the bounds thereof, and that thou ſhouldeſt knowe the paths to the houſe thereof?

21 Knoweſt thou it, becauſe thou waſt then borne, and *becauſe* the number of thy dayes *is* great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the haile,

23 Which I haue n hidde againſt the time of trouble, againſt the day of warre and battell?

24 By what way is the light parted, *which* ſcattereth the Eaſt winde vpon the earth?

25 Who hath diuided the ſpoutes for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, *and* in the wildernes where there is no man?

27 To fulfill the wilde and waſte place, and to cauſe the bud of the herbe to ſpring foorth?

28 Who is the father of the raine? or who hath begotten the drops of the dewe?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid p as *with* a ſtone: and the face of the depth is frozen.

31 Canſt thou reſtraine the ſweete *influences* of q the Pleiades? or looſe the bands of r Orion?

32 Canſt thou bring foorth ſ Mazzaroth in their time? canſt thou alſo guide t Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet u the rule thereof in the earth?

34 Canſt thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canſt thou ſende the lightnings that they may walke, and ſay vnto thee, Loe, here we are?

36 Who hath put wiſdome in the x reines? or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſdome? or who can cauſe to ceaſe the y bottels of heauen,

38 When the earth groweth into hardneſſe, z and the clottes are faſt together?

g As though the great ſea were but as a little babe in the hands of God to turne to and fro.
h That is, Gods decree and commandement, as verſe 10.
i To wit, to riſe, ſince thou waſt borne?
k Who hauing in the night gone giuen to wickedneſſe, can not abide the light, but hide themſelues.
l The earth which ſeemed in the night to haue no forme, by the riſing of the ſunne is as it were created anew, and all things therein clad with new beautie.
m If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God?
n That thou mighteſt appoint it his way and limits.
o To puniſh mine enemies with them, as Exod. 9. 18. Ioſh. 10. 11.
p The yce couereth it, as though it were paued with ſtone.
q Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, and bring flowres.
r Which ſtarre bringeth in winter.
ſ Certaine ſtarres ſo called: ſome thinke they were the twelue ſignes.
t The North ſtarre with thoſe that are about him?
u Canſt thou cauſe the heauenly bodies to haue any power ouer the earthly bodies?
x In the ſecret parts of man.
y That is, the cloudes wherein the water is conteined as in bottels.
z For when God doeth not open theſe bottels the earth commeth to this inconuenience.

CHAP.

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CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the young rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

a After he had declared Gods workes in the heauens, he sheweth his marueilous prouidence in earth euen toward the bruite beasts. b Reade Psal. 147. 9.

1 WIlt a thou hunt the pray for the lion? or fil the appetite of the lions whelpes,

2 When they couch in their places, *and* remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meate, when his birdes b crie vnto God, wandering for lacke of meate?

c He chiefly maketh mention of wilde goates and hindes, because they bring forth their yong with most difficultie. d That is, how long they go with yong? e They bring forth with great difficultie.

4 Knowest thou the time when the wilde goates bring foorth yong? *or* doest thou marke when the c hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring foorth?

6 They bowe themselues: they e bruise their yong and cast out their sorowes.

7 *Yet* their yong waxe fatte, and growe vp with corne: they goe forth and returne not vnto them.

f That is, the barren ground where no good fruites growe.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 *It is I* which haue made the wildernesse his house, and the f salt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crie of the driuer.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdome of God, whereby he gouerneth all the world.

12 Will the vnicorne g serue thee? or will he tary by thy cribbe?

13 Canst thou binde the vnicorne with his band *to labour* in the furrow? or will he plow the vallies after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, that hee will bring home thy seede, and gather it vnto thy barne?

h They write that the ostrich couereth her egges in the sand, and because the countrey is hote and the sunne still keepeth them warme, they are hatched.

16 *Hast thou giuen* the pleasant wings vnto the peacockes? or wings and feathers vnto the ostrich?

i If he should take care for them.

17 Which leaueth his egges in the earth, and maketh them h hote in the dust,

k That is, to haue a care, & naturall affection toward his yong.

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

l When the yong ostrich is growen vp, he outrunneth the horse.

19 He sheweth himselfe cruell vnto his yong ones, *as* they were not his, *and* is without feare, as if he trauelled i in vaine.

20 For God hath depriued him of k wisedome, and hath giuen him no part of vnderstanding.

m That is giuen him courage? which is meant by neying & shaking his mane: for with his breath he couereth his necke.

21 When l time *is*, hee mounteth on hie: hee mocketh the horse and his rider.

22 Hast thou giuen the horse strength? *or* couered his necke with m neying?

23 Hast thou made him afraide as the grasshopper? his strong neying is fearefull.

n He beateth with his hoofe. o He scrideth the ground, that is seemeth nothing vnder him.

24 He n diggeth in the valley, and reioyceth in *his* strength: he goeth forth to meete the harnest *man*.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword,

26 *Though* the quiuer rattle against him, the glittering speare and the shielde.

27 Hee o swalloweth the ground for fiercenes and rage, and he beleeueth not that it is the noise of the trumpet.

28 He saith among the trumpets, Ha, ha: hee smelleth the battell afarre off, and the noyse of the captaines, and the shouting.

29 Shal the hauke flie by thy wisedome, *stretching out* his wings toward the p South?

p That is, when colde commeth, to flie into the warme countries.

30 Doeth the egle mount vp at thy commandement, or make his nest on hie?

31 Shee abideth and remaineth in the rocke, *euen* vpon the top of the rocke, and the tower.

32 From thence she spieth for meate, *and* her eyes beholde afarre off.

33 His yong ones also sucke vp blood: and where the slaine *are*, there is she.

34 Moreouer the Lord spake vnto Iob, & said,

q Is this the way for a man that will learne to striue with God? which thing he reproueth in Iob.

35 Is this to q learne, to striue with the Almighty? hee that reproueth God, let him answere to it.

r Whereby he sheweth that he repented, and desired pardon for his faults.

36 ¶ Then Iob answered the Lord, saying,

37 Beholde, I am r vile: what shall I answere thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answere no more, yea, twise, but I will proceede no further.

CHAP. XL.

2 How weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouernment of the great beastes.

*Chap. 38. 1.

A Gaine the Lorde answered Iob out of * the whirle winde, and said,

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

a Signifying that they that iustifie themselues, condemne God as iniust.

3 Wilt thou disanull a my iudgement? *or* wilt thou condemne me, that thou maist be iustified?

b Meaning, that these were proper vnto God, and belonged to no man.

4 Or hast thou an arme like God? or doest thou thunder with a voice like him?

5 Decke thy selfe now with b maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, & behold euery one that is proude, and abase him.

7 Looke on euery one that is arrogant, *and* bring him lowe: and destroy the wicked in their place.

c Cause them to die if thou canst.

8 Hide them in the dust together, *and* binde c their faces in a secret place.

d Proouing hereby that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.

9 Then will I confesse vnto thee also, that thy right hand can d saue thee.

e This beast is thought to be the elephant, or some other, which is vnknowen.

10 ¶ Behold now e Behemoth (whom I made f with thee) which eateth g grasse as an oxe.

f Whom I made as well as thee.

11 Beholde now, his strength *is* in his loynes, and his force *is* in the nauill of his bellie.

g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lion, nothing were able to resist him or content him.

12 *When* hee taketh pleasure, his taile is like a cedar: the sinewes of his stones are wrapt together.

h He is one of the chiefest workes of God among the beastes.

13 His bones are *like* staues of brasse, *and* his small bones like staues of yron.

i Though man dare not come neere him yet God can kill him.

14 h He is the chiefe of the wayes of God: *he* that made him, will make his sworde to approch vnto him.

k He drinketh at pleasure, and feareth no body.

15 Surely the mountaines bring him foorth grasse, where all the beastes of the fielde play.

l Meaning, the whale.

16 Lieth hee vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?

18 Behold, he spoileth the riuer, k and hasteth not: he trusteth that he can draw vp Iorden into his mouth.

19 He taketh it with his eyes, and thrusteth *his* nose through whatsoeuer meeteth him.

20 ¶ Canst thou draw out l Liuiathan with an hooke, & with a line which thou shalt cast down vnto his tongue?

21 Canst thou cast an hooke into his nose?

canst

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canst thou pierce his iawes with an angle?

22 Will he make many [m] prayers vnto thee, or speake thee faire?

23 Wil he make a couenant with thee? & wilt thou take him as a [n] seruant for euer?

24 Wilt thou play with him as with a bird? or wilt thou binde him for thy mayds?

25 Shall the companions banket with him? shall they diuide him among the marchants?

26 Canst thou fill the basket with his skinne? or the fish-panier with his head?

27 Lay thine hand vpon him: remember [o] the battell, *and* do no more so.

28 Behold, [p] his hope is in vaine: *for* shall not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of thu monster Liuiathan God sheweth his greatnesse, and his power, which nothing can resist.

NOne *is* so fearce that dare sture him vp. Who is he then that can stand [a] before me?

2 Who hath preuented mee that I should [b] make an end? All vnder heauen is mine.

3 I will not keepe silence *concerning* [c] his parts, nor *his* power, nor his comely proportion.

4 Who can discouer the face [d] of his garment? *or* who shall come to him with a double [e] bridle?

5 Who shall [f] open the doores of his face? his teeth are fearefull round about.

6 The maiestie *of his scales is like* strong shields, *and* are sure sealed.

7 One is set to another, that no winde can come betweene them.

8 One is ioyned to another: they sticke together, that they cannot be sundered.

9 His nieesings [g] make the light to shine, and his eyes *are* like the eye lids of the morning.

10 Out of his mouth goe lamps, *and* sparks of fire leape out.

11 Out of his nostrels commeth out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and [h] labour is reiected before his face.

14 The members of his body are ioyned: they are strong in themselues, *and* cannot be mooued

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mightie are afraid of his maiestie, *and* for feare they faint in themselues.

17 When the sword doeth touch him, he will not rise vp, *nor for* the speare, dart nor habergeon.

18 He esteemeth yron as strawe, and brasse as rotten wood.

19 The archer cannot make him flee: [y] stones of the sling are turned into stubble vnto him.

20 The dartes are counted as strawe: and hee laugheth at the shaking of the speare.

21 Sharpe stones [i] are vnder him, & he spreadeth sharpe things vpon the myre.

22 He maketh the depth to [k] boile like a pot, and maketh the sea like *a pot* of oyntment.

23 He maketh a path to [l] shine after him, one would thinke the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth [m] all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are restored vnto him. 13 His children, age and death.

THen Iob answered the Lord, and said,

2 I knowe that thou canst doe all things, and that there is no [a] thought hidde from thee.

3 Who is hee that hideth counsell without [b] knowledge? therefore haue I spoken that I vnderstood not, *euen* things too wonderfull for me, [c] and *which* I knew not.

4 Heare, I beseech thee, and I will speake: I will demaund of thee, [d] & declare thou vnto me.

5 I haue [e] heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre *my selfe*, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these wordes vnto Iob, the Lord also said vnto Eliphaz the Temanite, My wrath is kindled against thee, & against thy two friends: for ye haue not spoken of me the thing that is [f] right, like my seruant [g] Iob.

8 Therefore take vnto you nowe seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall [h] pray for you: for I wil accept him, lest I should put you to shame, because ye haue not spoken of mee the thing, which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the [i] captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him al his [k] brethren, and all his sisters, and all they that had bene of his acquaintance before, & did eate bread with him in his house, and had compassion of him, & comforted him for al the euil, that the Lord had brought vpon him, and euery man gaue him a || peece of money, and euery one an earing of golde.

12 So the Lorde blessed the last dayes of Iob more then the first: for he had [l] foureteene thousand sheepe, & sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 He had also seuen sonnes, & three daughters.

14 And he called the name of one [m] Iemimah, and the name of the second [n] Keziah, and the name of the third [o] Keren-happuch.

15 In all the land were no women founde so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

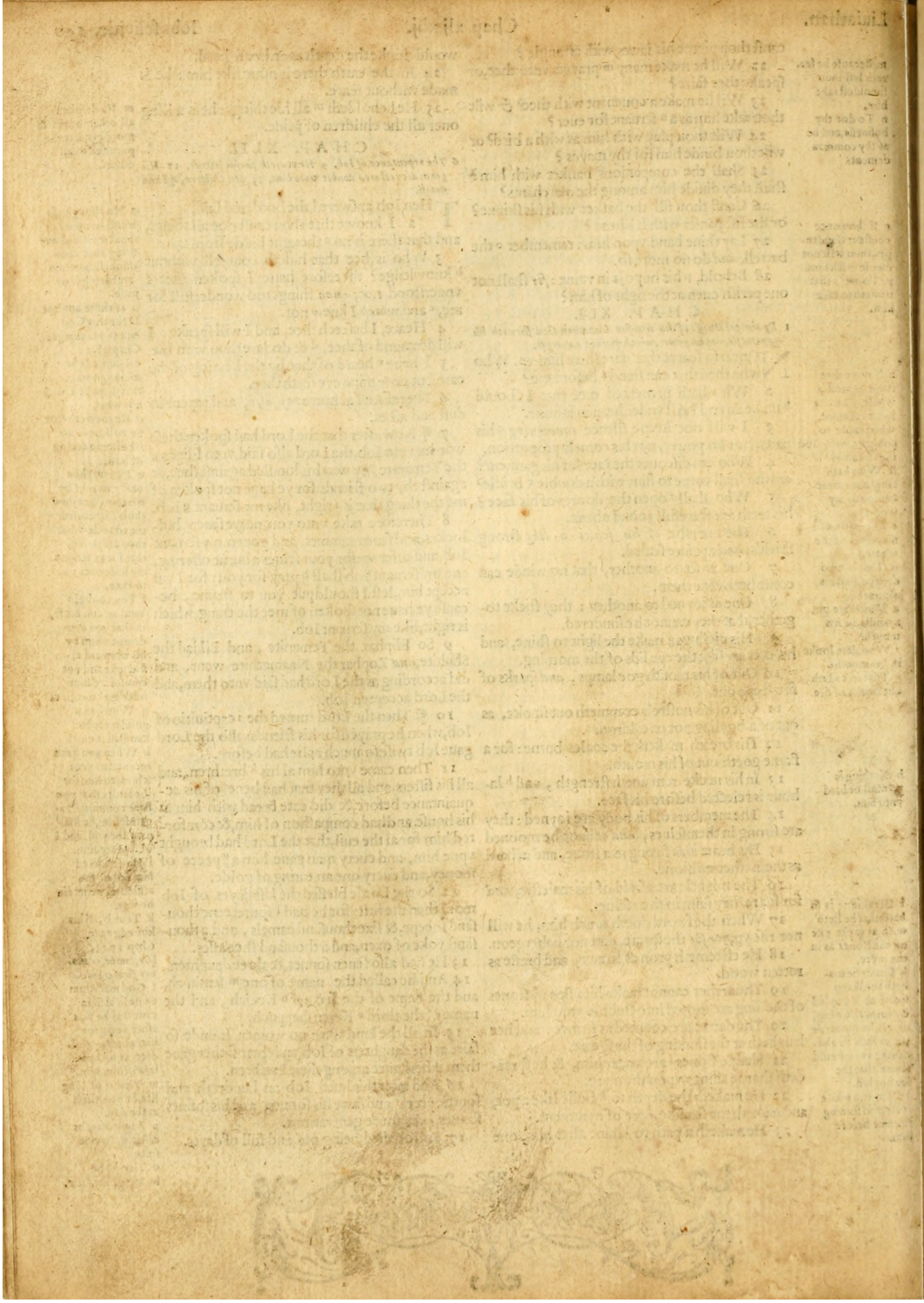
16 And after this liued Iob an hundreth and fourtie yeeres, and sawe his sonnes, and his sonnes sonnes, *euen* foure generations.

17 So Iob died, being old, and full of dayes.

---

m Because he feareth left thou shouldest take him.
n To doe thy businesse, and be at thy commandement?
o If thou once consider the danger, thou wilt not meule with him.
p To wit, that trusteth to take him.
a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The parts, and members of the whale.
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire.
h Nothing is painfull or hard vnto him.
i His skinne is so hard that he lieth with as great ease on the stones as in the myre.
k Either he maketh the sea to seeme as it boyled by his wallowing, or els he spouteth water such in abundance, as it would seeme that the sea boyled.
l That is, a white froth, and shining streame before him.
m He despiseth all other beasts & monsters, & is the proudest of all others.
a Na thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laid to his charge, Chap 38.2.
c I confesse herein mine ignorance, & that I spake I wist not what.
d He sheweth that he will be Gods scholler to learne of him.
e I knew thee onely before by heresay: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.
f You tooke in hand an euil cause, in that you condemned him by his outward afflictions and not comforted him with my mercies.
g Who had a good cause but handled it euill.
h When you haue reconciled your selues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kinsfolke, reade Chap. 19.13.
l Or, lambs, or money so marked.
m God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.
n That is of long life, or beautifull as the day.
o As pleasant as cassia, or sweete spice.
p That is the horne of beautie.

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THIS SECOND PART OF THE BIBLE, CONTEINETH THESE BOOKES.

PSALMES.	IOEL.
PROVERBES.	AMOS.
ECCLESIASTES.	OBADIAH.
THE SONG OF SALOMON.	IONAH.
ISAIAH.	MICAH.
IEREMIAH.	NAHVM.
LAMENTATIONS.	HABAKKVK.
EZEKIEL.	ZEPHANIAH.
DANIEL.	HAGGAI.
HOSEA.	ZECHARIAH.
	MALACHI.

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THE ‖PSALMES OF DAVID.

‖Or, praises, according to the Ebrewes: and were chefly institute to praise and giue thankes to God for his benefites. They are called the Psalmes or Songs of David, because the most part were made by him.

THE ARGVMENT.

This booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are conteined that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge, and heauenly wisdome are here set open for vs, to take thereof most abundantly. If we would know the great, & hie maiestie of God, here we may see the brightnes thereof most clerely. If we would seeke his incomprehensible wisdome, here is the schoole of the same profession. If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, here we may haue a most liuely, & comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our only redeemer, & mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that wil reioyce, shal know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in somuch as they cannot touch an haire of ones head, except he permit them, & how in the end their destruction is most miserable. Briefly here we haue most present remedies against all tentations and troubles of mind and conscience, so that being wel practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth hee did set this Psalme first in maner of a preface, to exhort all godly men to study & meditate the heauenly wisdome. For the effect hereof is, 1 That they be blessed, which giue themselues wholy al their life to the holy Scriptures: And that the wicked contemners of God, though they seeme for a while happy, yet at length shal come to miserable destruction.

BLessed *is* the man that doeth not walke in the [a] counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull:

2 But his delite *is* in [b] *Law of the Lord, and in his [b] Lawe doth he meditat day & night.

3 For he shal be like a*tree planted by the riuers of waters, that will bring foorth her fruite in due season: whose leafe shall not fade: so [c] whatsoeuer he shall doe, shall prosper.

4 [d] The wicked *are* not so, but as the chaffe, which the winde drieueth away.

5 Therfore [e] wicked shal not stand in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lorde [f] knoweth the way of the righteous, and the way of the wicked shal perish.

[a] When a man hath giuen once place to euil counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of [e] scorners.
* *Deut.6.6. Iosh.1.8. pro.6.20.*
[b] In the holy Scriptures.
* *Iere.17.8.*
[c] Gods children are so moystened euer with his grace, that whatsoeuer commeth vnto them, tendeth vnto their saluation.
[d] Though the wicked seeme to beare the swinge in this world, yet the Lorde drieueth them downe that they shall not rise nor stand in the company of the righteous.
[e] But tremble whē they feele Gods wrath.
[f] Doth approue and prosper, like as not to know, is to reprone and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the ende of the worlde. 10 And therefore exhorteth Kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christes kingdome.

WHy do the [a] heathen*rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, and the princes are assembled together against the Lord, and against his ‖ Christ.

3 [b] Let vs breake their bandes, and cast their cordes from vs.

4 * *But* hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 [c] Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure, *saying*,

6 *Euen* I haue set my king vpon Zion mine holy mountaine.

7 I will declare the [d] decree: *that is*, the Lord hath said vnto me, * Thou art my sonne: this [e] day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the [f] endes of the earth for thy possession.

9 * Thou shalt crush them with a scepter of yron, *and* breake them in pieces like a potters vessell.

10 [g] Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lorde in feare, and reioyce in trembling.

12 [h] Kisse the Sonne, lest hee be angry, and ye [i] perish in the way, when his wrath shall suddenly burne. blessed *are* all that trust in him.

[a] The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings, cannot preuaile against Christ.
* *Actes 4.25.*
‖Or, anoynted.
[b] Thus the wicked say, that they will cast off the yoke of God, and of his Christ.
* *Prou. 1.26.*
[c] Gods plagues will declare that in resisting his Christ, they sought against him.
[d] To shewe that my vocation to the kingdome is of God.
* *Actes 13. 23,33. hebr.1.5.*
[e] That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation to the world.
[f] Not onely the Iewes but the Gentiles also.
[g] In signe of homage.
[h] When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1.Thes.5.3.
* *Reuelat.2.27.*
[i] When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1.Thes.5.3.

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bold through his promises against the great raylings and terrours of his enemies: yea, against death it selfe, which hee saw present before his eyes. 7 Finally hee reioyceth for the good successe, that God gaue him, and all the Church.

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a This was a token of his stable faith, that for all his troubles he had his recourse to God.
b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance.
c When he considered the trueth of Gods promise, and tried the same, his faith encreased maruelously.
d Bee the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

¶ *A Psalme of Dauid, when he fled from his sonne Absalom.*

LOrde, howe are mine aduersaries [a] increased? how many rise against me?
2 Many say to my soule, *There is* no helpe for him in God. [b] Selah.
3 But thou Lorde art a buckler for mee: my glory, and the lifter vp of mine head.
4 I did call vnto the Lord with my voyce, and he heard me out of his holy Mountaine. Selah.
5 I layde mee downe and slept, *and* rose vp againe: for the Lord susteined me.
6 I will not be afraide for [c] tenne thousand of the people, that should beset me round about.
7 O Lorde, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.
8 [d] Saluation *belongeth* vnto the Lord, *and* thy blessing *is* vpon thy people. Selah.

PSAL. IIII.

1 *When Saul persecuted him, he called vpon God, trusting most assuredly in his promes, and therefore boldly reproueth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldly treasures.*

To him that excelleth on Neginoth. A Psalme of Dauid.

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to beginne: who had the charge, because he was most excellent, and hee began this Psalme on the instrument called Neginoth, or in a tune so called.
b Thou that art the defender of my iust cause.
c Both of minde and body.
d Yethat thinke your selues noble in this world.
e Though your enterprises please you neuer so much, yet God wil bring them to nought.
f A King that walketh in his vocation.

HEare me whē I cal, [b] O God of my righteousnesse: thou hast set me at libertie, *when I was* [c] in distresse: haue mercie vpon mee, and hearken vnto my prayer.
2 O yee [d] sonnes of men, howe long *will yee turne* my glory into shame, [e] louing vanitie, *and* seeking lyes? Selah.
3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man: the Lord will heare when I call vnto him.
4 [g] Tremble, and sinne not: examine your owne heart vpon your bed, and be [h] still. Selah.
5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.
6 Many say, Who wil shew vs *any* [k] good? *but* Lord, lift vp the light of thy countenance vpon vs.
7 Thou hast giuen mee more ioy of heart, then *they haue had*, when their wheate and their wine did abound.
8 I wil lay mee downe, & also sleepe in peace: for thou, Lord, [l] only makest me dwel in safetie.

g For feare of Gods iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeke wordly wealth, but Dauid setteth his felicitie in Gods fauour. l This worde in Ebrewe may bee referred to God, as it is here translated, or to Dauid, signifying that hee should dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

PSAL. V.

1 *Dauid oppressed with the cruelnie of his enemies, and fearing greater dangers, calleth to God for succour, shewing howe requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, hee conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.*

To him that excelleth vpon ‖Nehiloth. A Psalme of Dauid.

‖Or, a musicall instrument or tune.

HEare my words, O Lord: vnderstand my [a] meditation.
2 Hearken vnto the voyce of my cry, my king and my God: for vnto thee doe I pray.
3 Heare my voyce in the morning, O Lorde, *for* in the morning will I direct *me* vnto thee, and I will [b] waite.
4 For thou art not a God that loueth [c] wickednes: neither shall euil dwel with thee.
5 [d] The foolish shall not stand in thy sight: *for* thou hatest all them that worke iniquitie.
6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.
7 But I [e] wil come into thine house in the multitude of thy mercie: *and* in thy feare will I worship toward thine holy Temple.
8 Leade me, O Lorde, in thy righteousnes, [f] because of *mine* enemies: make thy way plaine before my face.
9 For no constancie *is* in their mouth: within they are very corruption: their *throte *is* an open sepulchre, *and* they flatter with their tongue.
10 Destroy them, O God, ‖ let them [g] fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.
11 And [h] let al them that trust in thee, reioyce *and* triumph for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.
12 For thou Lord wilt ‖ blesse the righteous, *and* with fauour [i] wilt compasse him, as with a shield.

a That is, my vehement prayer and secret complaint and sighings.
b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednesse, he must needes punish the wicked & saue the godly.
d Which runne most ragingly after their carnall affections.
e In the deepest of his tentations he putteth his full confidence in God.
f Because thou art iust, therefore leade me out of the dangers of mine enemies.
*Rom. 3. 13.
‖Or, cause them to erre.
g Let their deuises come to nought.
h Thy fauour toward me shal confirme the faith of all others.
‖Or, giue good successe.
i So that he shall be safe from all dangers.

PSAL. VI.

1 *When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrours of death euerlasting, he desireth forgiuenesse, 6 Bewayling that if God tooke him away in his indignation, hee should lacke occasion to praise him as he was wont to doe whiles he was among men. 8 Then suddenly feeling Gods mercie, hee sharpely rebuketh his enemies which reioyced in his affliction.*

To him that excelleth on Neginoth vpon the eight tune. *A Psalme of Dauid.*

O Lord, * [a] rebuke me not in thine anger, neither chastice me in thy wrath.
2 Haue mercy vpon mee, O Lorde, for I am weake: O Lord heale me, for my bones are vexed.
3 [c] My soule is also sore troubled: but Lorde how long wilt thou delay?
4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.
5 For in [d] death *there is* no remembranne of thee: in the graue who shal praise thee?
6 I fainted in my mourning: I cause my bed euery night to swimme, *and* water my couch with my teares.
7 ‖Mine eye is dimmed for despight, and sunke in because of all mine enemies.
8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lorde will receiue my prayer.
10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, *and* put to shame [f] suddenly.

*Iere. 10. 24.
a Though I deserue destruction, yet let thy mercie pitie my frailtie.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the Congregation.
‖Or, mine eye is eaten as it were with wormes.
e God sendeth comfort and boldnesse in affliction, that we may triumph ouer our enemies.
f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 *Being falsly accused by Chush one of Sauls kinsmen, hee calleth to God to be his defender, 3 To whome he commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to warde sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promes, he waxeth bolde and derideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne necke that which they haue purposed for others.*

¶ ‖ *Shigaion of Dauid, which he sang vnto the Lord, concerning the ‖ wordes of* [*] *Chush the sonne of Iemini.*

‖Or, kinde of tune.
‖Or, accusation.
*2. Sam. 16. 7.

O Lorde my God, in thee I put my trust: saue me from all that persecute me, & deliuer me,
2 Least [a] he deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.
3 O Lord

a He desireth God to deliuer him from the rage of cruel Saul.

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b Wherewith Chush chargeth me.
c If I reuerenced not Saul for his iniquities sake and preserued his life, 1. Sam. 26. 8, 9.

d Let me not only die, but be dishonoured for euer.

e In promising me the kingdome.

f Not onely for mine, but for thy Churches sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for he hath both men & weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
* 1. Sa. 15. 34. 106. 15. 35.
l In keeping faithfully his promise with me.

3 O Lorde my God, if I haue done[b] this thing, if there be *any* wickednesse in mine hands,
4 [c] If I haue rewarded euill vnto him that had peace with me, (yea, I haue deliuered him that vexed me without cause)
5 *Then* let the enemie persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine [d] honour in the dust. Selah.
6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, & awake for mee *according* to the [e] iudgement *that* thou hast appointed.
7 So shall the Congregation of the people compasse thee about: for their sakes therefore [f] returne on hie.
8 The Lord shal iudge the people, iudge thou me, O Lord, according to my [g] righteousnesse, and according to mine innocencie, *that is* in me.
9 Oh let the malice of the wicked come to an ende: but guide thou the iust: for the righteous God tryeth the [h] hearts and reines.
10 My defence *is* in God, who preserueth the vpright in heart.
11 God iudgeth the righteous, and him that contemneth God [i] euery day.
12 Except [k] he turne, he hath whet his sword; he hath bent his bowe and made it readie.
13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute *me*.
14 [d] Beholde, he shall trauaile with wickednesse: for he hath conceiued mischiefe, but hee shall bring foorth a lye.
15 He hath made a pit and digged it, and is fallen into the pit *that* he made.
16 His mischiefe shall returne vpon his owne head, & his crueltie shall fall vpon his own pate.
17 I will praise the Lorde according to his [l] righteousnesse, and will sing praise to the Name of the Lord most High.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom he made, as it were a god ouer all his workes, doth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on ‖ Gittith. A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glorie aboue the heauens.
2 Out of the mouth [a] of babes & suckelings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.
3 When I beholde thine heauens, *euen* the workes of thy fingers, the moone and the starres which thou hast ordeined,
4 What is [b] man, *say I*, that thou art mindefull of him? and the sonne of man, that thou visitest him?
5 For thou hast made him a little lower then [c] God, and crowned him with glorie and worship.
6 Thou hast made him to haue dominion in the works of thine hands: thou hast put all things vnder his feete:
7 All [d] sheepe and oxen: yea, and the beasts of the field:
8 The foules of the ayre, and the fish of the sea, *and* that which passeth through the paths of the seas.
9 O Lorde our Lorde, howe excellent is thy Name in all the world!

‖ *Or, kinde of instrument, or tune: or for the death of Labben or Gothath.*
a God is not praised, except the whole glorie be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie, that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.
‖ *Or, reigne as Iudge.*
d Our miseries are meanes to cause vs to seele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assemblie of the Church.
g For God ouerthroweth the wicked in their enterprises.
h The mercie of God toward his Saints, must be declared, and the fall of the wicked must alwayes be considered.
‖ *Or, thou is worthy to be noted.*
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they can not learne without the feare of thy iudgement.

PSAL. IX.

1 After he had giuen thankes to God for the sundry victories that he had sent him against his enemies, and also prooued by manifold experience, howe readie God was at hand in all his troubles. 14 He bring now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I will speake of all thy marueilous workes.
2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most high,
3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.
4 For [b] thou hast maintained my right & my cause: thou art set in the throne, & iudgest right.
5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.
6 [c] O enemie, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them.
7 But the Lord ‖ shall sit for euer: he hath prepared his throne for iudgement,
8 For he shall iudge the world in righteousnesse, *and* shall iudge the people with equitie.
9 The Lorde also will be a refuge for the [d] poore, a refuge in *due* time, *euen* in affliction.
10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.
11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.
12 For [e] when he maketh inquisition for blood, he remembreth it, *and* forgetteth not the complaint of the poore.
13 Haue mercie vpon me, O Lord: consider my trouble *which I suffer* of them that hate me, thou that liftest me vp from the gates of death,
14 That I may shew all thy praises within the [f] gates of the daughter of Zion, *and* reioice in thy saluation.
15 The heathen are [g] sunken downe in the pit *that* they made: in the nette that they hid, is their foote taken.
16 [h] The Lord is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. ‖ Higgaion. Selah.
17 The wicked shall turne into hell, *and* all nations that forget God.
18 For [i] poore shall not be alway forgotten: the hope of the afflicted shal not perish for euer.
19 Vp Lorde: let not man preuaile: let the heathen be iudged in thy sight.
20 Put them in feare, O Lorde, that the heathen may knowe that they are but [k] men. Selah.

PSAL. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controulme. 15 Therefore he calleth vpon God to send some remedie against these desperate euils, 16 And at length comforteth himselfe with hope of deliuerance.

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a So soone as wee enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesseth himselfe, and thus blaspheme th the Lord.
§ *Or, snuffeth at.*
‖ *Or, not be moued because he was neuer in euill.*
c The euill shall not touch me, Isa.28.15. or els he speaketh thus, because he neuer felt euill.
d He sheweth that the wicked haue many meanes to hide their cruelty, and therefore ought more to be feared.
e By the hypocrisie of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednesse is so farre ouergrowen, that God must nowe helpe or neuer.
g Therefore thou must needes punish this their blasphemie.
h To iudge betweene the right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites, or such as line not after Gods Lawe, shalbe destroyed.
l God helpeth when mans helpe ceaseth. ‖ *Or, destroy no more man vpon the earth.*

VVHy standest thou farre off, O Lord, *and* hidest thee in *due* time, *euen* in affliction?
2 The wicked with pride doth persecute the poore: let them be taken in the crafts that they haue imagined.
3 For the wicked hath [b] made boast of his owne hearts desire, and the couetous blesseth *him selfe*: he contemneth the Lord.
4 The wicked is so proud, that he seeketh not *for God*: he thinketh alwayes, There is no God.
5 His wayes alwayes prosper: thy iudgements are hie aboue his sight: therefore ‖ defieth he all his enemies.
6 He sayeth in his heart, I shall ‖ neuer bee moued, [c] nor be in danger.
7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquitie.
8 [d] He lyeth in waite in the villages: in the secret places doth he murther the innocent: his eyes are bent against the poore.
9 He lyeth in waite secretly, *euen* as a lion in his denne: he lieth in waite to spoyle the poore: he doth spoyle the poore, when he draweth him into his net.
10 He croucheth & boweth: therfore heaps of the [e] poore doe fall by his might.
11 He hath said in his heart, God hath forgotten, he hideth away his face, *and* will neuer see.
12 [f] Arise, O Lord God: lift vp thine hand: forget not the poore.
13 Wherefore doeth the wicked contemne God? he saith in his heart, Thou wilt not regard.
14 *Yet* thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest [h] take it into thine hands: the poore committeth himselfe vnto thee: *for* thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: search his wickednesse, *and* thou shalt finde [i] none.
16 The Lorde *is* King for euer and euer: the [k] heathen are destroyed foorth of his land.
17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare *to them*,
18 [l] To iudge the fatherlesse and poore, that earthly man ‖ cause to feare no more.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent, and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.
6 Vpon the wicked he shal raine snares, e fire, and brimstone, and stormie tempest: *this is* the [f] portion of their cup.
7 For the righteous Lord loueth righteousnesse, his countenance doth behold the iust.

e As in the destruction of Sodom and Gomorah.
f Which they shall drinke euen to the dregs, Ezek.23.34.

PSAL. XII.

1 *The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting him selfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.*

¶ *To him that excelleth vpon the eight* tune.
A Psalme of Dauid.

HElpe Lorde, for there is not [a] a godly man left: for the faithful are fayled from among the children of men.
2 They speake deceitfully euery one with his neighbour, [b] flattering with their lips, *and* speake with a double heart.
3 The Lord cut off all flattering lippes, *and* the tongue that speaketh proud things:
4 Which haue said, [c] With our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?
5 [d] Now for the oppression of the needie, & for the sighes of the poore, I will vp saith the Lord, & will [e] set at libertie him, *whom the wicked* hath snared.
6 The wordes of the Lord *are* pure wordes, *as* the siluer, tryed in a fornace of earth, fined seuen folde.
7 Thou wilt keepe [f] them, O Lord: thou wilt preserue him from this generation for euer.
8 The wicked walke on euery side: when they are exalted, g *it is* a shame for the sonnes of men.

a Which dare defend the trueth, and shew mercie to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues, then with their weapons.
c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, and deliuereth in the ende from all danger.
e Because the Lords word and promise is true and vnchangeable, he will performe it, and preserue the poore from this wicked generation. f That is, thine, though he were but one man. g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 *Dauid as it were ouercome with sundry and newe afflictions, fleeth to God as his onely refuge. 3 And so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrors of death.*

¶ *To him that excelleth. A psalme of Dauid.*

HOw long wilt thou forget me, O Lord, [a] for euer? howe long wilt thou hide thy face from me?
2 How long shal I take [b] counsel within my selfe, *hauing* heauinesse daily in mine heart? how long shall mine enemie be exalted aboue me?
3 Beholde, *and* heare me, O Lord my God: lighten mine eyes, that I sleepe not in death:
4 Lest mine enemie say, I haue [c] preuailed against him: *and* they that afflict me, reioyce when I slide.
5 But I trust in thy [d] mercie: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath [e] dealt louingly with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the fickle man doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefites past, and by others to come.

PSAL. XIIII.

1 *He describeth the peruerse nature of men, which were so growen to licentiousnesse, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.*

¶ *To him that excelleth.* A Psalme *of Dauid.*

THe* foole hath said in his heart, [a] *There is* no God: they haue [b] corrupted, & done an abominable worke: *there is* none that doth good.

* *Psalme 53.*
a He sheweth that the cause of all wickednesse is to forget God. b There is nothing but disorder and wickednesse among them.

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2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 [c] All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie knowe that they eate vp my people, *as* they eate bread? they call not vpon the Lord.

5 [d] There they shall bee taken with feare, because God *is* in the generation of the iust.

6 You haue made [e] a mocke at the counsel of the poore, because the Lord *is* his trust.

7 Oh giue saluation vnto [f] Israel out of Zion: when the Lord turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shall be glad.

¶Note that of this 14 Psalme, the 5.6 and 7. verses which are put into the common translation, & may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in more fully to expresse the maners of the wicked, & are gathered out of the 5.140. and 10. Psalmes, the 59. of the Prophet Isaiah, & the 36 Psalme, and are alleaged by Saint Paul, and placed together in the third to the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly, and godly, might witnesse that they were his special and holy people.

¶ *A Psalme of Dauid.*

LOrd, who shall dwell in thy tabernacle? who shall rest in thy holy Mountaine?

2 Hee that [a] walketh vprightly and worketh righteousnes, and speaketh the trueth in his heart.

3 He that slandereth not with his tongue, nor doeth euil to his neighbour, nor receiueth a false report against his neighbour.

4 [b] In whose eyes a vile person is contemned, but he *honoureth* them that feare the Lorde: hee that sweareth to his *owne* hinderance and changeth not.

5 He that [c] giueth not his money vnto vsury, nor taketh reward against the innocent: hee that doeth these things, [d] shall neuer be mooued.

PSAL. XVI.

1 Dauid prayeth to God for succour not for his worthe, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who suffereth hu to lacke nothing.

¶ ‖ *Michtam of Dauid.*

PReserue mee, O God: for in thee doe I a trust.

2 *O my soule*, thou hast sayde vnto the Lorde, Thou art my Lord: my [b] weldoing *extendeth* not to thee,

3 *But* to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The [c] sorowes of them, that offer to another *god*, shalbe multiplied: [d] their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lorde *is* the portion of mine inheritance and of my cuppe: thou shalt maintein my lot.

6 The [e] lines are fallen vnto mee in pleasant places: yea, I haue a faire heritage.

7 I will prayse the Lord, who hath giuen mee counsell: my [f] reines also teach me in the nights.

8 I haue set the Lord alwayes before me: for hee is at my right hande: *therefore* I [g] shall not slide.

9 Wherefore [h] mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence *is* the fulnesse of ioy: *and* at thy right hand there *are* pleasures for euermore.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ *The prayer of Dauid.*

HEare [a] the right, O Lorde, consider my cry: hearken vnto my prayer of lips vnfained.

2 Let my [b] sentence come forth from thy presence, *and* let thine eyes behold equitie.

3 Thou hast [c] prooued *and* visited mine heart in the night: thou hast tried me, *and* foundest nothing: *for* I was purposed that my [d] mouth should not offend.

4 Concerning the workes of men, by the [e] words of thy lips I kept mee from the paths of the cruel man.

5 Stay my steps in thy paths, that my feete doe not slide.

6 I haue called vpon thee: [f] surely thou wilt heare me, O God: incline thine eare to me, *and* hearken vnto my wordes.

7 Shew thy marueilous mercies, *thou* that art the Sauiour of them that trust *in thee*, from such as [g] resist thy right hand.

8 Keepe me as the apple of the eye: hide mee vnder the shadow of thy wings,

9 From the wicked that oppresse mee, *from mine* enemies, which compasse mee round about for [h] *my* soule.

10 They are inclosed in their owne [i] fat, *and* they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:

12 Like as a lyon that is greedy of praye, and as it were a lyons whelpe lurking in secret places.

13 Vp Lord, [k] disappoint him: cast him downe: deliuer my soule from the wicked ‖ with thy sword,

14 From men by thine [l] hande, O Lord, from men ‖ of the world, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue ynough, and leaue the rest of their substance for their children.

15 *But* I will beholde [n] thy face in righteousnesse, *and* when I [o] awake, I shalbe satisfied with thine image.

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a First God requireth vprightnes of life, next doing well to others, and thirdly, trueth and simplicitie in our words.
b He that flattereth not the vngodly in their wickednes.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

‖ *Or, a certaine tune.*

a He sheweth that we cannot call vpon God, except we trust in him.
b Though we can not enrich God, yet we must bestow Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries.
* *Exod.* 23.13.
e Wherewith my portion is measured.
f God teacheth me continually by secret inspiration.

g The faithfull are sure to persuere to the end.
h That is, I reioyce both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his membres haue immortalitie.
k Where God fauoureth, there is perfite felicitie.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy Spirit examined my conscience.
d I was innocent toward mine enemie both in deede and thought.
e Though the wicked prouoked me to doe euil for euil, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebel against thee, which trouble thy Church.
h For their cruelty cannot be satisfied but with my death.
i They are puft vp with pride, as the stomacke that is choked with fat.

k Stoppe his rage.
‖ *Or, which is thy sword.*
l By thine heauenly power.
‖ *Or, whose tyrannie hath too long endured.*
m. And feele not the smart that Gods children oft times doe.
n This is the full felicitie, con forting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, and thanksgiuing in the entring into his kingdome, wherein hee extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also he setteth forth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue there against.

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¶ *To him that excelleth.* A Psalme *of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lorde deliuered him from the hande of all his enemies, and from the hand of Saul) and said,*

I Wil loue thee deerely, O Lord my strength.
2 *a The Lord is my rocke, and my fortresse, and hee that deliuereth mee, my God *and* my strength: in him will I trust, my shielde, the horne also of my saluation, *and* my refuge.
3 I will call vpon the Lorde, which is worthy to bee [b] praysed: so shall I bee safe from mine enemies.
4 [c] The sorowes of death compassed me, and the floods of wickednes made me afraide.
5 The || sorowes of the graue haue compassed mee about: the snares of death ouertooke mee.
6 *But* in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, *euen* into his eares.
7 [d] Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.
8 Smoke went out at his nostrels, and a [e] consuming fire out of his mouth: coales were kindled thereat.
9 He bowed the heauens also & came downe, and [f] darkenes *was* vnder his feete.
10 And hee rode vpon [g] Cherub and did flie, and he came flying vpon the wings of the winde.
11 He made darkenesse his [h] secret place, *and* his pauilion round about him, *euen* darkenesse of waters, *and* cloudes of the ayre.
12 At the brightnes of his presence his clouds passed, hailestones and coles of fire.
13 The Lord also thundred in the heauen, and the Highest gaue [i] his voice, hailestones & coales of fire.
14 Then he sent out [k] his arrowes and scattred them, and he increased lightnings and destroied them.
15 And the chanels of waters were seene, and the [l] foundations of the worlde were discouered at thy rebuking, O Lorde, at the blasting of the breath of thy nostrels.
16 Hee hath sent downe from aboue *and* taken mee: hee hath drawen mee out of many [m] waters.
17 Hee hath deliuered mee from my [n] strong enemie, and from them which hate me: for they were [o] too strong for me.
18 They preuented me in the day of my calamitie: but the Lord was my stay.
19 Hee brought mee foorth also into a large place: [p] he deliuered me because he fauoured me.
20 The Lord rewarded mee according to my [q] righteousnes: according to the purenes of mine handes he recompensed me:
21 Because I kept the wayes of the Lord, and did not wickedly against my God.
22 For all his Lawes *were* before mee, and I did not cast away his [r] commaundements from mee.
23 I was vpright also with him, and haue kept me from my [s] wickednes.
24 Therefore the Lorde rewarded me according to my righteousnesse, *and* according to the pureness of mine hands in his sight.
25 With the [t] godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.
26 With the pure thou wilt shewe thy selfe pure, and with the frowarde thou wilt shewe thy selfe froward.
27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proude lookes.
28 Surely thou wilt light my candle: the Lord my God will lighten my darkenes.
29 For by thee I haue [x] broken through an hoste, and by my God I haue leaped ouer a wall.
30 The way of God is vncorrupt: the [y] worde of the Lord is tried *in the fire:* he is a shield to all that trust in him.
31 For who is God besides the Lord? and who is mightie saue our God?
32 God girdeth me with strength, and maketh my [z] way vpright.
33 He maketh my feete like hindes *feete*, and setteth me vpon mine [a] high places.
34 He teacheth mine handes to fight: so that a bowe of || brasse is broken with mine armes.
35 Thou hast also giuen mee the [b] shielde of thy saluation, and thy right hand hath stayed me, and thy [c] louing kindnesse hath caused me to encrease.
36 Thou hast enlarged my steps vnder mee, and mine heeles haue not slid.
37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.
38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.
39 For thou hast girded mee with strength to battell: them that rose against mee, thou hast subdued vnder me.
40 And thou hast [e] giuen mee the neckes of mine enemies, that I might destroy them that hate me.
41 They [f] cryed, but there was none to saue *them, euen* vnto the Lorde, but he answered them not.
42 Then I did beate them small as the dust before the winde: I did treade them flat as the clay in the streetes.
43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the [g] heathen: a people, *whome* I haue not [h] knowen, shall serue me.
44 As soone as they heare, they shal obey me: the strangers shall [i] be in subiection to me.
45 Strangers shall [k] shrinke away, and feare in their priuie chambers.
46 Let the Lorde liue, and blessed bee my strength, and the God of my saluation be exalted.
47 *It is* God that giueth me *power* to auenge me, and subdueth the people vnder me.
48 O my deliuerer from mine enemies, euen thou hast set me vp from them, that rose against mee: thou hast deliuered mee from the [l] cruell man.
49 Therefore [m] I will praise thee, O Lorde, among the nations, and wil sing vnto thy Name.
50 Great deliuerances giueth hee vnto his King, and sheweth mercie to his anoynted, *euen* to Dauid, and to his [n] seede for euer.

*2 Sam 22, 2.

a He vseth this diuersitie of names, to shewe that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.

b For none can obteine their requests of God, that ioyne not his glory with their petition.

c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.

||*Or, cordes, or, cables.*

d A description of the wrath of God against his enemies after he had heard his prayers.

e He sheweth how horrible Gods iudgements shalbe to the wicked.

f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.

g This is described at large, Psal. 104.

h As a king angry with the people, wil not shew himselfe vnto them.

i Thundred, lightned, and hailed.

k His lightnings.

l That is, the deepe bottoms were seene, when the red Sea was deuided.

m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent me succour.

p The cause of Gods deliuerance is his onely fauour and loue to vs.

q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therfore was assured of Gods fauour and deliuerance.

r For all his dangers he exercised himselfe in the Lawe of God.

s I neither gaue place to their wicked tentations, nor to mine owne affections.

t Here he speaketh of God according to our capacitie, who sheweth mercy to his, and punisheth the wicked, as is sayde also, Leuit. 26. 21, 24.

u When their sinne is come to the full measure.

x He attributeth it to God that he both gaue the victory in the field, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promise must take effect.

z He giueth good successe to all mine enterprises.

a As towers and fortes, which he tooke out of the handes of Gods enemies.

[*Or, steele.*

b To defend me from dangers.

c He attributeth the beginning, continuance, and increase in well doing onely to Gods fauour.

d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

e Thou hast giuen them into mine handes to be slaine.

f They that reiect the cry of the afflicted, God wil also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.

g Which dwel round about me.

h The kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his word bringeth all to his subiection.

i Or, lye: signifying a subiection constrained and not voluntarie.

k Feare shall cause them to be afraide and come foorth of their secret holes and holdes to seeke pardon.

l That is, Saul, who of malice persecuted him.

m This prophesie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9.

n This did not properly appertaine to Salomon, but to Iesus Christ.

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PSAL. XIX.

1 To the intent he might moone the faithfull to a deeper consideration of Gods glorie, he setteth before their eyes the most exquisite workmanship of the heauens with their proportion, & ornaments: 8 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly, to his chosen people. The which peculiar grace by commending the Law, he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THe *a heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 b Day vnto day vttereth the same, & night vnto night teacheth knowledge.

3 *There is* no speech nor c language, *where* their voyce is not heard.

4 Their d line is gone foorth thorow all the earth, & their words into the ends of the world: in them hath he set a tabernacle for the sunne.

5 Which commeth foorth as a bridegrome out of his e chamber, *and* reioyceth like a mightie man to run *his* race.

6 His going out *u* from the end of the heauen, and his compasse *is* vnto the ends of ỹ same, and none is hid from the heat thereof.

7 The f Law of the Lord is perfit, conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The statures of the Lord *are* right, and reioyce the heart: the commandement of the Lord *is* pure, and giueth light vnto the eyes.

9 The feare of the Lord *is* cleane, and endureth for euer: the iudgements of the Lord *are* g trueth: they are righteous h altogether,

10 And more to be i desired then golde, yea, then much fine golde: sweeter also then honie and the honie combe.

11 Moreouer by them *is* thy seruant made circumspect, *and* in keeping of them there *is* great k reward.

12 Who can vnderstand *his* l faults? cleanse me from secret *faults*.

13 Keepe thy seruant also from m presumptuous sinnes: let them not reigne ouer me: n so shal I be vpright, & made cleane frō much wickednes.

14 Let the words of my mouth, & the o meditation of mine heart be acceptable in thy sight, O Lord my strength, and my redeemer.

*Rom.1.20.

a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glorie.

b The continuall succesſe of the day and the night is sufficient to declare Gods power and goodnesse.

c The heauens are a Scholemaster to all nations, be they neuer so barbarous.

d The heauens are as a line of great capitall letters to shew vnto vs Gods glorie.

e Or vaile. The maner was that the bride & bridegrome shoulde stand vnder a vaile together, and after come forth with great solemnitie, and reioycing of the assemblie.

f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.

g Se that all mans inuentions and intentions are lies.

h Euery one without exception.

i Except Gods word be esteemed aboue all worldly things it is contemned.

k For God accepteth our indeuour though it be farre vnperfit.

l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward.

m Which are done purposely and of malice.

n If thou suppresse my wicked affections by thine holy spirit.

o That I may obey thee in thought, word and deed.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare their King, and receiue his sacrifice, which he offered before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

THe a Lord heare thee in the day of trouble: the b name of ỹ God of Iaakob defend thee:

2 Send thee helpe from the Sanctuarie, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and c turne thy burnt offerings into ashes. Selah:

4 *And* grant thee according to thine heart, and fulfill all thy purpose:

5 *That* we may reioyce in thy d saluation, & set vp the banner in the Name of our God, *when* the Lord shall performe all thy petitions.

6 Now e know I that the Lord wil helpe his anointed, *and* will heare him from his f Sanctuarie by the mightie helpe of his right hand.

7 Some *trust* in charets, & some in horses: but we wil remēber the Name of the Lord our God.

8 g They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: h let the King heare vs in the day that we call.

a Hereby kings are also admonished to call to God in their affaires.

b The vertue, power and grace of God.

c In token that they are acceptable vnto him.

d Granted to the King in whose wealth our felicitie standeth.

e The Church feeleth that God hath heard their petition.

f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heauenly is meant his power and maiestie.

g The worldlings that put not their only trust in God.

h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victorie, ascribing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

THe king shal a reioice in thy strength, O Lord: yea how greatly shall he reioice in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied *him* the request of his lips. Selah.

3 For thou b diddest preuent him with liberal blessings, *and* diddest set a crowne of pure golde vpon his head.

4 c He asked life of thee, *and* thou gauest him a long life for euer and euer.

5 His glory *is* great in thy saluation: dignitie and honour hast thou layd vpon him.

6 For thou hast set him *as* d blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, & in the mercy of the most High, he shall not slide.

8 e Thine hand shal find out all thine enemies, & thy right hand shal find out them that hate thee.

9 Thou shalt make them like a firie ouen in time of thine anger: the Lord shall destroy them in his f wrath, and the fire shall deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seed from the children of men.

11 For they g intended euill against thee, and imagined mischiefe, *but* they shall not preuaile.

12 Therefore shalt thou put them h apart, *and* the strings of thy bowe shalt thou make ready against their faces.

13 i Be thou exalted, O Lord, in thy strength: *so* will we sing and praise thy power.

a When he shall ouercome his enemies, and so be assured of his vocation.

b Thou declaredst thy liberall sauour toward him before he prayed.

c Dauid did not onely obteine life, but also assurance that his posteritie should reigne for euer.

d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.

e Here he describeth the power of Christs kingdome against the enemies thereof.

f This teacheth vs patiently to endure the crosse till God destroy the aduersatie.

g They layd as it were their nets to make Gods power to giue place to their wicked enterprises.

h As a marke to shoot at.

i Mainteine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities that he was past all hope, but after he had rehearsed the sorowes and griefs, wherewith he was vexed, 10 he recouereth himselfe from the bottomles pit of tentations, & groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophesie, that he should marueilously, and strangely be deuided, and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon ‖ Aijeleth Hasshahar. A Psalme of Dauid.

MY a God, my God, why hast thou forsaken me, *and* art so farre from mine health, *and from* the words of my b roaring?

2 O my God, I crie by day, but thou hearest not, and by night, but ‖ haue no audience.

3 But thou art holy, and doest inhabite the c prayses of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a d worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe *and* nod the head *saying*,

‖ Or, the hinde of the morning: and this was the name of some common song.

a Here appeareth that horrible conflict, which he susteined betweene faith and desperation.

b Being tormented with extreme anguish.

‖ Or, I cease not.

c He meaneth the place of praysing, euen the Tabernacle: or els it is so called because he gave the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was ment of Christ. And herein appeareth the vnspeakable loue of God toward man, that he would thus abase his Sonne for our sakes.

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† *Ebr. roled vpon God.*

8 †* He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him,

9 But thou didst draw me out of the e wombe: thou gauest me hope, *euen* at my mothers breasts.

10 I was cast vpon thee, *euen* frō the f wombe: thou art my God frō my mothers belly.

11 Be not farre from mee, because trouble is neere: for *there is* none to helpe *me.*

15 Many yoong bulles haue compassed me: mighty g bulles of Bashan haue closed me about.

13 They gape vpon me with their mouthes, *as* a ramping and roaring lion.

14 I am like h water poured out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my iawes, and thou i hast brought me into the dust of death.

16 For dogges haue compassed me, *and* the assembly of the wicked haue inclosed me: they k pierced my hands and my feet.

17 I may tell all my bones: *yet* they beholde, *and* looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre off, O Lord, my strength: haste to helpe me.

20 Deliuer my soule from the sword: my l desolate *soule* from the power of the dogge.

21 m Saue me from the lions mouth, and answere me *in sauing me* from the hornes of the vnicornes.

22 * I will declare thy Name vnto my brethren: in the middes of the Congregation will I praise thee, *saying,*

23 n Praise the Lord, ye that feare him: magnifie ye him, all the seed of Iaakob, and feare ye him all the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the o poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praise *shalbe* of thee in the great Congregation: my p vowes will I performe before them that feare him.

26 q The poore shall eat & be satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer.

27 All the ends of the world shall remember *themselues*, & turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome *is* the Lords, and he ruleth among the nations.

29 All they that be fat r in the earth, shall eat and worship: all they that goe downe into the dust, shall bow before him, s euen he that cannot quicken his owne soule.

30 t *Their* seed shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, & shal declare his righteousnesse vnto a people that shall be borne, because he hath u done it.

e Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so fat, proud and cruell, that they were rather beasts then men.

h Before, he spake of the crueltie of his enemies, and now he declareth the inward griefs of the minde, so that Christ was tormented both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feet: but this was accomplished in Christ.

l My life that is solitarie left alone and forsaken of all, Psal. 35.7. and 25.16.

m Christ is deliuered with a more mightie deliuerance by ouercoming death, then if he had not tasted death at all.

**Heb.* 2.12.

n He promiseth to exhort the Church, that they by his example might praise the Lord.

o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thanksgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q He doth allude still to the sacrifice.

r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christes kingdome.

s In whom there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shall be reiected from his kingdome.

t Meaning the posteritie, which the Lord keepeth as a seed to the church to cōtinue his praise among mē.

u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 *Because the Prophet had prooued the great mercies of God at diuers times, and in sundrie maners, he gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse toward him for euer.*

¶ *A Psalme of Dauid.*

THe Lord *u* my * shepheard, a I shall not want.

2 He maketh me to rest in greene pasture, *and* leadeth me by the still waters.

3 He b restoreth my soule, *and* leadeth me in the c paths of righteousnesse for his Names sake.

4 Yea, though I should walke thorōw the valley of the d shadow of death, I will feare no euill: for thou art with me: thy rodde and thy staffe, they comfort me.

5 Thou doest prepare a e table before mee in the sight of mine aduersaries: thou doest f anoint mine head with oile, *and* my cuppe runneth ouer.

6 Doubtlesse kindnesse and mercie shall follow me all the dayes of my life, and I shall remaine a long season in the g house of the Lord.

**Isa.* 40.11. *Ier.* 23.5. *Ezek.* 34.13. *Iohn* 10.11. 1. *Pet.* 2.25.

a He hath care ouer me and ministreth vnto me all things.

b He comforteth or refresheth me.

c Plaine, or streight wayes.

d Though he were in danger of death, as the sheepe that wandreth in the darke valley without his shepheard.

e Albeit his enemies sought to destroy him, yet God deliuereth him, & dealeth most liberally with him in despite of them.

f As was the maner of great feasts.

g He setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made, and gouerneth all the world, yet towards his chosen people his gracious goodnesse doth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.*

¶ *A Psalme of Dauid.*

THe earth * *is* the Lords, and all that therein is: the world and they that dwell therein.

2 For he hath founded it vpon the a seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 *Euen he that hath* innocent hands, and a pure heart: which hath not lift vp his minde vnto vanitie, nor sworne deceitfully.

5 He shall receiue a blessing from the Lord, and righteousnes from the God of his saluation.

6 This is the b generation of them that seeke him, of them that seeke thy face, *this is* Iaakob. Selah.

7 c Lift vp your heads ye gates, and be ye lift vp ye euerlasting doores, and the King of glory shall come in.

8 Who is the king of glory? the Lord, strong and mightie, *euen* the Lord mightie in battell.

9 Lift vp your heads, ye gates, and lift vp *your selues*, ye euerlasting doores, and the king of glorie shall come in.

10 Who is this king of glorie? the Lord of hosts, he is the king of glorie. Selah.

**Deut.* 10.14. *Iob* 28.24. 2. *cor.* 10.26.

a He noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters which naturally are aboue it.

b Though circumcision separate the carnall seed of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob, and the very Israelite.

c Dauid desireth the building vp of the Temple, wherein the glorie of God should appeare, and vnder the figure of this temple he also prayeth for the spirituall temple, which is eternall, because of the promise which was made to the temple, as it is written, Psal. 132.14.

PSAL. XXV.

1 *The prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 prayeth to God most feruently to haue his sinnes forgiuen, 7 especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters, two or three except.*

¶ *A Tsalme of Dauid.*

VNto thee, a O Lord, lift I vp my soule.

2 My God, I b trust in thee: let me not be confounded: let not mine enemies reioyce ouer mee.

3 * So all that hope in thee, shall not be ashamed: *but* let them be confounded, that transgresse without cause.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies wich are thy rodde.

* *Isa.* 28.16. *rom.* 10.11.

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e Reteine me in the faith of thy promise, that I swarue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him desiring that the cause of the euill may be taken away, to the intent that the effect may cease.
f That is, call them to repentance.
g He will gouerne and comfort them that are truely humbled for their sinnes.
h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirite to followe the right way.
l He shall prosper both in spirituall and corporall things.
m His counsell conteined in his worde, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies crueltie.
o The greater that his afflictions were & the more that his enemies increased, the more neede felt he Gods helpe.
p For as much as I haue behaued my selfe vprightly towarde mine enemies, let them knowe that thou art the defender of my iust cause.

4 c Shewe me thy wayes, O Lord, *and* teach me thy paths.
5 Leade me foorth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust d all the day.
6 Remember, O Lorde, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.
7 Remember not the e sinnes of my youth, nor my rebellions, *but* according to thy kindnes remember thou me, *euen* for thy goodnesse sake, O Lord.
8 Gracious and righteous *is* the Lord: therefore will he f teach sinners in the way.
9 Them that bee meeke, will hee g guide in iudgement, and teach the humble his way.
10 All the pathes of the Lord *are* mercy and trueth vnto such as keepe his couenant and his testimonies.
11 For thy h Names sake, O Lord, be merciful vnto mine iniquitie, for it is great.
12 What i man is he that feareth the Lorde? him will he teach the way *that* he shall k chuse.
13 His soule shall dwel at l ease, and his seede shall inherite the land.
14 The m secrete of the Lorde *is reuealed* to them, that feare him: and his couenant to giue them vnderstanding.
15 Mine eyes *are* euer toward the Lorde: for he will bring my feete out of the net.
16 Turne thy face vnto mee, and haue mercy vpon me: for I am desolate and poore.
17 The sorowes of mine heart n are enlarged: drawe me out of my troubles.
18 Looke vpon mine affliction and my trauel, and forgiue all my sinnes.
19 Behold mine o enemies, for they are many, and they hate me with cruell hatred.
20 Keepe my soule, and deliuer me: let mee not be confounded, for I trust in thee.
21 Let p *mine* vprightnes and equity preserue me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie toward Saul, desireth God to bee his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open prayses and thankesgiuing.

¶ A Psalme *of Dauid.*

a He fleeth to God, to be the Iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth what staied him, that he did not recompense euill for euill.
d Hee declareth that they cannot walke in simplicity before God that delite in the company of the vngodly.

IVdge me, a O Lord, for I haue walked in mine innocencie: my trust hath beene also in the Lord: *therefore* shall I not slide.
2 Prooue mee, O Lord, and trie me: examine my b reines and mine heart.
3 For thy c louing kindnesse *is* before mine eyes: therefore haue I walked in thy trueth.
4 I haue not d hanted with vaine persons, neither kept company with the dissemblers.
5 I haue hated the assembly of the euil, and haue not companied with the wicked.
6 I will e wash mine hands in innocencie, O Lord, and compasse thine altar,
7 That I may declare with the voyce of thanksgiuing, and set forth all thy wonderous workes.
8 O Lorde, I haue loued the habitation of thine house, and the place where thine honour dwelleth.
9 f Gather not my soule with the sinners, nor my life with the bloodie men:
10 In whose hands *is* g wickednesse, and their right hand is full of bribes.
11 But I will walke in mine innocencie: redeeme me *therefore*, and be mercifull vnto me.
22 My foote standeth in h vprightnesse I, will praise thee, O Lord, in the Congregations.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy me not in the ouerthrowe of the wicked.
g Whose cruell handes doe execute the malicious deuises of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils as appeareth by the prayses, and thankesgiuing annexed. 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the end wherefore he desireth to liue and to bee deliuered, onely to worship God in his Congregation.

¶ A Psalme *of Dauid.*

a Because he was assured of good successe in all his dangers, and that his saluation was surely laide vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me, & giue my faith the victorie.
c The losse of countrey, wife and all worldly commodities grieue me not in respect of this one thing, that I may not prayse thy Name in the middes of the congregation.
d Dauid assured himselfe by the Spirite of prophecie that he shoulde ouercome his enemies, & serue God in his Tabernacle.

THe Lord *is* my a light & my saluation, whom shall I feare? the Lord *is* the strength of my life, of whom shall I be afraide?
2 When the wicked, *euen* mine enemies and my foes came vpon me to eate vp my flesh, they stumbled and fell.
3 Though an hoste pitched against me, mine heart should not be afraid: though warre be raised against me, I will trust in b this.
4 c One thing haue I desired of the Lorde, that I will require, *euen* that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visite his Temple.
5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secrete *place* of his pauilion shall he hide me, *and* set me vp vpon a rocke.
6 d And nowe shall hee lift vp mine head aboue mine enemies round about mee: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and prayse the Lord.
7 Hearken vnto my voyce, O Lorde, *when* I crye: haue mercie also vpon mee and heare mee.
8 *When thou saidest*, e Seeke yee my face, mine heart answered vnto thee, O Lorde, I wil seeke thy face.
9 Hide not *therefore* thy face from mee, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neyther forsake me, O God of my saluation.
10 f Though my father and my mother shoulde forsake mee, yet the Lorde will gather me vp.
11 Teach mee thy way, O Lorde, and leade me in a right path, because of mine enemies.
12 Giue mee not vnto the g lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.
13 *I should haue fainted*, except I had beleeued to see the goodnes of the h Lord in the land of the liuing.
14 i Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

e He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement.
f He magnifieth Gods loue towardes his, which farre passeth the most tender loue of parentes towards their children.
g But ei her pacifie their wrath or bridle their rage.
h In this present life before I die, as Isa. 38. 11.
i He exhorteth himself to depend on the Lord seeing he neuer failed in his promises.

PSAL.

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PSAL. XXVIII.

1 *Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he vnfeineth to be vrie of them.* 4 *And cryeth for vengeance against them: and at length assureth him selfe, that God hath heard his prayer.* 9 *Vnto whose tuition he commendeth all the faithfull.*

¶ A Psalme *of Dauid.*

VNto thee, O Lord, do I crie: O my strength, be not deafe toward me, lest, if thou answere me not, I be a like the that go downe into the pit.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.

2 Heare the voyce of my petitions, when I crie vnto thee, when I holde vp my handes toward thine b holy Oracle.

b He vsed this outward meanes to helpe the weakenesse of his faith: for in that place was the Arke, and their God promised to shewe the tokens of his fauour.

3 c Drawe me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice *is* in their hearts.

c Destroy not the good with the bad.

4 d Reward them according to their deedes, and according to the wickednesse of their inuentions: recompense them after the worke of their hands: render them their reward.

d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.

5 For they regard not the works of the Lord, nor the operation of his hands: *therfore* e breake them downe, and build them not vp.

e Let them be vtterly destroyed, as Mala. 1 4.

6 f Praised *be* the Lord, for he hath heard the voyce of my petitions.

f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses.

7 The Lorde *is* my strength and my shielde: mine heart trusted in him, & was helped: therefore mine heart shall reioyce, and with my song will I prayse him.

8 The Lord *is* g their strength, and hee is the strength of the deliuerances of his anointed.

g Meaning, his souldiers, who were as meanes, by whom God declared his power.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

10 The Lord sitteth vpon the k flood, and the Lord doeth remaine King for euer.

k To moderate the rage of the tempest and waters, that they destroy not all.

11 The Lord shal giue strength vnto his people: the Lord shall blesse his people with peace.

PSAL. XXIX.

1 *The Prophet exhorteth the princes and rulers of the worlde, (which for the most part thinke there is no God)* 5 *At the least to feare him for the thunders and tempestes, for feare whereof all creatures tremble.* 11 *And though thereby God threatneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.*

¶ *A Psalme of Dauid.*

GIue vnto the Lord, ye a sonnes of the mightie: giue vnto the Lord glorie and strength.

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beasts and dumme creatures.

2 Giue vnto the Lorde glorie *due* vnto his Name: worship the Lorde in the glorious Sanctuarie.

3 The b voice of the Lord *is* vpon the waters: the God of glory maketh it to thunder: the Lord *is* vpon the great waters.

b The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.

4 The voyce of the Lord *is* mightie: the voyce of the Lord *is* glorious.

5 The c voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

c That is, ℣ thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?

6 He maketh them also to leape like a calfe: Lebanon *also* and d Sirion like a yong vnicorne.

d Called also Hermon.

7 The voyce of ℣ Lord diuideth the e flames of fire.

e It causeth lightnings to shoote and glide.

8 The voyce of the Lord maketh the wildernesse to tremble: the Lorde maketh the wildernesse of f Kadesh to tremble.

f In places most desolate, where as seemeth there is no presence of God.

9 The voyce of the Lord maketh the hindes to g calue, and h discouereth the forests: *therefore* in his i Temple doth euery mã speake of *his* glory.

g For feare maketh them to cast their calues. h Maketh the trees bare, or pearceth the most secret places. i Though the wicked are nothing moued with these sights, yet the faithfull praise God,

PSAL. XXX.

1 *When Dauid was deliuered from great danger, hee rendred thankes to God, exhorteth other to doe the like, and to learne by his example, that God is rather merciefull then seuere and rigorous toward his children,* 7 *And alsi that the fal from prosperitie to aduersitie is sudden.* 8 *This done, hee returneth to prayer, promising to prayse God for euer.*

¶* *A Tsalme or song of the* dedication of the a house of Dauid.

*2 Sam. 7. 2.
*Deut. 20. 5.

IWill magnifie thee, O Lorde: b for thou hast exalted mee, and hast not made my foes to reioyce ouer me.

a After that Absalom had polluted it with most filthy fornication.

b He condemneth them of great ingratitude, which doe not praise God for his benefites.

2 O Lorde my God, I cryed vnto thee, and thou hast c restored me.

c Restored from the rebellion of Absalom.

3 O Lorde, thou hast brought vp my d soule out of the graue, thou hast reuiued me from them that goe downe into the pit.

d Meaning, that he escaped death most narowly.

4 Sing prayses vnto the Lord, ye e his Saints, and giue thankes f t efore the remembrance of his Holinesse.

e The worde signifieth them that haue receiued mercie and shew mercie liberally vnto others.

f Before this Tabernacle.

5 * For *hee endureth but* a while in his anger: *but* in his fauour *is* life: weeping may abide at euening, but ioy *commeth* in the morning.

*Psal. 145. 8. Isai. 54 7. 8. 2. cor 4. 17.

6 And in my g prosperitie I sayde, I shall neuer be moued.

g I put too much confidence in my quiet state, as here, 31. 18. 2. Chron. 32. 24, 25.

7 *For* thou Lorde of thy goodnesse haddest made my h mountaine to stand strong: *but* thou diddest hide thy face, *and* I i was troubled.

h I thought thou hadst established me in Zion most surely.

8 *Then* cried I vnto thee, O Lord, and prayed to my Lord.

i After that thou hadst withdrawen thine helpe, I felt my miserie.

9 What profite *is there* in my blood, when I go downe to the pit? shal the dust k giue thanks vnto thee? or shall it declare thy trueth?

k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the ende of mans creation.

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded mee with gladnesse.

12 Therfore shal *my* l tongue praise thee and not cease: O Lorde my God, I will giue thankes vnto thee for euer.

l Because thou hast preserued mee, that my tongue should prayse thee, I will not be vnmindfull of my duetie.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him.* 5 *Then he affirmeth that the fauour of God is alway ready to those that feare him.* 20 *Finally he exhorteth all the faithfull to trust in God and to loue him, because he preserueth & strengtheneth them, as they may see by his example.*

¶ *To him that excelleth. A Psalme of Dauid.*

IN * thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy a righteousnesse.

*Psalm. 71.

a For then God declareth himselfe iust, when he preserueth his according as he hath promised.

2 Bow downe thine eare to me: make haste to deliuer me: be vnto me a strong rocke, *and* an house of defence to saue me.

3 For thou art my rocke and my fortresse: therefore for thy Names sake direct me and guid mee.

4 Draw mee out of the b nette, that they haue layde priuily for mee: for thou art my strength.

b Preserue me from the craftie counsels and subtill practises of mine enemies.

5 Into

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5 Into thine [c] hand I commend my spirit: *for* thou hast redeemed me, O Lord God of trueth.

6 I haue hated them that giue themselues to deceitfull vanities: for I [d] trust in the Lord.

7 I will be glad and reioyce in thy mercy: for thou hast seene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut me vp in the hand of the enemie, *but* hast set my feet at [e] large.

9 Haue mercy vpon me, O Lord: for I am in trouble: mine [f] eye, my soule and my bellie are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a [g] reproch among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance, [h] who seeing mee in the street, fled from me.

12 I am forgotten, as a dead man out of mind: I am like a broken vessell.

13 For I haue heard the railing of [i] great men feare *was* on euery side, while they conspired together against me, *and* consulted to take my life.

14 But I trusted in thee, O Lord: I said, [k] Thou art my God.

15 My [l] times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruant, *and* saue me through thy mercie.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, *and* [m] to silence in the graue.

18 Let the lying lippes be made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 How great is thy goodnesse, which thou [n] hast laid vp for them, that feare thee! *and* done to them, that trust in thee, *euen* before the sonnes of men!

20 Thou doest hide them † [o] priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed *be* the Lord: for hee hath shewed his marueilous kindnesse toward me in a [p] strong citie.

22 Though I said in mine [q] haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

23 Loue yee the Lord all his ‖ Saints: *for* the Lord preserueth the faithfull, and rewardeth abundantly the proud doer.

24 All yee that trust in the Lord, be [r] strong, and he shall establish your heart.

[c] Hee desireth God not only to take care for him in this life, but that his soule may be saued after this life.

[d] This affection ought to be in all Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God as deceitfull and vaine.

[e] Largenesse signifieth comfort, as straitnesse, sorow and perill.

[f] Meaning, that his sorow and torment had continued a great while.

[g] Mine enemies had drawen all men to their part against me, euen my chiefe friends.

[h] They wete afraid to shew me any token of friendship.

[i] They that were in authoritie, condemned me as a wicked doer.

[k] I had this testimonie of conscience, that thou wouldest defend mine innocencie.

[l] Whatsoeuer changes come, thou gouernest them by thy prouidence.

[m] Let death destroy them to the intent that they may hurt no more.

[n] The treasures of Gods mercy are alwayes layd vp in store for his children, albeit at all times they do not enioy them.

† *Or, in the secret of thy face.*

[o] That is, in a place where they shall haue thy comfort, and be hidde safely from the enemies pride.

[p] Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

[q] And so by my rashnesse and infidelitie deserued to haue bene forsaken. ‖ *Or, ye that feele his mercies.*

[r] Be constant in your vocation, and God will confirme you with heauenly strength.

PSAL. XXXII.

1 *Dauid punished with grieuous sickneſſe for his ſinnes, counteth them bleſſed to whom God doth not impute their tranſgreſſions.* 5 *And after that he had confeſſed his ſinnes, and obtained pardon,* 6 *he exhorteth the wicked men to liue godly,* 11 *and the good to reioyce.*

¶ A Psalme *of Dauid to giue* [a] *inſtruction.*

BLessed *is he* whose wickednesse is [b] forgiuen, *and* whose sinne is couered.

2 Blessed *is* the man, vnto whom the Lord imputeth not iniquitie, and in whose spirit *there is* no guile.

3 When I held my [c] tongue, my bones consumed, *or* when I [d] roared all the day,

4 (For thine hand is heauie vpon me, day and night: & my moisture is turned into the drought of Summer. Selah.)

5 *Then* I [e] acknowledged my sinne vnto thee, neither hid I mine iniquitie: *for* I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shall euery one, that is godly, make his prayer vnto thee in a [f] time, when thou mayest be found: surely in the flood of great waters [g] they shall not come nere him.

7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.

8 I will [h] instruct thee, and teach thee in the way that thou shalt go, *and* I will guide thee with mine eye.

9 Be yee not like an horse, *or* like a mule, *which* vnderstand not: whose [i] mouthes thou doest binde, with bitte and bridle, lest they come neere thee.

10 Many sorowes *shall come* to the wicked: but he, that trusteth in the Lord, mercy shall compasse him.

11 Be glad ye righteous, and [k] reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

[a] Concerning the free remission of sinnes which is the chiefest point of our faith.

[b] To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6.

[c] Betweene hope and despaire.

[d] Neither by silence nor crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.

[e] Hee sheweth that as Gods mercie is the onely cause of forgiuenesse of sinnes, so the meanes thereof are repentance and confession, which proceed of faith.

[f] When necessitie causeth him to seeke to thee for helpe, Isa. 55. 6.

[g] To wit, the waters, and great dangers.

[h] Dauid promiseth to make the rest of Gods children partakers of the benefits, which he felt, and that he will diligently looke and take care to direct thē in the way of saluation.

[i] If men can rule brute beasts, thinke they that God will not bridle and tame their rage? [k] He sheweth that peace and ioy of conscience in the holy Ghost, is the fruit of faith.

PSAL. XXXIII.

1 *He exhorteth good men to praiſe God for that he hath not onely created all things, and by his prouidence gouerneth the ſame, but alſo is faithfull in his promiſes,* 10 *he vnderſtandeth mans hearts, and ſcattereth the counſell of the wicked,* 16 *ſo that no man can be preſerued by any creature or mans ſtrength: but they, that put their confidence in his mercie, ſhalbe preſerued from all aduerſities.*

REioyce in the Lord, O yee righteous: *for* it [a] becommeth vpright men to be thankfull.

2 Praise the Lord with harpe: sing vnto him with viole *and* [b] instrument of ten strings.

3 Sing vnto him a new song: sing cheerefully with a loud voyce.

4 For the [c] word of the Lord *is* righteous, and all his [d] works *are* faithfull.

5 He [e] loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 Hee [f] gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in [g] his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it ‖ stood.

10 The Lord breaketh the [g] counsell of the heathen, *and* bringeth to nought the deuices of the people.

[a] It is the dueties of the godly to set forth the praises of God for his mercy and power shewed toward them.

[b] To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs, then the sacrifices, censings and lights.

[c] That is, counsell or commandement in gouerning the world.

[d] That is, the effect and execution.

[e] How soeuer the world iudgeth of Gods works, yet he doth all things according to iustice and mercie. [f] By the creation of the heauens and beautifull ornament, with the gathering also of the waters, he setteth forth the power of God, that all creatures might feare him. ‖ *Or, was created.* [g] No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

11 The

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h Hee sheweth that all our felicitie standeth in this, that the Lord is our God.
i He proueth that all things are gouerned by Gods prouidence and not by fortune.
k Therefore hee knoweth their wicked enterprises.
l If kings and the mightie of the world cannot be saued by worldly meanes, but only by Gods prouidence, what haue others to trust in, that haue not like meanes?
m God sheweth that toward his, of his mercie, which man by no meanes is able to compasse.
n Thus he speaketh in the name of the whole church, which onely depend on Gods prouidence.

11 The counsell of the Lord shall stand for euer, *and* the thoughts of his heart thorowout all ages.

12 Blessed is that nation, whose [h] God is the Lord: *euen* the people *that* hee hath chosen for his inheritance.

13 The Lord [i] looketh downe from heauen, *and* beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He [k] fashioneth their hearts euery one, *and* vnderstandeth all their works.

16 The [l] King is not saued by the multitude of an hoste, *neither* is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer *any* by his great strength.

18 Beholde, [m] the eye of the Lord *is* vpon them that feare him, *and* vpon them, that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 [n] Our soule waiteth for the Lord: *for* he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11. whom in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistims) he praiseth God for his deliuerance, 3 prouoking all others by his example to trust in God, to feare & serue him: 14 who defendeth the godly with his Angels, 15 and vtterly destroyeth the wicked in their sinnes.

¶ A Psalme *of Dauid, when he changed his behauiour before Abimelech, who droue him away, and he departed.*

a Hee promiseth neuer to become vnmindefull of Gods great benefit: for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shall be bolde to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience, profit more then they, which rauine and spoile.
g If they abide the last triall. h That is, the true religion and worship of God.

I Will [a] alway giue thanks vnto the Lord: his praise *shalbe* in my mouth continually.

2 My soule shall glorie in the Lord: the [b] humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my [c] feare.

5 They [d] shall looke vnto him, and runne *to him:* and their faces shall not be ashamed, *saying,*

6 This poore man cried, and the Lord heard *him,* and saued him out of all his troubles.

7 The [e] Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is: blessed *is* the man that trusteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The [f] lions doe lacke and suffer hunger, but they, which seeke the Lord, shall [g] want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

12 * What man is he, that desireth life, and loueth *long* dayes for to [i] see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschew euill and doe good: seeke peace and follow after it.

15 The eyes of the Lord *are* vpon the righteous, and his eares *are open* vnto their crie.

16 *But* the [k] face of the Lord *is* against them that doe euill, to cut off their remembrance from the earth.

17 *The righteous* crie, and the Lord heareth *them*, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a [l] contrite heart, and will saue such as be afflicted in Spirit.

19 Great *are* the troubles of the righteous: but the Lord deliuereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 *But* malice shall slay the [n] wicked: and they that hate the righteous, shall perish.

22 The Lord [o] redeemeth the soules of his seruants: and none, that trust in him, shall perish.

k The anger of God doeth not only destroy the wicked, but also aboliseth their name for euer.
l When they seem to be swallowed vp with afflictions, then God is at hand to deliuer them.
m And as Christ saith, all the haires of his head.
n Their wicked enterprises shall turn to their own destruction.
o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their King (as is the course of the world) did also most cruelly persecute Dauid: against whom hee prayeth God to plead and to auenge his cause, 8 that they may be taken in their nets and snares, which they layed for him, that his innocencie may be declared, 27 and that the innocent, which taketh part with him, may reioyce and prayse the Name of the Lord, that thus deliuereth his seruant. 28 And so hee promiseth to speake foorth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalme *of Dauid.*

PLead thou my [a] cause, O Lord, with them that striue with me: fight thou against them, that fight against me.

2 [b] Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare and stoppe *the way* against them, that persecute me: say vnto my [c] soule, I am thy saluation.

4 Let them be confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, and let the Angel of the Lord [d] scatter *them.*

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For [e] without cause they haue hidde the pit [&] their net for me: without cause haue they digged *a pit* for my soule.

8 Let destruction come vpon [f] him at vnwares, and let his net, that he hath layd priuily, take him: let him fall into [g] the same destruction.

9 Then my soule shall be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my [h] bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him, that is too strong for him! yea, the poore & him that is in miserie, from him that spoyleth him!

11 [i] Cruel witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to [k] haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting:

a Hee desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.
c Assure mee against these tentations, that thou art the authour of my saluation.
d Smite them with the spirit of giddinesse that their enterprises may be foolish, and they receiue iust reward.
e Shewing that we may not call God to be reuenger, but only for his glory and when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praising him thereto.
i That would not suffer mee to purge my selfe.
k To haue taken from me all comfort, and brought me into despaire.

and

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and l my prayer was turned vpon my bosome.

14 I behaued my selfe as to *my* friend, *or* as to my brother: I humbled my selfe, mourning as one that bewayleth his mother.

15 But in mine m aduersitie they reioyced, and gathered themselues together: the abiectes, assembled themselues against mee, and I knewe not: they tare n me and ceased not,

16 With the false skorners at o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold *this?* deliuer my soule from their tumult, *euen* my desolate *soule* from the lions.

18 *So* will I giue thee thankes in a great Congregation: I will prayse thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer mee, neither let them p winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the ‖ quiet of the land.

21 And they gaped on me with their mouthes, saying, Aha, aha, q our eye hath seene.

22 Thou hast seene it, O Lorde: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, *euen* to my cause, my God, and my Lord.

24 Iudge me, O Lorde my God, according to thy r righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their heartes, s O our soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, and put to shame t together, that reioyce at mine hurt: let them be clothed u with confusion and shame, that lift vp themselues against me.

27 *But* let them bee ioyfull and glad, x that loue my righteousnesse: yea, let them say alway, Let the Lorde be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, *and* thy praise euery day.

l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head.

m When they saw me ready to slip & as one that halted for infirmitie.

n With their railing words.

o The worde signifieth cakes: meaning, that the proude courtiers at their deintie feastes scoffe, raile, and conspire his death.

p In token of contempt and mocking.

‖ *Or clesis of the earth: meaning himselfe & others in their miserie.*

q They reioyced as though they had now seene Dauid ouerthrowen.

r It is the iustice of God to giue to the oppressers affliction & torment, and to the oppressed aide & releife, 2. Thes. 1. 6.

s Because wee haue that which we sought for, seeing he is destroied.

t That is, at once, were they neuer so many or mighty.

u This prayer shall alwayes be verified against them that persecute the faithfull.

x That at least fauour my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and not for the destruction of his aduersaries,

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doth complaine of their malicious wickednesse. 6 Then hee turneth to consider the vnspeakeable goodnesse of God towards all creatures: 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke, 13 Who in the ende destroyeth the wicked and saueth the iust.

¶ *To him that excelleth,* A Psalme *of Dauid, the seruant of the Lord.*

a I see euidently by his deedes, that sinne pusheth forward the reprobate from wickednes to wickednes, albeit he go about to couer his impietie.

b Though all other detest his vile sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholesome doctrine and put not difference betweene good and euill.

d By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices.

WIckednes (sayth to the wicked man,) a euen in mine heart, *that there is* no feare of God before his eyes.

2 For he b flattereth himselfe in his own eyes, while his iniquitie is found *worthy* to be hated.

3 The wordes of his mouth *are* iniquitie and c deceit: he hath left off to vnderstand *and* to doe good.

4 He d imagineth mischiefe vpon his bed: he setteth him selfe vpon a way, *that is* not good, *and* doeth not abhorre euill.

5 Thy e mercy, O Lord, *reacheth* vnto the heauens, *and* thy faithfulnesse vnto the cloudes.

6 Thy righteousnesse *is* like the † mightie mountaines: thy iudgements *are like* a great f deepe: thou, Lord, doest saue man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadowe of thy wings.

8 They shalbe g satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee *is* the well of life, *and* in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that h knowe thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not ¶ i foote of pride come against me, and let not the hand of ¶ wicked men moue me.

12 k There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

e Though wickednesse seemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

† *Ebr. the mountaines of God: for whatsoeuer is excellent is thus called.*

f The depth of thy prouidence gouerneth all things and disposeth them, albeit the wicked seeme to ouerwhelme the world.

g Onely Gods children haue ynough of all things both concerning this life and the life to come.

h Hee sheweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly.

i Let not the proude aduance himselfe against me, neither the power of the wicked driue me away.

k That is, in their pride wherein they flatter themselues.

PSAL. XXXVII.

1 This Psalme containeth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked doe liue for the time, hee doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies. 11 And how miserably that the righteous seemeth to liue in the world, yet his ende is peace, and hee is in the fauour of God, he is deliuered from the wicked and preserued.

¶ A Psalme *of Dauid.*

FRet not a thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone bee b cut downe like grasse, and shall wither as the greene herbe.

3 c Trust thou in the Lord & do good: dwell in the land, and thou shalt be fed assuredly.

4 And delite thy selfe in the Lorde, and hee shall giue thee thine hearts desire.

5 d Commit thy way vnto the Lorde, & trust in him, and he shall bring it to passe.

6 And he shall bring foorth thy righteousnes as the light, and thy e iudgement as the noone day.

7 Waite patiently vpon the Lorde, and hope in him: fret not thy selfe for him f which prospereth in his way: *nor* for the man that bringeth *his* enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe g also to do euill.

9 For euill doers shalbe cut off, and they that wait vpon the Lord, they shall inherite the land.

10 h Therfore yet a litle while and the wicked shall not *appeare*, and thou shalt looke after his place, and he shall not *be found*.

11 But * meeke men shal possesse the earth, & shall haue their delite in the multitude of peace.

12 i The wicked practiseth against the iust, and gnasheth his teeth against him.

13 *But* the Lorde shall laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen *their* sworde, and haue bent their bowe, to cast downe

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state ¶ better.

b For Gods iudgement cutteth downe their state in a moment.

c To trust in God, and doe according to his wil are sure tokens that his prouidence will neuer faile vs.

d Be not led by thine owne wisedome, but obey God, and he will finish his worke in thee.

e As the hope of the day light causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings. Iob. 21. 7 &c.

g Meaning, except he moderate his affections, hee shalbe led to doe as they doe.

h He correcteth the impatiencie of our nature, which cannot abide till the fulnesse of Gods time bee come. * *Matth.* 5. 5. i The godly are assured that the power and craft of the wicked shall not prenaile against them but fall on their owne neckes and therefore ought patiently to abide Gods time, & in the meane while bewaile their sins, & offer vp their teares as a sacrifice of their obedience.

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the poore and needie, *and* to slay such as be of vpright conuersation.

15 *But* their sword shal enter into their owne heart, and their bowes shalbe broken.

16 [k] A small thing vnto the iust man is better, then great riches to the wicked *and* mightie.

16 For the armes of the wicked shall bee broken: but the Lord vpholdeth the iust men.

17 The Lord [l] knoweth the dayes of vpright men, and their inheritance shal be perpetuall.

19 They shall not bee confounded in the perilous time, and in the dayes of famine they shall haue [m] ynough.

20 But the wicked shal perish, and the enemies of the Lorde shall be consumed as the [n] fatte of lambes: *euen* with the smoke shall they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is mercifull and [o] giueth.

22 For such as be blessed *of God* shall inherite the lande, and they that be cursed of him, shall be cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, hee shall not bee cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I sawe neuer the righteous forsaken, nor his [r] seede begging bread.

26 *But* hee is euer mercifull and lendeth, and his seede *enioyeth* the blessing.

27 Flee from euil and doe good, and dwel for euer:

28 For the Lord loueth iudgement, and forsaketh not his Saintes: they shall be preserued for euermore: but the seede of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein [r] for euer.

30 The [t] mouth of the righteous wil speake of wisdome, and his tongue wil talke of iudgement.

31 *For* the Lawe of his God *is* in his heart, *and* his steppes shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 *But* the Lorde will not leaue him in his hand, nor condemne him, when he is [u] iudged,

34 Waite thou on the Lorde, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree,

36 Yet he [x] passed away, & loe, he was gone, and I sought him, but he could not be found.

37 [y] Marke the vpright man, and behold the iust: for the end of *that* man *is* peace.

38 But the transgressours shall bee destroyed together, *and* the ende of the wicked shall be cut off.

39 But the [z] saluation of the righteous men *shalbe* of the Lord: he *shalbe* their strength in the time of trouble,

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are daily fed as with Manna, from heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God will giue them contented mindes: and that which shalbe necessarie.
n They shall vanish away suddenly: for they are fed for the day of slaughter.
o God so forasmuch him with his blessing, that he is able to helpe others.
p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.
q When God doth exercise his faith with diuerse tentations.
r Though the iust man die, yet Gods blessings are extended to his posteritie, & though God suffer some iust man to lacke temporal benefits, yet he recompenseth him with spirituall treasures.
s They shall continually be preserued, vnder Gods wings, and haue at least inward rest.
t These three points are required of the faithful, that their talke be godly, that Gods lawe be in their heart, and that their life be vpright.
u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approoue their cause, and reuenge their wrong.
x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.
y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and of his iudgements.
z Hee sheweth that the patient hope of the godly is neuer in vaine, but in the ende haue good successe, though for a time God prooue them by sundry tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to bee chastised of the Lorde for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many wordes and circumstances, as mourned with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the ende with firme confidence he commendeth his cause to God, and hopeth for speede helpe at his hand.

¶ A Psalme of Dauid for [a] remembrance.

O Lorde, rebuke mee not in thine [b] anger, neither chastise me in thy wrath.

2 For thine [c] arrowes haue light vpon me, and thine hand lyeth vpon me.

3 There *is* nothing sound in my flesh, because of thine anger: neither *is* there rest in my bones, because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine head: *and* as a weightie burden they are too heauie for me.

5 My woundes are putrified, and corrupt because of [f] my foolishnesse.

6 I am bowed, *and* crooked very sore: I go mourning all the day.

7 For my reines are full of burning, and there *is* nothing sound in my flesh.

8 I am weakened and sore broken: I [g] roare for the very griefe of mine heart.

9 Lorde, *I powre* my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart †panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friends stand aside from my plague, and my [i] kinsmen stand afarre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euil, talke wicked things and imagine deceite continually.

13 But I as [k] a deafe man heard not, and *am* as a dumme man, *which* openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth *are* no reproofes.

15 For on thee, O Lorde, doe I wait, thou wilt heare *me*, my Lord, my God.

16 For I said. *Heare me*, lest they reioyce ouer me: *for* [l] when my foot slippeth, they extol themselues against me.

17 Surely I am ready to [m] halt, and my sorow *is* euer before me.

18 When I declare my paine, *and* am sory for my sinne,

19 Then mine [n] enemies are aliue, & are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I follow [o] goodnesse.

21 Forsake me not, O Lord: be not thou farre from me, my God.

22 Haste thee to helpe mee, O my Lorde, my saluation.

a To put himselfe and others in mind of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it
c Thy sickenesse, wherewith thou hast visited me.
d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.
e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.
f That rather gaue place to mine owne lustes, then to the will of God.
† Or, *blacke, as one that is disfigured and consumed with sickenesse.*
g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to crie vnto God with sure trust for deliuerance.
† Ebr. *runneth about, or, is tossed to and fro, meaning, that he was destitute of all helpe and counsell.*
h My sight sayleth me for very sorowe.
i Partly for feare and partly for pride, they denied all duetie and friendship.
k For I can haue no audience before men, and therefore patiently waite for the helpe of God.
l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.
m I am without hope to recouer my strength.
n In my greatest miserie they most reioyce.
o He had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward.
p Which at the authour of my saluation: and this declareth that hee prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when hee had determined silence, that he brast forth yet into wordes that he wouldo not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requestes which taste of the infirmitie of man. 8 And mixeth with them many prayers: but all doe shewe a minde

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minde wonderfully troubled, that it may plainely appeare how he assaulted mightily against death and desperation.

¶ *To the excellent* musician [a] *Iedithun.*
A Psalme of Dauid.

I Thought, [b] I will take heede to my wayes, that I sinne not with my tongue: I will keepe my mouth brideled, while the wicked is in my sight.

2 I was dumme & spake nothing: I kept silence *euen* from good, [c] & my sorow was more stirred.

3 Mine heart was hote within me, *and* while I was musing, the fire kindled, *and* [d] I spake with my tongue, *saying*,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let me knowe howe long I haue to liue.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man *in his best* state is altogether [e] vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth him selfe in vaine: he heapeth vp *riches*, and cannot tell who shall gather them.

7 And nowe, Lorde, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make me not a rebuke vnto the [f] foolish.

9 I should haue bene dumme, and not haue opened my mouth, because [g] thou didst it.

10 Take thy plague away from me: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquitie, thou as a moth [h] makest his [i] beautie to consume: surely euery man *is* vanitie. Selah.

12 Heare my prayer, O Lord, & hearken vnto my crie: keepe not silence at my teares, for I am a stranger [k] with thee, & a sojourner as all my fathers.

13 Stay *thine anger* from me, that I may recouer my strength, [k] before I go hence and be not.

a This was one of the chiefe singers, 1. Chron. 16. 41.
b Albeit he had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.
d He confesseth that he grudged against God, considering the greatnesse of his sorowes, & the shortnesse of his life.
e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weake creature.
f Make me not a mocking stocke to the wicked, or wrappe me not vp with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.
h Though thine open plagues light not euermore vpon them, yet thy secret curse continually fretteth them.
i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delite, so that the rod of God taketh away all that is desired in this world.
k For his sorowe caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their wordes, when death and despaire assaile them.

PSAL. XL.

1 *Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towards all mankinde.* 5 *Then doeth he promise to giue himselfe wholly to Gods seruice, and so declareth howe God is truelie worshipped.* 14 *Afterward he giueth thanks and prayeth to God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.*

¶ *To him that excelleth. A Psalme of Dauid.*

I Waited [a] patiently for the Lord, and he inclined vnto me, and heard my cry.

2 He brought me also out of the [b] horrible pit, out of the myrie clay, and set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth [c] a new song of praise vnto our God: many shal see it & feare, and shall trust in the Lord.

4 Blessed *is* the man that maketh the Lorde his trust, and regardeth [d] not the proud, nor such as turne aside to lies.

5 [e] O Lorde my God, thou hast made thy wonderfull workes *so* many, that none can count in order to thee thy thoughts toward vs: I would declare, & speake *of them*, *but* they are moe then I am able to expresse.

6 Sacrifice and offering thou didst not desire: (*for* mine eares hast thou prepared) burnt offring and sinne offering hast thou not required.

7 [g] Then said I, Lo, I come: *for* in the rolle of the booke it *is* written of me,

8 I desired to doe thy good will, O my God: yea, thy Lawe is within mine heart.

9 I haue declared *thy* righteousnesse in the great Congregation: loe, I will not refraine my lippes: O Lord, thou knowest.

10 I haue not hid *thy* righteousnesse within mine heart, *but* I haue declared thy [i] trueth and thy saluation: I haue not concealed thy mercie and thy trueth from the great Congregation.

11 Withdrawe not thou thy tender mercie from me, O Lord: let thy mercie and thy trueth alway preserue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: *yea*, they are moe in number then the haires of mine head: therefore mine heart hath [k] failed me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be [l] confounded & put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be [m] destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them, that seeke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, [n] The Lord be praised.

17 Though I be poore and needie, the Lorde thinketh on me: thou art mine helper & my deliuerer: my God, make no tarying.

a Though God deferred his help, yet he patiently abode, till he was heard.
b He hath deliuered me from most great dangers.
c That is, a special occasion to praise him: for Gods benefites are so many occasions for vs to praise his Name.
d To follow their example, which he must needes doe, that trusteth not onely in the Lord.
e Dauid goeth from one kinde of Gods fauour to the contemplation of his prouidence ouer all, and confesseth that his counsels towards vs are farre aboue our capacities: we can not so much as tell them in order.
f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid escheweth the ceremonies of the Lawe nothing in respect of the spirituall seruice.
g When thou haddest opened mine eares and heart, I was readie to obey thee, being assured that I was written in the booke of thine elect for this end.
h In the Church assembled in the Sanctuarie.
i Dauid here numbreth 3. degrees of our saluation. Gods mercy, whereby he pitieth vs: his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.
k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly moued mine heart to pray.
l He desireth that Gods mercie may contend for him against the rage of his enemies.
m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me.
n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 *Dauid being grieuously afflicted, blesseth them that pitie his case.* 9 *An complaint with of the treason of his owne friends and familiars, as came to passe in Iudas, Ioh. 13. 18. After, he seeing the great mercies of God gently chastising him, and not suffering his enemies to triumph against him,* 13 *giueth most heartie thankes vnto God.*

¶ *To him that excelleth. A Psalme of Dauid.*

BLessed *is* he that [a] iudgeth wisely of the poore: the Lord shal deliuer him in [b] time of trouble.

2 The Lord will keepe him, & preserue him alive: he shalbe blessed vpon the earth, & thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord wil strengthe him vpon [b] bed of sorow: thou hast turned al his [c] bed in his sicknes.

4 *Therefore* I saide, Lord haue mercie vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies [d] speake euill of me, *saying*, When shall he die, and his name perish?

6 And if he come to see me, he speaketh [e] lies, *but* his heart heapeth iniquitie within him, *and when* he commeth foorth, he telleth it.

7 All they [f] hate me, whisper together against me: *euen* against me do they imagine mine hurt.

8 [f] A mischiefe is light vpon him, and he that lyeth, shall no more rise.

9 Yea, my [g] familiar friend, whome I trusted, which did eate of my bread, [g] hath lifted vp the heele against me.

a Not condemning him as accursed, whom God doth visit, knowing that there are diuers causes, why God layeth his hand vpon vs: yea, and afterward he restoreth vs.
b When for sorow and griefe of mind he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed, and sent him comfort.
d That is, curse me, and can not haue their cruell hate quenched, but with my shamefull death.
e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.
f The enemies thought by his sharpe punishments, that God was become his mortall enemie.
g As Dauid felt his fallehood, and as it was chiefly accomplished in Christ, Ioh. 13. 18. so shall his members continually proone the same.
† *Ebr. the man of my peace.*

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h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.
i Shewing me euident signes of thy fatherly prouidence.
k By this repetition, he stirreth vp the faithfull to praise God.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.
11 By this I know that thou fauourest me, because mine enemie doth not triumph against me.
12 And as for me, thou vpholdest me h in mine integritie, & dost set me before thy face for euer.
13 Blessed *be* the Lord God of Israel worlde without end. k So be it, euen so be it.

PSAL. XLII.

1 *The Prophet grieuously complaineth, that being letted by his persecuters, he could not be present in the Congregation of Gods people, professing that although he was separated in body from them, yet his heart was thitherward affectioned.* 7 *And last of all he sheweth, that he was not so sore ouercome with these sorowes and thoughtes,* 8 *But that he continually put his confidence in the Lord.*

¶ *To him that excelleth.* A Psalme *to giue instruction,* a committed *to the sonnes of Korah.*

a As a treasure to be kept of them, which were of the number of the Leuites.
b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, howe I led the people to serue thee in thy Tabernacle, and now seeing my contrary state, I die for sorowe.
e Though he susteined grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie till God be pacified, and to come. i That is, I am most grieuously tormented. k This repetition doth declare that Dauid did not ouercome at once: to teach vs to be constant, for as much as God will certainely deliuer his.

AS the Hart brayeth for the riuers of water: so b panteth my soule, after thee, O God.
2 My soule thirsteth for God, *euen* for the liuing God: when shall I come & appeare *before* the presence of God?
3 c My teares haue bin my meat day & night, while they daily say vnto me, Where is thy God?
4 When I remembred d these things, I powred out my very heart, because I had gone with the multitude, *and* led them into the House of God with the voyce of singing, *and* praise, *as* a multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and vnquiet within me? e wait on God: for I will yet giue him thankes for the helpe of his presence.
6 My God, my soule is cast downe within me, f because I remember thee, from the land of Iorden, and Hermonim, *and* from the mount Mizar.
7 *One* g deepe calleth *another* deepe by the noise of the water spoutes: all thy waues and thy floods are gone ouer mee.
8 The Lord h will grant his louing kindnesse in the day, and in the night shal I sing of him, *euen* a prayer vnto the God of my life.
9 I will say vnto God, *which is* my rocke, Why hast thou forgotten me? why goe I mourning, when the enemie oppresseth *me?*
10 My i bones are cut asunder, while mine enemies reproche me, saying daily vnto me, Where is thy God?
11 k Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet giue him thankes: *he is* my present helpe, and my God.

PSAL. XLIII.

1 *He prayeth to be deliuered from them which conspire against him, that he might iustly praise God in his holy Congregation.*

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruel companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance.

JVdge a me, O God, and defend my cause against the vnmercifull b people: deliuer me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put me away? why go I so mourning, when the enemie oppresseth *me?*
3 Send thy c light and thy truth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.
4 Then d will I go vnto the altar of God, *euen* vnto the God of my ioy & gladnes: & vpon the harp will I giue thāks vnto thee, O God my God.
5 Why art thou cast downe, my soule? and why art thou disquieted within me? e waite on God: for I will yet giue him thankes, *he is* my present helpe, and my God.

e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

PSAL. XLIIII.

1 *The faithfull remember the great mercy of God toward his people.* 9 *After, they complaine, because they feele it no more.* 17 *Also they alleage the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffred.* 23 *Finally they pray vnto God not to consume their affliction, seeing the same redoundeth to the contempt of his honour.*

¶ *To him that excelleth.* A Psalme *to giue instruction,* committed *to the sonnes of Korah.*

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their return from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the only fountaine and beginning of the Church, Deut. 4. 37.
g Because thou art our King, therefore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so nowe they acknowledge that this affliction came by his iust iudgement.
‖ *Or, at their pleasure.*
* *Rom.* 8. 36.
k Knowing God to be author of this calamitie, they murmure not, but seeke remedie at his hands, who wounded them.
l As slaues which are solde for a low price, neither looked for him that offereth most, but taketh the first chapman.
m I dare not lift vp mine head for shame. n Meaning, the proud and cruell tyrant. o They boast not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called thē to the consideration of the heauenly ioyes. ‖ *Or, whales: meaning the bottomles seas of temptation, here we see the power of faith, which can be ouercome by no perils.* p They shewe that they honoured God aright, because they trusted in him alone. q They take God to witnesse that they were vpright to himward.

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1 The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matt. 5.10. 1.Pet.4.14.

22 Surely for thy sake [f] are we slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? *and* forgettest our miserie and our affliction?

25 For our soule is [f] beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy [t] mercies sake.

f There is no hope of recouerie, except thou put to thine hand and rayse vs vp.

t Which is the only and sufficient ransome to deliuer both body and soule from all kinde of slauerie and misery.

PSAL. XLV.

1 *The maiestie of Salomon, his honour, strength, beautie, riches, and power are praised, & also his mariage with the Egyptian being an heathen woman is blessed,* 10 *If that shee can renounce her people and the loue of her countrey, and giue her selfe wholy to her husband. Vnder the which figure, the wonderfull maiestie and increase of the kingdome of Christ and the Church his spouse now taken of the Gentiles is described.*

¶ *To him that excelleth on* [a] *Shoshannim a song of* [b] *loue to giue instruction,* committed *to the sonnes of Korah.*

MIne heart will vtter forth a good matter: I will intreate *in* my workes of the King: my tongue *is as* the pen of a swift writer.

2 Thou art [c] fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Girde thy sworde vpon *thy* thigh, O most mightie, *to wit,* thy worship and thy glory,

4 And prosper with thy glory: ride vpon the worde of trueth and of meekenes *and* of righteousnes: so thy right hand shall teach thee terrible things.

5 Thine arrowes *are* sharpe *to pearce* the heart of the Kings enemies: *therefore* the people shall fall vnder thee.

6 Thy [c] throne, O God, *is* for euer and euer: the scepter of thy kingdome *is* a scepter of righteousnes.

7 Thou louest righteousnes, and hatest wickednesse, because God, *euen* thy God hath anoynted thee with the oyle of gladnes aboue thy fellowes.

8 All thy garments *smell* of myrrhe and aloes, *and* cassia, *when thou commest* out of the yuorie palaces, [g] where they haue made thee glad.

9 Kings daughters *were* among thine honourable *wiues*: vpon thy right hande did stande the [h] Quene in a vesture of gold of Ophir.

10 [i] Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

11 So shal the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the [k] daughter of || Tyrus *with* the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious [l] within: her clothing is of broydred gold.

14 She shalbe brought vnto the King in rayment of needle worke: the virgins *that follow* after her, *and* her companions shall be brought vnto thee.

15 With ioy & gladnes shall they be brought, *and* shall enter into the Kings palace.

16 In stead of thy fathers shall thy [m] children bee: thou shalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore shall the people giue thankes vnto thee world without ende.

a This was a certaine tune or an instrument.

b Of that perfite loue that ought to be betweene the husband and the wife.

c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdom standeth in trueth, meekenes and iustice, not in worldly pompe and vanitie.

e Vnder this figure of this kingdome of Iustice is set forth the euerlasting kingdome of Christ.

f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyful to see them giue thankes and reioyce for thee.

h Though he had many Kings daughters among his wiues, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter he sheweth that the Church must cast off all carnall affections to obey Christ only.

k He signifieth that diuers of them that be rich, shalbe benefactors to the Church, albeit they giue not perfite obedience to the Gospel, || *Or, Zor.*

l There is nothing fained, nor hypocritically, but shee is glorious both within and without: and how be it the Church hath not at all times this outward glory, the fault is to be imputed onely to their ingratitude.

m They shall haue greater graces then their fathers.

n He signifieth the great compasse of Christes kingdome, which shal be sufficient to enrich all his members.

o This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

1 *A song of triumph or thanke giuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mightie hand of God.* 8 *Whereby the Prophet commending this great benefite, doth exhort the faithful to giue themselues wholy into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delite to asswage the rage of the wicked, when they are most lustie against the iust.*

¶ *To him that excelleth vpon* [a] *Alamoth a song* committed *to the sonnes of Korah.*

GOd *is* our || hope and strength, *and* helpe in [b] troubles, ready to be found.

2 Therefore will not wee [c] feare, though the earth be mooued, and though the mountaines fall into the middes of the sea.

3 *Though* the waters thereof [d] rage *and* bee troubled, *and* the mountaines shake at the surges of the same. Selah.

4 *Yet there is* a [e] Riuer, whose streame shall make glad the Citie of God: *euen* the Sanctuary of the Tabernacles of the most High.

5 God *is* in the middes of it: *therefore* shall it not be moued: God shall helpe it [f] very earely.

6 *When* the nations raged, *and* the kingdoms were mooued, *God* † thundered, *and* the earth melted.

7 The Lord of hostes *is* [g] with vs: the God of Iaakob *is* our refuge. Selah.

8 Come, *and* behold the workes of the Lord, [h] what desolations he hath made in the earth.

9 He maketh warre to cease vnto the endes of the world: he breaketh the bowe and cutteth the speare, and burneth the chariots with fire.

10 Bee [i] still and knowe that I am God, I will be exalted among the heathen, *and* I will be exalted in the earth.

11 The Lord of hostes *is* with vs: the God of Iaakob *is* our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung. || *Or, protection.*

b In all maner of troubles God sheweth his speedie mercie and power in defending his.

c That is, we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede requireth. † *Elr. gaue his voyce.*

g They are assured that God can and will defend his Church from all dangers and enemies.

h To wit, how oft he hath destroyed his enemies and deliuered his people.

i He warneth them that persecute the Church, to cease their cruelties: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God towarde the posteritie of Iaakob:* 9 *And after prophecieth of the kingdome of Christ in this time of the Gospell.*

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

ALl people [a] clap your hands: sing loude vnto God with a ioyfull voyce.

2 For the Lorde *is* high, *and* terrible: a great King ouer all the earth.

3 He hath [b] subdued the people vnder vs, and the nations vnder our feete.

4 Hee hath chosen [c] our inheritance for vs: *euen* the glory of Iaakob whom he loued. Selah.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the Lawe and Prophetes, schoolemaisters to the Gentiles, that they should with gladnesse obey them.

c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.

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5 God is gone vp with triumph, *euen* the Lord, with the [d] sound of the trumpet.

6 Sing praises to God, sing prayses: sing praises vnto our King, sing praises.

7 For God *is* the King of all the earth: sing praises *euery one* that hath [e] vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy Throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world *belong* to God: he [f] is greatly to be exalted.

d He doeth allude vnto the trumpets, that were blowen at solemne feastes: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens.

e He requireth that vnderstanding be ioyned with singing, least the Name of God be prophaned with vaine crying.

f He prayseth Gods highnes, for that he ioyneth the great princes of the worlde (whome he calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which thankes are giuen to God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. The Psalme seemeth to be made in the time of Ahaz, Iehoshaphat, Asa, or Ezechias: for in their times chiefly was the Citie by forreine princes assaulted.*

¶ [a] *A song* or *Psalme* committed *to the sonnes of Korah.*

GReat *is* the Lorde, and greatly to be praised [b] in the Citie of our God, *euen* vpon his holy Mountaine.

2 Mount Zion, *lying* Northward, *is* faire in situation: *it is* the [c] ioy of the whole earth, *and* the Citie of the great King.

3 In the palaces thereof God is knowen for a [d] refuge.

4 For loe, the Kings were [e] gathered, *and* went together.

5 When they sawe [f] it, they marueiled: they were astonied, *and* suddenly driuen backe.

6 Feare came there vpon them, *and* sorowe, as vpon a woman in trauaile.

7 *As* with an East winde thou breakest the shippes [g] of Tarshish, *so were they destroyed.*

8 As we haue [h] heard, so haue wee seene in the Citie of the Lorde of hostes, in the Citie of our God: God wil stablish it for euer. Selah.

9 We waite for thy louing kindnesse, O God, in the middes of thy Temple.

10 O God, according vnto thy Name, so is thy praise vnto the [i] worlds ende: thy right hand is full of righteousnesse.

11 Let [k] mount Zion reioyce, *and* the daughters of Iudah be glad, because of thy iudgements.

12 [l] Compasse about Zion, and goe round about it, *and* tell the towers thereof.

13 Marke well the wall thereof: beholde her towers, that ye may tell your posteritie.

14 For this God *is* our God for euer & euer: he shall be our guide vnto the death.

a Some put this difference betweene a song and Psalme, saying that it is called a song, when there is no instrument, but the voyce: and the Psalme the contrary. The song of the Psalme is whe the instruments begin, and the voyce followeth. The Psalme of the song, the contrary.

b Albeit God shew his wonders through all the world, yet hee will be chiefly praised in his Church.

c Because the word of saluation came thence to all them that should beleeue.

d Except God were the defence thereof, neither situation nor munition coulde preuaile.

e They conspired and went against Gods people.

f The enemies were afraid at the sight of the Citie.

g That is, of Cilicia, or of the sea called Mediterraneum.

h To wit, of our fathers, so haue wee proued: or, God hath performed his promes.

i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marueilous workes.

k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.

l For in this our warde defence and strength Gods blessings did also appeare. but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life,* 7 *shewing them not to bee most blessed, that are most wealthie, and therefore not to bee feared, but contrariwise hee listeth vp our mindes to consider howe all things are ruled by Gods prouidence:* 14 *Who at hee iudgeth these worldly misers to euerlasting torments,* 15 *So doeth hee preserue his, and will reward them in the day of the resurrection,* 2. *Thessal.* 1. 16.

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

HEare [a] this, all *ye* people: giue eare, al ye that dwel in the world,

2 As well lowe as hie, both rich and poore.

3 My mouth shall speake of wisdome, and the meditation of mine heart *is* of knowledge.

4 I will incline mine eare to a parable, *and* vtter my graue matter vpon the harpe.

5 Wherefore should I [b] feare in the euil daies, *when* iniquitie shal compasse me about, *as at* mine heeles?

6 They trust in their [c] goods, and boast themselues in the multitude of their riches.

7 Yet a man can by no meanes redeeme *his* brother: he cannot giue his ransome to God,

8 (So [d] precious is the redemption of their soules, [e] and the continuance for euer)

9 That he may liue still for euer, *and* not see the graue.

10 For hee seeth that wise men [f] die, *and* also that the ignorant and foolish perish, & leaue their riches for [g] others.

11 *Yet* they thinke, their houses, *and* their habitations *shall continue* for euer, *euen* from generation to generation, and ‖ cal *their* lands by their names.

12 But man shall not continue in honour: he is like the [h] beastes *that* die.

13 This their way *vttereth* their foolishnes: *yet* their posteritie [i] delight in their talke. Selah.

14 [k] Like sheepe they lie in graue: [l] death deuoureth them, and the righteous shall haue dominion ouer them in the [m] morning: for their beautie shall consume: *when they shall goe* from their house to graue.

15 But God shall deliuer my soule from the power of the graue: ‖ for he wil receiue me. Selah.

16 Be not thou afraid when one is made rich, *and* when the glory of his house is increased.

17 *For he shall take nothing away, when he dieth, neither shall his pompe descend after him.

18 For while he liued, † he reioyced himselfe: and [n] men will prayse thee, when thou makest much of thy selfe.

19 ‖ [o] He shal enter into the generation of his fathers, [p] *and* they shall not liue for euer.

20 Man *is* in honour, and [q] vnderstandeth not: he is like to beastes *that* perish.

a He will intreate how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the flesh.

b Though wickednes reigne and enemies rage, seeing God wil execute his iudgements against the wicked in time conuenient.

c To trust in riches is meere madnes seeing they can neither restore life nor prolong it.

d That is so rare, or not to be found, as prophecie was precious in the dayes of Eli, 1. Samuel 3. 1.

e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body.

i They speake and doe the same thing that their fathers did.

k As sheepe are gathered into the folde, so shall they be brought to the graue.

l Because they haue no part of life euerlasting.

m Christes comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked. ‖ *Or, because he hath rescued me.* *Iob 27. 19. 1. Tim. 6. 7.* †*Ebr. he blessed his soule.*

n The flatterers prayse them that liue in delights, and pleasures. ‖ *Or, his soule.*

o And not passe the terme appointed for life.

p Both they and their fathers shall liue here but a while, and at length die for euer.

q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 *Because the Church is alway full of hypocrites,* 8 *Which do imagine that God will be worshipped with outward ceremonies only, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient,* 21 *Therefore the Prophet doeth reprooue this grosse error, and pronounceth the Name of God to be blasphemed, where holinesse is set in ceremonies.* 23 *For he declareth the worship of God to be spirituall, whereof are two principall parties, inuocation, and thanksgiuing.*

¶ *A Psalme of* [a] *Asaph.*

THe God of Gods, *euen* the Lord hath spoken and called the [b] earth from the rising vp of the same vnto the going downe thereof.

a Who was either the author, or a chiefe singer, to whom it was committed.

b To pleade against his dissembling people before heauen and earth.

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2 Out of Zion, *which is* the [c] perfection of beautie, hath God shined.

3 Our God shall come, & shall not keepe silence: [d] a fire shal deuoure before him, & a mightie tempest shall be mooued round about him.

4 He shall call the heauen aboue, and [e] the earth to iudge the people.

5 Gather my [f] Saints together vnto me, those that make a couenant with me with [g] sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge him selfe. Selah.

7 Heare, O my people, & I wil speake: *heare*, O Israel, and I will testifie vnto thee: *for* I am God, *euen* thy God.

8 I will not [h] reproue thee for thy sacrifices, or thy burnt offrings, *that haue not bene* continually before me.

9 I will take no bullocke out of thine house, *nor* goates out of thy foldes.

10 [i] For all the beasts of the forrest are mine, *and* the beastes on a thousand mountaines.

11 I know all the foules on the mountaines: and the wilde beastes of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 [k] Will I eate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God praise, & [l] pay thy vowes vnto the most High,

15 And call vpon me in the day of trouble: *so* will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked said God, [m] What hast thou to do to declare mine ordinances, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hatest [n] to be reformed, and hast cast my wordes behind thee?

18 For when thou seest a thiefe, [o] thou runnest with him, & thou art partaker with [p] adulterers.

19 Thou giuest thy mouth to euill, and with thy tongue thou forgest deceite.

20 Thou sittest, *and* speakest against thy brother, *and* slanderest thy [q] mothers sonne.

21 These things hast thou done, and I held my tongue: *therefore* thou thoughtest that I was like thee: *but* I will reproue thee, and [q] set *them* in order before thee.

22 Oh consider this, ye that forget God, least I teare you in pieces, and there be none that can deliuer *you*.

23 He that offereth [r] praise, shall glorifie me: and to him that [s] disposeth his way *aright*, will I [t] shew the saluation of God.

c Because God had chosen it to haue his Name there called vpon, & also his image shined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take account for the keeping thereof.
e As witnesses against [p] hypocrits.
f God in respect of his elect, calleth the whole body, holy Saints, and his people.
g Which shou'd know that sacrifices are seales of [p] couenant between God and his people, and not let religion therein.
h For I passe not for sacrifices, except [p] true vse be there, which is to confirme your faith in my promises.
i Though he did delite in sacrifice, yet had he no neede of mans helpe thereunto.
k Though mans life for the infirmitie thereof hath neede of food, yet God, whose life quickeneth all the world, hath no need of suchmeans
l Shew thy selfe mindefull of Gods benefites by thanksgiuing.
m Why doest thou faine to be of my people & talkest of my couenant, seeing thou art but an hypocrite?
n And so liue according to my word.
o He sheweth what are the fruits of them that contemne Gods word.
p He noteth the crueltie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne, q I will write all thy wicked deedes in a rolle, and make thee to read and acknowledge them whether thou wilt or no.
r Vnder the which is conteined faith and inuocation.
s As God hath appointed.
t That is, declare my selfe to be his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first he desireth God to forgiue his sinnes. 10 And to renue in him his holy Spirit, 13 With promise that he will not be vnmindefull of those great graces. 18 Finally fearing least God would punish the whole Church for his fault, he requireth that he would rather increase his graces toward the same.

To him that excelleth. A Psalme of Dauid, when the Prophet Nathan [a] came vnto him, after he had gone in to Bath-sheba.

HAue mercy vpon me, O God, [b] according to thy louing kindnes: according to the multitude of thy [c] compassions put away mine iniquities.

2 Wash me [c] throughly from mine iniquity, and cleanse me from my sinne.

3 For I [d] know mine iniquities, and my sinne *is* euer before me.

4 Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou [e] speakest, *and* pure when thou iudgest.

5 Beholde, I was borne in iniquitie, and in sinne hath my mother conceiued me.

6 Behold, thou [f] louest trueth in the inward affections: therefore hast thou taught me wisdome in the secret *of mine heart*.

7 Purge me with *hyssope & I shalbe cleane: wash me, and I shalbe whiter then snow.

8 Make me to heare [g] ioy and gladnesse, *that* the [h] bones, *which* thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God, and renue a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluation, & stablish me with *thy* [k] free Spirit.

13 *Then* shall I teach thy [l] wayes vnto the wicked, and sinners shalbe conuerted vnto thee.

14 Deliuer me from [m] blood, O God, *which art* the God of my saluation, *and* my tongue shal sing ioyfully of thy righteousnesse.

15 [n] Open thou my lippes, O Lorde, and my mouth shall shew forth thy prayse.

16 For thou desirest no sacrifice, though I would giue it: thou deliest not in burnt offring.

17 The sacrifices of God *are* a [o] contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto [p] Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept [q] sacrifice of righteousnesse, *euen* the burnt offering and oblation: then shall they offer calues vpon thine altar.

a To reproue him because he had committed so horrible sinnes, and lyen in the same without repentance more then a wholeyeere that God would giue him the feeling of his excellent and abundant mercies.
b As his sinnes were manifold and great, so he requireth
c My sinnes sticke so fast in me, that I haue need of some singular kinde of washing.
d My conscience accuseth me, so that I can haue no rest, til I be reconciled.
e When thou giuest sentence against sinners, they must needes confesse thee to be iust, and themselues sinners.
f He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner much more him whom he had instructed in his heauenly wisdom.
*Leuit. 14.6.
g He meaneth Gods comfortable mercies towards repentant sinners.
h By the bones he vnderstandeth all strength of soule and body, which by cares & mourning are consumed.
i He confesseth that when Gods Spirit is colde in vs, to haue it againe renued, it is as a new creation.
k Which may assure me that I am drawen out of the slauerie of sinne.
l He promiseth to endeuour that others by his example may turne to God.
m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11. 17.
n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.
o Which is a wounding of the heart proceeding of faith, which seeketh vnto God for mercie.
p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.
q That is, iust and lawfull, applied to their right ende, which is the exercise of faith and repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises, caused Ahimelech with the rest of the Priestes to be slaine. 5 Dauid prophecieth his destruction, 6 And incourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is lively set foorth the kingdome of Antichrist.

To him that excelleth. A Psalme *of Dauid to giue instruction, When Doeg the Edomite came and shewed Saul, & said to him, Dauid is come to the house of Ahimelech.*

WHy boastest thou thy selfe in *thy* wickednesse, O [a] man of power? the louing kindnesse of God *endureth* dayly.

2 Thy tongue imagineth [b] mischiefe, *and is* like a sharpe rasor, that cutteth deceitfully.

3 Thou doest loue euill more then good, *and* lies more then to speake the † trueth. Selah.

4 Thou louest all words that may destroy: O deceitfull tongue!

5 So shal God [c] destroy thee for euer: he shal forbeare for a time, yet at length he will recompense thy falsehoode.

a O Doeg, which hast credit with the tyrant Saul, & hast power to murther the Saints of God.
b Thy malice moueth thee by crafty flatteries and lyes to accuse and destroy the innocets.
† *Ebr. righteousnes.*
c Though God

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take thee and plucke thee out of *thy* tabernacle, & [d] roote thee out of [y] land of the liuing. Selah.

6 The [e] righteous also shall see it, [f] and feare, and shall laugh at him, *saying*,

7 Beholde the man that tooke not God for his strength, but trusted vnto the multitude of his riches, *and* put his strength ‖ in his malice.

8 But I shall be like a [g] greene oliue tree in the house of God: *for* I trusted in the mercie of God for euer and euer.

9 I will alway praise thee, for that thou hast done [h] *this*, and I will ‖ hope in thy Name, because it is good before thy Saints.

d Albeit thou seeme to be neuer so sure setled.
e For the eyes of the reprobate are shut vp at Gods iudgement.
f With ioyfull reuerence, seeing that he taketh their part against the wicked.
‖ *Or, in his substance.*
g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlinesse.
h Executed this vengeance. ‖ *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, 4 The cruelitie, 5 And punishment of the wicked, when they looke not for it, 6 And wisheth the deliuerance of the godly, that they may reioice together

¶ To him that excelleth on [a] *Mahalath,* A Psalme *of Dauid to giue instruction.*

THe foole hath said in his heart, *There is* [b] no God. they haue corrupted & done abominable wickednesse: *there is* none that doth good.

2 God looked down from heauen vpon the children of men, to see if there were any that would vnderstand, and [c] seeke God.

3 *Euery one is gone backe: they are altogether corrupt: there is none [y] doth good, no not one.

4 Doe not the [d] workers of iniquitie knowe that they eate vp my people *as* they eate bread? they call not vpon God.

5 There they were afraid for feare, *where* no [e] feare was: for God hath scattered the [f] bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shalbe glad.

a Which was an instrument or kinde of note.
b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God.
* *Rom.3.10.*
d Dauid pronounceth Gods vengeance against cruell gouerners, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them. e When they thought there was none occasion to feare the sudden vengeance of God lighted vpon them. f Be the enemies power neuer so great, nor the danger so feareful, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice & free offrings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme *of Dauid to giue instruction, When the Ziphims came and said vnto Saul,* [1] *Is not Dauid hid among vs?*

SAue me, O God, [a] by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

3 For [b] strangers are risen vp against me, and [c] tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with [d] them that vphold my soule.

5 He shall reward euill vnto mine enemies: Oh cut them off in thy [e] trueth.

6 *Then* I will sacrifice [f] freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of al trouble, & mine eye hath seene *my desire* vpō mine enemies.

* 1.Sam.23.19.
a He declareth [y] when all meanes doe faile, God will deliuer men as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beasts, and could not be satisfied but by his death.
d Be they neuer so fewe, as he was with Ionathan.
e According to thy faithfull promise for my defence. f For hypocrites serue God for feare, or vpon conditions. g VVe may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauinesse & distresse, complaineth of the cruelty of Saul, 13 & of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to moue the Lord to pity him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

¶ To him that excelleth on Neginoth. A Psalme *of Dauid to giue instruction.*

HEare [a] my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, & answere me: I mourne in my prayer, and make a noyse.

3 For the [b] voyce of the enemie, & for the vexation of the wicked, because [c] they haue brought iniquity vpon me, and furiously hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon mee, and an horrible feare hath [d] couered me.

6 And I said, Oh that I had wings like a doue: then would I [e] flee away and rest.

7 Beholde, I would take my flight farre off, & lodge in the wildernesse. Selah.

8 He would make haste for my deliuerance [f] from the stormie wind and tempest.

9 Destroy, O Lord, & [g] diuide their tongues: for I haue seene crueltie and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both [h] iniquitie and mischiefe *are* in the middes of it.

11 Wickednesse *is* in the middes thereof: deceit and guile depart not from her streetes.

12 Surely mine [i] enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

13 But *it was* thou, O man, euen my [k] companion, my guide and my familiar:

14 Which delited in consulting together, *and* went into the house of God as companions.

15 Let death seaze vpon them: let them [l] go downe quicke into the graue: for wickednesse *is* in their dwellings, *euen* in the middes of them.

16 *But* I will call vnto God, and the Lorde will saue me.

17 Euening and morning, and at noone will I pray, [m] & make a noise, & he will heare my voice.

18 He hath deliuered my soule in peace frō the battel, *that* was against me: for [n] many were w̄ me.

19 God shall heare and afflict them, euen hee that reigneth of olde, Selah. because they [o] haue no changes, therefore they feare not God.

20 Hee [p] layed his hand vpon such as be at peace with him, *and* he brake his couenant.

21 *The wordes* of his mouth were softer then butter, yet warre *was* in his heart: his words were more gentle then oyle, yet they were swordes.

22 Cast thy ‖ burden vpon the Lord, and hee shal nourish thee: he wil not suffer the righteous to fall for [q] euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not liue [r] halfe their dayes: but I will trust in thee.

a The earnestnesse of his praier declareth the vehemency of his griefe, insomuch as he is compelled to burst out into cryes.
b For the threatnings of Saul and his adherents.
c They haue defamed me as a wicked person: or they haue imagined my destruction.
d There was no part of him that was not astonished with extreme feare.
e Feare had driuen him to so great distresse, [y] he wished to be hid in some wildernesse, and to be banished from that kingdome, which God had promised that he should enioy.
f From the cruell rage and tyrannie of Saul.
g As in the confusion of Babylon, when [y] wicked conspired against God
h All lawes and good orders are broken, and onely vice and dissolution reigneth vnder Saul.
i If mine open enemie had sought mine hurt, I could the better haue auoyded him.
k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religiō.
l As Korah, Dathan and Abiram.
m Which signifieth a feruent mind & sure trust to obteine his petition, which thing made him earnest at all times in prayer.
n Euen the Angels of God fought on my side against mine enemies, 2.Kings 6.16.
o But their prosperous estate still continueth.
p I did not prouoke him, but was at peace with him, yet he made warre against me. ‖ *Or, gifts, to wit, which thou wouldest that God should giue thee.* q Though for their bettering and triall, he suffer them to slip for a time. r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the king of Gath, 2.Sam.21. 12. complaineth of his enemies, demandeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect to praise God in his Church.

¶ To him that excelleth. A Psalme *of Dauid on Michtam, concerning the dumme doue in a farre countrey, when the Philistims tooke him in Gath.*

a Being chased by the furie of his enemies into a strange countrey, he was as a dumme doue, not seeking reuengeance.

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BE merciful vnto me, O God, for [b] man would swallow me vp: he fighteth continually *and* vexeth me.

2 Mine enemies would dayly swallow me vp: for many fight against me, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, *because* of his [c] word, I trust in God, *and* will not feare what flesh can doe vnto me.

5 Mine owne [d] wordes grieue *mee* dayly: all their thoughts *are* against me to doe me hurt.

6 [e] They gather together, and keepe themselues close: they marke my steps, because they waite for my soule.

7 [f] They *think* they shall escape by iniquitie: O God, cast *these* people downe in *thine* anger.

8 Thou hast counted my wanderings: put my greares into thy bottel: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God *is* with me.

10 I will reioyce in God, *because of his* worde: in the Lord will I reioyce *because of his* word.

11 In God do I trust: I will not be afraid what man can doe vnto me.

12 [h] Thy vowes *are* vpon mee, O God: I will render praises vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

b He sheweth that it is either now time or neuer that God help him, for all the world is against him and ready to deuoure him.

c He stayeth his conscience vpon Gods promes, though he see not present helpe.

d All my counsels haue euil successe, and turne to mine owne sorow.

e As al the world against one man, and cannot be faciat, except they haue my life.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

g If God keepe the teares of his Saints in store, much more will he remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register.

h Hauing receiued that which I required, I am bounde to pay my vowes of thankesgiuing, as I promised.

i As mindful of his great mercies and giuing him thankes for the same.

k That is, in this light of the sunne.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul, 2 Calleth most earnestly vnto God with full confidence, that hee will performe his promes and take his cause in hand: 5 Also that he will shewe his glory in the heauens and the earth against his cruel enemies. 9 Therefore doeth he render laude and praise.

¶ To him that excelleth. [a] *Destroy not.* A Psalme *of Dauid on Michtam.* *When he fled from Saul in the caue.*

HAue mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadowe of thy wings will I ‖ trust, til *these* [b] afflictions ouerpasse.

2 I will call vnto the most high God, *euen* to the God, that [c] performeth *his promes* toward me.

3 Hee will sende from [d] heauen, and saue mee from the reprose of him that would swallow me. Selah. God will send his mercie, and his trueth.

4 My soule *is* among lyons: I lie *among* the children of men, that are set on fire: whose teeth *are* speares and arrowes, & their tongue a sharpe sworde.

5 [f] Exalt thy selfe, O God, aboue the heauen, *and* let thy glory *be* vpon all the earth.

6 They haue layde a net for my steps: [g] my soule is pressed downe: they haue digged a pit before me, *and* are fallen into the mids of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I wil sing and giue praise.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lorde, among the people, *and* I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, *and* thy trueth vnto the [k] cloudes.

11 Exalt thy selfe, O God, aboue the heauens, *and* let thy glory *be* vpon all the earth.

a This was either the beginning of a certaine song or the wordes which Dauid vttered when he stayed his affection. *1 Sam. 24.4.

‖ Or, dwell most safely.

b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth.

c Who leaueth not his workes begun vnperfit.

d He would rather deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calumnies and false reports.

f Suffer me not to be despoyed to the contempt of thy Name.

g For very feare, seeing the great dangers on all sides,

h That is, wholy bent to giue thee praise for my deliuerance.

i Hee sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he wil vse other meanes to prouoke himselfe forward to the same.

k Thy mercies doe not onely appertaine to the Iewes but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whome hee appealeth to Gods iudgements, 10 Shewing that the iust shal reioyce, when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not. A Psalme *of Dauid on Michtam.*

IS it true? O [a] Congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischiefe in *your* heart: [b] your handes execute crueltie vpon the earth.

3 The wicked [c] are strangers from the wombe: *euen* fro the belly haue they erred, & speake lies.

4 Their poyson is euen like the poyson of a serpent: like [y] deafe [d] addar *that* stoppeth his eare.

5 Which heareth not the voice of the inchanter, though he be most expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lorde.

7 Let them [f] melt like the waters, let them passe away: when hee shooteth his arrowes, *let them be* as broken.

8 Let them cōsume like a snaile that melteth, *and like* the vntimely fruit of a woman *that* hath not seene the sunne.

9 [g] As raw flesh before your pots feele *the fire* of thornes: *so* let him cary them away as with a whirlewinde in *his* wrath.

10 The righteous shall [h] reioyce when hee seeth the vengeance: he shal wash his feete in the [i] blood of the wicked.

11 And men shall say, [k] Verily there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of counseling for the common wealth conspire my death being an innocent.

b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your hearts.

c That is, enemies to the people of God, euen from their birth.

d They passe in malice and subtiltie the craft e serpent, which could preserue himselfe by stopping his eare from the inchanter.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.

g As flesh is taken rawe out of the pot before the water seethe: so hee desireth God to destroy their enterprises before they bring them to passe.

h With a pure affection.

i Their punishment and slaughter shalbe so great.

k Seeing God gouerneth all by his prouidence, he must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he kept aliue for a time to exercise his people, yet in the ende he will consume them in his wrath, 13 That hee may be knowen to be the God of Iaakob to the ende of the worlde. 16 For this hee singeth prayses to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme *of Dauid on* [a] *Michtam.* *When Saul sent and they did watch the house to kill him.*

OMy God, [b] deliuer mee from mine enemies: defend me fro them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men.

3 For loe, they haue layde waite for my soule: the mightie men are gathered against me, not for mine [c] offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault *on my part*: arise *therefore* to assist me, and beholde.

5 Euen thou, O Lord God of hosts, O God of Israel awake to visite all the heathen, *and* bee not [d] merciful vnto al [y] transgresse maliciously. Selah.

a Reade Psal. 16. *1. Sam. 19.11.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynow in his hand to deliuer him.

c For I am innocent to them-wards and haue not offended them.

d Seeing it appertaineth to Gods iudgements to punish the wicked, hee desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

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6 They goe to and fro in the euening: they barke like [e] dogs, and goe about the citie.

7 Behold, they [f] brag in their talke, & swords *are* in their lips: for Who, *say they*, doeth heare?

8 But thou, O Lorde, shalt haue them in derision, *and* thou shalt laugh at all the heathen.

9 [g] Hee is strong: *but* I will waite vpon thee: for God *is* my defence.

10 My mercifull God will [h] preuent me: God will let me see *my desire* vpon mine enemies.

11 Slay them [i] not, least my people forget it: *but* scatter them abroade by thy power, and put them downe, O Lord our shield,

12 *For* the sinne of their mouth, *and* the words of their lips: & let them be [k] taken in their pride, euen for their periurie and lies, *that* they speake.

13 [l] Consume *them* in *thy* wrath: consume *them* that they bee no more: and let them knowe that God ruleth in Iaakob, *euen* vnto the endes of the world. Selah.

14 And in the euening they [m] shall goe to and fro, *and* barke like dogs, and goe about the citie.

15 They shal runne here and there for meate: *and* surely they shall not be satisfied, though they tary all night.

16 But I wil sing of thy [n] power, and wil praise thy mercy in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my [o] Strength, wil I sing: for God is my defence, *and* my mercifull God.

e He compareth their crueltie to hungry dogs, shewing that they are neuer weary in doing euil.
f They boast opēly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore wil I patiently hope on thee.
h He will not faile to succour me when neede requireth.
i Altogether, but by litle and litle, that the people seeing oftentimes thy iudgements, may be mindfull of thee.
k That in their misery and shame they may be as glasses and examples of Gods vengeance.
l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other.
m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.
n Which diddest vse the policie of a weake woman to cōfound the enemies strength, as 1. Sam. 19. 12.
o Confessing himselfe to be voyde of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

Dauid being now King ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same. 11 After, he prayeth vnto God to finish that that he hath begunne.

[a] These were certaine songs after the note whereof this Psalme was sung.

*To him that excelleth vpon [a] Shushan Eduth, or Michtam. A Psalme of Dauid to teach. * When he fought against Aram Naharaim, & against ‖ Aram [b] Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.*

O God, thou hast cast vs out, thou hast [c] scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the lande to tremble, and hast made it to [d] gape: heale the breaches thereof, for it is shaken.

3 Thou hast [e] shewed thy people heauy things: thou hast made vs to drinke the wine of giddines.

4 *But now* thou hast giuen a [f] banner to them that feare thee, that it may bee displayed because of *thy* trueth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his [g] holines: *therefore* I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead *shalbe* mine, and Manasseh *shall bee* mine: Ephraim also *shalbe* the [h] strength of mine head: Iudah *is* my lawgiuer.

8 Moab *shalbe* my [k] wash potte: ouer Edom will I cast out my shoe: [l] Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the [m] strong citie? who wil bring me into Edom?

10 Wilt not thou, O God, *which* haddest cast vs off, and diddest not goe foorth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall tread downe our enemies.

b Called also Sophene, which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As cleft with an earthquake.
e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked King and pursued him to whome God had giuen the iust title of the Realme.
f In making me king, thou hast performed thy promes, which seemed to haue lost the force.
g It is so certaine as if it were spoken by an oracle, that I shal possesse these places, which Saul had left to his children.
h For it was strong and wel peopled.
i Dauid meaneth, that in this tribe his kingdom shalbe established, Gen. 49. 10.
k In most vile subiection.
l For thou wilt dissemble, & faine as though thou wereſt glad.
m He was assured that God would giue him the strong cities of his enemies wherein they thought themselues sure.

PSAL. LXI.

Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he crieth to be heard and deliuered, 7 And confirmed in his kingdome. 8 Hee promiseth perpetuall prayses.

To him that excelleth on Neginoth. A Psalme of Dauid.

Heare my cry, O God: giue eare vnto my prayer.

2 From [a] the endes of the earth wil I cry vnto thee: when mine heart is oppreſt, bring mee vpon the rocke that is [b] higher then I.

3 For thou hast bene mine hope, *and* a strong tower against the enemie.

4 I wil dwel in thy tabernacle for euer, *and* my truſt shalbe vnder [ỹ] couering of thy wings. Selah.

5 For thou, O God, [c] hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a [d] long life: his yeeres *shalbe* as many ages.

7 Hee shall dwell before God for euer: prepare [e] mercy and faithfulnes *that* they may preſerue him.

8 So wil I alway sing praise vnto thy Name in performing dayly my vowes.

a From the place where I was banished, being driuen out of the citie and Temple by my sonne Absalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing that doeth more strengthen our faith, then the remembrance of Gods fauour in times past.
d This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members.
e For the stabilitie of my Kingdome standeth in thy mercie and trueth.

PSAL. LXII.

This Psalme partly containeth meditations, whereby Dauid encourageth himselfe to truſt in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharply reproueth this vanitie, to the intent he might cleaue fast to the Lord.

To the excellent Musitian * *Ieduthun. A Psalme of Dauid.*

* 1 Chro. 16. 41.

Yet [a] my soule keepeth silence vnto God: of him *commeth* my saluation.

2 [b] Yet hee is my strength and my saluation, *and* my defence: *therefore* I shall not much bee mooued.

3 How long will ye imagine mischiefe against a [c] man? ye shalbe all slaine: *ye shalbe* as a bowed wall, *or* as a [d] wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 [e] Yet my soule keepe thou silence vnto God: for my hope *is* in him.

6 Yet is he my strength, and my saluation, *and* my defence: *therefore* I shall not be mooued.

7 In God *is* my saluation and my [f] glory, the rocke of my strength: in God *is* my truſt.

8 Truſt in him alway, ye people: [g] powre out your hearts before him, *for* God *is* our hope. Selah.

9 Yet the children of men *are* vanitie, the

a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promes, beareth his crosse patiently.
b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience he ouercame them all.
c He meaneth himselfe being the man whom God had appointed to the kingdome.
d Though ye seeme to be in honour, yet God will suddenly destroy you.
e Dauid was greatly mooued with these troubles, therefore he stirreth vp himselfe to truſt in God.
f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaultes of Satan.
g He admonisheth vs of our wicked nature, which rather hide our sorow, and bite on the bridle, then vtter our griefe to God to obtaine remedy.

chiefe

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h Giue your selues wholly to God by putting away all things y are contrary to his Law.
i He hath plainly borne witnesse of his power, so that none needeth to doubt thereof.
k So that the wicked shall feele thy power, & the godly thy mercie.

chiefe men *are* lies: to lay them vpon a balance, they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: h be not vaine: if riches increase, set not your heart thereon.

11 God spake i once or twise, I haue heard it, that power *belongeth* vnto God,

12 And to thee, O Lord, mercy: for thou k rewardest euery one according to his worke.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the desert of Ziph, made this Psalme, 3 wherein he giueth thanks to God for his wonderfull deliuerence, in whose mercies he trusted, euen in the middes of his miseries, 9 propheſying the destruction of Gods enemies: 11 and contrariwise happinesse to all them that trust in the Lord.

¶ *A Tsalme of Dauid. When he was in the* a *wildernesse of Iudah.*

a To wit, of Ziph, 1.Sam.28.14.
b Though he was both hungrie and in great distresse, yet he made God his sufficiencie and aboue all meat & drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glorie, as if I were in thy Sanctuarie.
d The remembrance of thy fauour is more sweet vnto me then all the pleasures & deinties of the world.
e He assureth him selfe by the Spirit of God to haue the gift of constancy.
f He ptophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beasts.
g All that sweare by God aright, or professe him, shall reioyce in this worthy king.

O God, thou art my God, earely will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus c I beholde thee *as* in the Sanctuarie, when I beholde thy power and thy glory.

3 For thy louing kindnesse *is* better then life: *therefore* my lips shall praise thee.

4 Thus will I magnifie thee *all* my life, *and* lift vp mine hands in thy name.

5 My soule shall be satisfied, as with d marow and fatnesse, and my mouth shall praise *thee* with ioyfull lippes,

6 When I remember thee on my bedde, *and when* I thinke vpon thee in the *night* watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule e cleaueth vnto thee: *for* thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.

10 f They shall cast him downe with the edge of the sword, *and* they shalbe a portion for foxes.

11 But the king shall reioyce in God, *and* all that g sweare by him shall reioyce *in him*: for the mouth of them that speake lies, shall be stopped.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reports of his enemies. 7 He declareth their punishment & destruction, 10 to the comfort of the iust and the glory of God.

¶ *To him that excelleth. A Tsalme of Dauid.*

a In that he calleth to God with his voice, it is a signe that his prayer was vehement, and that his life was in danger.
b That is, fro their secret malice.
c To wit, their outward violence.
d False reports and slanders.
e To be without feare of God and reuerence of man is a signe of reprobation.
f The more that the wicked see Gods children in miserie, the more bolde and impudent they are in oppressing them. g There is no way so secret and subtill to do hurt, which they inuented not for his destruction.

H Eare my a voice, O God, in my prayer: preserue my life from feare of the enemie.

1 Hide me from the b conspiracie of the wicked, *and* from the c rage of the workers of iniquitie.

3 Which haue whet their toung like a sword, and shot *for* their arrowes d bitter words:

4 To shoot at the vpright in secret: they shoot at him suddenly and e feare not.

5 They f encourage themselues *in* a wicked purpose: they commune together to lay snares priuily, *and* say, Who shall see them?

6 They haue sought out iniquities, *and* haue accomplished that which they sought out, euen euery one g *his* secret *thoughts*, and the depth of *his* heart,

7 But God will shoot an arrow at them suddenly: their strokes shall be *at once*.

8 They shall cause their owne tongue to fall vpon them: *and* whosoeuer shall see them, shall h flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 *But* the righteous i shalbe glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

h To see Gods heauie iudgement against them, and how hee hath caught them in their owne snares.
i When they shall consider that hee will be fauourable to them as he was to his seruant Dauid.

PSAL. LXV.

1 A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 for the chusing, preseruation and gouernance of them, 9 and for the plentifull blessings powred foorth vpon all the earth, but specially towards his Church.

¶ *To him that excelleth. A Tsalme or song of Dauid.*

O God, a praise waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 *Because thou* hearest the prayer, vnto thee shall all b flesh come.

3 Wicked deeds c haue preuailed against me: *but* thou wilt be merciful vnto our transgressions.

4 Blessed *is he, whom* thou chusest and causest to come *to thee:* he shall dwell in thy courts, *and* we shall be satisfied with the pleasures of thine House, *euen* of thine holy Temple.

5 O God of our saluation, thou wilt d answere vs with fearefull *signes* in *thy* righteousnes, O *thou* the hope of all the ends of the earth, and of them that are farre off in the e sea.

6 He stablisheth the mountaines by his power: *and* is girded about with strength.

7 He appeaseth the f noise of the seas *and* the noise of the waues thereof, and the tumults of the people.

8 They also that dwell in the vttermost parts *of the earth*, shalbe afraid of thy signes: thou shalt make † the East and the West to reioyce.

9 Thou g visitest the earth, and waterest it: thou makest it very rich, the h riuer of God is ful of water: thou preparest them corne: for so thou appointest i it.

10 Thou k waterest abundantly the furrowes thereof: thou causest *the raine* to descend into the valleyes thereof: thou makest it soft with showres, *and* blessest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They drop *vpon* the pastures of the wildernes: & the hils shall be compassed with gladnes.

13 The pastures are clad with sheepe: the valleyes also shall be couered with corne: *therefore* they shout for ioy, l and sing.

a Thou giuest dayly new occasion to thy Church to praise thee.
b Not onely the Iewes but also the Gentiles in the kingdome of Christ.
c He inputeth it to his sinnes and to the sinnes of the people, that God who was accustomed to assist them, withdraweth his succor fro them.
d Thou wilt declare thy selfe to be the preseruer of thy Church in destroying thine enemies, as thou didst in the red Sea.
e As of all barbarous nations and farre off.
f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.
† *Ebr. The going forth of the morning and of the euening.*
g To wit, with raine.
h That is, Shiloah, or the raine.
i Thou hast appointed the earth to bring foorth food to mans vse.
k By this description he sheweth that all ỹ order of nature is as a testimonie of Gods loue toward vs, who causeth al creatures to serue our necessitie. l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord and to consider his works. 6 He setteth foorth the power of God to affray the rebels, 10 and sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice. 16 and prouoketh all men to heare what God hath done for him and to praise his Name.

¶ *To him that excelleth. A song or Tsalme.*

REioyce in God, a all ye *inhabitants* of the earth.

2 Sing forth the glory of his name: make his praise glorious.

3 Say vnto God, How terrible art thou *in* thy works! through the greatnesse of thy power shall

a He propheſieth that al nations shal come to the knowledge of God, who then was onely knowen in Iudea.

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b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble themselues to be subiect.

shall thine enemies be b in subiection vnto thee.

4 All the world shall worship thee, and sing vnto thee, *euen* sing of thy Name. Selah.

5 c Come and beholde the works of God: he is terrible in *his* doing toward d the sonnes of men.

c He toucheth the slouthfull dulnesse of man, who is colde in the consideration of Gods works.

6 He hath turned the Sea into drie land: they passed thorow the riuer on foot: there did wee reioyce in him.

d His prouidence is woonderfull in maintaining their estate.

7 Hee ruleth the world with his power: his eyes beholde the nations: the rebellious shall not e exalt themselues. Selah.

e He promiseth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

8 Praise our God, ye people, and make the voyce of his praise to be heard.

f Hee signifieth some speciall benefit, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of the like he promiseth that the Gentiles shall be partakers.

9 Which f holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

g The condition of the Church is heere described, which is to be led by Gods prouidence into troubles to be subiect vnder tyrants, and to enter into manifolde dangers.

11 Thou hast brought vs into the g snare, *and* layd a strait *chaine* vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire & into water, but thou broughtest vs out into a wealthy *place*.

h The ductie of the faithfull is heere described which are neuer vnmindfull to render God praise for his benefits.

13 I will goe into thine h House with burnt offerings, *and* will pay thee my vowes,

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 i Come *and* hearken, all ye that feare God, and I will tell you what hee hath done to my soule.

i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profit thereby, and praise God.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 k If I regard wickednesse in mine heart, the Lord will not heare me.

k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

19 But God hath heard *me*, *and* considered the voyce of my prayer.

20 Praised *be* God, which hath not put backe my prayer, nor his mercie from me.

PSAL. LXVII.

1 A prayer of the Church to obteine the fauour of God and to be lightned with his countenance, 2 to the end that his way and iudgements may be knowen thorowout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or song.

a That is, moue our hearts with his holy Spirit, that wee may feele his fauour toward vs.

b That both Iewes and Gentiles may know Gods couenant made with them.

c By these often repetitions hee sheweth, that the people can neuer reioyce sufficiently, & giue thanks for the great benefits that they should receiue vnder the kingdome of Christ.

GOd be mercifull vnto vs, and blesse vs, *and* a cause his face to shine among vs. (Selah)

2 That b they may know thy way vpon earth, *and* thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 c Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall d the earth bring foorth her increase, *and* God, *euen* our God shall blesse vs.

7 God shall blesse vs, and all the ends of the earth e shall feare him.

d Hee sheweth that where God fauoureth, there shall be abundance of all other things.

e When they feele his great benefits both spirituall and corporall towards them.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sorts declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces, and victories doth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

GOd a will arise, *and* his enemies shall be scattered: they also that hate him, shall flee before him.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

2 As the smoke vanisheth, *so* shalt thou driue *them* away: *and* as waxe melteth before the fire, *so* shall the wicked perish at the presence of God.

3 b But the righteous shalbe glad, *and* reioyce before God: yea, they shall leape for ioy.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

4 Sing vnto God, *and* sing prayses vnto his name: exalt him that rideth vpon the heauens, in his Name c Iah, and reioyce before him.

c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared that all idols are but vanitie, and that he God of Israel is the onely true God.

5 *He is* a Father of the fatherlesse and a Iudge of the widowes, *euen* God in his holy habitation.

6 God d maketh the solitarie to dwell in families, *and* deliuereth them that were prisoners in stocks: but the rebellious shall dwell in a e dry land.

d He giueth children to them that be childlesse, and increaseth their families.

e Which is barren of Gods blessings which before they had abused.

7 f O God, when thou wentest forth before thy people: when thou wentest thorow the wildernesse, (Selah)

f Hee teacheth that Gods fauour peculiarly belongeth to his church, as appeareth by their woonderfull deliuerance out of Egypt.

8 The earth shooke, and the heauens dropped at the presence of this God: *euen* Sinai *was moued* at the presence of God, *euen* the God of Israel.

9 Thou, O God, sendest a gracious raine *vpon* thine inheritance, and thou diddest refresh it when it was wearie.

g God blessed the land of Canaan because hee had chosen that place for his Church.

10 Thy Congregation dwelled therein: *for* thou, O God, hast of thy g goodnesse prepared it for the poore.

11 The Lord gaue matter to the h women to tell of the great armie.

h The fashion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith, and others.

12 Kings of the armies did flee: they did flee, and i she that remained in the house, diuided the spoyle.

i The pray was so great, that not only the souldiers, but women also had part thereof.

13 Though ye haue lien among k pots, *yet shal ye be as* the wings of a doue that is couered with siluer, and whose feathers *are like* yelow golde.

k Though God suffer his Church for a time to lie in blacke darknesse, yet hee will restore it and make it most shining and white.

14 When the Almightie scattered Kings l in it, it was white as the snow in Zalmon.

l In the land of Canaan, where his Church was.

15 m The mountaine of God *is like* the mountaine of Bashan: *it is* an hie mountaine, *as* mount Bashan.

m Zion the Church of God doth excell all worldly things, not in pompe & outward shew, but by the inward grace of God, which there remaineth because of his dwelling there.

16 n Why leape ye, ye hie mountaines? as for this mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

n Why boast ye of your strength and beautie against this mountaine of God?

17 The charets of God *are* twentie thousand thousand Angels, *and* the Lord is among them, *as* in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast o led captiuitie captiue, *and* receiued gifts for men: yea, euen the rebellious *hast thou led*, that the Lord God might dwell *there*.

o As God ouercame the enemies of his Church, tooke them prisoners, & made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephes. 4. 8.

19 Praysed *be* the Lord, *euen* the God of our saluation, *which* ladeth vs dayly *with benefits*. Selah.

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p In most extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once frō Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still doe as best as necessitie requireth.

r That is, in the blood of that great slaughter, where dogges shall lappe blood.

s That is, howe thou which art chiefe King, goest out with thy people to warre, and giuest them the victorie.

t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.

u Which come of the Patriarke Iaakob.

x Beniamin is called little, because he was the yongest sonne of Iaakob.

y Who was some chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.

a Hee desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: and therefore for their glittering pompe thought themselues aboue all men. b He prophecieth that the Gentiles shal come to the true knowledge and worship of God. c By his terrible thunders hee will make himselfe to bee knowen the God of all the world. d In shewing fearefull iudgementes against thine enemies for the saluation of thy people. e He alludeth to the Tabernacle which was diuided into three parts.

20 This *is* our God, *euen* the God that saueth *vs*: and to the Lorde God *belong* the P issues of death.

21 Surely God will wound the head of his enemies, *and* the hairie pate of him that walketh in his sinnes.

22 The Lord hath said, I will bring *my people* againe from q Bashan: I will bring them againe from the depths of the Sea.

23 That thy foote may be dipped in blood, *and* the tongue of thy dogges *in the blood* of the enemies, *euen* in r it.

24 They haue seene, O God, thy s goings, the goings of my God, *and* my King, *which art* in the Sanctuarie.

25 The t singers went before, and the players of instruments after: in the midst *were* the maides playing with timbrels.

26 Praise ye God in the assemblies, *and* the Lord, *ye that are* of the fountaine u of Israel.

27 There *was* x little Beniamin *with* their y ruler, *and* the princes of Iudah *with* their assemblie, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O God, that, *which* thou hast wrought in vs.

29 z Out of thy Temple vpon Ierusalem: *and* Kings shall bring presents vnto thee.

33 Destroy the company of the speare men, *and* multitude of the mightie bulles with a calues of the people, that a tread vnder feete pieces of siluer: scatter the people that delite in warre.

31 *Then* shall the princes come out b of Egypt: Ethiopia shall haste to stretch their handes vnto God.

32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpō the most high heauens, *which were from* the beginning, beholde, he will send out by his c voyce a mightie sound.

34 Ascribe the power to God: *for* his maiestie *is* vpon Israel, and his strength *is* in the cloudes.

35 O God, thou art d terrible out of thine holy e places: the God of Israel is he that giueth strength and power vnto the people: praysed *be* God.

PSAL. LXIX.

The complaints, prayers, feruent zeale and great anguish of Dauid (set foorth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies. 22 And their punishment also, 26 Where Iudas and such traitours are accursed. 30 Hee gathereth courage in his affliction, and offereth prayse vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 And their seede shall dwell for euer.

¶ *To him that excelleth vpon* a *Shoshannim*
A Psalme *of Dauid.*

SAue mee, O God: for the b waters are entred euen to *my* soule.

2 I sticke fast in the deepe myre, where no c staie *is*: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte *is* drie: mine d eyes faile, whiles I waite for my God.

4 They that hate mee without a cause, are moe then the haires of mine heade: they that would destroy me, *and* are mine enemies e falsely, are mightie, so that I restored that which I tooke not.

5 O God, thou knowest my g foolishnesse, and my faultes are not hid from thee.

6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for h me: let not those that seeke thee, bee confounded through mee, O God of Israel.

7 For thy sake haue I suffred reproch: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten mee, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept and my soule fasted, but that was to my reproche:

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that l sate in the gate, spake of mee, and the drunkards sang *of me*.

13 But Lorde, *I make* my prayer vnto thee in an m acceptable time, *euen* in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let n e be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnes is good: turne vnto me according to the multitude of thy tender mercies.

17 And o hide not thy face from thy seruant, for I am in trouble: make haste *and* heare me.

18 Draw neere vnto my soule *and* redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproche and my shame, and my dishonour: all mine P aduersaries *are* before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, and q I looked *for some* to haue pitie *on me*, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

22 Let their r table bee a snare before them, and their prosperitie *their* ruine.

23 Let their eyes be blinded that they see not: and make their s loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 * Let their habitation be voyde, *and* let none dwell in their tents.

26 For they persecute him, whome thou hast smitten: and the adde vnto the sorowe of them, whom thou hast wounded.

27 Lay u iniquitie vpon their iniquitie, and

f Of Shoshannim reade Psal. 45.

b Dauid signifieth by the waters in what great dangers he was, out of the which God did deliuer him.

c No firmitie or stablenesse to settle my feete.

d Though his senses failed him, yet his faith was constant and incouraged him to pray.

e Condemning me guiltlesse.

f The iudged me poore innocent as a thiefe, and gaue my goods to others as though I had stolen them.

g Though I be guiltie to theeward yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy Spirite thrust me forward, to reproue them, and defend thy glorie.

k My zeale moued me to lament and pray for my saluation.

l The more he sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now trouble, yet thou hast a time where in thou hast appointed my deliuerance.

n He sheweth a liuely faith, in that that he assureth himselfe, that God is fauourable to him, when he seeme h to be angrie: and at hand, when he seemeth to be farre off.

o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but

that our comfort onely dependeth of God: for man rather increaseth our sorrowes, then diminisheth them, Iohn 19.29. r Hee desireth God to execute his iudgements against the reprobate, which cannot by any meanes bee turned, Romanes 11.9. s Take both iudgement and power from them. * *Actes 1.20.*

t Punish not onely them but their posteritie, which shall bee like vnto them.

u By their continuance and increasing in their sinnes let it be knowen that they be of the reprobate.

let

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let them not come into thy righteousnesse.

28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I wil praise the Name of God with a song, and magnifie him with thanksgiuing.

31 *Thu* also shall please the Lord better then a [y] yong bullocke, that hath hornes and hooues.

32 The humble shall see *thu*, *and* they that seeke God, shalbe glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his [z] prisoners.

34 Let heauen and earth prayse him: the seas and all that moueth in them.

35 For God will saue Zion, and builde the cities of Iudah, that men may dwel there and haue it in possession.

36 The [a] seed also of his seruants shal inherite it: and they that loue his name, shal dwel therein.

x They which seemed by their profession to haue bene write in thy booke, yet by their fruites proue the contrary, let them be knowen as reprobate.

y There is no sacrifice, which God more esteemeth, then thanksgiuing for his benefites.

z For as he deliuered his seruant Dauid so will he doe all that are in distresse, and call vpon him.

a Vnder the temporall promise of the land of Canaan he comprehendeth the promise of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 Hee prayeth to bee right speedily deliuered, 2 He desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme *of Dauid to put in* [a] *remembrance.*

O* God, [b] *haste thee* to deliuer mee: make haste to helpe me, O Lord,

2 Let them be [c] confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a rewarde of thier [d] shame, which said, Aha, aha.

4 *But* let all those that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.

5 Nowe I am [e] poore and needie: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance.

*Psalm. 40. 13.

b He teacheth vs to be earnest in prayer though God seeme to stay: for at his time he will heare vs.

c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance.

d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our own necks. e Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 Hee prayeth in faith, established by the worde of the promise, 5 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his grace toward him, 22 Promising to be mindfull and thankefull for the same.

IN* [a] thee, O Lorde, I trust: let me neuer bee ashamed.

*Psalm. 31. 1.

a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.

2 Rescue me and deliuer me in thy [b] righteousnesse: incline thine eare vnto me and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commandement to saue me: for thou art my rocke, & my fortresse.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, *euen* my [e] trust from my youth.

6 Vpon thee haue I bene stayed from the wombe: thou art he [y] tooke me out of my mothers bowels: my prayse shalbe alwayes of thee.

7 I am become as it were a [f] monster vnto many: but thou art my sure trust.

b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe, whereby I shall be deliuered.

d That is from Absalom, Ahithophel and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers belly, but tooke him thence and euer since hath preserued him. f All the world wondreth at me because of my miseries, aswell they in authoritie as the common people, yet being assured by thy fauour remaine stedfast.

8 Let my mouth be filled with thy prayse, *and* with thy glory euery day.

2 Cast me not off in the time of [g] age: forsake me not when my strength faileth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together.

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer *him*.

12 Goe not farre from m[i], O God: my God, haste thee to helpe me.

13 Let thē be confounded & consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I wil waite continually, and wil praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, *and* thy saluation: [k] for I knowe not the number.

16 I will [l] goe forward in the strength of the Lord God, *and* will make mention of thy righteousnesse, *euen* of thine onely.

17 O God, thou hast taught mee from my youth euen vntill now: *therefore* will I tell of thy wonderous workes,

18 [m] Yea, euen vnto *mine* olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto *thu* generation, & thy power to all them, that shall come:

12 And thy [n] righteousnes, O God, *I will exalt* on high: for thou hast done great things: O God, who is like vnto thee!

20 Which hast shewed me great troubles and [p] aduersities, but thou wilt returne, and reuiue me, and wilt come againe, *and* take mee vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne *and* comfort me.

22 Therefore will I praise thee *for* thy [q] faithfulnesse, O God, vpon instrument *and* viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lippes will reioyce when I sing vnto thee, and my [r] soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

g That thou dideſt helpe me in my youth, when I had more strength, helpe me now so much the more in mine olde age and weaknesse.

h Thus the wicked both blaspheme God, and triumph against his Saintes, as though he had forsaken them, if he suffer them to fall into their hands.

i In calling him his God, he putteth backe the false reportes of the aduersaries, that said, God had forsaken him.

k Because thy benefites toward me are innumerable, I cannot but continually meditate & rehearse them.

l I will remayne stedfast being vpholden with the power of God.

m He desireth that as he hath begun, he would so continue his benefites, that his liberalitie may haue perfite praise.

n Thy iust performance of thy promise.

o His faith breaketh through all tentations, and by this exclamation he prayseth the power of God.

p As he confesseth that God is y only authour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.

q He confesseth that his long tariance was wel recompensed, when God performed his promise.

r For there is no true praysing of God, except it come from the heart: and therefore he promiseth to delite in nothing but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whome shall be righteousnesse, peace and felicitie, 10 Vnto whome all Kings and all nations shall doe homage, 17 Whose name and power shal endure for euer, and in whom all nations shal be blessed.

¶ A Psalme [a] *of Salomon.*

GIue thy [b] iudgements to the King, O God, and thy righteousnesse to the Kings [c] sonne.

2 *Then* shall hee iudge thy people in righteousnesse, and the poore with equitie.

3 The [d] mountaines and the hilles shall bring peace to the people by iustice.

4 He shal [e] iudge the poore of the people: he shal saue the children of the needie, and shal subdue the oppressor.

5 They shall [f] feare thee as long as the sunne

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the king with the Spirite of wisedome and iustice, that he reigne not as doe the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shall be enriched with thy blessings. e Hee sheweth wherefore the sworde is committed to kings: to wit, to defend the innocent, and suppresse the wicked. f The people shall imbrace thy true religion, when thou giuest a king, that ruleth according to thy word.

and

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and moone endureth, from generation to generation.

6 He shall come g downe like the raine vpon the mowen grasse, *and* as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace *shalbe* so long as the moone endureth.

8 His dominion shall be also from h sea to sea, and from the riuer vnto the ends of the land.

9 They that dwel in the wildernes, shal kneele before him, and his enemies shall licke the dust.

10 The Kings of i Tarshish & of the iles shall bring presents: the Kings k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him,

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shalbe mercifull to the poore and needie, and shall preserue the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and l deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the m gold of Sheba: they shall also pray for him continually, *and* daily blesse him.

16 An handfull of corne shall be *sowen* in the earth, *euen* in the toppe of the mountaines, *and* the n fruit thereof shall shake like *the trees* of Lebanon: and the *children* shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the sunne: all nations shall blesse o him, and be blessed in him.

18 Blessed *be* the Lord God, *euen* the God of Israel, which onely doth p woondrous things.

19 And blessed *be* his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

Here End The q prayers of Dauid, the sonne of Ishai.

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.

h That is, from the red Sea to the sea called Syriacum, and from Euphrates forward: meaning, that Christs kingdome should be large and vniuersall.

i Of Cilicia, and of all other countries beyond the sea, which he meaneth by the iles.

k That is, of Arabia the rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly king shall preserue his subiects fro all kinde of wrong.

m God will both prosper his life, & also make the people most willing to obey him.

n Vnder such a King shalbe most great plentie, both of fruit and also of the increase of mankinde.

o They shall pray to God for his continuance, and know that God doth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King ner the kingdome can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 15 nor yet the affliction of the good ought to discourage Gods children: but rather ought to moone vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 for asmuch as the wicked vanish away, 24 and the godly enter into life euerlasting, 28 in hope whereof he resigneth himself into Gods hands.

¶ *A Psalme* committed *to Asaph.*

YEt a God is good to Israel: *euen*, to the pure in heart.

2 As for me, my feet were almost gone: my steps had well neere slipt.

3 For I fretted at the foolish, *when* I saw the prosperitie of the wicked.

4 For there are b no bonds in their death, but they are lustie *and* strong.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 c Therefore pride *is* as a chaine vnto them, *and* cruelty couereth them *as* a garment.

7 Their eyes stand out for fatnesse: † they haue more then heart can wish.

8 They are licentious, and speake wickedly of *their* oppression: they talke presumptuously.

9 They d set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his e people turne hither: for waters of a full *cup* are wrung out to them.

11 And they f say, How doth God know it? or is there knowledge in the most High?

12 Loe these are the wicked, yet prosper they alway, *and* increase in riches.

13 Certeinly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened *euery* morning.

15 If I say, g I will iudge thus, beholde the generation of thy children: I haue trespassed.

16 Then thought I to know this, *but* it was too painfull for me,

17 Vntill I went into the h Sanctuary of God: *then* vnderstood I their end.

18 Surely thou hast set them in slippery places, *and* castest them downe into desolation.

19 How suddenly are they destroyed, perished *and* horribly consumed,

20 As a dreame when one awaketh! O Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certeinly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I & ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden *me* by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.

25 Whom haue I in n heauen *but thee?* and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart *also*: *but* God *is* the strength of mine heart, and my o portion for euer.

27 For loe, they that withdraw themselues from thee, shall perish: thou destroyest all them that p goe awhoring from thee.

28 As for mee, it is good for mee q to draw nere to God: *therefore* I haue put my trust in the Lord God, that I may declare all thy works.

d They blaspheme God, and feare not his power, & raile vpon men, because they esteeme them selues aboue all others.

e Not onely the reprobate, but also the people of God often times fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not right the state of the godly.

f Thus the flesh moueth euen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

h Vntill I entred into thy schoole and learned by thy word and holy Spirit, that thou orderest all things most wisely, and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, we contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doth he declare himselfe a beast. m By faith I was assured that thy prouidence did watch alwayes ouer me to preserue me. n He sought neither helpe nor comfort of any saue of God onely. o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment. p That is, forsake thee to seeke others. q Though all the world shrinke from God, yet he promiseth to trust in him, and to magnifie his works.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 vnder the name of Zion, and the temple destroyed: 11 And trusting in the might and free mercies of God, 20 by his couenant, 21 they require helpe & succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 and the confusion of his proud enemies.

¶ A Psalme *to giue instruction*, committed *to Asaph.*

O God, a why hast thou put vs away for euer? *why* is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy congregation, *which* thou hast possessed of olde, *and* on the b rod of thine inheritance, *which* thou hast redeemed, *and* on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for euer destroy euery enemie that doeth euill to the Sanctuarie.

a As it were betweene hope and despaire he hurteth forth into this affection, being assured that God would continue his fauour toward such as were godly in deed, and not hypocrites.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickenesse, which is deaths messenger.

c They glory in their pride, as some doe in their chaines, and in cruelty, as some doe in apparell. † Or, *they passe the desires of the heart.*

a The Church of God being oppressed by the tyrannie either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layed vpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rodde. ‖ Or, *feet.*

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c They haue destroyed thy true religion, and spited their banners in signe of defiance.
d He commendeth the temple for the costly matter, the excellent workmanship and beautie thereof, which notwithstanding the enemies did destroy.
e They encouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.
f They lament that they haue no Prophet among them to shew them how long their miseries should endure.
g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemy should be their deliuerance.
h Meaning in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great monster of the sea or whale, meaning Pharaoh.
l His destruction did reioyce them as meat refresheth the body.
m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefly for his children.
n He meaneth the Church of God, which is exposed as a pray to the wicked.
o That is, all places where thy word shineth not, there reigneth tyrannie and ambition.
p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.

4 Thine aduersaries roare in the mids of thy Congregation, *and* c set vp their banners for signes.

5 *He that* d *lifted* the axes vpon the thicke trees, was renowmed, as one, that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, *and rased it* to the ground, *and* haue defiled the dwelling place of thy Name.

8 They said in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.

10 O God, how long shall the aduersarie reproch *thee?* shall the enemie blaspheme thy Name for euer?

11 Why withdraweſt thou thine hand, euen thy right hand? *draw it* out of thy bosome, *and* g consume them.

12 Euen God *is* my king of olde, working saluation h in the middes of the earth.

13 Thou diddest diuide the sea by thy power: thou brakest the heads of the i dragons in the waters.

14 Thou brakest the head of k Liuiathan in pieces, *and* gauest him to be l meat for the people in wildernesse.

15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers.

16 The m day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

18 Remember this, *that* the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy n turtle doue vnto the beast, *and* forget not the Congregation of thy poore for euer.

20 Consider *thy* couenant: for o the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, *but* let the poore and needie praise thy Name.

22 Arise, O God: maintaine thine p own cause: remember thy daily reproch by the foolish man.

23 Forget not the voice of thine enemies: *for* the tumult of them, that rise against thee, ‖ ascendeth continually.

d Though all things be brought to ruine, yet I can restore and preserue them.
e The Prophet warneth the wicked that they woulde not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.
f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.
g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXV.

1 The faithfull do praise the name of the Lord. 2 Which shall come to iudge at the time appointed, 8 when the wicked shall be put to confusion, and drinke of the cup of his wrath. 10 Their power shall be abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. a *Destroy not. A Psalme* or *song* committed *to Asaph.*

WE will praise thee, O God, we will praise *thee*, for thy Name *is* nere: *therefore* b they will declare thy woonderous works.

2 c When I shall take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: *but* I will establish the pillars d of it. Selah.

4 I sayd vnto the foolish, Bee not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your e horne on high, neither speake with a stiffe necke.

6 For to come to preferment *is* neither from the East, nor from the West, nor from the South,

7 But God *is* the iudge: he maketh lowe and he maketh hie.

8 For in the hand of the Lord *is* a f cup, and the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked of the earth shall wring out *and* drinke the dregges thereof.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: *but* the hornes of the g righteous shall be exalted.

a Reade Psalme 57.1.
b He declareth how the faithfull shall euer haue iust occasion to praise God forasmuch as in their need they shall feele his power at hand to helpe them.
c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sanneherib: 11 and exhorteth the faithfull to be thankfull for the same.

¶ To him that excelleth on Neginoth. A Psalme or *song* committed *to Asaph.*

GOd is a knowen in Iudah: his Name *is* great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrowes of the bow, the shield and the sword and the battell. Selah.

4 Thou art more bright & puissant, then c the mountaines of pray.

5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not d found their hands.

6 At thy rebuke, O God of Iaakob, both the charet and horse are cast asleepe.

7 Thou, *euen* thou art to be feared: and who shall stand in thy e sight, when thou art angrie!

8 Thou diddest cause *thy* iudgement to be heard from heauen: *therefore* the earth feared and was still,

9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth. Selah.

10 Surely the g rage of man shall turne to thy praise: the remnant of the rage shalt thou refraine.

11 Vow and performe vnto the Lord your God, all *ye* that be h round about him: let them bring presents vnto him that ought to be feared.

12 He shall i cut off the spirit of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is euidently seene in preserving his people and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes full of extortion & rapine, to the mountaines that are full of rauening beasts.
d God hath taken their spirits and strength from them, as though their hands were cut off.
e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mightie.
f To reuenge the wrongs done to thy Church.
g For the end shal shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.
h To wit, the Leuites that dwell about the Tabernacle, or the people among whom hee doth dwell.
i The Ebrew word signifieth to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations, 6 whereby he was driuen to this end to consider his former conuersation, 11 and the continuall course of Gods works in the preseruation of his seruants, and so he consumeth his faith against these tentations.

¶ For the excellent, musician * *Ieduthun. A Psalme* committed *to Asaph.*

MY a voice *came* to God, when I cried: my voice *came* to God, and he heard me.

* *Psal. 39 and 62.*
1 *chron. 16. 11.*
a The Prophet teacheth vs by his example to flee vnto God for help in our necessities.

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‖Or, mine hand was stretched out.

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first cry.

c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.

d Of thankesgiuing, which I was accustomed to sing in my prosperitie.

e Both the causes why I was chastened, and when my sorowes should haue an ende.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first douted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.

i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the worlde.

k He declareth wherein the power of God was declared, when he deliuered the Israelites through the red Sea. l That is, thundered and lightened. m For when thou hadest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14.28, 29.

2 In the day of my trouble I sought the Lord: ‖my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, & was [b] troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes [c] waking: I was astonied, and could not speake.

5 *Then* I considered the dayes of old: *and* the yeeres of ancient time.

6 I called to remembrance my [d] song in the night: I communed with mine owne heart, and my spirit searched [e] diligently.

7 Will the Lorde absent himselfe for euer? and will he shew no more fauour?

8 Is his [f] mercy cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my [g] death: *yet I remembred* the yeres of the right hand of [ỹ] most High.

11 I remembred the workes of the Lord: certainely I remembred thy wonders of olde.

12 I did also meditate all thy workes, and did deuise of thine actes, *saying*,

13 Thy way, O God, *is* [h] in the Sanctuary: who is so great a [i] God as *our* God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with *thine* arme, *euen* the sonnes of Iaakob & Ioseph. Selah.

16 The [k] waters saw thee, O God: the waters saw thee, *and* were afrayde: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a [l] sounde: yea, thine arrowes went abroade.

18 The voyce of thy thunder was round about: the lightnings lightened the worlde: the earth trembled and shooke.

19 Thy way *is* in the sea, and thy paths in the great waters, & thy footesteps are not [m] knowen.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

PSAL. LXXVIII.

1 Hee sheweth how God of his mercie chose his church of the posteritie of Abraham, & Reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 That God of his free mercie made his couenant with their ancetours, 17 But also seeing them so malicious and peruerse, might be ashamed, & so turne wholy to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of al Gods benefits, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole historie of the Bible.

¶ A Psalme *to giue* [a] *instruction*, committed *to Asaph*.

HEare my [b] doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare hie sentences of olde.

3 Which we haue heard and knowen, and our [c] fathers haue told vs.

4 We wil not hide them from their children, *but* to the generation to come wee will shew the praises of the Lord, his power also, and his wonderfull workes that he hath done.

5 How he [d] established a [d] testimony in Iaakob, and ordeined a Law in Israel, *which* he comaunded our fathers, that they should teach their children:

6 That the [e] posteritie might knowe it, *and* the children, which should be borne, should stand vp, and declare it to their children:

7 That they might [f] set their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their [g] fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his Lawe,

11 And forgate his Actes, and his wonderfull workes that he had shewed them.

12 Hee did marueilous things in the sight of their [i] fathers in the lande of Egypt: *euen* in the fielde of Zoan.

13 *He diuided the Sea, & led them through: he made also the waters to stand as an heaps.

14 * In the day time also hee led them with a cloude, and all the night with a light of fire.

15 * He claue the rocks in the wildernes, and gaue them drinke as of the great depths.

16 * He brought floods also out of the stonie rock, so that he made the waters to descend like the riuers.

17 Yet they [k] sinned stil against him, and prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in [l] requiring meate for their lust.

19 * They spake against God also, saying, Can God [m] prepare a table in the wildernesse?

20 *Behold, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angry, and the *fire was kindled in Iaakob, & also wrath came vpon Israel,

22 Because they beleeued not in God, and [n] trusted not in his helpe.

23 Yet he had commaunded the [o] cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: hee sent them meate ynough.

26 Hee caused the [p] Eastwinde to passe in the heauen, and through his power he brought in the Southwinde.

27 Hee rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And he made it fall in the middes of their campe, *euen* round about their habitations.

29 So they did eate and were well filled: for he gaue them their desire.

30 They were not turned from their [q] lust, *but* the meate *was* yet in their mouthes,

31 When the wrath of God came euen vpon

c He sheweth wherein the children shouldbe like their fathers, that is, in maintaining Gods pure religion.

f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits and in obedience.

g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshood, & hypocrisie, that the children ought not to follow their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude & authoritie had corrupt all others.

i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.

*Exod. 14 21.
*Exod. 14.24.
*Exod. 17.6.
numb. 20.11.
psal. 105.41.
* 1. Cor. 10 4.
wisd. 11.4.

k Their wicked malice could be ouercome by no benefites, which were great and many.

l Then to requite more then is necessarie, and to separate Gods power from his will, is to tempt God.

*Numb. 11.1.

m Thus when we giue place to sin, we are mooued to doubt of Gods power, except he will alwayes be ready to serue our lust.

*Exod 17.6.
numb. 20.11.
psal. 105.41.
1. cor. 10.4.
*Numb. 11.1.

n That is, in his fatherly prouidence, whereby he careth for his and

prouideth sufficiently.

o So that they had that, which was necessarie and sufficient but their lust made them to couet that which they knew God had denied them. * Iohn 9 31. rom. 10.3

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

a Reade Psal. 32.
b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, where of he was but the preacher, as Rom. 2. 16. & 16. 25.
c Which were the people of God.
d By the testimony and lawe, he meaneth the law written, which they were commaunded to teach their children, Deut. 6.7.

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them,and slew r the strongest of them, and smote downe the chosen men in Israel.

32 For all this they r sinned stil,and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie,and their yeeres hastily.

34 And when hee t slewe them, they sought him,and they returned,and sought God early.

35 And they remembred that God *was* their strength,and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their u heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull, x forgaue *their* iniquitie,and destroyed *them* not, but oftimes called backe his anger, and did not stirre vp all his wrath.

39 For he remebred that they were flesh: *yea*, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? *and* grieue him in the desert?

41 Yea,they y returned, & tempted God,and z limited the Holy one of Israel.

42 They a remembred not his hand , *nor* the day when he deliuered them from the enemie,

43 *Nor* him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods,that they could not drinke,

45 He sent b a swarme of flies among thē,which deuoured them,& frogs,which destroyed them.

46 He c gaue also their fruites vnto the caterpiller,and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wilde figge trees with the hailestone.

48 He gaue their cattell also to the haile, and their flockes to the thunderboltes.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of d euill Angels.

50 He made a way to his anger:he spared not their soule from death , *but* gaue their life to the pestilence,

51 And smote al the first borne in Egypt,*euen* the e beginning of *their* strength in the tabernacles of f Ham.

52 But hee made his people to goe out like sheepe, & led them in the wildernes like a flock.

53 Yea , hee caried them out safely, and they g feared not,and the Sea couered their enemies.

54 And he brought them vnto the borders of his h Sanctuarie ; *euen* to his Mountaine, *which* his right hand purchased.

55 *He cast out the heathen also before them, and caused them to fall to the lot of *his* inheritance,and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted,and prouoked the most high God,and kept not his testimonies,

57 But turned backe,& dealt i falsely like their fathers : they turned like a deceitfull bow.

58 And they k prouoked him to anger with their high places,and mooued him to wrath with their grauen images.

59 God heard *this* and was wroth,and greatly abhorred Israel,

60 So that hee l forsooke the habitation of Shilo, *euen* the Tabernacle where hee dwelt among men,

61 And deliuered his m power into captiuity, and his beautie into the enemies hand.

62 And he gaue vp his people to the sworde, and was angrie with his inheritance.

63 The fire n deuoured their chosen men,and their maides were not o praised.

64 Their Priestes fell by the sword, and their P widowes lamented not.

65 But the Lord awaked as one out of sleepe, & as a strong man that after *his* q wine crieth out,

66 And smote his enemies in the hinder *parts*, *and* put them to a perpetuall shame.

67 Yet he refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, *and* mount Zion which he loued.

69 And he s built his sanctuarie as an high *palace*,like the earth,which he stablished for euer.

70 He chose Dauid also his seruant,and tooke him from the sheepefoldes.

71 Euen from behinde the ewes with yong brought hee him to feede his people in Iaakob, and his inheritance in Israel.

72 So t he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

1 For their ingratitude he suffered the Philistims to take the Arke which was ỹ signe of his presence, from among them. m The Arke is called his power and beautie,because thereby he defended his people,& beautifully appeared vnto thē.

n They were suddenly destroyed, 1.Sam.4.10.

o They had no marriage songs: that is,they were not maried.

p Eyther they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes,they iudged Gods patience to be a slumbring as though he were drunken, therefore he answering their beastly iudgement, saith,he will awake & take sudden vengeance. r Shewing that he spared not altogether the Israelites, though he punished their enemies. s By building the Temple & establishing the kingdome,he declareth that the signes of his fauour were among them. t He sheweth wherein a kings charge standeth: to wit,to prouide faithfully for his people, to guide them by counsell and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffred by Gods enemies, 8 And confessing their sinnes flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyned with the contempt of his Name, 13 For the which they promise to be thankefull.

A Psalme committed to Asaph.

O God, a the heathen are come into thine inheritance:thine holy Temple haue they defiled,*and* made Ierusalem heapes *of stones*.

a The people crie vnto God against the barbarous tyranny of the Babylonians,who spoyled Gods inheritance,polluted his Temple,destroyed his religiō,& murthered his people.

2 The b dead bodies of thy seruants haue they giuen to be meat vnto foules of ỹ heauen: & the flesh of thy Saints vnto the beastes of the earth.

b The Prophet sheweth to what extremities God suffereth some time his Church to fall, to exercise their faith before he set to his hand to deliuer them.

3 Their blood haue they shead like waters round about Ierusalem , and there was none to c burie them.

c Their friends and kinsfolks durst not bury them for feare of the enemies.

4 We are a reproch to our d neighbours,*euen* a scorne and derision vnto them that are rounde about vs.

d Whereof some came of Abraham, but were degenerate : and others were open enemies to thy religi-

5 Lord,how long wilt thou be angrie,for euer? shall thy iealousie e burne like fire?

6 *Powre out thy wrath vpon the heathen that haue not kowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the f former iniquities,*but* make haste *and* let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our h saluation, for the

e Wilt thou vtterly consume vs for our sinnes,before thou takest vs to mercy. *Ierem.3.5. f Which we and our fathers haue committed. g And stay not till we haue recompensed for our sinnes. h Seeing we haue none other Sauiour,neither can we helpe our selues , and also by our saluation thy Name shall be prayed; therefore,O Lord,helpe vs.

glorie

r Though other were not spared, yet chiefly they suffred,which trusted in their strength against God.

s Thus sinne by continuance maketh men insensible,so that by no plagues they can be amended

t Such was their hypocrisie ỹ they sought vnto God for feare of punishment,though in their heart they loued him not.

u What soeuer commeth not frō the pure fountaine of the heart,is hypocrisie.

x Because he would euer haue some remnant of a Church to praise his Name in earth, he suffreth not their sinnes to ouercome his mercie.

y That is,they tempted him oftimes.

z As they all doe that measure they power of God by their capacitie.

a The forgetfulnes of Gods benefites is the roote of rebellion and all vice.

b This worde signifieth a confused mixture of flies and venenous wormes. Some take it for al sortes of serpents:some for all wilde beastes.

c He repeateth not here all the miracles that God did in Egypt,but certaine which might be sufficient to conuince the people of malice and ingratitude.

d So called,either of the effect that is of punishing the wicked:or els because they were wicked spirits, whom God permitted to vexe men.

e The first borne are so called,as Gen 49.3.

f That is,Egypt: for it was called Mizraim or Egypt of Mizraim that was the sonne of Ham.

g That is,they had none occasion to feare,forasmuch as God destroyed their enemies,and deliuered them safely. h Meaning Canaan,which God had consecrated to himselfe, and appointed to his people. *Iosh.11.6.& 13.6. i Nothing more displeaseth God in the children then when they continue in that wickednesse,which their fathers had begun k By seruing God otherwise then he had appointed.

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glory of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let him be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death.

12 And render to our neighbours seuen folde into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l we will set forth thy praise.

i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.
k Which were captiues among their enemies and could looke for nothing but death.
l We ought to desire no benefite of God, but on this condition to praise his name, Isa. 43. 21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towardes them, to the intent that he might finish that worke which he had begunne.

¶ To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

HEare a O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shew *thy* brightnesse, thou that sittest betweene the b Cherubims.

2 Before Ephraim & Beniamin, and Manasseh stirre vp thy strength, and come to helpe vs.

3 c Turne vs againe, O God, and cause thy face to shine that we may be saued.

4 O Lord God of hostes, how long wilt thou be d angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, & giuen them teares to drinke with great measure.

6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh *at vs* among themselues.

7 f Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saued.

8 Thou hast brought a g vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roume for it, & diddest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadow of it, and the boughes thereof *were like* the † goodly cedars.

11 She stretched out her branches vnto the Sea, and her boughes vnto the h Riuer.

12 Why hast thou *then* broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde i bore out of the wood hath deuoured it, and the wilde beastes of the field haue eaten it vp.

14 Returne we beseech thee, O God of hosts: looke downe k from heauen and behold and visite this vine,

15 And the vineyard that thy right hand hath planted, and the yong vine, *which* thou madest l strong for thy selfe.

16 It is burnt with fire *and* cut downe: *and* they perish at the m rebuke of thy countenance.

17 Let thine hand be vpon the n man of thy right hand, *and* vpon the sonne of man, *whome* thou madest strong for thine owne selfe.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Moue their hearts, that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane, whereby they shall be saued.
g Seeing that of thy [illegible]e vs a most deare possession to thee, and we through our sinnes are made open for wilde beastes to deuoure vs, declare againe thy loue, and finish the worke that thou hast begun.
† Ebr. Cedars of God.
h To wit, Euphrates.
i That is, aswell they that hate our religion, as they that hate our persons.
k They gaue not place to tentation, knowing that albeit there were no help in earth, yet God was able to succour thē from heauen.
l So that no power can preuaile against it, and which as a yong bud thou raisest vp againe as out of the burnt ashes.
m Only when thou art angry & not with the sword of the enemie.
n That is, vpon this vine, or people, whome thou hast planted w thy right hand, that they should be as one man or one body.

18 So will not we go backe from thee: o reuiue thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine and we shall be saued.

o For none can call vpon God, but such as are raised vp as it were from death to life and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voyce for his benefites, 8 And to worship him only. 11 God condemneth their ingratitude, 12 And sheweth what great benefits they haue lost through their owne malice.

¶ To him that excelleth vpon a Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loude vnto the God of Iaakob.

2 Take the song and bring forth the timbrel, the pleasant harpe with the viole.

3 Blowe the trumpet in the c newe moone, *euen* in the time appointed, at our feast day.

4 For this is a statute for Israel, *and* a Law of the God of Iaakob.

5 He set this in d Ioseph for a testimonie, when he came out of the land of Egypt, *where* I heard a language, that e I vnderstood not.

6 I haue withdrawen his shoulder from the burden, *and* his hands haue left the f pots.

7 Thou calledst in affliction and I deliuered thee, *and* g answered thee in the secret of the thunder: I prooued thee at the waters of || Meribah. Selah.

8 h Heare, O my people, & I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange God,

10 (*For* I am ỹ Lord thy God, which brought thee out of the land of Egypt: i open thy mouth wide, and I shall fill it.)

11 But my people would not heare my voice, and Israel would none of me.

12 So I gaue them vp vnto ỹ hardnes of their heart, & they haue walked in their own counsels.

13 k Oh that my people had hearkened vnto me, *and* Israel had walked in my wayes,

14 I would soone haue hūbled their enemies, and turned mine hand l against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, and their time m should haue endured for euer.

16 And *God* would haue fed them with the n fat of wheate, and with honie out of the rocke would I haue sufficed thee.

a An instrument of musike brought from Geth.
b It seemeth that this Psalme was appointed for solemne feastes and assemblies of the people, to whome for a time these ceremonies were ordeined, but nowe vnder the Gospell are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs familie was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thankes to God for this deliuerance from corporall bondage, how much more are we indetted to him for our spirituall deliuerance from the tyrannie of Satan and sinne?
g By a strange and wonderfull facion.
|| *Or, contention, Exod. 17. 7.*
h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and so giue obedience to the same.
i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he poureth them out.
k God by his worde calleth all, but his secret election appointeth who shall heare with fruite.
l If their sinnes had not letted.
m If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies.
n That is, with most fine wheate and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendement, 8 He desireth God to vndertake the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assemblie of a gods: hee iudgeth among gods.

2 Howe long will ye iudge vniustly, and accept the persons of the b wicked? Selah.

3 Do right to the poore and fatherlesse: do iustice to the poore and needie.

4 Deliuer the poore and c needie: saue *them*

a The Prophet sheweth that if Princes & Iudges do not their dutie, God, whose authoritie is aboue theirs, will take vengeance on them.
b For thieues and murderers finde fauour in iudgement, when the cause of the good cannot be heard.
c Not onely when they crie for helpe, but when their cause requireth ayde and support.

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from the hand of the wicked.

5 They know not and vnderſtand nothing: they walke in darkeneſſe, *albeit* all the [d] foundations of the earth be mooued.

6 I haue ſaid, Ye are gods, and ye all are children of the moſt High.

7 [e] But ye ſhall die as a man, and ye princes, ſhall fall like others.

8 O God, ariſe, *therefore* iudge thou the earth: for thou ſhalt inherite [f] all nations.

d That is, all things are out of order, either by their tyrannie, or careleſſe negligence.
e No title of honour ſhall excuſe you, but you ſhall be ſubiect to Gods iudgement, and render account as well as other men.
f Therefore no tyrant ſhall plucke thy right hand and authoritie from thee.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may, according as God was accuſtomed, be ſtricken with the ſtormie tempeſt of Gods wrath, 18 That they may know that the Lord is moſt high vpon the earth.

¶ *A ſong, or Pſalme committed to Aſaph.*

a This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in in the dayes of Iehoſaphat.
b He calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his ſecrete ones: for he hideth them in the ſecret of his tabernacle, and preſerueth them from all dangers.
d They were not content to take the Church as priſoner, but ſought vtterly to deſtroy it.
e By all ſecrete meanes.
f They thought to haue ſubuerted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.
‖ Or, Zor.
g The wickednes of the Ammonites and Moabites is deſcribed, in that they prouoked theſe other nations to fight againſt the Iſraelites their brethren.
h By theſe examples, they were confirmed that God would not ſuffer his people to be vtterly deſtroyed, Iudg. 7. 21. and 4. 15.
i Troden vnder feete as myre. * *Iudges 7. 25. and 8 21.*

KEepe [a] not thou ſilence, O God: be not ſtill, and ceaſe not, O God.

2 For loe, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counſell againſt thy people, and haue conſulted againſt thy [c] ſecret ones.

4 They haue ſaid, Come and let vs [d] cut them off from being a nation: and let the name of Iſrael be no more in remembrance.

5 For they haue conſulted together [e] in heart, *and* haue made a league [f] againſt thee:

6 The tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philiſtims with the inhabitants of ‖ Tyrus:

8 Aſſhur alſo is ioyned with them: they haue bene an arme to the children [g] of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Siſera *and* as to Iabin at the riuer of Kiſhon.

10 They periſhed at En-dor, *and* were [i] dung for the earth.

11 Make them, *euen* their princes like * Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.

12 Which haue ſaid, Let vs take for our poſſeſſion the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, *and* as the ſtubble before the winde.

14 As the fire burneth the foreſt, and as the flame ſetteth the mountaines on fire:

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.

16 Fill their faces with ſhame, that they may [m] ſeeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to ſhame and periſh,

18 That they may [n] knowe that thou, which art called Iehouah, art alone, *euen* the moſt High ouer all the earth.

k That is, Iudea: for where his Church is, there dwelleth he among them.
l Becauſe the reprobate could by no meanes be amended, he prayeth that they may vtterly be deſtroyed, be vnſtable and led with all winds.
m That is, be compelled by thy plagues to confeſſe thy power.
n Though they beleeue not, yet they may proue by experience, that it is vaine to reſiſt againſt thy counſell in eſtabliſhing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Deſireth moſt ardently to come againe to the tabernacle of the Lord, and the aſſemblie of the Saints to praiſe God, 4 Pronouncing them bleſſed that may ſo doe. 6 Then he praiſeth the courage of the people, that paſſe through the wildernes to aſſemble themſelues in Zion. 10 Finally with praiſe of this matter and conſidence of Gods goodneſſe he endeth the Pſalme.

¶ *To him that excelleth vpon Gittith. A Pſalme committed to the ſonnes of Korah.*

O [a] Lord of hoſtes, howe amiable *are* thy Tabernacles!

2 My ſoule longeth, yea, and fainteth for the [b] courtes of the Lord: *for* mine heart & my fleſh reioyce in the liuing God,

3 Yea, the ſparowe hath found *her* an houſe, and the ſwallowe a neſt for her, where ſhe may lay her yong: *euen* by thine [c] altars, O Lord of hoſtes, my King *and* my God.

4 Bleſſed *are* they that dweli in thine houſe: they will euer praiſe thee. Selah.

5 Bleſſed *is* the man, whoſe [d] ſtrength *is in* thee, *and* in whoſe heart *are thy* wayes.

6 They going through the vale of [e] Baca, make welles therein: the raine alſo couereth the pooles.

7 They goe from [f] ſtrength to ſtrength, *till euery one* appeare before God in Zion.

8 O Lord God of hoſtes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Beholde, O God, our ſhielde, and looke vpon the face of thine [g] Anointed.

10 For [h] a day in thy courtes is better then a thouſand *other where*: I had rather be a doore keeper in the Houſe of my God, then to dwell in the Tabernacles of wickednes.

11 For the Lord God is the ſunne and ſhielde *vnto vs*: the Lord will giue grace and glory, and no [i] good thing will he withhold from them that walke vprightly.

12 O Lord of hoſtes, bleſſed *is* the man that truſteth in thee.

a Dauid complaineth that he can not haue acceſſe to the Church of God to make profeſſion of his faith, and to profite in religion.
b For none but the Prieſtes could enter into the Sanctuarie, and the reſt of the people into the courts.
c So that the poore birdes haue more libertie then I.
d Who truſteth nothing in himſelfe, but in thee only, and learneth of thee to rule his life.
e That is, of mulberie trees, which was a barren place: ſo that they which paſſed through, muſt dig pits for water: ſignifying that no lets can hinder them that are fully bent to come to Chriſtes Church, neither yet that God will euer faile them.
f They are neuer wearie, but increaſe in ſtrength and courage, till they come to Gods houſe.
g That is, for Chriſts ſake, whoſe figure I repreſent.
h He would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings.
f But will from time to time increaſe his bleſſings towardes his more and more.

PSAL. LXXXV.

1 Becauſe God withdrewe not his rods from his Church after their returne from Babylon, firſt they put him in minde of their deliuerance, to the intent that he ſhould not leaue the worke of his grace vnperfite. 5 Next they complaine of their long affliction: 8 And thirdly they reioyce in hope of felicitie promiſed. 9 For their deliuerance was a figure of Chriſts kingdome, vnder the which ſhould be perfite felicitie.

¶ *To him that excelleth. A Pſalme committed to the ſonnes of Korah.*

LOrde, thou haſt bene [a] fauourable vnto thy Land: thou haſt brought againe the captiuitie of Iaakob.

2 Thou haſt forgiuen the iniquitie of thy people, *and* [b] couered all their ſinnes. Selah.

3 Thou haſt withdrawen all thine anger, and haſt turned backe frō the fiercenes of thy wrath.

4 Turne vs, O God of our ſaluation, and releaſe thine anger towards vs.

5 Wilt thou be angry with vs [d] for euer? & wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe *and* quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord, and graunt vs thy [e] ſaluation.

8 I will hearken what the Lord God will ſay: for he will ſpeake [f] peace vnto his people, and to his Saintes, that they turne not againe to folly.

9 Surely his ſaluation is neere to them that

a They confeſſe that Gods free mercie was the cauſe of their deliuerance, becauſe he loued the land which he had choſen.
b Thou haſt buried them that they ſhal not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiuing our ſinnes, and in touching our hearts to confeſſe them.
d As in times paſt they had felt Gods mercies, ſo nowe being oppreſſed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.
e He confeſſeth that our ſaluation commeth onely of Gods mercie.
f He will ſend all proſperitie to his Church when he hath ſufficiently corrected the: alſo by his puniſhments ſ faithful ſhall learne to beware that they returne not to like offences.

feare

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g Though for a time God thus exerciseth them with his rods, yet vnder the kingdome of Christ they should haue peace & ioy.
h Iustice shal then florish & haue free course and passage in euery place.

feare him, that glory may dwell in our land.
10 Mercie and trueth shall meete, righteousnesse and peace shall kisse *one another*.
11 g Trueth shall bud out of the earth, and righteousnes shall looke downe from heauen.
12 Yea, the Lorde shall giue good things, and our land shall giue her increase.
13 h Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 *Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: 5 sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to bee instructed of the Lorde, that hee may feare him and glorifie his Name. 14 Hee complaineth also of his aduersaries, and requireth to bee deliuered from them.*

¶ A Prayer of Dauid.

INcline a thine eare, O Lord, *and* heare me: for I am poore and needie.
2 Preserue thou my soule, for I am b merciful: my God, saue thou thy seruant, ỹ trusteth in thee.
3 Be merciful vnto me, O Lord: for I c cry vpon thee continually.
4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.
5 For thou, Lorde, art good and d mercifull, and of great kindnesse vnto all them, that call vpon thee.
6 Giue eare, Lord, vnto my prayer, and e hearken to the voyce of my supplication.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee, O Lorde, and there f is none *that can doe* like thy workes.
9 All nations, whome thou hast made, shall come and worship before thee, O Lord, and shal glorifie thy Name.
10 For thou art great and doest wonderous things: thou art God alone.
11 h Teache mee thy way, O Lorde, *and* I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee, O Lorde my God, with all mine heart: yea, I wil glorifie thy Name for euer.
13 For great is thy mercy toward me, and thou hast deliuered my soule from i the lowest graue.
14 O God, the proud are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.
15 But thou, O Lorde, art a pitifull God and mercifull, slowe to anger and great in kindenesse and trueth.
16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruaunt, and saue the sonne of thine handmayd.
17 Shew a token of *thy* goodnes toward me, that they which hate mee, may see it, and be ashamed, because thou, O Lorde, hast holpen me and comforted me.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemy to them, but pitie thē, though they be cruel toward me.
c Which was a sure token that he beleeued that God would deliuer him.
d He doeth confesse that God is good to all, but onely merciful to poore sinners.
e By crying and calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but that we must earnestly and often call vpon him.
f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.
g This proueth that Dauid prayed in the Name of Christ the Messias, of whose kingdom he doeth here prophecie.
h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God ioyne it to him and confirme it in his obedience.
i That is, from most great danger of death: out of the which none, but onely the mightie hand of God could deliuer him. k He sheweth that there can be no moderation nor equitie, where proude tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelties. l Hee boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene merciful vnto him, and giuen him power against his enemies, as to one of his owne houshold.

PSAL. LXXXVII.

1 *The holy Ghost promiseth that the condition of the Church, which was miserie after the captiuitie of Babylon, shoulde be restored to great excellencie, 4 So that there shoulde bee nothing more comfortable, then to bee numbred among the members thereof.*

¶ A Psalme or song committed *to the sonnes of Korah.*

GOd layd his a foundations among the holy mountaines.
2 The Lorde loueth the gates of Zion aboue all the habitations of Iaakob.
3 b Glorious things are spoken of thee, O citie of God. Selah.
4 I will make mention of c Rahab and Babel among them that knowe mee: beholde Palestina and Tyrus with Ethiopia, d There is he borne.
5 And of Zion it shall bee sayde, e Many are borne in her: and hee, *euen* the most High shall stablish her.
6 The Lord shall count, when he f writeth the people, He was borne there. Selah.
7 Aswell the singers as the players on instruments *shall praise thee*: all my springs *are* in thee.

a God did chuse that place among the hilles, to establish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet waite with patience and God wil accomplish his promes.
c That is, Egypt and these other countreis shall come to the knowledge of God.
d It shall be said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.
e Out of all quarters they shall come into the Church, and bee counted as citizens. f When he calleth by his worde them into the Church, whome hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 *A grieuous complaint of the faithfull, sore afflicted by sickenes, persecutions and aduersities, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith and fetcheth against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.*

¶ A song or *Psalme of* Heman the Ezrahite to giue instruction*, committed *to the sonnes of Korah for him that excelleth vpon Malath a Leennoth.*

* 1. King. 4. 31. psal. 89.

OLorde God of my saluation, I cry day *and* night b before thee.
2 Let my prayer enter into thy presence, incline thine eare vnto my cry.
3 For my soule is filled with euils, and my life draweth neere to the graue.
4 I am counted among them that goe downe vnto the pit, *and* am as a man without strength:
5 c Free among the dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut off from thine d hand.
6 Thou hast layd mee in the lowest pitte, in darkenes, *and* in the deepe.
7 Thine indignation lyeth vpon me, and thou hast vexed me with all thy e waues. Selah.
8 Thou hast put away mine f acquaintance farre from mee, *and* made mee to be abhorred of them: g I am shut vp, and cannot get forth.
9 h Mine eye is sorowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine handes vnto thee.
10 Wilt thou shew i a miracle to the dead? or shall the dead rise *and* praise thee? Selah.
11 Shall thy louing kindenesse be declared in the graue? *or* thy faithfulnesse in destruction?
12 Shal thy wonderous workes be knowen in the darke? and thy righteousnes in the land k of oblíuion?
13 But vnto thee haue I cryed, O Lorde, and early shal my prayer come before thee.
14 Lorde, why doest thou reiect my soule, *and* hidest thy face from me?
15 I am afflicted and at the point of death:

a That is to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.
b Though many cry in their sorowes, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the author of his saluation.
c For he that is dead, is free from all cares and businesses of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth, and partly trieth his.
g I see none ende of my sorowes. h Mine eyes and face declare my sorowes. i Hee sheweth that the time is more conuenient for God to help, when men cal vnto him in their dangers, then to tary till they be dead, and then taile them vp againe. k That is, in the graue, where onely the body lyeth without all sense and remembrance.

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I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

†Ebr. were in darkenes.

1 from *my* youth I suffer thy terrours, doubting *of my life*.

16 Thine indignations goe ouer mee, and thy feare hath cut me off.

17 They came rounde about mee dayly like water, *and* compassed me together.

18 My louers and friends hast thou put away from me, & mine acquaintance †hid themselues.

PSAL. LXXXIX.

1 *With many wordes doeth the Prophet praise the goodnesse of God,* 23 *For his testament and couenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid:* 38 *Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outwarde appearance the promes was broken.* 46 *Finally, hee prayeth to bee deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.*

¶ A Psalme *to giue instruction, of Ethan the Ezrahite.*

Though the terrible confusion of things might cause them to despaire of Gods fauour, yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

I Will a sing the mercies of the Lorde for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I bsaid, Mercy shalbe set vp for euer: thy trueth shalt thou c stablish in the very heauens.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lorde, euen the e heauens shall praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

6 For who is equal to the Lord in the heauen? *and* who is like the Lorde among the g sonnes of the gods?

7 God is very terrible in the assembly of the h Saints, and to be reuerenced aboue all, *that are* about him.

8 O Lorde God of hostes, who is like vnto thee, *which art* a mightie Lorde, and thy trueth *is* about thee?

9 i Thou ruleste the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, *and* high is thy right hand.

14 l Righteousnesse and equitie *are* the stablishment of thy throne: mercie and trueth goe before thy face.

15 Blessed *is* the people, that can m reioyce *in thee:* they shall walke in the light of thy n countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.

17 For thou art the o glory of their strength, and by thy fauour our hornes shalbe exalted.

18 For our p shield *apperteineth* to the Lord, and our King to the holy One of Israel.

19 Thou spakest then in a vision vnto q thine holy One, and saydest, I haue layde helpe vpon one that is r mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anoynted him.

21 Therefore mine hand shall bee established with him, and mine arme shall strengthen him.

22 The enemie shall not oppresse him, neither shall the wicked hurt him.

23 But I will s destroy his foes before his face, and plague them that hate him.

24 My trueth also and my t mercie *shall bee* with him, and in my Name shall his u horne be exalted.

25 I will set his hande also in the sea, and his right hand in the x floods.

26 He shall cry vnto mee, Thou art my y Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the Kings of the earth.

28 My mercie will I keepe for him for euermore, and my couenant shall stand fast with him.

29 His seede also will I make to endure z for euer, and his throne as the dayes of heauen.

30 *But* if his children forsake my Lawe, and walke not in my iudgements:

31 *If they breake my statutes, and keepe not my commandements:

32 Then will I visite their transgression with the rod, and their iniquitie with strokes.

33 a Yet my loning kindenesse will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor b alter the thing that is gone out of my lips.

35 I haue sworne once by mine Holines, †that I wil not faile Dauid, *saying*,

36 His seede shall endure for euer, and his throne *shall be* as the sunne before me.

37 He shal be established for euermore as the moone, and *as* a faithfull c witnes in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine Anoynted.

39 Thou hast d broken the couenant of thy seruant, *and* prophaned his e crowne, *casting it* on the ground.

40 Thou hast broken downe all his walles: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoyle him: hee is a rebuke vnto his neighbours.

42 Thou hast set vp the right hand of his enemies, *and* made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stande in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his f youth hast thou shortned, *and* couered him with shame. Selah.

46 g Lord, how long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

1 From the time that I was a child, I haue had many troubles, and yet I trust that thou wilt restore me to life, and deliuer me from the miserie of the graue.

2 Remember not my sinnes, but remember thy promes made to Dauid thy seruant.

3 Remember how thy people haue reproched me, and how I haue borne in my bosome the reproches of many nations.

4 Wherewith thine enemies, O Lord, haue reproched me, wherewith they haue reproched the steppes of thine Anoynted.

5 Blessed be the Lord for euermore. Amen, and Amen.

p In that that our King hath power to defend vs, it is the gift of God.

q To Samuel and to others, to assure that Dauid was thy chosen one.

r Whom I haue both chosen and giuen him strength to execute his office, as verse. 21.

s Though there shalbe euermore enemies against Gods kingdome, yet he promiseth to ouercome them.

t I wil mercifully performe my promises to him, notwithstanding his infirmities and offences.

u His power, glory and estate.

x He shall enioy the land round about.

y His excellent dignitie shall appeare herein, that he shall be named the Sonne of God, and the first borne, wherein he is a figure of Christ.

z Though for the sinnes of the people the state of this kingdome decayed yet God reserued still a roote, till he had accomplished this promes in Christ.

*2. Sam. 7. 14.

a Though the faithfull answere not in all points to their profession, yet God will not breake his couenant with them.

b For God in promising hath respect to his mercie, and not to mans power in performing.

†Ebr. If the vnto Dauid: which is a maner of othe.

c As long as the sunne and moone endure, they shall be witnesses to me of this promes.

d Because of the horrible confusion of things, the Prophet complaineth to God as though hee sawe not the performance of his promes. And thus discharging his cares on God, hee resisteth doubt and impatiencie. e By this hee meaneth the horrible dissipation and rending of the Kingdome which was vnder Ieroboam: or els by the Spirite of prophecie Ethan speaketh of those great miseries, which came soone afterwarde to passe at the captiuitie of Babylon. f He sheweth that the kingdome fell before it came to perfect ripenesse. g The Prophete in ioyning prayer with his complaint, sheweth that his faith neuer failed.

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h Seeing mans life is short, and thou hast created man to bestowe thy benefites vpon him, except thou haste to help death will preuent thee.
i He meaneth that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church.
l They laugh at vs, which patiently waite for the comming of thy Christ.

47 Remember h of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, *which* thou swarest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my i bosome of all the mightie people.

51 For k thine enemies haue reproched *thee*, O Lord, because they haue reproched the l footsteps of thine Annointed.

52 Praised *be* the Lord for euermore. So be it, euen so be it.

PSAL. XC.

1 *Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankefull, 12 Therefore Moses prayeth God to turne their hearts and continue his mercies toward them, and their posteritie for euer.*

¶ A prayer of Moses, the a *man of God.*

LOrd, thou hast bene our b habitation from generation to generation.

2 Before the c mountaines were made, and *before* thou hadst formed the earth, & the world, euen from euerlasting to euerlasting thou art *our* God.

3 Thou d turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam.

4 e For a thousand yeeres in thy sight *are* as yesterday when it is past, & *as* a watch in ỹ night.

5 Thou hast f ouerflowed them: they are *as* a sleepe: in ỹ morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, *but* in the euening it is cut downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, *and* our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue h spent our yeeres as a thought.

10 The time of our life *is* threescore yeeres & ten, and if they be of strength, i fourescore yeres: yet their strength *is* but labour and sorowe: for it is cut off quickely, and we flee away.

11 k Who knoweth the power of thy wrath? for according to thy feare *is* thine anger.

12 Teach vs so to number our dayes, that we may apply *our* hearts vnto l wisedome.

13 Returne (O Lord, m how long?) and be ‖pacified toward thy seruants.

14 Fill vs with thy mercie in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, *and according* to the yeres that we haue seene euill.

16 n Let thy worke be seene toward thy seruants, and thine glorie vpon their o children.

17 And let the p beautie of the Lord our God be vpon vs, & q direct thou ṣ worke of our hands vpon vs, euen direct the worke of our hands.

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house and defence vnto vs in all our troubles & trauels now this foure hundreth yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layed.
d Moses by lamenting the frailtie and shortnesse of mans life mooueth God to pitie.
e Though man thinke his life long, which is in deede most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, & as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to consider the shortnesse of our life, and not our sinnes thou abridgest our daies.
h Our dayes are not onely short, but miserable, for as much as our sinnes daily prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they, which feare thee, onely knowe.
l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioy.
m Meaning, wilt thou be angry?
n Or, take comfort in thy seruants.
n Euen thy mercie which is thy chiefest worke.
o As Gods promises appertained as well to their posteritie, as to them, so Moses prayeth for the posteritie.
p Meaning that it was obscured, when he ceased to doe good to his Church.
q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe,

PSAL. XCI.

1 *Here is described in what assurance he liueth that putteth his whole trust in God, and committeth him selfe wholy to his protection in all tentations. 13 A promise of God to those that loue him, knowe him and trust in him, to deliuer them, and giue them immortall glorie.*

WHo so dwelleth in the a secrete of the most High, shall abide in the shadowe of the Almightie.

2 b I will say vnto the Lord, O mine hope, and my fortresse: *he is* my God, in him wil I trust.

3 Surely he will deliuer thee from the c snare of the hunter, *and* from the noysome pestilence.

4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his d trueth shall be thy shield and buckler.

5 e Thou shalt not be afraid of the feare of the night, *nor* of the arrowe that flyeth by day:

6 *Nor* of the pestilence that walketh in the darkenesse: *nor* of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and tenne thousand at thy right hand, *but* it shall not come neere thee.

8 Doubtlesse with thine f eyes shalt thou beholde, and see the reward of the wicked.

9 For thou *hast said*, The Lord *is* mine hope: thou hast set the most High for thy refuge.

10 There shal none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 g For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lyon and aspe: the h yong lyon and the dragon shalt thou tread vnder feete.

14 i Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 He shall call vpon me, *and* I will heare him: I will be with him in trouble: I wil deliuer him, and glorifie him.

16 With k long life will I satisfie him, and shewe him my saluation.

a He that maketh God his defence and trust, shall perceiue his protection to be a most sure safegard.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, God helpe is most readie for vs, whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.
d That is, his faithfull keeping of promise to helpe thee in thy necessitie.
e The care that God hath ouer his, is most sufficient to defend them from all dangers.
f The godly shall haue some experience of Gods iudgements against the wicked, euen in this life, but fully they shall see it at that day, when all things shall be reueiled.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without temp-

ting God. h Thou shalt not onely be preserued from all euill, but ouercome it whether it be secret or open. i To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 *This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, & to praise him in his works: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.*

¶ A Psalme or song for the a *Sabbath day.*

IT is a good thing to praise the Lord, & to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the b morning, and thy trueth in the night,

3 Vpon an c instrument of ten strings, and vpon the viole with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy d workes, *and* I will reioyce in the workes of thine handes.

5 O Lord, how glorious are thy workes! & thy thoughts are very deepe.

6 An e vnwise man knoweth it not, and a

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke.
b For Gods mercie and fidelitie in his promises toward his, binde them to praise him continually both day and night.
c These instruments were then permitted, but at Christes comming abolished.
d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.
e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.

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foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art [f] most High for euermore.

9 For loe, thine enemies, O Lord, for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

10 [g] But thou shalt exalt mine horne, like the vnicornes, *and* I shalbe anointed with fresh oyle.

11 Mine eye also shall see *my desire* against mine enemies: and mine eares shal heare *my wish* against the wicked, that rise vp against me.

12 The righteous shall [h] flourish like a palme tree, *and* shall grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courtes of our God.

14 They shall still bring foorth fruite in *their* [i] age: they shall be fat and flourishing,

15 To declare that the Lorde my rocke is righteous, and that none iniquitie *is* in him.

f Thy iudgements are most constant against the wicked, and passe our reach.

g Thou wilt strengthen them with all power, and blesse them with all felicitie.

h Though the faithfull seeme to wither and be cut downe by the wicked: yet they shall grow againe and flourish in the Church of God as the Cedars doe in mount Lebanon.

i The children of God shall haue a * power aboue nature, and their age shall bring foorth most fresh fruites.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the world, and beateth downe all people which list them vp against his Maiestie, 5 And prouoketh to consider his promises.

THE Lord [a] reigneth, *and* is clothed with maiestie: the Lord is clothed, *and* girded with power: the world also shall be established, that it cannot be mooued.

2 Thy [b] throne is established of olde: thou art from euerlasting.

3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea *are* maruelous through the noyse of many waters, *yet* the Lord on High is more mightie.

5 Thy [d] testimonies are very sure: holinesse becommeth thine House, O Lord, for euer.

a As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.

b Wherein thou sittest and gouernest the world.

c Gods power appeareth in ruling the furious waters.

d Besides Gods power and wisedome in creating and gouerning his great mercie also appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and discerne in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

O Lord God [a] the auenger, O God the auenger, shew thy selfe [b] clearely.

2 Exalt thy selfe, O Iudge of the world, *and* render a reward to the proude.

3 Lord, how long shal the wicked, how long shall the wicked [c] triumph?

4 They prate *and* speake fiercely: all the workers of iniquitie vaunt them selues.

5 They [d] smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murther the fatherlesse.

7 [e] Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Vnderstand ye vnwise among the people: and ye fooles, when will ye be wise?

9 He that [f] planted the eare, shall he not heare? or he that formed the eye, shall he not see?

10 Or he that chastiseth the [g] nations, shall he not correct? he that teacheth man knowledge, *shall he not know?*

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed *is* the man whom thou [h] chastisest, O Lord, and teachest him in thy Law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For [i] iudgement shall returne to iustice, & all the vpright in heart *shall followe* after it.

16 Who will rise vp with me against the wicked? *or* who will take my part against the workers of iniquitie?

17 If the Lord had not [k] holpen me, my soule had almost dwelt in silence.

18 When I said, [l] My foote slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my [m] thoughts in mine heart, thy comfortes haue reioyced my soule.

20 Hath the throne of iniquitie [n] fellowship with thee, which forgeth wrong for a Lawe?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God *is* the rocke of mine hope.

23 And he will recompense them their wickednes, and [o] destroy them in their owne malice, *yea*, the Lord our God shall destroy them.

a Whose office it is to take vengeance on the wicked.

b Shew by effect that thou art Iudge of the world to punish the wicked.

c That is, bragge of their cruelties and oppressions: or esteeme themselues aboue all other.

d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it to now, and therefore we must call to God to take our cause in hand.

e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholly to doe wickedly.

f He sheweth that it is impossible, but God should heare, see and vnderstand their wickednesse.

g If God punish whole nations for their sinnes, it is meere folly for any one man, or els a fewe, to thinke that God will spare them.

h God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked.

i God will restore the state and gouernment of things to their right vse, and then the godly shall followe him cheerefully.

k He complaineth of them, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile.

l When I thought there was no way but death.

m In my trouble and distresse, I euer found thy present helpe.

n Though the wicked Iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God.

o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God. 4 For the gouernment of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the land of promise.

COme, let vs reioyce vnto the Lord: let vs sing [a] aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.

3 For the Lord *is* a great God, and a great King aboue all [b] gods.

4 In whose hand *are* the deepe places of the earth, and the [c] heightes of the mountaines *are* his:

5 To whome the Sea *belongeth*: for he made it, and his hands formed the drie land.

6 Come, let vs [d] worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his [e] hand: to day, if ye will heare his voyce,

8 [f] Harden not your heart, as ‖ in Meribah, & as in the day of ‖ Massah in the wildernesse.

9 Where your fathers *tempted me, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with *this* generation, and said, They are a people that erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, *saying*, Surely they shall not enter into my [h] rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thankesgiuing.

b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth.

c All things are gouerned by his prouidence.

d By these three wordes he signifieth one thing: meaning, that they must wholly giue them selues to serue God.

e That is, the flocke whome he gouerneth with his owne hand He sheweth where in they are Gods flocke: that is, if they heare his voyce.

f By the contemning of Gods worde.

‖ *Or, in strife: whereof the place was called.* ‖ *Or, tentation, reade Exodus 17.7.*

* *Exodus 17.2. numbers 14.22.*

g They were without iudgement and reason.

h That is, into the land of Canaan, where he promised them rest.

PSAL.

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PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God, for his mercie. And this specially ought to be referred to the kingdome of Christ.

SIng [a] vnto the Lord a new song: sing vnto the Lord all the earth.

2 Sing vnto the Lorde, *and* praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, *and* his wonders among all people.

4 For the Lord *is* [b] great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people *are* ‖ idoles: but the Lord [c] made the heauens.

6 [d] Strength and glory *are* before him: power and beautie *are* in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and [e] power.

8 Giue vnto the Lord the glory of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the [g] nations, The Lorde reigneth: surely the world shalbe stable, & not moue, *and* he shall iudge the people [h] in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the fielde be ioyfull, and all that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for he commeth, for hee cometh to iudge [j] earth: he will iudge the world with righteousnes and the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to prayse the Lord for the reuealing of his Gospel,

b Seeing he will reueile himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their own imaginations, and onely as he hath appointed.

‖ *Or, vanities.*

c Then the idoles, or whatsoeuer made not the heauens, are not God.

d God cannot bee knowen, but by his strength & glory: the signes whereof appeare in his Sanctuary.

e As by experience ye see that it is onely due vnto him.

f By offering vp your selues wholy vnto God, declare that you worship him onely.

g Hee prophecieth that the Gentiles shall be partakers with the Iewes of Gods promes.

h He shal regenerate them a newe with his Spirite, and restore them to the image of God.

i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whom he hath taken maledication and sinne,

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, whome he exhorteth to innocencie, 12 To reioycing and thankesgiuing.

THe [a] Lord reigneth: let the earth reioyce: let the [b] multitude of the yles be glad.

2 [c] Cloudes and darkenes *are* rounde about him: righteousnesse and iudgement *are* the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the worlde: the earth sawe it and was [d] afraide.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnes, and all the people see his glory.

7 [e] Confounded be all they that serue grauen images, *and* that glory in idoles: worshippe him [f] all ye gods.

8 Zion heard of it, and was glad: and the [g] daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, O Lorde, art most High aboue all the earth: thou art much exalted aboue all gods.

10 Yee that [h] loue the Lorde, hate euill: hee preserueth the soules of his Saints: he wil deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

a He sheweth that where God reigneth, there is all felicitie, and spiritual ioy.

b For the Gospell shall not be onely preached in Iudea, but through all yles & countreis.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to runne away from God.

e He signifieth that Gods iudgements are in a readines to destroy the idolaters.

f Let all that which is esteemed in the world, fall downe before him.

g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour.

h Hee requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowen and layde vp in store for them.

12 Reioyce ye righteous in the Lord, and giue thankes for his holy [k] remembrance.

k Be mindefull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ. 10 By whom he hath communicated his saluation to all nations.

¶ A Psalme.

SIng [a] vnto the Lorde a new song: for he hath done marueilous things: * his right hand, and his holy [b] arme haue gotten him the victorie.

2 The Lord declared his [c] saluation: his righteousnes hath he reueiled in the sight of the natiõs.

3 Hee hath [d] remembred his mercie and his trueth towarde the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loude vnto the Lorde: cry out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, *euen* vpon the harpe with a singing voyce.

6 With [e] shalmes and sounde of trumpets sing loude before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their handes, *and* let the mountaines reioyce together

9 Before the Lorde: for hee is come to iudge the earth: with righteousnesse shall hee iudge the world, and the people with equitie.

a That is, some song newly made in token of their wonderfull deliuerance by Christ. **Isa.59.16.*

b He preserueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promes.

e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL. XCIX.

1 Hee commendeth the power, equitie, and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same and to serue the Lorde, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lorde reigneth, let the [a] people tremble: he sitteth *betweene* the * Cherubims, let the earth be moued.

2 The Lorde *is* great in Zion, and he is high aboue all the people.

3 They shall [b] praise thy great and fearefull Name (*for* it is holy)

4 And the Kings power, that loueth iudgement: *for* thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his [c] footestoole: *for* he is holy.

6 Moses and Aaron *were* among his Priestes: [d] and Samuel among such as cal vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudie pillar: they kept his testimonies, *and* the Lawe *that* hee gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for [e] their inuentions.

9 Exalt the Lorde our God, and fall downe before his holy Mountaine: for the Lorde our God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble.

* *Exod.25.22.*

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

c That is before his Temple or Arke, where he promised to heare, when they worshipped him, as now he promiseth his spirituall presence, wheresoeuer his Church is assembled.

d Vnder these three he comprehendeth the whole people of Israel, with whom God made his promes.

e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefites.

PSAL. C.

1 He exhorteth all to serue the Lorde, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his Name.

¶ A Psalme of praise.

SIng [a] ye loude vnto the Lord, all the earth.

2 Serue the Lord with gladnesse: come before him with ioyfulnesse.

a He prophecieth that Gods benefite in calling the Gentiles, shalbe so great, that they shall haue wonderfull occasion to prayse his mercy & reioyce,

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3 Knowe ye that euen the Lorde is God: hee hath [b] made vs, and not we our selues: *we are* his people, and the sheepe of his pasture.

4 [c] Enter into his gates with prayse, *and* into his courtes with reioycing: praise him *and* blesse his Name.

5 For the Lorde is good: his mercie *is* [d] euerlasting, and his trueth *is* from generation to generation.

b He chiefly meaneth, touching the spiritual regeneration, whereby we are his sheepe and people.

c He sheweth that God wil not be worshipped, but by that meanes, which he hath appointed. d He declareth that we ought neuer to bee wearie in praysing him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernment hee will obserue in his house and kingdome. 5 He wil punish and correct, by rooting foorth the wicked, 6 And cherishing the godly persons.

¶ *A Psalme of Dauid.*

I Will [a] sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfite way, [b] til thou commest to me: I wil walke in the vprightnes of mine heart in the middes of mine house.

3 I will set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I wil know none euil.

5 Him that priuily [d] slandereth his neighbour, wil I destroy: him that hath a proude looke and hie heart, I cannot *suffer*.

6 Mine eyes *shalbe* vnto the [e] faithfull of the land, that they may dwell with mee: he that walketh in a perfite way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: hee that telleth lies, shall not remaine in my sight.

8 [f] Betimes wil I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

a Dauid considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.

b Though as yet thou deferrest to place me in the Kingly dignitie, yet wil I giue my selfe to wisedome and vprightnesse being a priuate man.

c He sheweth that magistrates doe not their duties, except they be enemies to all vice.

d In promising to punish these vices, which are most pernicious in them that are about Kings, hee declareth that hee will punish all.

e He sheweth what is the true vse of the sworde: to punish the wicked, and to maintaine the good.

f Magistrates must immediatly punish vice, least it growe to further inconuenience: and if heathen Magistrates are bound to doe this, howe much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Wherto followeth the praise of God to be published vnto all posterities. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

¶ *A prayer [a] of the afflicted, when he shall be in distresse, and powre foorth his meditation before the Lord.*

O Lorde, heare my prayer, and let my [b] cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me: when I call, make haste to heare me.

3 For my dayes are [c] consumed like smoke, and my bones are burnt like an herth.

4 Mine heart is smitten and withereth like grasse, because I forgate [d] to eate my bread.

5 For the voyce of my groning my bones do cleaue to my skinne.

6 I am like a [e] pelicane of the wildernesse: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house toppe.

8 Mine enemies reuile me dayly, *and* they that rage against me, haue [f] sworne against me.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

b He declareth that in our prayer we must liuely feele that, which we desire and stedfastly beleeue to obteine.

c These excessiue kindes of speach shew how much the affliction of the Church ought to wound the hearts of the godly.

d My sorowes were so great, that I passed not for mine ordinarie foode. e Euer mourning and solitarie, casting out fearefull cries. f Haue conspired my death.

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast mee downe.

11 My dayes *are* like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest [i] remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise *and* haue mercy vpō Zion: for the time to haue mercie thereon, for the [k] appointed time is come.

14 For thy seruants delite in the [l] stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and al the Kings of the earth thy glory,

16 When the Lorde shall builde vp Zion, *and* shall appeare [m] in his glory,

17 *And* shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people, which shall bee [n] created, shall praise the Lord.

19 For he hath looked downe frō the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the [o] children of death:

21 That they may declare the Name of the Lord in Zion, and his praise in Ierusalem,

22 When the people shalbe gathered [p] together, and the kingdomes to serue the Lord.

23 Hee [q] abated my strength in the way, *and* shortened my dayes.

24 *And* I said, O my God, take me not away in the middes of my dayes: thy yeres *endure* from generation to generation.

25 Thou hast aforetime layde the foundation of the earth, and the heauens *are* the worke of thine handes.

26 [r] They shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shal be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shal continue, and their seede shall stand [s] fast in thy sight.

g I haue not risen out of my mourning to take my refection.

h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure.

i Howsoeuer we be fraile: yet thy promes is sure and the remembrance there of shall confirme vs for euer.

k That is, the setientie yeeres, which by the Prophet Ieremie thou diddest appoint, Iere. 29. 12.

l The more that the Church is in miserie and desolation, the more ought the faithfull to loue & pitie it.

m That is, when he shall haue drawen his Church out of the darkenes of death.

n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created a newe.

o Who now in their banishment could looke for nothing but death.

p He sheweth that Gods Name is neuer more praysed, then when religion florisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ. q The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes. r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promes endureth for euer. s Seeing thou hast chosen thy Church out of the worlde, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 Hee prouoketh all to praise the Lord, which hath pardoned his sinne, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which hee sheweth like a most tender Father towards his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalme *of Dauid.*

MY soule, [a] praise thou the Lorde, and all that is within me, *praise* his holy Name.

2 My soule, praise thou the Lorde, and forget not all his benefites.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercy and compassions.

a He waketh his dulnesse to praise God, shewing that both vnderstanding and affections, minde and heart are too litle to set forth his praise.

b This is the beginning and chiefest of all benefits, remission of sinne. c For before that wee haue remission of our sinnes, we are as dead men in the grane.

5 Which

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5 Which satisfieth thy mouth *w* good things: and thy [d] youth is renewed like the eagles.

6 The Lord executeth righteousnes & iudgement to all that are oppressed.

7 He made his wayes knowen vnto [e] Moses, *and* his works vnto the children of Israel.

8 The Lord is full of compassion and mercy, slow to anger and of great kindnesse.

9 He will not alway [f] chide, neither keepe *his anger* for euer.

10 He hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as hie as the heauen is aboue the earth, so great is his mercy toward them that feare him.

12 As farre as [h] the East is from the West: so farre hath he remooued our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of [i] man are as grasse: as a flowre of the field, so flourisheth he.

16 For the winde goeth ouer it, & it is gone, and the place thereof shall know it no more.

17 But the louing kindnes of the Lord *endureth* for euer and euer vpon them that feare him, and his [k] righteousnesse vpon childrens children,

18 Vnto them that keepe his [l] couenant, and thinke vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye [m] his Angels that excell in strength, that do his commandement in obeying the voyce of his word.

21 Praise the Lord all ye his hosts, ye his seruants that do his pleasure.

22 Praise the Lord, all ye his works, in all places of his dominion: my soule, praise thou the Lord.

d As the eagle, when her beake ouergroweth, sucketh blood, and so is renewed in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chiefe minister and next to his people.

f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiue th him to mercie.

g We haue prooued by continuall experience, that his mercie hath euer preuailed against our offences.

h As great as the world is, so full is it of signes of Gods mercie toward his faithfull when he hath remooued their sinnes.

i Hee declareth that man hath nothing in himselfe to mooue God to mercy, but onely the confession of his infirmitie and miserie.

k His iust & faithfull keeping of his promise.

l To whom he giueth grace to feare him, and to obey his word.

m In that that we, which naturally are slow to praise God, exhort the Angels, which willingly do it, we stirre vp our selues to consider our dutie, and awake out of our sluggishnesse.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his maruelous prouidence. 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.

2 The Prophet sheweth that we need not to enter into the heauens to seeke God, forasmuch as all the order of nature, with the proprietie and placing of the elements, are most liuely mirrours to see his maiestie in.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Ebr. 1. beholdeth in this glasse how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

MY soule, prayse thou the Lord: O Lord my God, thou art exceeding great, thou art [a] clothed with glorie and honour.

2 Which couereth himselfe with light, as with a garment, *and* spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the clouds his charet, and walketh vpon the wings of the winde.

4 Which [b] maketh his spirits his messengers, *and* a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer mooue.

6 Thou coueredst it with the [c] deepe as with a garment: the [d] waters would stand aboue the mountaines.

7 *But* at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 *And* the mountaines ascend, *and* the valleis descend to the place which thou hast established for them.

9 *But* thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee [e] sendeth the springs into the valleys, which runne betweene the mountaines.

11 They shall giue drinke to all the [f] beasts of the field, & the wilde asses shall quench their thirst.

12 By these [g] springs shall the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his [g] chambers, *and* the earth is filled with the fruit of thy works.

14 He causeth grasse to grow for the cattell, and herbe for the vse of [h] man, that he may bring forth bread out of the earth,

15 And wine *that* maketh glad the heart of man, *and* oyle to make the face to shine, and bread *that* strengtheneth mans heart.

16 The high trees are satisfied, *euen* the cedars of Lebanon, which he hath planted,

17 That the birds may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines *are* for the ‖goats: the rocks *are a* refuge for the conies.

19 He appointed the [i] moone for certeine seasons: [k] the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beasts of the forrest creepe forth.

21 The lions roare after their pray, and seeke their meat [l] at God,

22 *When* the sunne riseth they retire, & couch in their dennes.

23 [m] *Then* goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how [n] manifolde are thy works! in wisedome hast thou made them all: the earth is full of thy riches.

25 *So is* the sea great and wide: *for* therein *are* things creeping innumerable, both small beasts and great.

26 There goe the ships, *yea*, that ‖ Leuiathan, whom thou hast made to play therein.

27 [o] All these wait vpon thee, that thou mayst giue them food in due season.

28 Thou giuest it to them, *and* they gather it: thou openest thine hand, *and* they are filled with good things.

29 *But if* thou [p] hide thy face, they are troubled: *if* thou take away their breath, they die and returne to their dust:

30 *Against* thou [q] send forth thy spirit, they are created, & thou renuest the face of the earth.

31 Glory be to the Lord for euer: let the Lord reioyce in his works.

32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lord *all* my life: I wil praise my God, while I liue.

34 Let my words be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be [s] consumed out of the earth, and the wicked til there be no more: O my soule, praise thou the Lord. Praise ye the Lord.

e If God prouide for the very beasts, much more wil he extend his prouident care to man.

f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.

g From [y] clouds.

h He describeth Gods prouident care ouer man, who doth not only prouide necessarie things for him, as herbs and other meate: but also things to reioyce and comfort him, as wine & oile or ointments.

‖ Or, *does, roes, and such like.*

i As to separate the night from the day, and to note dayes, moneths and yeres.

k That is, by his course, either farre or neere, it noteth Summer, Winter, and other seasons.

l That is, they only finde meat according to Gods prouidence, who careth euen for the bruit beasts.

m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts.

n Hee confesseth that no tongue is able to expresse Gods works, nor minde to comprehend them.

‖ Or, *whale.*

o God is a most nourishing Father, who prouideth for all creatures their dayly food.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth [y] we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face gineth strength to the earth, but his seuere countenance burneth the mountaines.

s Who infect the world, and so cause God that he cannot reioyce in his works.

PSAL. CV.

1 He prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

Praise

a For asmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselues mindfull by thanksgiuing.
b By the strength and face he meaneth ỹ Arke where God declared his power and his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.
e The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it againe to his seed after him.
f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made w their fathers.
g That is, the king of Egypt, and the king of Gerar, Genes. 12.17. and 20.3.
h Those whom I haue sanctified to be my people.
i Meaning the old fathers, to whom God shewed him selfe plainly, and who were setters forth of his word.
k Either by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie as God had appointed, and till he had tried sufficiently his patience.
m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.
n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moses and Aaron.
* *Exod.7.20.* *Exod.8.6.* p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake. q It was strange to see raine in Egypt, much more it was fearefull to see haile.

PRaise the Lord, *and* call vpon his Name a declare his works among the people.

2 Sing vnto him, sing praise vnto him, *and* talke of all his woonderous works.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord and his b strength: seeke his face continually.

5 Remember his c marueilous works, that he hath done, his woonders, and the d iudgements of his mouth,

6 Ye seed of Abraham his seruant, ye children of Iaakob, which are his elect.

7 He is the Lord our God: his iudgements *are* thorow all the earth.

8 He hath alway remembred his couenant, & promes, that he made to a thousand generations,

9 *Euen* that which he e made with Abraham, and his oth vnto Izhak:

10 And *since* hath confirmed it to Iaakob for a law, *and* to Israel for an euerlasting couenant,

11 Saying, f Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, *yea* very few and strangers in the land,

13 And walked about from nation to nation, from *one* kingdome to another people,

14 *Yet* suffered he no man to do them wrong, but reprooued g kings for their sakes, *saying*,

15 Touch not mine h anoynted, and doe my i Prophets no harme.

16 Moreouer, he called a famine vpon the land, *and* vtterly brake the k staffe of bread.

17 *But* he sent a man before them: Ioseph was solde for a slaue.

18 They held his feet in the stocks, *and* he was layd in yrons,

19 Vntill l his appoynted time came, *and* the counsell of the Lord had tried him.

20 The king sent and loosed him: *euen* the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance,

22 That hee should binde his m princes vnto his will, and teache his ancients wisedome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressours.

25 n He turned their heart to hate his people, and to deale craftily with his seruants.

26 *Then* sent he Moses his seruant, *and* Aaron whom he had chosen.

27 They shewed among them the message of his signes, and woonders in the land of Ham.

28 He sent darkenesse, & made it darke: and they were not o disobedient vnto his commission.

29 * He turned their waters into blood, and slew their fish.

30 * Their land brought foorth frogs, *euen* in their kings chambers.

31 He p spake, and there came swarmes of flies, *and* lice in all their quarters.

32 He gaue them q haile for raine, *and* flames of fire in their land.

33 Hee smote their vines also and their figge trees, and brake downe the trees in their coasts.

34 r He spake and the grashoppers came, and caterpillers innumerable,

35 And did eat vp all the grasse in their land, and deuoured the fruit of their ground.

36 * He smote also all the first borne in their land, *euen* the beginning of all their strength.

37 He brought them foorth also with siluer and golde, and there was f none feeble among their tribes.

38 Egypt was t glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They u asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, *and* raine in the drie places *like* a riuer.

42 For hee remembred his holy x promise to Abraham his seruant,

43 And hee brought foorth his people with y ioy, *and* his chosen with gladnesse,

44 And gaue them the lands of the heathen, and they tooke the labours of the people in possession,

45 That they might z keepe his statutes, and obserue his lawes. Praise the Lord.

r He sheweth that all creatures are armed against man, when God is his enemie: as at his commandement the grashoppers destroyed the land.
* *Exod.12.29.*
f When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites, then with their liues.
u Not for necessitie, but for satisfying of their lust.
x Which he confirmeth to their posteritie, in whō after a sort the dead liue and enioy the promises.
y When the Egyptians lamented and were destroyed.
z This is the end, why God preserueth his Church, because they should worship, and call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifolde marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 they do pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lord.

PRaise a ye the Lord because he is good, for his mercy *endureth* for euer.

2 Who can expresse the noble actes of the Lord, *or* shew forth all his praise?

3 Blessed *are* they that b keepe iudgement, and doe righteousnesse at all times.

4 Remember me, O Lord, with the c fauour of thy people: visit me with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 Wee haue d sinned with our fathers: wee haue committed iniquitie *and* done wickedly.

7 Our fathers vnderstood not thy woonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, *euen* at the red sea.

8 Neuertheless he saued them for his Names sake, ỹ he might make his power to be knowen.

9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wildernesse.

10 And he saued thē from ỹ aduersaries hand, & deliuered them from the hand of the enemie.

11 * And the waters couered their oppressours: not one of them was left.

12 Then f beleeued they his words, *and* sang praise vnto him.

13 But incontinently they forgat his works: they waited not for his g counsell.

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their mindes may be strengthened against all present troubles and despaire.
b He sheweth that it is not enough to praise God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be receiued into the number of thine.
d By earnest confession aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.
e The inestimable goodnesse of God appeareth in this, that he would change the order of nature, rather then his people should not be deliuered, although they were wicked.
* *Exo.14.27.* f The woonderfull works of God caused them to beleeue for a time, and to praise him.
g They would preuent his wisedome and prouidence.

14 But

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14 But lusted with concupiscence in the wilderneſſe, and tempted God in the deſert.

15 Then he gaue them their deſire: but he ſent [b] leanneſſe into their ſoule.

16 They enuied Moſes alſo in the tents, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened & [i] ſwallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their aſſembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their [k] glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.

23 Therfore he minded to deſtroy them, had [l] not Moſes his choſen ſtood in the breach before him to turne away his wrath, leſt hee ſhould deſtroy *them*.

24 Alſo they contemned that [m] pleaſant land, *and* beleeued not his worde.

25 But murmured in their tentes, *and* hearkened not vnto the voyce of the Lord.

26 Therefore [n] hee lifted vp his hand againſt them, to deſtroy them in the wilderneſſe,

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countreyes.

28 They ioyned themſelues alſo vnto [o] Baalpeor, and did eate the offrings of the [p] dead.

29 Thus they [q] prouoked *him* vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas ſtoode vp, and executed iudgement, and the plague was ſtayed.

31 *And it was [s] imputed vnto him for righteouſnes, from generation to generation for euer.

32 They angred him alſo at the waters of *Meribah, ſo that [t] Moſes was puniſhed for their ſakes,

33 Becauſe they vexed his ſpirite, ſo that hee ſpake vnaduiſedly, with his lippes.

34 Neither deſtroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their works,

36 And ſerued their idoles, which were their ruine.

37 Yea, they offered their [u] ſonnes, and their daughters vnto deuils,

38 And ſhed innocent blood, *euen* the blood of their ſonnes, and of their daughters, whome they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they ſtayned with their owne workes, and went [x] awhoring with their owne inuentions.

40 Therfore was the wrath of the Lord kindled againſt his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them, were lordes ouer them.

42 Their enemies alſo oppreſſed them, and they were humbled vnder this hand.

43 Many [y] a time did hee deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquities.

44 Yet he ſawe when they were in affliction, and he heard their crie.

45 And he remembred his couenant towarde them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the ſight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may praiſe thine holy Name, and glory in thy prayſe.

48 Bleſſed *be* the Lord God of Iſrael for euer and euer, and let al the people ſay, So be it. Praiſe ye the Lord.

vs conſtancie vnder the croſſe, that with one conſent we may all prayſe thee.

PSAL. CVII.

1 *The Prophet exhorteth all thoſe that are redeemed by the Lorde, and gathered vnto him to giue thankes, 9 For this mercifull prouidence of God, gouerning all things as his good pleaſure, 20 Sending good and euill, proſperitie and aduerſitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue their mouthes ſtopped.*

PRaiſe [a] the Lorde, becauſe he is good: for his mercy *endureth* for euer.

2 Let them, [b] which haue bene redeemed of the Lord, ſhew how he hath deliuered them from the hand of the oppreſſour,

3 And gathered them out of the lands, from the Eaſt and from the Weſt, from the North and from the ‖ South.

4 *When* they wandred in the deſert *and* wildernes out of the way, *and* founde no citie to dwell in,

5 [c] Both hungry *and* thirſty, their ſoule fainted in them.

6 Then they cryed vnto the Lord in their trouble, *and* he deliuered them from their diſtreſſe,

7 And led them foorth by the right way, that they might goe to a citie of habitation.

8 Let them *therefore* confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

9 For he ſatisfied the thirſtie ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkeneſſe and in the ſhadowe of death, being bounde in miſerie and yron,

11 Becauſe they [d] rebelled againſt the words of the Lorde, and deſpiſed the counſell of the moſt High,

12 When he humbled their heart with heauines, *then* they fel down and there was no helper.

13 Then they [e] cryed vnto the Lord in their trouble, *and* hee deliuered them from their diſtreſſe.

14 He brought them out of darkeneſſe & *out of* the ſhadowe of death, and brake their bondes aſunder.

15 Let them *therefore* confeſſe before the Lorde his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For hee hath broken the [f] gates of braſſe, and braſt the barres of yron aſunder.

17 [g] Fooles by reaſon of their tranſgreſſion,

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h The abundance that God gaue them, prouted not, but made them pine away, becauſe God curſed it.

i By the greatnes of the puniſhment the haynous offence may be conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

k Hee ſheweth that all idolaters renounce God to be their glorie, when in ſteade of him they worſhip any creature much more wood, ſtone, mettall or calues.

l If Moſes by his interceſsion had not obtained Gods fauour againſt their rebellions.

m That is, Canaan, which was as it were an earneſt penie of the heauenly inheritance.

n That is, hee ſware. Sometime alſo it meaneth to punith.

o Which was the Idole of the Moabites.

p Sacrifices offered to the dead idoles

q Signifying, that whatſoeuer man inuenteth of himſelfe to ſerue God by, is deteſtable and prouoketh his anger.

r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath.

*Numb. 25.12.

s This acte declared his liuely faith, and for his faithes ſake was accepted.

*Num. 20.13. *pſal. 95.8.*

t If ſo notable a Prophet of God eſcape not puniſhment though others prouoked him to ſinne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne?

u Hee ſheweth how monſtrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods worde cannot obteine moſt ſmall things.

x Thus true chaſtitie is to cleaue wholely and onely vnto God.

y The Prophet ſheweth that neither by menaces, nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy ouercrouer and hide our malice.

z Not that God is changeable in him ſelfe, but that then he ſeemeth to vs to repent, when he altereth his puniſhment, and forgiueth vs.

a Gather thy Church, which is diſperſed, and giue

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a This notable ſentence was in the beginning vſed, as the foote or tenour of the ſong, which was oftentimes repeated.

b As this was true in the Iewes, ſo is there none of Gods elect, that feele not his helpe in their neceſsitie.

‖ Or, *from the ſeaz meaning the red ſea, which is on the South part of the land.*

c He ſheweth that there is none affliction ſo grieuous, out of the which God will not deliuer his, and alſo exhorteth them that are deliuered, to be mindefull of ſo great a benefite.

d The the true way to obey God, is to follow his expreſſe commandements alſo here by all are exhorted to deſcende into themſelues, forаſmuch as none are puniſhed, but for their ſinnes.

e Hee ſheweth that the cauſe why God doeth puniſh vs extremely, is becauſe we can be brought vnto him by none other meanes.

f When there ſeemeth to mans iudgement moſt cheefly ſheweth his mightie power.

g They that haue no feare of God, by his ſharpe rodes are brought to call vpon him, and ſo finde mercie.

and

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and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they crie vnto the Lord in their trouble, *and* he deliuereth them from their distresse.

20 [h] He sendeth his word and healeth them, and deliuereth them from their [i] graues.

21 Let them *therefore* confesse before the Lord his louing kindenesse, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of [k] praise, and declare his works with reioycing.

23 They that goe downe to the [l] sea in ships, *and* occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it lifteth vp the [m] waues thereof.

26 They mount vp to the heauen, *and* descend to the deep, so [ỹ] their soule [m] melteth for trouble.

27 They are tossed to and fro, & stagger like a drunken man, and al their [n] cunning is gone.

28 Then they cry vnto the Lord in their trouble, *and* he bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are [o] quieted, they are glad, and he e bringeth them vnto the hauen, where they would be.

31 Let them *therefore* confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the [p] Congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wildernesse, and the springs of waters into drinesse,

34 *And* a fruitful land into ‖ barrennesse for the wickednesse of them that dwell therein.

35 *Againe* he [q] turneth [ỹ] wildernes into pooles of water, and the drie land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in.

37 And sowe the fields, and plant vineyards, which bring foorth fruitfull [r] increase.

38 For he blesseth them, & they multiply exceedingly, and he diminisheth not their cattell.

39 [t] Againe *men* are diminished, and brought lowe by oppression, cuill and sorowe.

40 He powreth [t] contempt vpon princes, and causeth thē to erre in desert places out of [ỹ] way.

41 Yet he raiseth vp the poore out of misery, and maketh him families like a flocke of sheepe.

42 The [u] righteous shall see it, and reioyce, and all iniquitie shall stoppe her mouth.

43 Who is wise that hee may obserue these things? for they shal vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is compoſed o ftwo other Pſalmes before, the ſeuen and fiftieth and the ſixtieth. The matter here contained is, 1 That Dauid giueth himſelfe with heart and voyce to praiſe the Lord, 7 And aſſureth himſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: 11 Who though he ſeeme to forſake vs for a time, yet he alone will in the ende caſt downe our enemies.

¶ *A ſong or Pſalme of Dauid.*

OGod, mine heart *is* [a] prepared, ſo *is* ‖ my tongue: I will ſing and giue praiſe.

a This earneſt affection declareth that hee is free from hypocriſie, and that ſluggiſhneſſe ſtayeth him not. ‖ *Or, my glory, becauſe it chiefly ſetteth forth the glory of God.*

2 Awake viole and harpe: I wil awake early.

3 I wil praiſe thee, O Lord, among the [b] people, and I will ſing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 [c] Exalt thy ſelfe, O God, aboue the heauens, and *let* thy glory *be* vpon all the earth:

6 That thy beloued may be deliuered: [d] helpe with thy right hand and here me.

7 God hath ſpoken in his [e] holineſſe: *therefore* I will reioyce, I ſhall diuide Shechem and meaſure the valley of Succoth.

8 Gilead *ſhalbe* mine, *and* Manaſſeh *ſhalbe* mine: Ephraim alſo *ſhalbe* the ſtrength of mine head: Iuda *is* my lawgiuer.

9 *Moab *ſhalbe* my waſhpot: ouer Edom will I caſt out my ſhoe: vpon Paleſtiua wil I triumph.

10 Who wil leade mee into the ſtrong citie? who will bring me into Edom?

11 [f] Wilt not thou, O God, *which* haddeſt forſaken, vs, and diddeſt not goe forth, O God, with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhal do valiantly: for he, ſhall treade downe our enemies.

ſhall be ſubiect vnto mee. *Pſal. 60. 8. f From the ſixt verſe of this Pſalme vnto the laſt, reade the expoſition in the lx. Pſalme, and ſixt verſe.

PSAL. CIX.

1 Dauid being falſly accuſed by flatterers vnto Saul, prayeth God to helpe him & to deſtroy his enemies. 8 And vnder them he ſpeaketh of Iudas the traytour vnto Ieſus Chriſt, and of all the like enemies of the children of God: 27 And deſireth ſo to be deliuered, that his enemies may know the worke to be of God. 30 Then doeth he promiſe to giue prayſes vnto God.

¶ *To him that excelleth. A Pſalme of Dauid.*

HOlde not thy tongue, O God of my [a] praiſe.

2 For the mouth of the wicked, and the mouth *full* of deceite are opened vpon me, they haue ſpoken to me with a lying tongue.

3 They compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

4 For my friendſhip they were mine aduerſaries, [b] but I gaue my ſelfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked ouer him, and let the aduerſary ſtand at his right hand:

7 When he ſhalbe iudged, let him be condemned, and let his [d] prayer be turned into ſinne.

8 Let his dayes be fewe, and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widowe.

10 Let his children be vagabonds and beg and ſeeke *bread, comming out* of their places deſtroied.

11 Let [f] the extortioner catch al that he hath, and let the ſtrangers ſpoile his labour.

12 Let there bee none to extend mercie vnto him: neither let there be any to ſhew mercie vpon his fatherleſſe children.

13 Let his poſteritie be deſtroyed, *and* in the generation following let their name be put out.

14 [g] Let the iniquitie of his fathers be had in remembrance with the Lord: & let not the ſinne of his mother be done away.

15 *But* let them alway be before the Lorde, that he may cut off their memorial from [ỹ] earth.

goods, are by Gods iuſt iudgement depriued of all. g Thus puniſheth the Lorde to the thirde and fourth generation the wickednesse of the parents in their wicked children.

b He Prophecieth of [ỹ] calling of the Gentiles: for except they were called, they coulde not heare the goodneſſe of God.

c Let al the world ſee thy iudgemēts, in that that thou art God ouer all, and ſo confeſſe that thou art glorious.

d When God by his benefites maketh vs partakers of his mercies, he admoniſheth vs to be earneſt in prayer, to deſire him to continue and finiſh his graces.

e As he hath ſpoken to Samuel concerning me, ſo will he ſhewe him ſelfe conſtant, and holy in his promiſe, ſo that theſe nations following

a Though all the worlde condemne me, yet thou wilt approue mine innocencie, and that is a ſufficient prayſe to me.

b To declare that I had none other refuge, but thee, in whome my conſcience was at reſt.

c Whether it were Doeg, or Saul, or ſome familiar friend that had betraied him, he praieth not of priuate affection but mooued by Gods Spirite that God would take vengeance vpon him.

d As to the elect all things turne to their profite: ſo to the reprobate euē thoſe things that are good turne to their damnation.

e This was chiefly accompliſhed in Iudas, Actes 1. 20.

f Hee declareth that the curſe of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten

h By healing them hee declareth his Goodwil toward them.

i Meaning their diueaſes, which had almoſt brought them to the graue and corruption.

k Praiſe and confeſſion of Gods benefites are the true ſacrifices of the godly.

l He sheweth by the ſea what care God hath ouer man for in that that he deliuereth them from the great dangers of the ſea he deliuereth them, as it were from a thouſand deaths.

m Their feare and danger is ſo great.

n When their arte and meanes faile them, they are cōpelled to confeſſe that onely Gods prouidence doth preſerue them.

o Though before euery drop ſeemed to fight one againſt another, yet at his commandement they are as ſtill, as though they were froſen.

p This great benefite ought not only to be conſidered particularly, but imagnified in all places & aſſēblies. ‖ *Or, aſſemblie.*

q For the lone that he beareth to his Church he changeth the order of nature for their commoditie.

r Continuall increaſe and yeerely.

s As God by his prouidence doth exalt men ſo doeth he alſo humble thē by afflictions to know themſelues.

t For their wickednes & tyrannie he cauſeth the people and ſubiects to contemne them.

u They, whoſe faith is lightened by Gods Spirite, ſhall reioyce to ſee Gods iudgements againſt the wicked and vngodly.

h Hee sheweth that God accustometh to plague the after a strange sort that shew themselues cruell to ward other.
i Thus glueth the Lord to euery man the thing wherein he delighteth, that the reprobate can not accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes.
k For being destitute of mans help, he fully trusted in the Lord, that he would deliuer him.
l As thou art named merciful, gracious and long suffering, so shew thy selfe in effect.
m Meaning that he hath no stay nor assurance in this world.
n For hunger, that came of sorow, he was leane, and his naturall moisture failed him.
o The more grieuous that Satan assailed him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the congregation.
r Meteby he sheweth that he had not to do with them that were of litle power, but with the iudges and princes of the world.

16 Because [h] he remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.
17 As he loued cursing, [i] so shall it come vnto him, *and* as he loued not blessing, so shall it be farre from him.
18 As he clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oile into his bones.
19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girded.
20 Let this be the reward of mine aduersarie [k] from the Lord, and of them, that speake euill against my soule.
21 But thou, O Lord my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercie is good)
22 Because I am poore and needie, and mine heart is wounded within me.
23 I depart like the shadow that declineth, and am shaken off as the [m] grashopper.
24 My knees are weake through fasting, and my flesh [n] hath lost *all* fatnesse.
25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
26 Helpe me, O Lord my God: [o] saue me according to thy mercie.
27 And they shall know, that this is thine hand, *and that* thou, Lord, hast done it.
28 *Though* they [p] curse, yet thou wilt blesse: they shall arise & be confounded, but thy seruant shall reioyce.
29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.
30 I will giue thanks vnto the Lord greatly [q] with my mouth, & praise him among the multitude.
31 For he will stand at the right hand of the poore, to saue him from them that would [r] condemne his soule.

PSAL. CX.

1 Dauid propheseth of the power and euerlasting kingdome giuen to Christ, 4 and of his Priesthood, which should put an end to the Priesthood of Leui.

¶ *A Tsalme of Dauid.*

a Iesus Christ in the two and twentie of Matth. vers. 44. giueth the interpretation hereof, and sheweth that this can not properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretch thorow all the world: and this power chiefly standeth in the preaching of his word.
c By thy word thy people shalbe assembled into thy Church whose increase shalbe so abundant and wonderful, as the drops of the dew.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king saue only in Christ, Hebr. 7. 26.
e No power shall be able to resist him.
f Vnder this similitude of a captaine, that is so greedie to destroy his enemies that he will not scarse drinke by the way, he sheweth how God will destroy his enemies.

THe [a] Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstoole,
2 The Lord shall send the rod of thy power out of [b] Zion: be thou ruler in the mids of thine enemies.
3 Thy people *shall come* willingly at the time *of assembling* [c] thine armie in holy beautie: the youth of thy wombe *shalbe* as the morning dew.
4 The Lord sware & wil not repent, Thou art a Priest for euer after [d] thy order of Melchi-zedek.
5 The Lord, *that is* at thy right hand, shall wound kings in the day of his wrath.
6 He shall be iudge among the heathen: he shal fill *all* with dead bodies, *and* smite the [e] head ouer the great countreyes.
7 He shall [f] drinke of the brooke in the way: therefore shall he lift vp *his* head.

PSAL. CXI.

1 He giueth thanks to the Lord for his mercifull works toward his Church, 10 and declareth wherein true wisedome and right knowledge consisteth.

¶ *Praise ye the Lord.*

a The Prophet declareth that he will praise God both priuatly and openly, & that frō the heart, as he that consecrateth himselfe wholly and only vnto God.
b Hee sheweth that Gods works are a sufficient cause, wherefore we should praise him, but chiefly his benefits toward his Church.
c God hath giuen to his people all that was necessarie for them, and will do still euen for his couenants sake. and in this sense the Ebrew word is taken, Pro. 30. 8. and 31. 15.
d As God promised to take ỹ care of his Church: so in effect doth he declare himselfe iust and true in the gouernment of the same.
e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his word.
f To wit, his commandements, as verse 7.

I Will [a] praise the Lord with my whole heart in the assembly and Congregation of the iust.
2 The works of the Lord *are* [b] great, & ought to be sought out of all them that loue them.
3 His worke *is* beautifull & glorious, and his righteousnesse endureth for euer.
4 He hath made his woonderfull works to be had in remembrance: the Lord is mercifull and full of compassion.
5 He hath giuen [c] a ‖ portion vnto them that feare him: he wil euer be mindful of his couenāt.
6 He hath shewed to his people the power of his works in giuing vnto them the heritage of the heathen.
7 The [d] works of his hands *are* trueth and iudgement: all his statutes are true.
8 They are stablished for euer and euer, and are done in trueth and equitie.
9 He sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull *is* his Name.
10 [e] The beginning of wisedome *is* the feare of the Lord: all they that obserue [f] them, haue good vnderstanding: his praise endureth for euer.

‖ Or, *prey, and food.*

PSAL. CXII.

1 He praiseth the felicitie of them that feare God, 10 and condemneth the cursed state of the contemners of God.

¶ *Praise ye the Lord.*

a He meaneth that reuerent feare, which is in the children of God, which caused thē to delight only in the word of God.
b The godly shall haue abundance and contentment, because their heart is satisfied in God onely.
c The faithfull in all their aduersities know that all shall go well with thē: for God will be mercifull & iust.
d Hee sheweth what is the fruit of mercy: to lend freely and not for gaine, and so to measure his doings, that he may be able to helpe where need requireth, & not to bestow all on himselfe.
e The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
f His power & prosperous estate.
g The blessings of God vpon his children shal cause the wicked to die for enuy.

BLessed *is* the man, that [a] feareth the Lord, *and* delighteth greatly in his commandements.
2 His seed shall be mightie vpon earth: the generation of the righteous shalbe blessed.
3 [b] Riches and treasures *shalbe* in his house, and his righteousnesse endureth for euer.
4 Vnto the [c] righteous ariseth light in darkenesse: *he is* mercifull and full of compassion and righteous.
5 A good man *is* mercifull, and [d] lendeth, *and* will measure his affaires by iudgement.
6 Surely hee shall neuer be mooued: *but* the righteous shall be had in euerlasting remēbrance.
7 He will not be afrayed of euill tidings: *for* his heart is fixed, *and* beleeueth in the Lord.
8 His heart is stablished: *therefore* he will not feare, vntill he see *his desire* vpon his enemies.
9 Hee hath [e] distributed *and* giuen to the poore: his righteousnes remaineth for euer: his [f] horne shalbe exalted with glory.
10 The wicked shall see it and be angrie: hee shall gnash with his teeth, and [g] consume away: the desire of the wicked shall perish.

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 7 in that that contrary to the course of nature he worketh in his Church.

¶ *Praise ye the Lord.*

a By this often repetition he stirreth vp our colde dulnesse to praise God, seeing his

PRaise, O ye seruants of the Lord, [a] praise the Name of the Lord.
2 Blessed be the Name of the Lord from henceforth and for euer.

workes are so woonderfull, and that we are created for the same cause.

3 The

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3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high aboue all [b] nations, *and* his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high,

6 Who abaseth himselfe to beholde *things* in the heauen and in the earth!

7 He raiseth the needie out of the dust, *and* lifteth vp the [c] poore out of the dung,

8 That he may set him with the princes, *euen* with the princes of his people.

9 He maketh the barren woman to dwel with a familie, *and* a ioyful mother of children. Praise ye the Lord.

[b] If Gods glorie shine thorow all the world, and therefore of all ought to be prayed, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name?

[c] By preferring the poore to high honour, and giuing the barren children, he sheweth [ý] God worketh not only in his church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

1 How the Israelites were deliuered foorth of Egypt, and of the woonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercie toward his Church, who when the course of nature faileth, preserueth his miraculously.

[*] *Exod.* 13. 3.

WHen * Israel went out of Egypt, *and* the house of Iaakob from the [a] barbarous people,

2 Iudah was [b] his sanctification, *and* Israel his dominion.

3 The Sea saw it and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rammes, *and* the hilles as lambs.

5 What ailed thee, O Sea, that thou fleddest? O Iorden, *why* wast thou turned backe?

6 Ye mountaines, *why* leaped ye like rammes, *and ye* hilles as lambs?

7 The [d] earth trembled at the presence of the Lord, at the presence of the God of Iaakob,

8 Which [c] turneth the rocke into water-pooles, *and* the flint into a fountaine of water.

[a] That is, from them that were of a strange language.

[b] The whole people were witnesses of his holy majestie, in adopting them, and of his mightie power in deliuering them.

[c] Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, and glorifie him for the same.

[d] Ought then his people to be insensible, when they see his power and maiestie? [e] That is caused miraculously water to come out of the rocke in most abundance, Exod 17.6.

PSAL. CXV.

1 A prayer of the faithful oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 trusting most constantly that God will preserue them in this their need, seeing that he hath adopted and receiued them to his fauour, 18 promising finally that they will not be vnmindfull of so great a benefit, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie *and* for thy trueths sake.

2 Wherefore shall the heathen say, [b] Where is now their God?

3 But our God *is* in heauen: he doth whatsoeuer he [c] will.

4 Their idoles *are* [d] siluer and golde, *euen* the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue [e] hands and touch not: they haue feet and walke not: neither make they a sound with their throat.

8 They that make them are [f] like vnto them: *so are* all that trust in them.

9 O Israel, trust thou in the Lord: *for* hee is their helpe and their shield,

10 [g] O house of Aaron, trust ye in the Lord: *for* he is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lord: *for* he is their helper and their shield.

12 The Lord hath bene mindfull of vs: hee will blesse, he [h] will blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase *his graces* toward you, *euen* toward you and toward your children.

15 Ye are blessed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, *euen* the heauens *are* the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that [l] go downe into the *place of* silence.

18 But we will praise the Lord from henceforth and for euer. Praise ye the Lord.

[a] Because God promised to deliuer them, not for their sakes, but for his name, Isai. 48. 11. therefore they ground their prayer vpon this promise.

[b] When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.

[c] No impediments can let his worke, but he vseth euen the impediments to serue his will.

[d] Seeing that neither the matter, nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed. [e] He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason. [f] As much without sense, as blockes and stone.

[g] For they were appointed by God as instructers and teachers of faith and religion for others to follow.

[h] That is, he will continue his graces toward his people.

[i] And therefore doth still gouerne and continue all things therein.

[k] And they declare enough his sufficiencie, so that the world setteth him nothing, but to shew his fatherly care toward men.

[l] Though the dead set forth Gods glory, yet he meaneth here, that they praise him not in his Church and Congregation.

PSAL. CXVI.

1 David being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 and promiseth that he will be thankfull for the same.

I [a] Loue the Lord, because hee hath heard my voyce *and* my prayers.

2 For he hath inclined his eare vnto me, when I did call *vpon him* [b] in my dayes.

3 *When* the snares of death compassed me, & the griefs of the graue caught me: *when* I found trouble and sorow,

4 Then I called vpon the Name of the Lord, *saying*, I beseech thee, O Lord, deliuer my soule.

5 The Lord *is* [c] mercifull and righteous, and our God *is* full of compassion,

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O [d] my soule: for the Lord hath bene beneficiall vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes from teares, *and* my feet from falling.

9 I shall [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therefore did I speake: *for* I was sore troubled.

11 I said in my [g] feare, All men are liers.

12 What shall I render vnto the Lord for all his benefits toward me?

13 I will [h] take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, *euen* now in the presence of all his people.

15 Precious in the sight of the Lord *is* the [i] death of his Saints.

16 Beholde, Lord: for I am thy seruant, I am thy seruant, *and* the sonne of thine handmayd: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto the Lord, *euen* now in the presence of all his people,

19 In the courts of the Lords house, *euen* in the middes of thee, O Ierusalem, Praise ye the Lord.

[a] He granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither [ý] any thing more stirreth vp our loue toward him.

[b] That is, in conuenient time to seeke helpe, which was when he was in distresse.

[c] He sheweth forth the fruit of his loue in calling vpō him, confessing him to be iust and mercifull, and to helpe them that are destitute of ayd and counsell.

[d] Which was vnquieted before, now rest vpon the Lord, for he hath bene beneficiall towards thee.

[e] The Lord will preserue me, and saue my life.

[f] I felt all these things, and therefore was mooued by faith to confesse them, 2. Cor. 4. 13.

[g] In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary.

[h] In the Law they vsed to make a banket, when they gaue solemne thanks to God and and to take the cuppe and drinke in signe of thankesgiuing. [i] I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account. [k] I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

PSAL.

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PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished all things to them as to the Iewes, the promise of life eternall, in Iesus Christ.

*Rom.15.11.

a That is, the most certaine and continuall testimonies of his Fatherly grace.

ALl * nations, praise ye the Lord: all yee people, prayse him.

2 For his louing kindnes is great toward vs, and the a trueth of the Lorde *endureth* for euer. Praise ye the Lord.

PSAL. CXVIII.

1 Dauid reuelled of Saul and of the people, at the time appointed obtaineth the kingdome. 4 For the which he biddeth all them, that feare the Lord, to be thankefull. And vnder his person in all this was Christ lively set forth, who should be of his people reuelled.

a Because God by creating Dauid King, shewed his mercie toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.

b We are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie. Yet he doubted not, but God would maintaine him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God and obteined.

e He noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himself, nor of the power of man, but onely of Gods fauour, therefore he will praise him.

g He promiseth both to render graces, himselfe and to cause others to doe the same, because that in his person the Church was restored.

h So that all, that are both farre and neere, may see his mightie power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.

* *Isai.28.16. matth.21.42. acts 4.11. roman.9.33. 1.peter 2.6,7.*

k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all.

l Wherein God hath shewed chiefly his mercie, by appoynting mee king, and deliuering his Church.

PRaise a ye the Lorde, because he is good: for his mercie *endureth* for euer.

2 Let Israel now say, That his mercie *endureth* for euer.

3 Let the house of Aaron now say, That his mercie *endureth* for euer.

4 Let them that feare the Lorde, now say, That his mercie *endureth* for euer.

5 I called vpon the Lord in b trouble, *and* the Lord heard me, *and set me* at large.

6 The Lorde *is* with me: *therefore* I will not feare what c man can doe vnto me.

7 The Lord *is* with mee among them that helpe me: therefore shall I see *my desire* vpon mine enemies.

8 It is better to trust in the Lorde, then to haue confidence d in man.

9 It is better to trust in the Lorde, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lorde I shall destroy them.

12 They came about me like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord *is* my strength and f song: for he hath bene my deliuerance.

15 The g voyce of ioy and deliuerance *shalbe* in the tabernacles of the righteous, *saying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: h the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but hee hath deliuered me to death.

19 Open ye vnto me the i gates of righteousnes, *that* I may go into them, *&* praise the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 * The stone, *which* the builders k refused, is the head of the corner.

23 This was the Lordes doing, *and* it is marueilous in our eyes.

24 This is the l day, *which* the Lorde hath made: let vs reioyce and be glad in it.

25 m O Lord, I pray thee, saue now: O Lorde, I pray thee now giue prosperitie.

26 Blessed *be he* that commeth in the Name of the Lorde: n we haue blessed you out of the house of the Lord.

27 The Lorde *is* mightie, and hath giuen vs o light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, *euen* my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie *endureth* for euer.

m The people pray for § prosperitie of Dauids kingdome, who was the figure of Christ.

n Which are the Priestes, and haue the charge thereof as Num.6.23.

o Because he hath restored vs from darknesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy worde. 123 Also he sheweth when in the true seruice of God standeth: that is, when we serue him according to his word, and not after our owne fantasies.

ALEPH.

BLessed *are* a those that are vpright in their way, *and* walke in the Law of the Lord.

2 Blessed *are* they that keepe his testimonies *and* seeke him with their whole heart.

3 Surely they worke b none iniquitie, *but* walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not f ouerlong.

a Hereby they are not called blessed, which thinke themselues wise in their owne iudgement, not which imagine to themselues a certaine holinesse, but they whose conuersation is without hypocrisie.

b For they are ruled by Gods Spirite and imbrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods worde.

d For true religion standeth in seruing God without hypocrisie.

e That is, thy precepts, which conteine perfite righteousnesse.

f He refuseth not to be tryed by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a a yong man redresse his way? in taking heede *thereto* according to thy worde.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue b hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lorde: teach mee thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great c delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delite in thy statutes, *and* I will not forget thy worde.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

c The Prophet doeth not boast of his vertues, but setteth foorth an example for others to followe Gods worde and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, *that* I may a liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Lawe.

19 I am a b stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

a He sheweth that we ought not to desire to line but to serue God, and that we can not serue him aright, except he open our eyes and mindes.

b Seeing mans life in this worlde is but a passage, what should become of him, if thy word were not his guide?

21 Thou

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c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.
d When the powers of the worlde gaue false sentence against me, thy worde was a guide and counseller to teach me what to doe, and to comfort me.

21 Thou c hast destroyed the proude: cursed are they that do erre from thy commandements.
22 Remoue from mee shame and contempt: for I haue kept thy testimonies.
23 d Princes also did sit, *and* speake against me: *but* thy seruant did meditate in thy statutes.
24 Also thy testimonies *are* my delite, *and* my counsellers.

DALETH.

a That is, it is almost brought to the graue, & without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholy on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.
e By this hee sheweth that we can neither chuse good, cleaue to Gods worde, nor runne forward in his way, except hee make our hearts large to receiue his grace, and willing to obey.

25 My soule cleaueth to the a dust: quicken me according to thy worde.
26 I haue b declared my wayes, and thou heardest me: teach me thy statutes.
27 Make me to vnderstand ẽ way of thy precepts, & I wil meditate in thy wonderous works.
28 My soule melteth for heauinesse: raise me vp according vnto thy c word.
29 Take from mee the d way of lying, and graunt me graciously thy Lawe.
30 I haue chosen the way of trueth, *and* thy iudgements haue I laid *before me*.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commaundements, when thou e shalt enlarge mine heart.

HE.

a He sheweth that he cannot followe onto the ende, except God teach him oft times, and lead him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning, all his senses.
e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious worde. f Giue mee strength to continue in thy worde euen to the ende.

33 Teach a me, O Lorde, the way of thy statutes, and I will keepe it vnto the ende.
34 Giue me vnderstanding, and I will keepe thy Law: yea, I wil keepe it with *my* whole b heart.
35 Direct me in the path of thy commaundements: for therein is my delite.
36 Incline mine heart vnto thy testimonies, and not to c couetousnesse.
37 Turne away mine d eyes from regarding vanitie, *and* quicken me in thy way.
38 Stablish thy promise to thy seruant, because he feareth thee.
39 Take away e my rebuke that I feare: for thy iudgements *are* good.
40 Beholde, I desire thy commaundements: f quicken me in thy righteousnesse.

VAV.

a Hee sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods worde he assureth himselfe to bee able to confute the slanders of his aduersaries.
c They that simplie walke after Gods word, haue no let to intangle them, whereas they that doe contrary, are euer in nettes and snares.
d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of Princes.

41 And let thy a louing kindnesse come vnto me, O Lorde, *and* thy saluation according to thy promise.
42 So shall I b make answere vnto my blaspheмers: for I trust in thy worde.
43 And take not the worde of trueth vtterly out of my mouth: for I wayte for thy iudgements.
44 So shall I alway keepe thy Lawe for euer and euer.
45 And I will c walke at libertie: for I seeke thy precepts.
46 I wil speake also of thy testimonies before d Kings, and will not be ashamed.
47 And my delite shalbe in thy commaundements, which I haue loued.
48 Mine handes also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

ZAIN.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promise and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods worde, and treade his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.
d That is a vehement zeale to thy glory, and indignation against the wicked, e In the course of this life and sorowfull exile. f Euen when other sleepe. g That is, all these benefites.

49 Remember a the promise *made* to thy seruant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble: for thy promise hath quickned me.
51 The b proude haue had me exceedingly in derision, *yet* haue I not declined from thy Law.
52 I remembred thy c iudgements of olde, O Lord, and haue bene comforted.
53 d Feare is come vpon mee for the wicked, that forsake thy Lawe.
54 Thy statutes haue beene my songs in the house of my e pilgrimage.
55 I haue remembred thy Name, O Lorde, in the f night, and haue kept thy Lawe.
56 g This I had because I kept thy precepts.

CHETH.

a I am perswaded that to keepe thy Law is an heritage and great gaine for me.
b He sheweth that none can imbrace the word of God, except he consider his owne imperfections & wayes.
c They haue gone about to draw me into their cõpany.
d Not onely in mutuall consent, but also with ayde and succour.
e For the knowledge of Gods worde is a singular tokẽ of his fauour.

57 O Lord, *that art* my a portion, I haue determined to keepe thy wordes.
58 I made my supplication in thy presence with *my* whole heart: be mercifull vnto me according to thy promise.
59 I haue considered my b wayes, and turned my feete into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bandes of the wicked haue c robbed me: *but* I haue not forgotten thy Lawe.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lorde, is full of thy mercy: e teach me thy statutes.

TETH.

a Hauing prooued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.
b So feeremie sayth, that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods roddes is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues. d Hee confesseth that before that hee was chastened, he was rebellious, as man by nature is.

65 O Lorde, thou hast delt a graciously with thy seruant according vnto thy worde.
66 Teach me good iudgement & knowledge: for I haue beleeued thy commandements.
67 Before I was b afflicted, I went astray: but now I keepe thy worde.
68 Thou art good and gracious: teach me thy statutes.
69 The proud haue imagined a lie against me: *but* I wil keepe thy precepts ẽ *my* whole heart.
70 c Their heart is fatte as grease: *but* my delite is in thy Law.
71 It is d good for me that I haue bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better vnto me, then thousands of golde and siluer.

IOD.

a Because God leaueth not his worke, that he hath begun he desireth a newe grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others that he faileth not them that trust in him.
† *Hebr. in truth.*

73 Thine hands haue a made me and facioned me: giue me vnderstanding *therefore*, that I may learne thy commandements.
74 So they that b feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.
75 I know, O Lord, that thy iudgements *are* right, and that thou hast afflicted me † iustly.
76 I pray thee, that thy mercy may comfort me according to thy promise vnto thy seruant.
77 Let thy tender mercies come vnto me, that I may c liue: for thy Law *is* my delite.
78 Let the proude be ashamed: for they haue

c Hee declareth, that when he felt not Gods mercies, he was as dead.

dealt

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dealt wickedly *and* falsly with me: *but* I meditate in thy precepts.

79 Let such as feare thee [d] turne vnto me, and they that [e] know thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

CAPH.

81 My soule [a] fainteth for thy saluation: *yet* I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a [b] bottle in the smoke: *yet* doe I not forget thy statutes.

84 How many are the [c] dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proude haue [d] digged pittes for me, which is not after thy Law.

86 All thy commaundements *are* true: they persecute me falsely: [e] helpe me.

87 They had almost consumed [f] me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnes: so shal I keepe the testimonie of thy mouth.

LAMED.

89 O Lorde, thy worde endureth for euer in [a] heauen.

90 Thy trueth *is* from generation to generation: thou hast laid the foundation of the earth, and it abideth.

91 They [b] continue *euen* to this day by thine ordinances: for all *are* thy seruants.

92 Except thy Lawe had bene my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am [c] thine, saue me: for I haue sought thy precepts.

95 The wicked haue waited for me to destroy me: *but* I will consider thy testimonies.

96 I [d] haue seene an ende of all perfection: *but* thy commandement *is* exceeding large.

MEM.

97 Oh howe loue I thy Lawe! [a] it is my meditation continually.

98 By thy cõmandements thou hast made me wiser then mine enemies: for they are euer [b] with me.

99 I haue had more [b] vnderstanding then all my teachers: for thy testimonies *are* my meditation.

100 I vnderstood more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euil way, that I might keepe thy word.

102 I haue not declined frõ thy iudgements: for [c] thou didst teach me.

103 How sweete are thy promises vnto my mouth! *yea*, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

NVN.

105 Thy worde *is* a [a] lanterne vnto my feete, and a light vnto my path.

106 I haue [b] sworne, & will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lorde, I beseech thee accept the [c] free offrings of my mouth, and teach me thy iudgements.

109 My [d] soule is continually in mine hand yet doe I not forget thy Law.

110 The wicked haue layde a snare for mee, but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, *euen* vnto the ende.

SAMECH.

113 I hate [a] vaine inuentions: but thy Lawe doe I loue.

114 Thou art my refuge and shield, *and* I trust in thy word.

115 [b] Away from mee, ye wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and dissappoint me not of mine hope.

117 [c] Stay thou mee, and I shall bee safe, and I will delite continually in thy statutes.

118 Thou hast troden downe al them that depart from thy statutes: for their [d] deceit *is* vaine.

119 Thou hast taken away al the wicked of the earth *like* [e] drosse: therfore I loue thy testimonies.

120 My flesh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 [a] Answere for thy seruant in that, which is good, *and* let not the proud oppresse me.

123 Mine eyes haue failed *in waiting* for thy saluation, and for thy iust promise.

124 Deale with thy [b] seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt mee *therefore* vnderstanding, that I may know thy testimonies.

126 It is [c] time for thee, Lord, to worke: *for* they haue destroyed thy Lawe.

127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.

128 Therefore I esteme all thy precepts most iust, and hate all false [d] wayes.

PE.

129 Thy testimonies *are* [a] wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy [b] wordes sheweth light, *and* giueth vnderstanding to the simple.

131 I opened my mouth and [c] panted, because I loued thy commandements.

132 Looke vpon me & be merciful vnto me, as thou vsest to do vnto those [ẏ] loue thy Name.

133 Direct my steppes in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.
a Though my strength faile me, yet my soule groneth and figheth, resting still in thy word.
b Like a skinne bottle, or bladder that is parched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not onely oppressed me violently, but also craftily conspired against me.
e He assureth himselfe, that God will deliuer his, and destroy such as vniustly persecute them.
f Finding no helpe in earth, he lifteth vp his eyes to heauen.

a Because none should esteeme Gods word according to the changes of things in this worlde, he sheweth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.
c He prooueth by effect, that he is Gods childe, because he seeketh to vnderstand his word.
d There is nothing so perfect in earth, but it hath an end: onely Gods word lasteth for euer.

a He sheweth that we can not loue Gods word, except we exercise our selues therein and practise it.
b Whosoeuer doth submit himselfe only to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.
c So then of our selues we can do nothing, but when God doth inwardly instruct vs with his spirit, we feele his graces sweeter then bony.

a Of our selues we are but darknesse, and can not see, except we be lightened with Gods word.
b So all the faithfull ought to binde themselues to God by a solemne oath & promise, to stire vp their zeale to imbrace Gods word.

c That is, my prayers and thanksgiuing, which sacrifice Hosea calleth the calues of the lippes, Chap. 14. vers. 3.
d That is, I am in continuall danger of my life.
e I esteemed no worldly things, but made thy worde mine inheritance.

a Whosoeuer will imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.
b And hinder me not to keepe the Law of the Lord.
c He desireth Gods continuall assistance, least he should faint in this race, when he had begun.
d The craftie practises of them that contemne thy Lawe, shall be brought to nought.
e Which infected do not only teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He bosteth not that he is Gods seruant, but hereby putteth God in minde, that as he made him his by grace, so he would continue his fauor toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then is it Gods time to helpe and send remedie.
d That is, whatsoeuer dissenteth from the puritie of thy word.

a Containing high and secret mysteries, so that I am mooued with admiration and reuerence.
b The simple idiots, that submit themselues to God, haue their eyes opened, and their mindes illuminated, so soone as they begin to reade Gods word.
c My zeale toward thy word was so great,

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136 Mine eyes gush [d] out with riuers of water, because they keepe not thy Law.

[d] He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust *are* thy iudgements.

138 Thou hast commaunded [a] iustice by thy testimonies and trueth especially.

139 * My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

140 Thy word is prooued [b] most pure, and thy seruant loueth it.

141 I am [c] small and despised: *yet* doe I not forget thy precepts.

142 Thy righteousnesse *is* an euerlasting righteousnesse, and thy Law *is* trueth.

143 Trouble and anguish are come vpon me: *yet are* thy commandements my delite.

144 The righteousnes of thy testimonies *is* euerlasting: grant me vnderstanding, & I shall [d] liue.

[a] We cannot confesse God to be righteous, except we liue vprightly and truely, as he hath commanded. * *Psal. 69. 9. Iohn 2. 17.*

[b] Golde hath needs to be fined, but thy word is perfection it selfe.

[c] This is the true trial, to praise God in aduersitie.

[d] So that the life of man without the knowledge of God is death.

KOPH.

145 I haue [a] cried with *my* whole heart: heare me, O Lord, *and* I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I preuented the morning light, and cried: *for* I waited on thy word.

148 Mine eyes [b] preuent the *night* watches to meditate in thy word.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy ‖ iudgement.

150 They draw neere, that follow after [c] malice, *and* are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements *are* true.

152 I haue knowen long since [d] by thy testimonies, that thou hast established them for euer.

[a] He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

[b] He was more earnest in the studie of Gods word, then they that kept the watch were in their charge.

‖ *Or, custome.*

[c] He sheweth the nature of the wicked to be to persecute against their conscience.

[d] His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

RESH.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Plead my cause, and deliuer me: quicken me according vnto thy [a] word.

155 Saluation *is* farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde: quicken me according to thy [b] iudgements.

157 My persecutours & mine oppressours *are* many: *yet* do I not swarue from thy testimonies.

158 I saw the transgressours & was [c] grieued, because they kept not thy word.

159 Consider, O Lorde, howe I [d] loue thy precepts: quicken mee according to thy louing kindnesse.

160 The [e] beginning of thy word is trueth, and all the iudgements of thy righteousnesse *endure* for euer.

[a] For without Gods promise their is no hope of deliuerance.

[b] According to thy promise made in the Lawe, which because the wicked lacke, they can haue no hope of saluation.

[c] My zeale consumed me, when I saw their malice and contempt of thy glorie.

[d] It is a sure signe of our adoption, when we loue the Lawe of God.

[e] Since thou first promisedst, euen to the ende all thy sayings are true.

SCHIN.

161 Princes haue [a] persecuted me without cause, but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falsehood and abhorre it, *but* thy Lawe doe I loue.

164 [b] Seuen times a day doe I praise thee, because of thy righteous iudgements.

165 They that [c] loue thy Law, shal haue great prosperitie, and they shall haue no hurt.

166 Lord, I haue [d] trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: [e] for all my waies *are* before thee.

[a] The threatnings and persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.

[b] That is, often and sundry times.

[c] For the conscience assureth them that they please thee, whereas they, that loue not thee, haue the contrary.

TAV.

169 Let my complaint come before thee, O Lord, *and* giue me vnderstanding [a] according vnto thy word.

170 Let my supplication come before thee, & deliuer me according to thy promise.

171 My lippes shall [b] speake praise, when thou hast [c] taught me thy statutes.

172 My tongue shall intreate of thy worde: for all thy commandements *are* righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law *is* my delite.

175 Let my soule liue, and it shall praise thee, and thy [d] iudgements shall helpe me.

176 I haue [e] gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

[a] That is, of lifting vp the tune and rising in singing.

[b] Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.

[c] He assured himselfe that God would turne their craft to their owne destruction.

[d] He sheweth that there is nothing so sharpe to pierce, nor so hote to set on fire, as a slanderous tongue. [e] These were people of Arabia, which came of Iaphet, Genesis 10. 2. [f] That is, of the Ishmaelites. [g] He declareth what he meaneth by Methech, and Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

[d] He sheweth that we must first haue faith before we can worke and please God.

[e] I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reports of Sauls flatterers.* 5 *And therefore he lamenteth his long abode among those infidels,* 7 *Who were giuen to all kinde of wickednesse and contention.*

¶ *A song of* [a] *degrees.*

I Called vnto the Lord in my [b] trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, *and* from a deceitfull tongue.

3 What doeth *thy* [c] deceitfull tongue bring vnto thee? or what doeth it auaile thee?

4 *It is as* the [d] sharpe arrowes of a mightie man, and *as* the coales of Iuniper.

5 Woe is to me that I remaine in [e] Meshech, *and* dwell in the tents of [f] Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I *seeke* [g] peace, and when I speake *thereof*, they are *bent* to warre.

[a] That is, of lifting vp the tune and rising in singing.

[b] Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.

[c] He assured himselfe that God would turne their craft to their owne destruction.

[d] He sheweth that there is nothing so sharpe to pierce, nor so hote to set on fire, as a slanderous tongue. [e] These were people of Arabia, which came of Iaphet, Genesis 10. 2. [f] That is, of the Ishmaelites. [g] He declareth what he meaneth by Methech, and Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God,* 7 *Who onely doeth maintaine, preserue, and prosper his Church.*

¶ *A song of degrees.*

I Will lift mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.

2 Mine helpe *commeth* from the Lord, which hath made the [a] heauen and the earth.

3 He will not suffer thy foote to slippe: *for* he that keepeth thee, will not [b] slumber.

4 Behold, he that keepeth Israel, wil neither slumber nor sleepe.

5 The Lord *is* thy keeper: the Lord *is* thy shadow at thy right hand.

6 The sunne shall not [c] smite thee by day, nor the moone by night.

‖ *Or, about the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.*

[a] He accuseth mans ingratitude, which cannot depend on Gods power.

[b] He sheweth that Gods prouidence not onely watcheth ouer his Church in generall, but also ouer euery member thereof.

[c] Neither heate nor colde, nor any incommoditie shall be able to destroy Gods Church, albeit for a time they may molest it.

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7 The Lorde shall preserue thee from al euil: he shall keepe thy soule.

d Whatsoeuer thou doest enterprise, shall haue good successe.

8 The Lorde shall preserue thy d going out, and thy comming in from henceforth & for euer.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promes, and placed his Arke in Zion. 5 For the which he giueth thankes, 8 And prayeth for the prosperitie of the Church.

¶ A song of degrees, or Psalme *of Dauid.*

*1.Chro.29.9.

I * a Reioyced when they sayd to me, We wil go into the house of the Lord.

a He reioyceth that God had appointed a place, where the Arke should still remaine.

2 Our b feete shall stand in thy gates, O Ierusalem.

b Which were wont to wander to and fro, as the Arke remoued.

3 Ierusalem *is* builded as a citie, that is c compact together in it selfe:

c By the artificiall ioyning and beautie of the houses, he meaneth the concorde, and loue that was betweene the citizens.

4 Whereunto d the Tribes, *euen* the Tribes of the Lorde goe vp *according* to the testimonie to Israel, to praise the Name of the Lord.

d All the tribes according to Gods couenant shall come and pray there.

5 For there are thrones set for iudgment, *euen* the thrones of the house of e Dauid.

e In whose house God placed the throne of iustice, and made it a figure of Christes kingdome.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f walles, *and* prosperitie within thy palaces.

f The fauour of God prosper thee both within and without.

8 For my g brethren and neighbours sakes I will wish thee now prosperitie.

g Not onely for mine owne sake, but for all the faithfull.

9 Because of the House of the Lord our God, I wil procure thy wealth.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.

¶ A song of degrees.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helpes faile, God is euer at hand and like himselfe.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of a seruãts *looke* vnto the hand of their masters, *and* as the eies of a mayden vnto the hand of her mistres: so our eyes *wait* vpon the Lord our God vntil he haue mercy vpõ vs.

b Declareth that when the faithful are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

3 Haue mercy vpon vs, O Lorde, haue mercie vpon vs: for wee haue b suffered too much contempt.

4 Our soule is filled too ful of the mocking of the wealthy, & of the despitefulnes of the proud.

PSAL. CXXIIII.

1 The people of God, escaping a great perill, doe acknowledge themselues to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And praise the Name of God.

¶ A song of degrees, or Psalme *of Dauid.*

a He sheweth that God was ready to helpe at need, and ỹ there was none other way to be saued, but by his onely meanes.

I F the Lorde had not a bene on our side, (may Israel now say)

b So vnable were we to resist.

2 If the Lord had not bene on our side, when men rose vp against vs,

c He vseth most proper similitudes to expresse ỹ great danger that the Church was in, and out of the which God miraculously deliuered them,

3 They had then swallowed vs vp b quicke, when their wrath was kindled against vs.

4 Then the c waters had drowned vs, *and* the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praysed *be* the Lorde, which hath not giuen vs as a praye vnto their teeth.

7 Our soule is escaped, euen as a birde out of the d snare of the foulers: the snare is broken, *and* we are deliuered.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

8 Our helpe *is* in the Name of the Lord, which hath made heauen and earth.

PSAL. CXXV.

1 Hee describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ A song of degrees.

THey that trust in the Lorde, *shal be* as mount Zion *which* cannot bee a remooued, *but* remaineth for euer.

a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods prouidence.

2 *As* the mountaines *are* about Ierusalem: so *is* the Lorde about his people from hencefoorth and for euer.

3 For the b rod of the wicked shal not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednes.

b Though God suffer his to be vnder the crosse, least they should imbrace wickednes, yet this crosse shal not so rest vpon them, that it should driue them from hope.

4 Doe well, O Lorde, vnto those that be good and true in their hearts.

5 c But these that turne aside by their crooked wayes, them shal the Lord lead with the workers of iniquitie: *but* peace *shalbe* vpon Israel.

c He desireth God to purge his Church from hypocrits and such as haue no zeale of the truth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and shewth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie forespoken by Ieremie chap.25.12.and 29.10

¶ A song of degrees, or Psalme *of Dauid.*

WHen the Lord brought againe the captiuitie of Zion, we were like them ỹ a dreame.

a Their deliuerance was as a thing incredible, and therefore tooke away al excuse of ingratitude.

2 Then was our mouth b filled with laughter, and our tongue with ioy: then sayde they among the c heathen, The Lorde hath done great things for them.

b He sheweth howe the godly ought to reioyce, when God gathereth his Church or deliuereth it.

3 The Lorde hath done great things for vs, *whereof* we reioyce.

4 O Lorde, bring againe our captiuitie, as the d riuers in the South.

c If the infidels confesse Gods wonderful worke, the faithful can

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried e precious seede: *but* they shall returne with ioy and bring their sheaues.

neuer shewe themselues sufficiently thankfull.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderne: and barren places.

e That is seed which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domestical and politicall standeth by Gods meere prouidence and blessing, 3 And that to haue children well nurtured, is an especiall grace and gift of God.

¶ A song of degrees, or Psalme *of Salomon.*

EXcept the Lord a build the house, they labour in vaine that build it: except the Lord keepe the b citie, the keeper watcheth in vaine.

a That is, gouerne and dispose all things perteining to the familie.

b The publique estate of the common wealth.

2 It is in vaine for c you to rise earely, *and* to lie downe late, *and* eate the bread d of sorowes *but* he wil surely giue e rest to his beloued.

c Which watch and warde, and are also magistrates and rulers of the citie.

3 Beholde, children are the inheritance of the Lord, *and* the fruite of the wombe *his* reward.

d Either that, which is gotten by hard labour, or eaten with griefe of minde.

4 As *are* the arrowes in the hand of the strong man: so *are* the f children of youth.

5 Blessed *is* the man that hath his quiuer full of them: *for* they g shall not bee ashamed, when they speake with *their* enemies in the gate.

e Not exempting them from labour, but making their labours comfortable, and as it were a rest.

f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number.

g Such children godly liue is maliously accused before iudges.

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PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them only that feare the Lord, and walke in his wayes.

¶ A song of degrees.

BLessed *is* euery one that feareth the Lord and walketh in his [a] wayes.

2 When thou eatest the labours of thine [b] hands, thou shalt bee blessed, and it shall be well with thee.

3 Thy wife *shalbe* as the fruitfull vine on the sides of thine house, *and* thy [c] children like the oliue plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shal [d] blesse thee, and thou shalt see the wealth of [e] Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, *and* peace vpon Israel.

a God approueth not our life except it be reformed, according to his word.

b The world esteemeth them happie, which liue in wealth and idlenes: but the holy Ghost approueth them best, that liue of the meane profite of their labours.

c Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift. d Because of the spirituall blessing, which God hath made to his Church these temporall things shalbe graunted. e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it bee afflicted. 4 For by the righteous Lord it shalbe deliuered. 6 And the enemies for all their glorious shew, shall suddenly be destroyed.

¶ A song of degrees.

THey haue oftentimes afflicted mee from my youth (may [a] Israel now say)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, *and* made long furrowes.

4 *But* the [b] righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shal bee all ashamed and turned backward.

6 [c] They *shalbe* as the grasse on the house tops, which withereth afore it commeth foorth.

7 Whereof the mower filleth not his hande, neither the glamer his lap:

8 [d] Neither they which goe by, say, The blessing of the Lord *be* vpon you, *or*, We blesse you in the Name of the Lord.

a The Church now afflicted ought to remember, how her condition hath euer bene such from the beginning to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.

b Because God is righteous, he can not but plague his aduersaries, and deliuer his, as oxen out of the plough.

c The enemies that list themselues most high, and as it were approche neere to the same, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries do cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

¶ A song of degrees.

OVt of the [a] deepe places haue I called vnto thee, O Lord.

2 Lorde, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lorde, straightly markest iniquities, O Lord, [b] who shall stand?

4 But mercy *is* with thee, that thou [c] mayest be feared.

5 I haue waited on the Lorde: my soule hath waited, and I haue trusted in his word.

6 My soule *waiteth* on the Lorde more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lorde: for with the Lorde *is* [d] mercie, and with him *is* great redemption.

8 And he shall redeeme Israel from all his iniquities.

a Being in great distresse and sorow.

b He declareth that we cannot be iust before God, but by forgiuenes of sinnes

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whom the mercy of God doeth appertaine to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

¶ A song of degrees or Psalme *of Dauid.*

LOrde, [a] mine heart is not hautie, neither are mine eyes loftie, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is [c] wained.

3 Let Israel waite on the Lorde from henceforth and for euer.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.

b Which passe the measure & limits of his vocation.

c He was voyde of ambition and wicked desires.

PSAL. CXXXII.

1 The faithfull grounding on Gods promes made vnto Dauid, desire that hee would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foretspoken, Deut. 12.5.

¶ A song of degrees.

LOrd, remember Dauid with all his [a] affliction.

2 Who sware vnto the Lorde, *and* vowed vnto the mightie *God* of Iaakob, *saying*,

3 I [b] will not enter into the Tabernacle of mine house, nor come vpon my pallet *or* bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber:

5 Vntill I finde out a place for the [c] Lorde, an habitation for the mightie *God* of Iaakob.

6 Lo, we heard of it in [d] Ephrathah, *and* found it in the fields of the forest.

7 We wil enter into his Tabernacles, *and* worship before his footestoole.

8 Arise, O Lord, *to come* into thy [e] rest, thou, and the Arke of thy strength.

9 Let the Priests be clothed with [f] righteousnesse, and let thy Saints reioyce.

10 For thy [g] seruaunt Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworne in trueth vnto Dauid, and he wil not shrinke from it, *saying*, Of the fruite of thy body wil I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for [h] euer.

13 For the Lord hath chosen Zion, *and* loued to dwell in it, *saying*,

14 This is my rest for euer: here will I dwell, for I haue a delight therein.

15 I will surely blesse her vitailes, *and* wil satisfie her poore with bread,

16 And will clothe her Priestes with [k] saluation, and her Saints shal shoute for ioy.

17 There wil I make [l] horne of Dauid to bud: *for* I haue ordeined a light for mine Anoynted.

18 His enemies will I clothe with shame, but on him his crowne shall florish.

a That is, with how great difficultie he came to the kingdome, and with how great zeale and care he went about to build thy Temple.

b Because the chiefe charge of the king was to set forth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessary, before he had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common brute was, that the Arke should remaine in Ephrathah: that is, in Beth lehem a plentifull place: but after we perceiued that thou wouldest place it in Ierusalem, which was barren as a forest and compassed about only with hilles.

e That is, Ierusalem, because that afterward his Arke should remone to none other place.

f Let the effect of thy grace both appeare in the Priests and in the people.

g As thou first madest promes to Dauid, so continue it to his posteritie, that whatsoeuer they shal aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promes was spiritual. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for hee promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shalbe safe. l Though his force for a time seemed to be broken, yet hee promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme contemneth the commendation of brotherly amitie among the seruants of God.

¶ A song of degrees or Psalme *of Dauid.*

BEholde, how good and howe comely a thing it is, brethren to dwell euen [a] together.

a Because the greatest part were against Dauid, though some fauoured him, yet when hee was established King, at length they ioyned all together like brethren: and therefore he sheweth by those similitudes the commoditie of brotherly loue.

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b The ointment was a figure of the graces which come from Christ the head vnto his Church.
c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem.

2 *It is* like to the precious b ointment vpon the head, that runneth downe vpon the beard, *euen* vnto Aarons beard, which went downe on the border of his garments:

3 *And* as the dew of c Hermon, which falleth vpon the mountaines of Zion: for d there the Lord appointed the blessing *and* life for euer.

d Where there is such concord.

PSAL. CXXXIIII.

1 *He exhorteth the Leuites watching in the Temple, to praise the Lord.*

¶ *A Song of degrees.*

BEholde, praise ye the Lord, all ye a seruants of the Lord, ye that by night stand in the house of the Lord.

2 Lift vp your b hands to the Sanctuarie, and prayse the Lord.

3 The Lord, that hath c made heauen and earth, blesse thee out of Zion.

a Ye that are Leuites and chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to giue God thanks.
c And therefore hath all power, blesse thee with his Fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 *He exhorteth all the faithfull, of what estate so euer they be, to praise God for his maruelous workes,* 12 *And specially for his graces toward his people, wherein he hath declared his maiestie,* 15 *To the confusion of all idolaters and their idoles.*

¶ *Prayse ye the Lord.*

PRaise the Name of the Lorde: yee seruants of the Lord, praise *him*.

2 Yee that stand in the a House of the Lorde, *and* in the b courtes of the House of our God.

3 Praise yee the Lord: for the Lord is good sing praises vnto his name: for it is a comely thing.

4 For the Lord hath c chosen Iaakob to himselfe, *and* Israel for his chiefe treasure.

5 For I know that the Lord *is* great, and that our Lord *is* aboue all gods.

6 Whatsoeuer pleased the Lord, that d did he in heauen & in earth, in the sea, and in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, & maketh the * lightnings for the raine: he draweth foorth the winde out of his treasures.

8 * Hee smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, & vpon all his seruants.

10 * He smote many nations, and slew mightie Kings:

11 *As* Sihon King of the Amorites, and Og King of Bashan, & all the kingdomes of Canaan:

12 And c gaue their land for an inheritance, *euen* an inheritance vnto Israel his people.

13 Thy Name, O Lord, *endureth* for euer: O Lorde, thy remembrance *is* from generation to generation.

14 For the Lorde wil f iudge his people, and be pacified toward his seruants.

15 The g idoles of the heathen *are* siluer and golde, *euen* the worke of mens handes.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: *so are* all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised *bee* the Lorde out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

a Ye Leuites ¶ are in his Sanctuarie.
b Meaning, the people: for the people and Leuites had their courts, which were places of the Temple separate.
c That is, hath freely loued the posteritie of Abraham.
d Hee ioyneth Gods power with his will, to the intent that wee should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.
* *Ierem.* 10.13.
* *Exod.* 12.29.
* *Num.* 21.24, 34.
e Hee sheweth what fruite the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, goe me and defend his people.
g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God. Reade Psal. 115. verse 4.

PSAL. CXXXVI.

1 *A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.*

PRayse ye the Lord, because he is good: for his a mercie *endureth* for euer:

2 Prayse ye the God of gods: for his mercie *endureth* for euer:

3 Prayse ye the Lord of lords: for his mercy *endureth* for euer.

4 Which onely doeth great wonders: for his mercie *endureth* for euer:

5 Which by *his* wisedome made the heauens: for his mercie *endureth* for euer:

6 Which hath stretched out the earth vpon the waters: for his b mercie *endureth* for euer:

7 Which made great lights: for his mercie *endureth* for euer:

8 *As* the sunne to rule the day: for his mercie *endureth* for euer:

9 The moone and the Starres to gouerne the night: for his mercie *endureth* for euer:

10 Which smote Egypt with their first borne, (for his mercie *endureth* for euer)

11 And c brought out Israel from among them (for his mercie *endureth* for euer:)

12 With a mightie hand and d stretched out arme: for his mercie *endureth* for euer:

13 Which diuided the red Sea in two partes: for his mercie *endureth* for euer:

14 And made Israel to passe through the mids of it: for his mercie *endureth* for euer:

15 And ouerthrewe Pharaoh and his hoste in the red Sea: for his mercie *endureth* for euer:

16 Which led the people through the e wilderneſse: for his mercie *endureth* for euer:

17 Which smote great Kings: for his mercie *endureth* for euer:

18 And slewe f mightie Kings: for his mercie *endureth* for euer:

19 *As* Sihon King of the Amorites: for his mercie *endureth* for euer:

20 And Og the King of Bashan: for his mercy *endureth* for euer:

21 And gaue their land for an heritage: for his mercie *endureth* for euer:

22 *Euen* an heritage vnto Israel his seruant: for his mercie *endureth* for euer:

23 Which remembred vs in our g base estate: for his mercie *endureth* for euer:

24 And hath rescued vs from our oppressours: for his mercie *endureth* for euer:

25 Which giueth foode to all h flesh: for his mercie *endureth* for euer:

26 i Praise yee the God of heauen: for his mercie *endureth* for euer.

a By this repetition hee sheweth that the least of Gods benefites binde vs to thanksgiuing: but chiefly his mercy, which is principally declared towards his Church.
b This was a common kinde of thanksgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2. Chr. 7. 6. & 20. 21: meaning that God was not onely mercifull to their fathers, but also continued the same to their posteritie.
c Gods mercifull prouidēce toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that any other could doe.
e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.
f Declaring thereby that no power nor authoritie was so deare vnto him, as the loue of his Church.
g In our greatest affliction & slaunerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth euen for the beasts, much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefites.

PSAL. CXXXVII.

1 *The people of God in their banishment seeing Gods true religion decay, liued in great anguish & sorow of heart: the which griefe the Chaldeans did so little pitie,* 5 *That they rather increased the same daily with taunts, reproches and blasphemies against God.* 7 *Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them.* 8 *And mooued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.*

BY the riuers of Babel we a sate, and there wee wept, when we remembred Zion.

2 Wee hanged our harpes vpon the willowes

a That is, we abode a long time: and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of God.

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in the middes[b] thereof.

3 Then they that led vs captiues, [c] required of vs songs and mirth, when wee had hanged vp *our harpes, saying*, Sing vs *one* of ỹ songs of Zion.

4 Howe shall we sing, *sayd we*, a song of the Lord in a straunge land?

5 [d] If I forget thee, O Ierusalem, let my right hand forget *to play*.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: *yea*, if I preferre not Ierusalem to my [e] chiefe ioy.

7 Remember the children of [f] Edom, O Lord, in the [g] day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed *shall he be* that rewardeth thee, as thou hast serued vs.

9 [h] Blessed *shall he be* that taketh and dasheth thy children against the stones.

b To wit, of that countrey.

c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that wee hoped no more in God.

d Albeit the faithfull are touched with their particular griefes, yet the common sorowe of the Church is most grieuous vnto them, and is such as they can not but remember and lament.

e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored.

f According as Ezekiel 25 13. and Iere. 49. 7. verse prophesied: and Obadiah verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke.

g When thou diddest visite Ierusalem.

h He alludeth to Isaiahs prophesie, Chapter 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition mooued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage prayseth the goodnesse of God toward him, the which is so great, 4 That it is knowen to forren Princes, who shall praise the Lorde together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.

¶ A Psalme *of Dauid.*

I Will prayse thee with my whole heart: *euen* before the [a] gods wil I prayse thee.

2 I wil worship toward thine holy [b] Temple and praise thy Name, because of thy louing kindenesse and for thy trueth: for thou hast magnified thy name aboue all things by thy word.

3 When I called, then thou heardest me, *and* hast [c] encreased strength in my soule.

4 All the [d] Kings of ỹ earth shal praise thee, O Lord: for they haue heard ỹ words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord *is* great.

6 For the Lord is high: yet he beholdeth the lowly, but the proude he knoweth [e] afarre off.

7 Though I walke in the middes of trouble, *yet* wilt thou reuiue me: thou wilt stretch foorth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.

8 The Lord wil [f] performe *his worke* towarde me: O Lorde, thy mercy *endureth* for euer: forsake not the workes of thy handes.

a Euen in the presence of Angels and of them, that haue authoritie among men.

b Both the Temple and ceremoniall seruice at Christes comming were abolished: so that now God will be worshipped only in spirite and trueth, Ioh. 4. 23.

c Thou hast strengthened me against mine outward and inward enemies.

d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise.

e Distance of place cannot hinder God to shew mercy to his, & to iudge the wicked, though they thinke that he is farre off.

f Though mine enemies rage neuer so much, yet the Lorde which hath begun his worke in me, will continue his grace to the ende.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, hee protesteth to be enemie to all them that contemne God.

¶ *To him that excelleth. A Psalme of Dauid.*

O Lord, thou hast tried me and knowen *me*.

2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought afarre off.

3 Thou [b] compassest my pathes, and my lying downe, and art acquainted with all my wayes.

4 For there is not a word in my [c] tongue, *but* loe, thou knowest it wholly, O Lord.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid to God, though hee seeme to be farre off.

b So that they are euidently knowen to thee.

c Thou knowest my meaning before I speake.

5 Thou holdest me straite behinde and before, and layest thine [d] hand vpon me.

6 *Thy* knowledge is too wonderfull for mee: it is so high, that I cannot *attaine* vnto it.

7 Whither shall I goe from thy [e] Spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lye downe in hell, thou art there.

9 Let me take the wings of the morning, *and* dwell in the vttermost parts of the sea:

10 Yet thither shal thine [f] hand leade me, and thy right hand hold me.

11 If I say, Yet the darknes shal hide me, euen the night *shalbe* [g] light about me.

12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

13 For thou hast [h] possessed my reines: thou hast couered me in my mothers wombe.

14 I will prayse thee, for I am [i] fearefully and wonderfully made: marueilous *are* thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret *place*, *and* facioned [k] beneath in the earth.

16 Thine eyes did see me, when I was without forme: [l] for in thy booke were all things written, *which* in continuance were facioned, when there was none of them *before*.

17 Howe [m] deare therefore are thy thoughtes vnto me, O God! how great is ỹ summe of them!

18 If I should count them, they are moe then the sand: when I wake, [n] I am still with thee.

19 Oh ỹ thou wouldest slay, O God, the wicked and bloody men, *to whom I say*, Depart ye frō me:

20 Which speake wickedly of thee, *and* being thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lorde, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfained hatred, as they were mine *vtter* enemies.

23 Trie mee, O God, and knowe mine heart: prooue me and know my thoughts.

24 And consider if there be any [p] way of wickednes in me: and leade me in the [q] way for euer.

d Thou so guidest me ỹ thine hand, that I can turne no way, but where thou appointest me.

e From thy power and knowledge?

f Thy power doth so fast holde me, that I can escape by no meanes from thee.

g Though darkenesse be an hinderance to mans sight, yet it letteth not thine eyes as well as the light.

h Thou hast made me in all partes, and therfore must needes know me.

i Considering thy wonderful worke in forming me, I cannot but prayse thee, and feare thy mightie power.

k That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l Seeing that thou diddest know me before I was composed of either flesh or bone, much more nowe must thou know me when thou hast facioned me.

m How ought we to esteeme the excellent declaration of thy wildome in the creation of mā?

n I continually see new occasions to meditate in thy wildome, and to praise thee.

o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely.

p Or an heinous way or rebellious: meaning, that though hee were subiect to sinne, yet was he not giuen to wickednes and to prouoke God by rebellion.

q That is, continue thy fauour towards me to the ende.

PSAL. CXL.

1 Dauid complaineth of the cruelties, falshoode and iniuries of his enemies. 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to prayse the Lorde, and to assure themselues of his tuition.

¶ *To him that excelleth. A Psalme of Dauid.*

DEliuer me, O Lord, from the euil man: preserue me from the [a] cruel man:

2 Which imagine euill things in *their* [b] heart, *and* make warre continually.

3 They haue sharpened their tongues like a serpent: [c] adders poyson *is* vnder their lips. Selah.

4 Keepe [d] me, O Lord, from the hands of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.

5 The proude haue layde a snare for me, and spred a net with cordes in my pathway, *and* set grennes for me. Selah.

6 *Therefore* I said vnto the Lorde, Thou art my God: heare, O Lord, the voyce of my prayers.

7 O Lord

a Which persecuteth me of malice and without cause.

b That is by their false cauillations and lies they kindle the hatred of the wicked against me.

c Hee sheweth what weapons the wicked vse, when power and force faile them.

d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

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7 O Lord God the ſtrength of my ſaluation, thou c haſt couered mine head in ỹ day of battell.

8 Let not the wicked haue his deſire, O Lord: f perfourme not his wicked thought, *leaſt* they be proude. Selah.

9 *As for* g the chiefe of them, that compaſſe me about, let the miſchiefe of their owne lippes come vpon them.

10 Let coles fal vpon them: let h him caſt them into the fire, & into the deepe pits, ỹ they riſe not.

11 *For* the backbiter ſhall not bee eſtabliſhed vpon the earth: euill ſhall i hunt the cruell man to deſtruction.

12 I knowe that the Lord will auenge the afflicted, *and* iudge the poore.

13 Surely the righteous ſhall praiſe thy Name, *and* the iuſt ſhall k dwell in thy preſence.

c He calleth to God with liuely faith, being aſſured of his mercies, becauſe hee had before time prooued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrowe the counſels and enterpriſes of the wicked.
g It ſeemeth that he alludeth to Saul.
h To wit, God: for Dauid ſawe that they were repro bate, and that there was no hope of repentance in them. i Gods plagues ſhall light vpon him in ſuch ſort, that he ſhall not eſcape. k That is, ſhall be defended and preſerued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuouſly perſecuted vnder Saul, onely fleeth vnto God to haue ſuccour, 3 Deſiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ *A Pſalme of Dauid.*

O Lord, I a call vpon thee: haſte thee vnto me: heare my voyce, when I cry vnto thee.

2 Let my prayer bee directed in thy ſight *as* incenſe, *and* the b lifting vp of mine hands *as* an euening ſacrifice.

3 Set a watch, O Lord, before my mouth, *and* keepe the c doore of my lips.

4 Incline not mine heart to euil, that I ſhould commit wicked workes with men that worke iniquitie: and let me not care for their d delicates.

5 Let the righteous ſmite me: *for that is* a benefite: & let e him reproue me, *and it ſhalbe* a precious oyle, that ſhall not breake mine head: for within a while I ſhall euen f pray in their miſeries.

6 When their iudges ſhalbe caſt downe in ſtony places, they ſhall g heare my wordes, for they are ſweete.

7 Our bones lie ſcattered at the h graues mouth, as he that heweth *wood* or diggeth in the earth.

8 But mine eyes *looke* vnto thee, O Lord God: in thee is my truſt: leaue not my ſoule deſtitute.

9 Keepe me from the ſnare, *which* they haue layde for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into i his nettes k together, whiles I eſcape.

a He ſheweth that there is none o her refuge in our neceſsities, but onely to flee vnto God for comfort of ſoule.
b He meaneth his earneſt zeale and geſture, which he vſed in prairr: alluding to the ſacrifices, which were by Gods commandement offered in the olde Lawe.
c He deſireth God to keepe his thoughtes and wayes either from thinking or executing vengeance.
d Let not their proſperitie allure me to be wicked as they a e.
e He could abide all corrections, that came of a louing heart.
f By patience I ſhall ſee the wicked ſo ſharpely handled, that I ſhall for pitie pray for them.
g The people, which followed their wicked rulers in perſecuting the Prophet, ſhall repent and turne to God, when they ſee their wicked rulers puniſhed.
h Here appeareth that Dauid was miraculouſly deliuered out of many deathes, as 2. Cor. 1. 9, 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them eſcape.

PSAL. CXLII.

1 The Prophet neither aſtonied with feare, nor caried away with anger, nor forced by deſperation, would kill Saul: but with a quiet minde directed his earneſt prayer to God, who did preſerue him.

¶ A Pſalme *of Dauid, to giue inſtruction*, and *a prayer, when he was in the caue.*

I Cryed vnto the Lord with my voyce: with my voyce I a prayed vnto the Lord.

2 I powred out my meditation before him, *and* declared mine affliction in his preſence.

a Dauids patience and inſtant prayer to God condemneth their wicked rage, which in their troubles either deſpaire and murmure againſt God, or els ſeeke to others then to God, to haue redreſſe in their miſeries.

3 Though my ſpirit † was in perplexitie in me, yet thou knoweſt my path: in the way wherein I walked, haue they priuily layde a ſnare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, *and* none || cared for my ſoule.

5 *Then* cryed I vnto thee, O Lord, *and* ſayd, thou art mine b hope, *and* my portion in the land of the liuing.

6 Hearken vnto my crye, for I am brought very lowe: deliuer mee from my perſecuters, for they are too ſtrong for me.

7 Bring my ſoule out of c priſon, that I may praiſe thy Name: *then* ſhall the righteous d come about me, when thou art beneficiall vnto me.

† *Eb. Was ſolicitous or wrapped in mee meanings, as a thing that could haue no iſſue.*
|| *Or, ſought for my ſoule.*
b Though all meanes failed him, yet he knewe that God would neuer forſake him.
c For he was on all ſides beſet with his enemies, as though hee had bene in a moſt ſtraite priſon.
d Either to reioyce at my wonderfull deliuerance, or to ſet a crowne vpon mine head.

PSAL. CXLIII.

1 An earneſt prayer for remiſsion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement. 8 Hee deſireth to be reſtored to grace, 10 To be gouerned by his holy Spirit, that he may ſpend the remnant of his life in the true feare and ſeruice of God.

¶ *A Pſalme of Dauid.*

HEare my prayer, O Lord, *and* hearken vnto my ſupplication: anſwere me in thy a trueth *and* in thy b righteouſneſſe.

2 (And enter not into iudgement with thy ſeruant: for in thy c ſight ſhall none that liueth, be iuſtified)

3 For the enemie hath perſecuted my ſoule: hee hath ſmitten my life downe to the earth: he hath layde me in the darkeneſſe, as they that haue bene dead d long agoe:

4 And my ſpirit was in perplexitie in me, *and* mine e heart within me was amaſed.

5 *Yet* doe I remember the time f paſt: I meditate in all thy workes, *yea*, I doe meditate in the workes of thine hands.

6 I ſtretch foorth mine hands vnto thee: my ſoule deſireth after thee, as the thirſtie land. Selah.

7 Heare mee ſpeedily, O Lord, *for* my ſpirite faileth: hide not thy face from mee, els I ſhall be like to them that goe downe into the pit.

8 Let mee heare thy louing kindneſſe in the g morning, for in thee is my truſt: h ſhewe mee the way, that I ſhould walke in it, for I lift vp my ſoule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: *for* i I hid me with thee.

10 k Teach me to l doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteouſneſſe.

11 Quicken mee, O Lord, for thy Names ſake, *and* for thy righteouſneſſe bring my ſoule out of trouble.

12 And for thy mercy m ſlay mine enemies, and deſtroy all them that oppreſſe my ſoule: for I am thy n ſeruant.

a That is, as thou haſt promiſed to be faithfull in thy promiſe to all that truſt in thee.
b That is, according to thy free goodneſſe, wherby thou defendeſt thine.
c He knewe that his afflictions were Gods meſſengers to call him to repentance for his ſinnes, though toward his enemies he was innocent, and that in Gods ſight all men are ſinners.
d He acknowledgeth that God is the onely and true phyſicion to heale him: and that he is able to raiſe him to life, though he were dead long agoe, and turned to aſhes.
e So that onely by faith, and by the grace of Gods Spirit hee was vpholden.
f To wit, thy great benefites of olde, and thy manifolde examples of thy fauour toward thine.
g That is, ſpeedily and in due ſeaſon.
h Let thine holy Spirit counſell me how to come foorth of theſe great cares and troubles. i I hid my ſelfe vnder the ſhadowe of thy wings, that I might be defended by thy power. k He confeſſeth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his word, giueth vnderſtanding by his Spirit, and frameth our hearts by his grace to obey him.
l That is, iuſtly and aright: for ſo ſoone as we decline from Gods will, we fall into errour. m Which ſhall be a ſigne of thy Fatherly kindneſſe toward mee.
n Reſigning my ſelfe wholly vnto thee, and truſting in thy protection.

PSAL. CXLIIII.

1 He praiſeth the Lord with great affection and humilitie for his kingdome reſtored, and for his victories obteined, 5 Demaunding helpe and the deſtruction of the wicked, 9 Promiſing to acknowledge the ſame with ſongs and praiſes, 15 And declareth wherein the felicitie of any people conſiſteth.

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¶ *A Psalme of Dauid.*

BLessed *be* the Lord my strength, which [a] teacheth mine handes to fight, *and* my fingers to battell.

2 *He is* my goodnesse and my fortresse, my towre and † my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.

3 Lorde, what is man that thou [c] regardest him! *or* the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes *are* like a shadow, that vanisheth.

5 [d] Bow thine heauens, O Lorde, and come down: touch the mountains and they shal smoke.

6 [e] Cast forth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great [f] waters, *and* from the hand of strangers,

8 Whose mouth talketh vanitie, & their right hand *is* a right hand [g] of falshood.

9 I will sing a [h] new song vnto thee, O God, *and* sing vnto thee vpon a viole, *and* an instrument of ten strings.

10 *It is he* that giueth deliuerance vnto kings, *and* reseueth Dauid his [i] seruant from the hurtfull sword.

11 Rescue me, and deliuer me from the hand of strangers, whose mouth talketh vanitie, and their right hand *is* a right hand of falshood:

12 That our [k] sonnes *may be* as the plants growing vp in their youth, & our daughters as the corner *stones*, grauen after the similitude of a palace:

13 That our [l] corners *may be* full & abounding with diuers sortes, *and* that our sheepe may bring foorth thousands and ten thousand in our streetes:

14 That our [m] oxen may be strong to labour: that there be none intrusion, nor going out, nor no crying in our streetes.

15 Blessed *are* the people, that be [n] so, *yea*, blessed *are* the people, whose God is the Lord.

a Who of a poore shepheard hath made me a valiant warriour & mightie conqueror.
† *Ebr. my deliuerer vnto me: for the Prophet can not satisfie him selfe with any wordes.*
b He confesseth that neither by his owne authoritie, power nor policie his kingdome was quiet, but by the secret grace of God.
c To giue vnto God iust prayse is to confesse our selues to be vnworthy of so excellent benefits, & that he bestoweth them vpon vs of his free mercy.
d He desireth God to continue his graces, and to send helpe for the present necessitie.
e By these maner of speeches he shewe h that all the lets in y world can not hinder Gods power, which he apprehended by faith.
f That is, deliuer me from the tumultes of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.
g For though they shake hands, yet they keepe not promise. h That is, a rare and excellent song, as thy great benefites deserue. i Though wicked kings be called Gods seruants, as Cyrus, Isa. 45.1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glory. k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefites. l That the very corners of our houses may be ful of store for the great abundance of thy blessings. m Hee attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAS. CXLV.

This Psalme was composed when the kingdome of Dauid florished. 1 Wherein he describeth the wonderfull prouidence of God, aswell in gouerning man as in preseruing all the rest of his creatures. 17 He prayseth God for his iustice and mercy, 18 But specially for his louing kindnesse towarde those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to prayse him for euer.

¶ A Psalme *of Dauid of prayse.*

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thankesgiuing, and seeing that God still continueth his benefites towards vs, wee ought neuer to bee wearie in praysing him for the same.

OMy God *and* King, [a] I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daily, and prayse thy Name for euer and euer.

3 [b] Great *is* the Lord, and most worthy to be praysed, and his greatnesse *is* incomprehensible.

4 Generation shal praise thy works vnto [c] generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy [d] fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnesse.

8 * The Lord is gracious and [e] mercifull, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy works praise thee, O Lord, and thy Saints blesse thee.

11 [f] They shewe the glorie of thy kingdome, and speake of thy power,

12 To cause his [g] power to be knowen to the sonnes of men, and the glorious renoume of his kingdome.

13 Thy *kingdome *is* an euerlasting kingdom, and thy dominion *endureth* throughout all ages.

14 The Lord vpholdeth all [h] that fall, and lifteth vp all that are ready to fall.

15 The eyes of [i] all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest all things liuing of *thy* good pleasure.

17 The Lord *is* [k] righteous in al his wayes, and holy in all his workes.

18 The Lord *is* neere vnto all that call vpon him: *yea*, to all that call vpon him in [l] trueth.

19 He wil fulfil the [m] desire of them that feare him: he also wil heare their cry, and wil saue them.

20 The Lord preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all [n] flesh shall blesse his holy Name for euer and euer.

d Of the terrible iudgements against the wicked.
* *Exod. 34. 6.*
e He describeth after what sort God sheweth himselfe to al his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.
f The prayse of thy glory appeareth in al thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.
g Hee sheweth that all things are out of order, but onely where God reigneth.
* *Dan. 7.14 Luke 1. 33.*
h Who being in miserie & affliction would faint and fall away, if God did not vp-

holde them, & therfore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him. i To wit, as well of man, as of beast. k He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatience and murmuring. m For they will aske or wish for nothing, but according to his will, 1. Iohn 5.14. n That is, all men should be bounde to prayse him.

PSAL. CXLVI.

1 *Dauid declareth his great zeale that hee hath to prayse God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 And reigneth for euer.*

¶ *Prayse ye the Lord.*

a He stirreth vp himselfe and all his affections to prayse God.

PRayse thou the Lord, O my [a] soule.

2 I will praise the Lord during my life: as long as I haue any being, I wil sing vnto my God.

3 Put not your trust in [b] princes, *nor* in the sonne of man, for there is none helpe in him.

4 His breath departeth, *and* hee returneth to his earth: then his [c] thoughts perish.

5 Blessed *is* hee, that hath the God of Iaakob for his helpe, whose hope *is* in the Lord his God.

6 Which made [d] heauen & earth, the sea, & all that therein is: which keepeth *his* fidelity for euer:

7 Which executeth iustice [e] for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: The

b That God may haue the whole praise, wherein he forbiddeth al vain cõfidence, shewing that of nature we are more inclined to put our trust in creatures then in God the Creator.
c As their vaine opinions whereby they flattered themselues, and so imagined wicked enterprises.
d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to doe it. e Whose faith and patience for a while he trieth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

Lord

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f Though he visite them by affliction, hunger, imprisonment, and such like, yet his fatherly loue and pitie neuer faileth them, yea rather to his these are signes of his loue.
g Meaning, all them that are destitute of worldly meanes and succour. h Hee assureth the Church that God reigneth for euer for the preseruation of the same.

Lord rayseth vp the crooked: the Lorde f loueth the righteous.

9 The Lord keepeth the g strangers: he relieueth the fatherlesse & widow: but he ouerthroweth the way of the wicked.

10 The Lord shall h reigne for euer: O Zion, thy God *endureth* from generation to generation. Prayse ye the Lord.

PSAL. CXLVII.

1 The Prophet praiseth the bountie, wisedome, power, iustice and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his worde and iudgements so vnto them, as he hath done to none other people.

PRayse ye the Lord, for it is good to sing vnto our God: for it is a a pleasant thing, *and* praise is comely.

2 The Lord doeth build vp b Ierusalem, *and* gather together the dispersed of Israel.

3 He healeth those that are c broken in heart, and bindeth vp their sores.

4 Hee d counteth the number of the starres, *and* calleth them all by their names.

5 Great *u* our Lord, and great *u his* power: his wisedome is infinite.

6 The Lord releiueth the meeke, *and* abaseth the wicked to the e ground.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God,

8 Which f couereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beastes their foode, *and* to the yong rauens that g crie.

10 Hee hath not pleasure in the h strength of an horse, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that feare him, and attend vpon his mercie.

12 Praise the Lord, O Ierusalem: prayse thy God, O Zion.

13 For hee hath made the barres of thy gates i strong, *and* hath blessed thy children within thee.

14 He setteth peace in thy borders, *and* satisfieth thee with the † floure of wheate.

15 He sendeth foorth his k commaundement vpon earth, *and* his word runneth very l swiftly.

16 He giueth snowe like woll, *and* scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the colde thereof?

18 He sendeth his word and melteth them: he causeth his winde to blow, *and* the waters flow.

19 He sheweth his m word vnto Iacob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they n knowen *his* iudgements. Praise ye the Lord.

a He sheweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praysing God.
b Because the Lord is the founder of the Church, it cannot be destroyed, though y members there of be dispersed, and seeme, as it were for a time to be cut off.
c With affliction, or sorow for sinne.
d Though it seeme to man incredible, that God should assemble his Church, being so dispersed, yet nothing can be too hard to him, that can number and name all the starres.
e For the more high that the wicked clime, the greater is their fall in the ende.
f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that we can neuer want most iust occasion to prayse God.
g For their crying is as it were a confession of their neede, which cannot be relieued, but by God onely: then if God shewe himselfe mindfull of the most contemptible soules, can hee suffer them to die with famine, whome he hath assured of life euerlasting?
h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour.
i He doeth not onely furnish his Church with all things necessarie, but preserueth also the same, and maketh it strong against all outward force. † *Ebr. fat.*
k His secret working in all creatures, is as a commandement to keepe them in order, and to giue them mouing and force.
l For immediatly and without resisting all things obey him.
m As before he called Gods secret working in all his creatures his worde, so he meaneth here by his worde, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure.
n The cause of this difference is Gods free mercie, which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternal damnation.

PSAL. CXLVIII.

1 Hee prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the same, after that he had chosen them and ioyned them vnto him.

¶ Praise ye the Lord.

PRayse ye the Lord from the heauen: praise ye him in the high places.

2 Praise ye him, all ye a his Angels: praise him, all his armie.

3 Prayse yee him, b sunne and moone: prayse ye him all bright starres.

4 Prayse ye him, c heauens of heauens, and d waters, that be aboue the heauens.

5 Let them prayse the Name of the Lord: for he commanded, and they were created.

6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.

7 Praise ye the Lord from the earth, *ye* e dragons and all depths:

8 f Fire and haile, snowe and vapours, stormie winde, which execute his worde.

9 Mountaines and all hils, fruitefull trees and all cedars:

10 Beasts and all cattell, creeping things and feathered foules:

11 g Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also olde men and children:

13 Let them praise the Name of the Lord: for his Name onely is to be exalted, *and* his praise aboue the earth and the heauens.

14 For he hath exalted the h horne of his people, *which is* a praise for all his Saints, *euen* for the i children of Israel, a people *that is* neere vnto him. Prayse ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.
b In that Gods glory shineth in these insensible creatures, this their beautie is as a continuall praysing of God.
c Not that there are diuers heaues, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen.
d That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens.
e Meaning, the great and monstrous fishes, as whales and such like.
f Which come not by chance or fortune, but by Gods appointed ordinance.
g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is hee to prayse God for the same: but neither high nor lowe condition or degree can be exempted from this duetie.
h That is, the dignitie, power and glory of his Church.
i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest, that he giueth his Saints against all mans power.

¶ Prayse ye the Lord.

SIng yee vnto the Lorde a new song: let his praise *be heard* in the Congregation of Saints.

2 Let Israel reioyce in him that b made him, and let y children of Zion reioice in their c King.

3 Let them praise his Name with y flute: let the sing prayses vnto him with the timbrel and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saintes bee ioyfull with glory: let them sing loud vpon their d beds.

6 Let the high Actes of GOD bee in their mouth, and the two edged sword in their hands,

7 e To execute vengeance vpon the heathen, *and* corrections among the people:

8 To binde f their Kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the

a For his rare and manifolde benefites bestowed on his Church.
b In that that they were preferred before all other nations, it was as a new creation, and therefore Psalme 95.7. they were called the sheepe of Gods hands.
c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most lawfull King.
d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them.
e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust cause haue no libertie to arise, but the kings them-

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iudgement that is g written: this honour shall be to all his Saintes. Praise ye the Lord.

g Hereby God bindeth the hands and mindes of all his to enterprise no farther then he appointeth.

PSAL. CL.

1 An exhortation to praise the Lord without cease by all maner of wayes for all his mightie and wonderfull workes.

¶ Prayse ye the Lord.

PRayse ye God in his a Sanctuarie: prayse ye him in the b firmament of his power.

2 Prayse ye him in his mightie Actes: prayse ye him according to his excellent greatnesse.

a That is, in the heauen.
b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroade, wherein the mightie worke of God shineth.

3 Prayse ye him in the sound of the c trumpet: prayse ye him vpon the viole and the harpe.

4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.

5 Prayse yee him with sounding cymbales: prayse ye him with high sounding cymbales.

6 Let euery thing that hath d breath prayse the Lord. Prayse ye the Lord.

c Exhorting the people only to reioyce in praysing God, he maketh mention of those instruments which by Gods commandement were appointed in the old Lawe, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this dutie, and much more Gods children, who ought neuer to cease to prayse him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting prayse.

THE * PROVERBES OF SALOMON.

* This word Prouerbe, or parable signifieth a graue and notable sentence, worthie to be kept in memorie: and is sometime taken in the euill part for a mocke or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe & effect of the whole Scriptures is here set foorth in these briefe sentences, which partly containe doctrine, and partly maners, & also exhortations to both: Whereof the nine first Chapters are as a preface full of graue sentences, & deepe mysteries, to allure the hearts of men to the diligēt reading of the parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned 1. Kin. 4. 32. and were gathered & cōmitted to writing by Salomons seruants & indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the entising of sinners. 20 Wisedome complaineth that she is contemned. 24 The punishment of them that contemne her.

THE Parables of Salomon the sonne of Dauid King of Israel,

2 To know wisdome, a and instruction, to vnderstand the wordes b of knowledge,

3 To receiue c instruction to do wisely, *by* d iustice and iudgement and equitie,

4 To giue vnto the e simple, sharpnesse of wit, *and* to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of f vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, & the interpretation, the words of the wise, & their darke sayings.

7 ¶ * The feare of the Lord *is* the beginning of knowledge: *but* fooles despise wisedome and instruction.

8 My sonne, heare thy g fathers instruction, and forsake not thy h mothers teaching.

9 For they shalbe † a comely ornament vnto thine head, and *as* chaines for thy necke.

10 ¶ My sonne, i if sinners do intise thee, consent thou not.

11 If they say, Come with vs, we will lay waite for k blood, *and* lie priuily for the innocent without a cause:

12 We will swallow them vp aliue like a l graue euen whole, as those that goe downe into the pit:

13 We shal find all precious riches, *and* fil our houses with spoyle:

14 Cast in thy lot among vs: we will all haue one m purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their n path.

a That is, what we ought to know and follow, and what we ought to refuse.
b Meaning the worde of God wherein is the onely true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man that which appertaineth vnto him.
e To such as haue not discretion to rule themselues.
f As he sheweth that these parables conteyning the effect of religion as touching maners and doctrine doe appertaine to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned.
* Psal. 111. 10. Eccles. 1. 16.
g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastor of the Church, who is as a father.
h That is, of the Church, wherein the faithful are begotten by the incorruptible seede of Gods word.
† Ebr. Increase of grace.
i To wit, the wicked which haue not the feare of God.
k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour.
l As the graue hath none end, neuer satiate, so the auarice of the wicked and their crueltie
m That is, haue nothing at all to doe with them.
n Thy
o He sheweth that there is no cause to moue the wicked to spoile the innocent, but their auarice and crueltie.
p Whereby he concludeth that the couetous man is a murtherer.
q This wisedome is the eternall worde of God.
r So that none can pretend ignorance.
s Wisdome reproueth three kinds of men: the foolish or simple which erre of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lusts, and hate the knowledge of godlinesse.
t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods word, shall haue the iust reward of their mocking.
u That is, your destruction, which thing you feared.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing that without faith & obedience, we cannot call vpō God aright
z They shal see what commoditie the wicked shall giue vnto
a That is, power, glorie, & most worldlie.
b world.

MY sonne, if thou wilt receiue my words, and a hide my commandements within thee,
2 And cause thine eares to hearken vnto wisdome, *and* encline b thine heart to vnderstanding,
3 (For if thou call after knowledge, c *and* crieest for vnderstanding:
4 If thou seekest her as siluer, and searchest for her as for d treasures,
5 Then shalt thou vnderstande the feare of the Lord, and find the e knowledge of God.
6 For the Lord giueth wisdome, out of his mouth *commeth* knowledge and vnderstanding.
7 He ‖preserueth the state of the righteous: *he is* a shield to them that walke vprightly.
8 That they may keepe the wayes of iudgement: and he preserueth the way of his Saints.
9 Then shalt thou vnderstand righteousnes, and iudgement, and equitie, *and* euery good path.
10 ¶ When wisdome entreth into thine heart, and knowledge deliteth thy soule,
11 *Then* shall f counsell preserue thee, *and* vnderstanding shall keepe thee,
12 And deliuer thee from the euill way, *and* from the man that speaketh froward things,
13 *And from* them that leaue the wayes of righteousnesse to walke in the wayes of darknes:
14 Which reioyce in doing euill, & delite h in the frowardnes of the wicked,
15 Whose wayes are crooked and they are lewde in their paths.
16 And it shall deliuer thee from the strange i woman, *euen* from the stranger, which flattereth with her wordes.
17 Which forsaketh the k guide of her youth, and forgetteth the l couenant of her God.
18 Surely her m house tendeth to death l, and her paths vnto n the dead.
19 All they that goe vnto her, returne not againe, neither take they hold of the waies of life.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.
21 For the iust shal dwell in the o land, and the vpright men shall remaine in it.
22 But the wicked shall be cut off from the earth, & the transgressors shalbe rooted out of it.

a That is, keepe thē in thine heart.
b If thou giue thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing, that no labour must be spared.
e This (saith he) is the true wisdome, to knowe and feare God.
‖ Or, *holdeth the saluation.*
f The worde of God shall teach thee and counsell thee how to gouerne thy selfe.
g That is, ỹ word of God, which is ỹ only light, to follow their owne fantasies which are darknesse.
h When they see any giuen to euil as they are.
i Meaning ỹ wisdome, which is the word of God, shall preserue vs frō all vices: naming this vice of whoredom whereunto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whō she ought not to depart, but remaine in his subiection.
l Which is the promise made in marriage.
m Her acquaintāce with her familiars & them that haunt her. n To them that are dead in body and soule. o They shal enioy the temporall and spirituall promises of God, as the wicked shalbe voyde of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the word of God, all things succeede well.

MY sonne, forget not thou my Lawe, but let thine heart * keepe my commandements.
2 For they shall increase the length of thy a dayes and the yeeres of life, and *thy* prosperitie.
3 Let not b mercie and trueth forsake thee: binde them on thy c necke, *and* write them vpon the table of thine d heart.
4 So shalt thou finde fauour and good vnderstanding in the sight of GOD and man.
5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisedome.
6 In all thy wayes acknowledge him, and he shall direct thy waves.
7 ¶ Be not wise in thine owne eyes: *but* feare the Lord, and depart from euill.
8 So e health shalbe vnto thy e nauel, and marowe vnto thy bones.
9 f Honour the Lord with thy riches, and with thy first *fruites* of all thine increase.
10 So shal thy barnes be filled with abundance, and thy presses shall g burst with newe wine.
11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.
12 *For the Lord correcteth him, whom hee loueth, euen as the father *doeth* the childe in *whom* he deliteth.
13 Blessed *is* the man that findeth wisedome, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof *is better* then golde.
15 It is more precious then pearles: and all things that thou canst desire, are not to bee compared vnto her.
16 Length of dayes *is* in her right hand, h *and* in her left hand riches and glory.
17 Her wayes *are* wayes of pleasure, and all her paths prosperitie.
18 She is a tree i of life to them that lay hold on her, and blessed *is* he that retaineth her.
19 The Lorde by wisedome hath layde the k foundation of the earth, and hath stablished the heauens through vnderstanding.
20 By his knowledge the depths are broken vp, and the cloudes drop downe the dewe.
21 My sonne, let not *these things* depart from thine eyes, *but* obserue wisedome and counsell:
22 So they shalbe life to thy soule, and grace vnto thy ‖ necke:
23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.
24 If thou sleepest, thou shalt not be afraide: and when thou sleepest, thy sleepe shalbe sweete.
25 Thou shalt not feare for *any* sudden feare, neither for the l destruction of the wicked, when it commeth.
26 For the Lord shall be for thine assurance, and shal preserue thy foote from taking.
27 ¶ Withhold not the good from m the owners thereof, though there be power in thine hand to doe it.
28 Say not vnto thy neighbour, Go and come againe, and to morowe will I giue *thee*, if thou *now* haue it.
29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell n without feare by thee.
30 ¶ Striue not with a man causeleese, when he hath done thee no harme.
31 ¶ Bee not o enuious for the wicked man, neither chuse any of his wayes.
32 For the froward *is* abomination vnto the Lord: but his p secret *is* with the righteous.
33 The curse of the Lorde *is* in the house of the wicked: but he blesseth the habitation of the righteous.
34 With the scornefull q he scorneth, but hee giueth grace vnto the humble.
35 The wise shall inherite glorie: but fooles dishonour, *though* they be exalted.

*Deu.8.1. & 30.16.
a Long life is one blessing of God which he giueth to his, so farre forth as it is expedient for them.
b By mercy and trueth he meaneth the commaundements of the first and second table: or els the mercy and faithfulnesse we ought to exercise toward our neighbours.
c As it were ornaments for them.
d Meaning that they must be written in their hearts.
e This is a speciall blessing of God which he giueth to his Church, namely free mercie and fauour, and euer iust iudgement in all the benefites promised in the Law both corporall and spirituall.
f As was commaunded in the Law, Exod. 23 19. Deut. 26.2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow al at his commandement.
g For to the faithful distributer God giueth in greater abundance.
*Heb.12.5. Reu.3.19
h Meaning, that he that seeketh wisedome, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall & spirituall.
i Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in paradise.
k Hereby hee sheweth that this wisdome, whereof he speaketh, is euerlasting, because it was before all creatures, and that all things, euen the whole world were made by it.
‖ Or, *throate, reade Chap.1.9.*
l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodome.
m Not only from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.
n That is, putteth his trust in thee.
o Desire not to be like vnto him.
p, That is, his conuenant and fatherly affection which is hid & secret from the world.
q He will shewe by his plagues, that their scornes shall turne to their owne destruction, as Chap.1.26.

CHAP. IIII.

1 Wisedome and her fruites ought to be searched. 14 The way of the wicked must be eschued. 20 By the worde of God the heart, eyes and course of life must be guided.

HEare, O ye children, the instruction of a a father, and giue care to learne vnderstanding.

a Hee speaketh this in the person of a Preacher and Minister which is as a father vnto the people, reade Chapter 1.8.

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2 For I doe giue you a good doctrine: *therefore* forsake ye not my lawe.

3 For I was my fathers sonne, tender and deare in the sight of my mother,

b Meaning, Dauid his father.

4 When he b taught me, and sayd vnto mee, Let thine heart holde fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisdome: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, and thee shall keepe thee: loue her and she shal preserue thee.

c He sheweth that we must first begin at Gods worde, if so be we will that other things prosper with vs, contrary to the iudgmēt of ỹ world, which make it their last studie, or else, care not for it at all.

7 c Wisdome *is* the beginning: get wisdome *therefore:* and aboue all thy possession get vnderstanding.

8 Exalt her, and she shal exalt thee: she shall bring thee to honour, if thou embrace her.

9 She shal giue a comely ornament vnto thine head: *yea*, she shal giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, and the yeeres of thy life shalbe many.

d Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

11 I haue d taught thee in the way of wisdome, *and* led thee in the pathes of righteousnesse.

e Thou shalt walk at libertie without offence.

12 When thou goest, thy gate shall not bee e strait, & when thou runnest, thou shalt not fall.

13 Take holde of instruction, *and* leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euil men.

15 Auoide it, *and* go not by it: turne from it, and passe by.

f Meaning, that to doe euill is more proper & naturall to the wicked, the to sleepe, eate or drinke.

16 For they cannot f sleepe, except they haue done euil, and their sleepe departeth except they cause *some* to fall.

g Gotten by wicked meanes and cruel oppression.

17 For they eate the bread of g wickednesse, and drinke the wine of violence.

h Signifying, that the godly increase dayly in knowledge & perfection, till they come to full perfection, which is, when they shalbe ioyned to their head in the heauens.

18 But the way of the righteous shineth as the light, that h shineth more and more vnto the perfite day.

i That is, they shall haue health of body: vnder the which all other blessings promised in the lawe are contained.

19 The way of the wicked *is* as the darkenes: they know not wherein they shal fall.

k For as the heart is either pure or corrupt, so is the whole course of mans life.

20 ¶ My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.

l Keepe a measure in all thy doings.

21 Let them not depart from thine eyes, *but* keepe them in the middes of thine heart.

22 For they are life vnto those that find them, and health vnto all their i flesh.

23 Keepe thine heart with all diligence: for thereout commeth k life.

24 Put away from thee a froward mouth, and put wicked lippes farre from thee.

25 Let thine eyes beholde the right, and let thine eye lidds direct thy way before thee.

26 l Ponder the path of thy feete, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remoue thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

M Y sonne, hearken vnto my wisdome, *and* incline thine eare vnto my ‖knowledge.

‖Or, vnderstanding.

2 That thou mayest regard counsell, and thy lippes obserue knowledge.

3 For the lips a of a strange woman drop *as* an hony combe, and her mouth is more soft then b oyle.

a That is, an harlot which giueth her selfe to another then to her husband.

b By oile and hony he meaneth flattering & craftie intilements.

4 But the ende of her is bitter as wormwood, *and* sharpe as a two edged sword.

c All her doings lead to destruction.

5 Her c feete goe downe to death, and her steps take holde on hell.

6 She weigheth not the way of life: her paths are d moueable: thou canst not know *them.*

d She hath euer new meanes to allure to wickednes.

7 Heare ye me nowe therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Lest thou giue thine e honour vnto others, and thy yeeres to the cruell:

e That is, thy strength & goods to her that will haue no pitie vpon thee: as is read of Samson, and the prodigall sonne.

10 Lest the stranger should be filled with thy strength, and thy f labours bee in the house of a stranger,

f The goods gotten by thy trauell.

11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body.)

12 And say, How haue I hated instruction, and mine heart despised correction!

g Although I was faithfully instructed in the trueth, yet had I almost fallen to vtter shame, and destruction, notwithstanding my good bringing vp in the assembly of the godly.

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

h He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be beneficiall to the godly that want.

14 I was almost *brought* into all euill in the mids of the Congregation and g assemblie.

15 ¶ Drinke the water of h thy cisterne, and of the riuers out of the mids of thine owne well.

i Distribute them not to the wicked and infidels, but reserue them for thy selfe, thy familie, and them that are of the household of faith.

16 Let thy fountaines flow foorth, and the riuers of waters in the streetes.

17 But let them be thine, *euen* i thine onely, and not the strangers with thee.

k Thy children which shall come of thee in great abundance, shewing that God blesseth marriage, and curseth whoredome.

18 Let thy k fountaine be blessed, and reioyce with the wife of thy l youth.

l Which thou didst marrie in thy youth.

19 *Let her be as* the louing hinde and pleasant roe: let her breasts satisfie thee at all times, *and* delite in her loue continually.

‖Or, goe astray with a stranger?

20 For why shouldest thou ‖delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

m He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, that hee shall not escape the iudgement of God.

21 For the waies of man *are* before the m eies of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cordes of his owne sinne.

n Because hee will not giue eare to Gods worde and be admonished.

23 He shall n die for fault of instruction, and shal goe astray through his great follie.

CHAP. VI.

1 Instruction for sureties. 6 The slouthfull and sluggish is stirred to worke. 12 Hee describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

M Y sonne, if thou be suretie for thy neighbor, *and* hast striken hands with the stranger,

a He forbiddeth vs not to become suretie one for an other: according to the rule of charitie, but that we consider for whom and after what sort, so that the creditour may not be defrauded.

2 Thou art a snared with the wordes of thy mouth: thou art *euen* taken with the wordes of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, go, and humble thy selfe, and solicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eyelids.

5 Deliuer thy selfe as a doe frō the hand *of the hunter*, and as a bird from the hand of the fouler.

b If the word of God cannot instruct thee, yet learne at the litle pismire to labour for thy selfe and not to burden others.

6 ¶ Go to b the pismire, O sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the summer, *and* gathereth her foode in haruest.

9 How long wilt thou sleepe, O sluggard? when

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when wilt thou arise out of thy sleepe?

10 * *Yet* a litle sleepe, a litle slumber, c a litle folding of the hands to sleepe.

11 Therefore thy pouertie commeth as one that d trauaileth by the way, and thy necessitie like e an armed man.

12 The vnthriftie man f *and* the wicked man walketh with a froward mouth.

13 He maketh a signe with his eies: he † signifieth with his feet: he g instructeth with his fingers.

14 Lewd things *are* in his heart: he imagineth euill at all times, *and* raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recouerie.

16 ¶ These sixe things doth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, h feet that be swift in running to mischiefe,

19 A false witnesse that speaketh lies, and him that raiseth vp contentions among ‖ brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway vpon thine i heart, *and* tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, *and* when thou wakest, it shall talke with thee.

23 For the k commandement *is* a lanterne, & instruction a light: and l corrections for instruction *are* the way of life,

24 To keepe thee from the wicked woman, *and* from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her m eye lids.

26 For because of the whorish woman *a man is brought* to a morsell of bread, and a woman will hunt for the precious life of a man.

27 n Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man go vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

30 Men do not o despise a theefe when he stealeth, to satisfie his p soule, because he is hungrie.

31 But if he be found, he shall restore seuen fold, *or* he shal giue al the substance of his house.

32 But he that committeth adulterie with a woman, he † is destitute of vnderstanding: he that doth it, destroyeth his owne soule.

33 He shall finde q a wound and dishonour, and his reproch shall neuer be put away.

34 For iealousie *is* the rage of a man: therefore he will not r spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neither will he consent, though thou augment the gifts.

* *Chap.24.33.*
c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer enough, but euer seeke occasions thereunto.
d That is, suddenly, and when thou lookest not for it.
e It shall come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie, or the men of Belial, and slanderous.
† *Ebr. speaketh.*
g Thus all his gesture tendeth to wickednesse.
h Meaning, the raging affections, which cary a man away in such a sort that he cannot tell what he doth.
‖ *Or, neighbours.*
i Reade Chap.3.3.
k By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.
l And reprehensions, when the word is preached bring vs to life.
m With her wanton looks and gesture.
n Meaning, that shee will neuer cease, till she haue brought thee to beggerie, and then seeke thy destruction.
o He approueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the law of God.
p Meaning, for very necessitie.
† *Ebr. faileth in heart.*
q That is, death appointed by the Law. r He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the Law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 An exhortation to wisdome and to the word of God. 5 which will preserue vs frō the harlot, 6 whose maners are described.

MY sonne, keepe my words, & hide my commandements with thee.

2 Keepe my commandements, and thou shalt liue, & mine instruction as ‡ a apple of thine eies.

3 Binde them vpon thy fingers, *and* write thē vpon the table of thine heart.

4 Say vnto wisedome, thou art my sister: and call vnderstanding *thy* kinswoman,

5 That they may keepe thee from the strange woman, *euen* from the stranger that is smooth in her words.

6 ¶ b As *I was* in the window of mine house, I looked thorow my window.

7 And I saw among the fooles, *and* considered among the children a yong man destitute of vnderstanding,

8 Who passed thorow the street by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be c blacke and darke.

10 And behold, there met him a woman with an harlots ‖ behauiour, and ‖ subtill in heart.

11 (She d is babling and loud: whose feet can not abide in her house.

12 Now *she is* without, now in the streets, and lieth in wait at euery corner)

13 So she caught him, & kissed him and † with an impudent face said vnto him,

14 I haue e peace offerings: this f day haue I payed my vowes.

15 Therefore came I forth to meet thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bedde with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in daliance.

19 For *mine* husband is not at home: hee is gone a iourney farre off.

20 He hath taken † with him a bagge of siluer, *and* will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she entised him.

22 And he followed her straightwayes, as an g oxe that goeth to the slaughter, and h as a foole to the stocks for correction.

23 Till a dart strike thorow his liuer, as a bird hasteth to the snare, not knowing that † he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For shee hath caused many to fall downe wounded, & the i strong men *are* all slaine by her.

27 Her house is the way * vnto ‡ graue, which goeth downe to the chambers of death.

a By this diuersitie of words hee meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.
b Salomon vseth this parable to declare their follie, that suffer themselues to be abused by harlots.
c He sheweth that there was almost none so impudent, but they were afrayd to be seene & also their owne consciences did accuse them which caused them to seeke the night to couer their filthinesse.
‖ *Or, garment.*
‡ *Or, bird.*
d He describeth certeine conditions, which are peculiar to harlots.
† *Eb. she strengthened her face.*
e Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath meat at home to make good cheere with: or els shee would vse some cloke of holinesse till she had gotten him in her snares.
f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.
‖ *Or, carued worke.*
† *Ebr. in his hand.*
g Which thinking he goeth to the pasture, goeth willingly to his owne destruction.
h Which goeth cheerefully, not
i Neither wit nor * *Chap.2.18.*

knowing that he shall be chastised. † *Ebr. it is for his life.* strength can deliuer them that fall into the hands of the harlot.

CHAP. VIII.

1 Wisedome declareth her excellencie, 11 riches, 15 power, 22 eternitie. 32 She exhorteth all to loue and follow her.

DOth * not a wisdome crie? and vnderstanding vtter her voyce?

2 Shee standeth in the top of the high places by the way in the place of the paths.

3 She crieth beside b the gates before the citie at the entrie of the doores.

4 O men, I call vnto you, and *vtter* my voice to the children of men.

* *Chap.1.20.*
a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his works to follow vertue and to flee from vice. b Where the people did most resort, and which was the place of iustice.

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5 O *ye* fooliſh men, vnderſtand wiſdome, and *ye*, O fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent things, and the opening of the lippes *ſhall teach* things that be right.

7 For my mouth ſhall ſpeake the trueth, and my lippes abhorre wickednesſe.

8 All the words of my mouth *are* righteous: there is no lewdneſſe, nor frowardneſſe in them.

c Meaning, that the word of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this world.

9 They are all c plaine to him that will vnderſtand, and ſtraight to them that would finde knowledge.

10 Receiue mine inſtruction, and not ſiluer, and knowledge rather then fine golde.

11 For wiſdome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

12 I wiſedome dwell with d prudence, and I finde forth knowledge *and* counſels.

d That is, except a man haue wiſedome, which is the true knowledge of God, he can neither be prudent nor good counſeller.

13 The feare of the Lord *is* to hate e euill, *as* pride, and arrogancie, and the euill way: and a mouth *that ſpeaketh* lewd things, I do hate.

e So that he that doth not hate euil, feareth not God.

14 I haue counſell and wiſdome: I am vnderſtanding, *and* I haue ſtrength.

15 By me, Kings f reigne, and princes decree iuſtice.

f Whereby he declareth that honors, dignitie or riches come not of mans wiſdome or induſtrie, but by the prouidence of God.

16 By me princes rule, and the nobles, *and* all the iudges of the earth.

17 I loue them that loue me: and they that ſeeke me g earely, ſhall finde me.

g That is, ſtudie the word of God diligently, and with a deſire to profit.

18 Riches and honor *are* with me: h *euen* durable riches and righteouſneſſe.

h Signifying, that he chiefly meaneth the ſpirituall treaſures and heauenly riches.

19 My fruit is better then gold, *euen* then fine golde, and my reuenues *better* then fine ſiluer.

20 I cauſe to walke in the way of righteouſnes, *and* in the middes of the paths of i iudgement,

i For there can be no true iuſtice or iudgement, which is not directed by this wiſedome.

21 That I may cauſe them that loue me, to inherit ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: *I was* k before his works of old.

k Hee declareth hereby the diuinitie and eternitie of this wiſdome, which he magnifieth and praiſeth thorow this booke: meaning thereby the eternall ſonne of God Ieſus Chriſt our Sauiour whom S. Iohn calleth the word that was in the beginning. Ioh. 1.1.

23 I was ſet vp from euerlaſting, from the beginning *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: *and* before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

l He declareth the eternitie of the Sonne of God, which is meant by this word Wiſedome, who was before all time, and euer preſent with the Father.

27 When he prepared ℣ heauens, I was l there, when he ſet the compaſſe vpon the deepe.

28 When hee eſtabliſhed the clouds aboue, when he confirmed the fountaines of the deepe,

29 When he gaue his decree to the Sea, that the waters ſhould not paſſe his commandement: when he appointed the foundations of the earth,

30 Then was I with him m *as* a nourriſher, and I was dayly *his* delight reioycing alway before him,

m Some reade a chiefe worker ſignifying that this Wiſedome, euen Chriſt Ieſus, was equall with God his father, & created, preſerueth & ſtill worketh with him, as Ioh 5.17. n Whereby is declared that the worke of the creation was no paine, but a ſolace vnto the wiſedome of God. o By earth he meaneth man, which is the worke of God in whom wiſedome tooke pleaſure: inſomuch as for mans ſake the Diuine wiſedome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

31 And tooke my n ſolace in the compaſſe of o his earth: and my delight *is* with the children of men.

32 Therefore now hearken, O children, vnto me: for bleſſed *are they that* keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed *is* the man that heareth mee, watching dayly at my gates, *and* giuing attendance at the poſts of my doores.

34 For he that findeth me, findeth life, and ſhall obteine fauour of the Lord.

35 But he that ſinneth againſt me hurteth his owne ſoule: *and* all that hate me, loue death.

CHAP. IX.

2 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIſdome hath built her a houſe, *and* hewen out her b ſeuen pillars.

a Chriſt hath prepared him a Church.

b That is, many chiefe ſtayes and principall parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors, and Doctors.

2 She hath killed her vitailes, drawen her wine, and c prepared her table.

c He compareth wiſedome with great princes that keepe open houſe for all that come.

3 She hath ſent foorth her d maidens *and* crieth vpon the higheſt places of the citie, *ſaying*,

d Meaning true preachers, which are not infected with mans wiſedome.

4 Who ſo is e ſimple, let him come hither, *and* to him that is deſtitute of wiſdome, ſhe ſayth,

e He that knoweth his owne ignorance, and is voyd of malice.

5 Come, *and* eat of my f meat, and drinke of the wine *that* I haue drawen.

f By the meat and drinke, is meant the word of God and the miniſtration of the ſacraments, whereby God nouriſheth his ſeruants in his houſe, which is the Church.

6 Forſake *your way*, yee fooliſh, and yee ſhall liue: and walke in the way of vnderſtanding.

7 He that reproueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, *getteth* himſelfe a g blot.

g For the wicked wil contemne him, and labour to defame him.

8 Rebuke not a h ſcorner, leſt he hate thee: *but* rebuke a wiſe man, and he will loue thee.

h Meaning them that are incorrigible, which Chriſt calleth dogges and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but hee ſheweth their malice, and the ſmall hope of profit.

9 Giue *admonition* to the wiſe, and he will be the wiſer: teach a righteous man, and he will increaſe in learning.

i He ſheweth what true vnderſtanding is, to know the will of God in his word, which is meant by holy things.

10 The beginning of wiſedome *is* the feare of the Lord, and the knowledge of holy things, *is* i vnderſtanding.

11 For thy dayes ſhall be multiplied by me, and the yeres of thy life ſhalbe augmented.

12 If thou be wiſe, thou ſhalt be wiſe for k thy ſelfe, *and if* thou be a ſcorner, thou alone ſhalt ſuffer.

k Thou ſhalt haue the chiefe profit & commoditie thereof.

13 ¶ A l fooliſh woman *is* troubleſome: ſhe *is* ignorant, and knoweth nothing.

l By the fooliſh woman ſome vnderſtand the wicked preachers, who counterfeit the word of God, as appeareth verſe 15, which were the words of the true preachers, as ver. 4: but their doctrine is but as ſtollen waters: meaning that they are but mens traditions, which are more pleaſant to the fleſh then the word of God: and therefore they themſelues boaſt thereof.

14 But ſhe ſitteth at the doore of her houſe on a ſeat in the hie places of the citie,

15 To call them that paſſe by the way, that go right on their way, *ſaying*,

16 Who ſo is ſimple, let him come hither, and to him that is deſtitute of wiſdome, ſhe ſaith alſo,

17 Stollen waters are ſweet, and hid bread is pleaſant.

18 But he knoweth not, that ℣ dead *are* there, *and that* her gheſts *are* in the depth of hell.

CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth, the wiſe man exhorteth by diuers ſentences, which he calleth Parables, to follow vertue, and flie vice: and alſo ſheweth what profit commeth of wiſedome, and what hinderance proceedeth of fooliſhneſſe.

THE PARABLES OF SALOMON.

A Wiſe * ſonne maketh a glad father: but a fooliſh ſonne *is* an heauineſſe to his mother.

*Chap. 15.20.

2 The treaſures of a wickednesſe profit nothing: but righteouſneſſe deliuereth from death.

a That is, wickedly gotten.

3 The

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b Though he suffer the iust to want for a time, yet he will send him comfort in due season.
‖ Or, accepted.

3 The Lorde will b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer *is* the sonne of wisedome: *but* he that sleepeth in harueſt, *is* the sonne of confusion.

6 Blessings *are* vpon the head of the righteous: but iniquitie shall couer the mouth of c the wicked.

7 The memoriall of the iust *shall bee* blessed: but the name of the wicked shall d rotte.

8 The wise in heart will receiue commandements: but the foolish in † talke shall be beaten.

9 He that walketh vprightly, walketh ‖ boldly: but he ỹ peruerteth his wayes, shalbe knowen.

10 He that e winketh with the eye, worketh sorow, and hee that is f foolish in talke shall bee beaten.

11 The mouth of a righteous man is a well-spring of life: but iniquitie coureth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue coūereth all trespasses.

13 In the lippes of him that hath vnderstanding wisedome is found, and g a rod shalbe for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole *is* a present destruction.

15 The rich mans goods are his h strong city: *but* the feare of the needy *is* their pouertie.

16 The labor of the righteous *tendeth* to life: *but* the reuenues of the wicked to sinne.

17 He that regardeth instruction, *is in* the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man *is as* fined siluer: *but* the heart of the wicked *is* little worth.

21 The lippes of the righteous do i feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lorde, it maketh rich, and he doth adde k no sorowes with it.

23 *It is* as a pastime to a foole to do wickedly: but wisedome *is* vnderstanding to a man.

24 That which the wicked feareth, shal come vpon him: but *God* will graunt the desire of the righteous.

25 As the whirle winde passeth, so *is* the wicked no more: but the righteous *is as* an euerlasting foundation.

26 As vineger *is* to the teeth, and as smoke to the eies, so *is* the slouthful to thē that l send him.

27 The feare of the Lord increaseth the daies: but the yeres of the wicked m shalbe diminished.

28 The patient abiding of ỹ righteous *shall be* gladnes: but the hope of the wicked shal perish.

29 The way of the Lord *is* strength to the vpright man: but feare shalbe for the workers of iniquitie.

30 The righteous shall n neuer be remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisedome: but the tongue of the froward shalbe cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of the wicked *speaketh* froward things.

CHAP. XI.

FAlse a balances *are* an abomination vnto the Lord: but a perfit † weight pleaseth him.

2 When pride commeth, then commeth b shame: but with the lowly *is* wisedome.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressers shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressers shalbe taken in *their* owne wickednesse.

7 * When a wicked man dieth, *his* hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, & the wicked shall come in his c stead.

9 An d hypocrite with *his* mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie reioyceth: & when the wicked perish *there is* ioy.

11 By the ‖ blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbor, is destitute of wisedome: but a man of vnderstanding will e keepe silence.

13 He that goeth about *as* a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many g counsellers are, *there is* health.

15 He shall be sore vexed, that is surety for a h stranger, and he i that hateth suretishp, is sure.

16 A ‖ gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, k rewardeth his owne soule: but hee that troubleth his owne ‖ flesh, *is* cruell.

18 The wicked worketh a deceitful work: but he that soweth righteousnes, *shal receiue* a sure rewarde.

19 As righteousnes *leadeth* to life: so he that followeth euill *seeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord: but they that are vpright in *their* way, *are* his delite.

21 l *Though* hande *ioyne* in hand, the wicked shall not be vnpunished: but the seed of the righteous shall escape.

22 *As* a iewell of golde in a swines snout: *so is* a faire woman which ‖ lacketh discretion.

23 The desire of the righteous *is* only good: *but* the hope of the wicked m *is* indignation.

24 There is that scattereth, n and is more increased: but he that spareth more o then is right, surely *commeth* to pouertie.

25 The † liberal person shal haue plenty: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people wil curse him: but blessing *shalbe* vpon the head of him that ? selleth corne.

27 He that seeketh good things: getteth fauor: but he that seketh euil, it shal come to him.

28 He

c When their wickednesse shall be discouered, they shall be as dumbe, and not know what to say.
d Shalbe vile and abhorred both of God & man, contrary to their own expectatiō, which thinke to make their name immortall.
† Ebr. lippes.
‖ Or, surely.
e He that beareth a faire countenance, and imagineth mischiefe in his heart as Chap. 6.13.
f For the corruption of his heart is knowen by his talke.
* 1. Cor. 13.4. 1 Pet. 4.8.
g That is, God will finde him out to punish him.
h And so maketh him bold to doe euil, whereas pouertie bridleth the poore from many euill things.

i For they speake trueth and edifie many by exhortations, admonition and counsell.
k Meaning, that al worldly things bring care, and sorowe, whereas they that seele the blessings of God, haue none.

l He is but at trouble and griefe to him that setteth him about any businesse.
m The time of their prosperitie shalbe short because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

a Vnder this word he condemneth all false weights, measures and deceit.
† Ebr. stone.
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
* Ezek. 7. 19. Eccles. 5. 1.

* Wisd. 5. 15.

c That is, shall enter into trouble.
d A dissembler, that pretendeth friendship, but is a priuie enemie.
e The country is blessed where there are godly men, & they ought to reioyce when the wicked are taken away.
‖ Or, prosperitie.
f Will not make light report of others.

g Where God giueth store of men of wisedome, and counsell.
h Whose conuersation he knoweth not.
i He that doeth not weut iudgement, and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.
‖ Or, maidst.
k Is both good to himselfe, and to others.
‖ Or, neighbour.
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shall not escape.
‖ Or, as of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning, them that giue liberally, whom God blesseth.
o That is, the niggarde.
† Ebr. the soule of blessing shalbe made fat.
p That prouideth for the vse of the that are in necessitie.

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28 He that trusteth in his riches, shall fall: but the righteous shall florish as a leafe.

29 He that troubleth his owne q house, shall inherite the winde, and the foole *shalbe* r seruant to the wise in heart.

30 The fruite of the righteous *is as* a tree of life, and he that s winneth soules, *is* wise.

31 Behold, the righteous shalbe t recompensed in the earth: howe much more the wicked and the sinner?

q The couetous men that spare the riches to the hinderance of their families shal be depriued there of miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true
s possessors of the gifts of God.
t Shall be punished as he deserueth, 1. Pet. 4. 18.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth fauor of ỹ Lord: but ỹ man of wicked imaginations will he condemne.

3 A man cannot bee established by wickednesse: but the a roote of the righteous shall not be moued.

4 A † vertuous woman *is* the crowne of her husband: but she that maketh *him* ashamed, *is* as corruption in his bones.

5 The thoughts of the iust *are* right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked, *is* to lie in waite for blood: but the mouth of the righteous will b deliuer them.

7 *God* ouerthroweth the wicked, & they are not: but the house of the righteous shall stand.

8 A man shall bee commended for his wisedome: but the froward of heart shalbe despised.

9 Hee that is despised, c and *is* his owne seruant, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man d regardeth the life of his beast: but the mercies of the wicked *are* cruell.

11 * He that tilleth his land shall be satisfied with bread: but he that followeth the idle, *is* destitute of ‖ vnderstanding.

12 The wicked desireth the e net of euils: but the f roote of the righteous giueth *fruite*.

13 The euill man is snared by the wickednes of *his* lips, but the iust shal come out of aduersity.

14 A man shall be satiate with good things by the fruit of *his* mouth, and the recompence of a mans hands shal *God* giue vnto him.

15 The way of a foole *is* g right in his owne eyes: but he that heareth counsell, *is* wise.

16 A foole in a day shalbe knowen by his anger: but he h that couereth shame, *is* wise.

17 He that speaketh trueth, will shew righteousnesse: but a false witnesse *vseth* deceit.

18 * There is that speaketh *words* like the prickings of i a sworde: but the tongue of wise men *is* health.

19 The lippe of trueth shalbe stable for euer: but a lying tongue *varieth* incontinently.

20 Deceite *is* in the heart of them that imagine euill: but to the counsellers of peace *shalbe* ioy.

21 There shal none iniquity come to the iust: but the wicked are full of euill.

22 The lying lips *are* an abomination to the Lord: but they that deale truely *are* his delite.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 * The hand of the diligent shal beare rule: but the idle *shalbe* vnder tribute.

25 Heauinesse in the heart of man doth bring it downe: but a k good word reioyceth it.

26 The righteous l *is* more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceitfull man rosteth not that hee m tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousnesse, and *in that* path way *there is* no death.

get much by vnlawfull meanes, yet will hee not spende it vpon himselfe.

CHAP. XIII.

A Wise sonne *will obey* the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruite a of *his* mouth: but the soule of the trespassers *shal suffer* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth his lips, destruction *shalbe* to him.

4 The sluggard b lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying wordes: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of † life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, *and* that maketh himselfe poore, hauing great riches.

8 A man *will giue* his riches for the ransome of *his* life: but the poore c cānot heare ỹ reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by d pride doth *man* make contention: but with the well aduised *is* wisedome.

11 The e riches of vanitie shal diminish: but he that gathereth with the hand, shal increase *them*.

12 The hope that is deferred, *is* the fainting of the heart: but when the desire commeth, *it is as* a tree of life.

13 He that despiseth g the worde, hee shal be destroyed: but he that feareth the commaundement, he shalbe rewarded.

14 The instruction of a wise man *is as* the wellspring of life to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient *is* hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger falleth h into euill: but a faithfull ambassadour *is* preseruation.

18 Pouertie and shame *is* to him that refuseth instruction: but hee that regardeth correction, shalbe honoured.

19 A desire accomplished deliteth ỹ soule: but *it is* an abominatiō to fooles to depart from euil.

20 He that walketh with the wise, shalbe wise: but a companion of fooles shalbe i afflicted.

21 Affliction followeth sinners, but vnto the righteous *God* will recompense good.

22 The good man shall giue inheritance vnto *his* childrens children: and the k riches of the sinner is laid vp for the iust.

23 Much foode *is* in the fielde of the l poore: but *the field* is destroyed without discretion.

24 * He that spareth his rod, hateth his sonne: but hee that loueth him, chasteneth him betime.

25 The righteous eateth to contentation of his mind: but the belly of the wicked shal want.

CHAP.

a They are so grounded in the fauour of God, that their roote shall prosper continually.
† *Ebr. strong, or pamefull.*

b As their conscience is vpright, so shall they be able to speake for them selues against their accusers.
c The poore man that is contemned and yet liueth of his owne trauaile.
d Is mercifull, euen to the very beast that doeth him seruice.
* *Chap.* 28 19. *Eccles.* 20 27.
‖ *Or, defence.*
e Continually imagineth meanes how to doe harme to others.
f Meaning, their herte within, which is vpright and doeth good to all.
g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
* *Chap.* 14. 5.
i Which seeke nothing morethen to prouoke others to anger.

* *Chap.* 10. 4.

k That is, words of comfort, or a cheerefull mind, which is declared by his words, reioyceth a man, as a couetous mind killeth him.
l That is, more liberall in giuing.
m Although he

a If he vse his tongue to Gods glory, and the profie of his neighbour, God shall blesse him.
b He euer desireth, but taketh no paines to get any thing.

† *Ebr. way.*

c For his pouerty, he is not able to escape the threatnings which the cruel oppressers vse against him.
d When as euery man contendeth to haue the preeminence, and will not giue place to another.
e That is, goods euill gotten.
f That is, with his owne labour.
g Meaning, the worde of God, whereby he is admonished of his duetie.

* *Chap.* 14. 15.
h Bringeth many inconueniences both to himselfe and to other.

i As he is partaker of their wickenes and beareth with their vices, so shall he be punished alike as they are.
k Reade Iob. 27. 16, 17.
l God blesseth the labour of the poore and consumeth their goods, which are negligent, because they thinke they haue ynough.
* *Chap.* 3. 13. *Eccles.* 30. 1.

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CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his [b] righteousnes, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish *is* the [c] rod of pride: but the lips of the wise preserue them.

4 Where none [d] oxen *are*, there the cribbe *is* emptie: but much increase *commeth* by ỹ strength of the oxe.

5 A faithfull witnesse will not lye: but a false record will speake lyes.

6 A scorner [e] seeketh wisdome, and *findeth* it not: but knowledge *is* easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not *in him* the lips of knowledge.

8 The wisdome of ỹ prudent *is* to vnderstand his way: but the foolishnes of the fooles *is* deceit.

9 The foole maketh a mocke of [f] sinne: but among the righteous *there is* fauour.

10 The heart knoweth the [g] bitternes of his soule, & the stranger shal not meddle with his ioy.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall florish.

12 * There is a way that seemeth right to a man: but the issues thereof *are* the wayes of death.

13 Euen in laughing the heart is sorowful, [h] and the ende of that mirth *is* heauinesse.

14 The heart that declineth, [i] shall be satiate with his owne wayes: but a good man *shall depart* from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from euill: but a foole rageth, and is careless.

17 He that is hastie to anger, committeth folly, and a † busie body is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friends of the rich *are* many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore *is* blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, *shalbe* mercy and trueth.

23 In all labour there is abundance: but the talke of the lips *bringeth* onely want.

24 The crowne of the wise *is* their riches, *and* the folly of fooles *is* foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of the Lorde *is* an assured strength, and his children shall haue hope.

27 The feare of the Lorde *is as* a welspring of life, to auoyde the snares of death.

28 In the multitude of the [l] people is the honour of a King, and for the want of people *commeth* the destruction of the Prince.

29 He ỹ is slow to wrath, *is* of great wisdome: but he that is of an hastie minde, exalteth folly.

30 A sound heart *is* the life of the || flesh: but enuie *is* the rotting of the bones.

31 *He that oppresseth the poore, reproueth him that made him: but he honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the midst of fooles.

34 Iustice exalteth a nation, || but sinne is a shame to the people.

35 The pleasure of a King *is* in a wise seruant: but his wrath shall be toward him that is lewde.

CHAP. XV.

A * Soft answere putteth away wrath, but grieuous words sturre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * babbleth out foolishnesse.

3 The eyes of the Lorde in euery place beholde the euill and the good.

4 A wholesome tongue *is as* a tree of life: but the frowardnes thereof *is* the breaking of ỹ mind.

5 A foole despiseth his fathers instruction: but he that regardeth correction is prudent.

6 The house of the righteous *hath* much treasure: but in the reuenues of the wicked is [a] trouble.

7 The lippes of the wise doe spread abroade knowledge: but ỹ heart of the foolish *doth* not so.

8 The [b] sacrifice of the wicked *is* abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnesse.

10 Instruction is euill to him that [c] forsaketh the way, *and* he that hateth correction, shall die.

11 [d] Hel and destruction *are* before the Lord: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.

13 *A ioyfull heart maketh a chearefull countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fedde with foolishnesse.

15 All the dayes of the afflicted *are* euil: but a good † conscience *is* a continuall feast.

16 * Better *is* a litle with the feare of the Lord, then great treasure, and trouble therewith.

17 Better *is* a dinner of greene herbes where loue *is*, then a stalled oxe and hatred therewith.

18 * An angry man stirreth vp strife: but he that is slowe to wrath, appeaseth strife.

19 The way of a slouthfull man *is as* an hedge of [e] thornes: but the way of the righteous is plaine.

20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnes *is* ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughtes come to nought: but [f] in the multitude of counsellers there is stedfastnesse.

23 A ioy *commeth* to a man by the answere of his mouth: & how good *is* a word [g] in due season?

24 The way of life *is* on high to the prudent, to auoyde from hell beneath.

25 The Lorde will destroy the house of the proude men: but hee wil stablish the borders of the widowe.

26 The thoughts of ỹ wicked are abomination to the Lord: but the pure *haue* [h] pleasant words.

a That is, taketh paine to profit her familie and to doe that which concerneth her duetie in her house.
* *Iob* 12.4.
b That is, in vprightnesse of heart and without hypocrisie.
c His proude tongue shal cause him to be punished.
d By the oxe is ment labour, and by the crib the horne: meaning, without labour there is no profite.
e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.
f Doth not know the grieuousnesse thereof, nor Gods iudgements against the same.
g As a mans conscience is witnes of his own griefe: so another cannot feele the ioy and comfort, which a man feeleth in himselfe.
* *Chap.* 16.25.
h He sheweth that the allurement vnto sinne seemeth sweete, but the end thereof is destruction.
i He that forsaketh God, shalbe punished, & made wearie of his sinnes wherein he delited.
† *Ebr. the man of imaginations.*
k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

l That is, the strength of a king standeth in many people.

|| *Or, body.*

* *Chap.* 17.5.

m For as much as they are conuict thereby, and put to silence.
Or, and the mercy of the people is a sacrifice for sinne.

* *Chap.* 25.15.

* *Verse* 28.

a For though they haue much, yet it is full of trouble and care.
b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.
c He that swarueth from the word of God cannot abide to be admonished.
d There is nothing so deepe, or secret that can be hid from the eyes of God, much lesse mens thoughts.
* *Chap.* 17.22.

† *Ebr. heart.*
* *Psalme* 37.16.

* *Chap.* 29.22.

e That is, he euer findeth some let or stay, & dare not goe forward.
* *Chap.* 10.1.

f Reade Chap. 11.14.

g If we wil that our talke be comfortable, we must waite for time and season.

h That is, holsom and profitable to the hearers.

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27 He that is griedie of gaine, troubleth his owne house: but he that hateth giftes, shall liue.
28 The heart of ỹ righteous studieth to answer: but the wicked mans mouth babbleth euil things.
29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.
31 The eare that hearkeneth to the i correction of life, shall lodge among the wise.
32 Hee that refuseth instruction, despiseth his owne soule: but he that o beyeth correction, getteth vnderstanding.
33 The feare of the Lord *is* the instruction of wisdome: and before honour *goeth* k humilitie.

i That suffereth himselfe to be admonished by Gods word, which bringeth life: and so amendeth.
k Meaning, that God exalteth none, but them that are truly humbled.

CHAP. XVI.

THE a preparations of the heart *are* in man: but the answer of the tongue *is* of the Lord.
2 All the wayes of a man *are* b cleane in his owne eyes: but the Lord pondereth the spirits.
3 † Commit thy workes vnto the Lord, and thy thoughts shalbe directed.
4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of c euill.
5 All that are proude in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, he shall not be vnpunished.
6 By d mercie and trueth iniquitie shalbe forgiuen, and by the feare of the Lorde they depart from euill.
7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.
8 * Better is a little with righteousnesse, then great reuenues without equitie.
9 The heart of man e purposeth his way: but the Lord doeth direct his steppes.
10 A diuine sentence *shalbe* in the lips of the King: his mouth shal not transgresse in iudgemẽt.
11 *A true weight & balance are of the Lord: all the weightes of the bagge *are* his f worke.
12 It is an abomination to Kings to commit wickednes: for the throne is stablished gby iustice.
13 Righteous lips are the delite of Kings, and the King loueth him that speaketh right things.
14 The wrath of a King *is as* h messengers of death: but a wise man will pacifie it.
15 In ỹ light of the Kings countenance *is* life: and his fauour *is* i as a cloude of the latter raine.
16 * Howe much better is it to get wisedome then golde? and to get vnderstanding, is more to be desired then siluer.
17 The path of the righteous is to decline from euil, & he keepeth his soule, that keepeth his way.
18 Pride *goeth* before destruction, and an hie minde before the fall.
19 Better it is to be of humble minde with the lowly, then to deuide the spoyles with the proud.
20 He that is wise in his businesse, shall finde good: and he * that trusteth in the Lord, hee is blessed.
21 The wise in heart shall be called prudent: and k the sweetenesse of the lippes shall increase doctrine.
22 Vnderstanding *is* a welspring of life vnto them that haue it: and the l instruction of fooles *is* follie.
23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.
24 Faire wordes *are as* an hony combe, sweetnesse to the soule, and health to the bones.
25 * There is a way that seemeth right vnto man, but the issue thereof *are* the wayes of death.
26 The person that trauelleth, trauelleth for himselfe: for his mouth † craueth it of him.
27 A wicked man diggeth vp euill, and in his lippes *is* like m burning fire.
28 A froward person soweth strife: and a tale teller maketh diuision among princes.
29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.
30 n He shutteth his eies to deuise wickednes: he mooueth his lippes, *and* bringeth euil to passe.
31 Age is a crowne of glorie, *when* it is found in the way of o righteousnesse.
32 He that is slowe vnto anger, is better then the mightie man: and hee that ruleth his owne minde, *is better* then he that winneth a citie.
33 The lot is cast into the lap: but the whole disposition thereof *is* p of the Lord.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.
b He sheweth hereby that man flattereth himselfe in his doings: calling that vertue which God termeth vice.
† *Ebr. role.*
c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.
* *Chap.11.21.*
d Their vpright and repenting life shalbe a token that their sinnes are forgiuen.
* *Chap.15.16. Psal.37.16.*
e He sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remooue one foote except God giue force.
* *Chap.11.1.*
f If they be true and iust, they are Gods worke and he delighteth therein, but otherwise if they be false, they are the worke of the deuill and to their condemnation that vse them.
g They are appointed by God to rule according to equity and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the drie ground, Deut. 11.14
* *Chap 8.10.*
ᵏ *Psal.125.1.* k The sweete wordes of consolation which come foorth of a godly heart. l Either that which the wicked teach others, or els it is folly to teach them that are malicious.

CHAP. XVII.

BEtter is a drie morsell, if peace *be* with it, then an house full of a sacrifices *with* strife.
2 * A discreete seruant shal haue rule ouer a lewd sonne, and he shall deuide the b heritage among the brethren.
3 *As is* the fining pot for siluer, and the fornace for gold, so the Lord tryeth the hearts.
4 The wicked giueth heede to false lippes, & a lyer hearkeneth to the naughtie tongue.
5 * He that mocketh the poore, reproacheth him that made him: and he that reioyceth at destruction, shall not be vnpunished.
6 Childrens children are the crowne of the elders: & the glory of the children *are* their fathers.
7 † Hie talke becommeth not a foole, much lesse a lying talke a prince.
8 A reward *is as* a stone pleasant in the eyes of them that haue it: it prospereth, whithersoeuer it c turneth.
9 He that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the d prince.
10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.
11 A seditious person seeketh onely euill, and a cruell e messenger shall be sent against him.
12 *It is better* for a man to meete a beare robbed of her whelpes, then a f foole in his follie.
13 * Hee that rewardeth euill for good, euill shall not depart from his house.
14 The beginning of strife *is as* one that openeth the waters: therefore or the contention be medled with, leaue off.
15 * He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.
16 Wherefore is there a g price in the hand of the foole to get wisdome, and *he hath* none heart?
17 A friend loueth at all times: and h a brother is borne for aduersitie.
18 A man destitute of vnderstanding, i toucheth the hand, and becommeth suretie for his neighbour.
19 He loueth transgression that loueth strife: & he that exalteth his k gate, seeketh destruction.
20 The froward heart findeth no good: and he that

* *Chap.14.12.*
† *Ebr. boweth vpon him.*
m For he consumeth himselfe and others.
n With his whole indeuour he laboureth to bring his wickednesse to passe.
o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shal come to passe.

a For whereas were many sacrifices there were many portions giuen to the people, wherewith they feasted.
* *Eccle.10.26.*
b That is, shalbe made gouernour ouer the children.
* *Chap.14.31.*

† *Ebr. the lippes of excellencie.*
c The reward hath great force to gaine the hearts of men.
d He that admonisheth the prince of his fault, maketh him his enemie.
e By the messenger is meant such meanes, as God vseth to punish the rebels.
f Whereby he meaneth the wicked in his rage, who hath no feare of God.
* *Rom.12.17. 1.thess.5.15. 1.peter 3.9.*
* *Isai.5.23. chap.24.24.*
g What auaileth it the wicked to be rich, seeing he setteth not his minde to wisedome.
h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.
i Reade Chap.6.1.
k Lifteth vp himselfe aboue his degree.

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that hath a naughtie tongue, shall fall into euil.

21 He that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can haue no ioy.

22 *A ioyful heart causeth good health: but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

24 * Wisedome *is* in the face of him that hath vnderstanding: but the eyes of a foole *are* in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a *heauines to her that bare him.

26 Surely it is not good to condemne the iust, nor that [y] princes should smite *such* [n] for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding *is* of an excellent spirit.

28 Euen a foole (when he holdeth his peace) is counted wise, and hee that stoppeth his lippes, prudent.

CHAP. XVIII.

FOr the desire *thereof*, hee will [a] separate himselfe to seeke it, *and* occupie himselfe in al wisdome.

2 A foole hath no delite in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproche.

4 The wordes of a mans mouth *are like* deepe [d] waters, *and* the wellspring of wisedome *is like* a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fal in iudgemẽt.

6 A fooles lips come with strife, & his mouth calleth for stripes.

7 A fooles mouth *is* his owne destruction, and his lips *are* a snare for his soule.

8 The wordes of a tale-bearer *are* as flatterings, and they goe downe into the [f] bowels of the belly.

9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lorde *is* a strong tower: the righteous runneth [g] vnto it, and is exalted.

11 *The riche mans riches, *are* his strong citie: and as an hie wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glory *goeth* lowlinesse.

13 * Hee that answereth a matter before hee heare it, it is folly and shame vnto him.

14 The spirit of a man wil susteine his infirmitie: but [h] a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] *He that is* first in his owne cause, *is* iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.

19 A brother offended *is harder to winne* then a strong citie, and *their* contentions *are* like the [n] barre of a palace.

20 With the fruite of a mans mouth shall his belly be satisfied, *and* with the increase of his lips shall he be filled.

21 Death & life *are* in [y] power of the tongue, and they that [o] loue it, shal eate the fruite thereof.

22 Hee that findeth [p] a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man *that hath* friends, *ought* to shew himselfe friendly: for a friend is nerer [q] then a brother.

CHAP. XIX.

BEtter* is the poore that walketh in his vprightnes, then he that abuseth his lips, & is a foole:

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart freateth against the Lord.

4 Riches gather many friendes: but the poore is separated from his neighbour.

5 *A false witnes shall not be vnpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and euery man *is* friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more wil his friends depart farre from him? though he be instant [a] with wordes, *yet* they will not.

8 Hee [y] possesseth vnderstanding, [b] loueth his owne soule, & keepeth wisdom to finde goodnes.

9 A false witnes shall not be vnpunished: and he that speaketh lyes, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory *is* [d] to passe by an offence.

12 *The Kings wrath *is* like the roating of a lion: but his fauour *is* like the dew vpõ the grasse.

13 * A foolish sonne *is* the calamitie of his father, * and the contentions of a wife *are like* a continuall [e] dropping.

14 House & riches *are* the inheritance of the fathers: but * a prudent wife *commeth* of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shalbe assamished.

16 He that keepeth the commandement, keepeth his owne soule: *but* hee that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord wil recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 *A man* of much anger shall suffer punishment: and though thou [f] deliuer *him*, yet will *his anger* come againe.

20 Heare counsel and receiue instruction, that thou mayest be wise in thy later ende.

21 Many deuises *are* in a mans heart: but the counsel of the Lord shall stand.

22 That that is to be desired of a man, *is* his [h] goodnes, and a poore man is better then a lyar.

23 The feare of the Lorde *leadeth* to life: and he that is filled *therewith*, shall continue, *and* shall not be visited with euill.

24 * The slouthfull hideth his hand in *his* bosome, and wil not put it to his mouth againe.

25 *Smite a scorner, and [i] the foolish will beware: and reproue the prudent, and he wil vnderstand knowledge.

26 Hee that destroyeth *his* father, *or* chaseth

* *Chap.*15.13.

l That is, secretly and out of the bosome of the rich. * *Eccles.* 2.14. *and* 8.1.

m That is, wander to and fro and seeke not after wisdome. * *Chap.*10.1.

n For their weldoing.

a He that loueth wisdome, wil separate himselfe from all impediments, and giue himselfe wholy to seeke it.

b That is, that he may talke licentiously of whatsoeuer commeth to minde.

c Meaning, such one as contemneth all others.

d Which can neuer be drawen emptie, but bring euer profite.

e That is, to fauour him and support him.

f They are soone beleeued and enter most deepely.

g Hee sheweth what is the refuge of the godly against all troubles. * *Chap.*10.15. * *Chap.*15.18. * *Eccles.*11.8.

h The minde can well beare the infirmitie of the body, but when the spirit is wounded, it is a thing most hard to susteine.

i Getteth him libertie to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.

l If a controuersie cannot otherwise be decided, it is best to cast lots to know whose the thing shall be.

m Appeaseth their controuersie, which are so stoute that can not otherwise bee pacified.

n Which for the strength thereof will not bow nor yeelde.

o By the vsing of the tongue weil or euil commeth the fruite thereof either good or bad.

p He that is ioyned with a vertuous woman in mariage, is blessed of the Lord, as Chap.19.14.

q That is, oft times such are found which are more ready to do pleasure, then he that is more bound by duetie.

* *Chap.*28.6.

* *Deuter.*19.19. *dan.*13.62.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vse of things are not to be permitted to him that cannot vse them aright.

d That is, to couer it by charitie, and to do therein as may most serue to Gods glory. * *Chap.*20.2. * *Chap.*17.21. * *Chap.*21.9.

e As raine that droppeth and rotteth the house. * *Chap.*18.22.

f Though for a time he giue place to counsel, yet soone after wil hee giue place to his raging affections.

g Mans deuise shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

h That is, that he be honest: for the poore man that is honest is to be esteemed aboue the rich which is not vertuous. * *Chap.*26.15. * *Chap.*21.11.

i That is, the simple and ignorant men learne, when they see the wicked punished.

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away *his* mother, *is* a lewde and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked k swalloweth vp iniquitie.

29 *But* iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne a *is* a mocker, *and* strong drinke is raging: and whosoeuer is deceiued therby, is not wise.

2 * The feare of the King *is* like the roaring of a lion: hee that prouoketh him vnto anger, b sinneth against his owne soule.

3 *It is* a mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plowe, because of winter: *therefore* shall hee begge in summer, but haue nothing.

5 The counsell in the heart of c man *is like* deepe waters: but a man that hath vnderstanding, will drawe it out.

6 Many men will boast euery one of his owne goodnesse: but who can finde a faithfull man?

7 He that walketh in his integritie, *is* iust, *and* blessed *shall* his children *be* after him.

8 A King that sitteth in the throne of iudgement, d chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers †weights, and diuers measures, both e these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke be pure and right.

12 The Lorde hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, least thou come vnto pouertie: open thine eyes, *and* thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge *are* a precious iewel.

16 * Take his f garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit *is* sweete to a man, but afterward his mouth shall be filled with gruel.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about *as a* slanderer, discouereth * secrets: therefore meddle not with him that flattereth with his lippes.

20 * Hee that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage *is* hastily gotten at the beginning, but the ende thereof shall not be blessed.

22 Say not thou, *I will recompense euil: *but* waite vpon the Lord, and he shall saue thee.

23 *Diuers weightes *are* an abomination vnto the Lord, and deceitful balances *are* not good.

24 *The steps of man *are ruled* by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to g deuoure ẏ which is sanctified, & after the vowes to inquire.

26 A wise King scattereth the wicked, and causeth the h wheele to turne ouer them.

27 The i light of the Lorde *is* the breath of man, and searcheth all the bowels of the belly.

28 *Mercy and trueth preserue the King: for his throne shalbe established with mercy.

29 The beautie of yong men *is* their strength, and the glory of the aged *is* the gray head.

30 k The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XXI.

THe a Kings heart *is* in the hand of the Lord, *as* the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.

3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, *which is* the ‖b light of the wicked, *is* sinne.

5 The thoughts of the diligent *do* surely *bring* abundance: but c whosoeuer is hasty, *commeth* surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue *is* vanitie tossed to and fro of them that seeke death.

7 The d robbery of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some *is* peruerted and strange: but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a ‖wide house.

10 The soule of the wicked wisheth euill: *and* his neighbour hath no fauour in his eyes.

11 e When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous f teacheth the house of the wicked: *but God* ouerthroweth the wicked for *their* euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also cry and not be heard.

14 A g gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction *shalbe* to the workers of iniquitie.

16 A man that wandereth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, *shalbe* a poore man: *and* he that loueth wine & oyle, shall not be rich.

18 The h wicked *shalbe* a ransome for the iust, and the transgressour for the righteous.

19 * It is better to dwel in the wildernes, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and i oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnesse and mercie, shall finde life, righteousnesse and glory.

22 A k wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hauty, *and* scornefull *is* his name that worketh in *his* arrogancie wrath.

25 The desire of the slouthfull l slayeth him: for his hands refuse to worke.

26 Hee coueteth euermore greedily, but the righteous giueth and spareth not.

27 The

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a By wine here is meant him that is giuen to wine, and so by strong drinke.
*Chap.19.12.
b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or maners.
d Where righteous iudgement is executed, there sinne ceaseth and vice dare not appeare
*1.King.8.46. 2.chro.6.36. eccles.7.22. 1.iohn 1.8.
† Ebr. stone and stone, ephah and ephah.
e Reade Chap. 16.11.

*Chap.27.13.
f Teach him wit, that hee cast not himselfe rathly into danger.
*Chap.11.13.
*Exod.21.17. leuit.20.9. matth.15.4.
*Deut.32.35. chap.17.13. and 24.29. rom.12.17. 1.thes.5.15. 1.pet. 3.9.
*Chap.11.1. and verse 10.
*Iere.10.23.
g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.
h which was a kinde of punishment then vsed.
i The word of God giueth life vnto man, and causeth vs to see and trie the secret of our darke hearts, Hebr.4.12.

*Chap.19.14.
k Sharpe punishment that pereeth euen the inward parts, is profitable for the wicked, to bring them to amendement.

a Though Kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any other wise then God hath appointed: much lesse are the inferiours able.
*Chap.16.2.
*Micheo.6.8.
‖Or, plowing.
b That is, the thing whereby he is guided, or which he bringeth forth as the fruite of his worke.
c He that goeth rashly about his businesse and without counsell.
*Chap.13.11.
d He meaneth this chiefly of Iudges and Princes which leaue that vocation whereunto God hath called them, and powle their subiects to maintaine their lustes.
*Chap.19.13. and 25.24.
‖Or, in a great familie.
e Read Chap. 19.25.
f Though the godly admonish them, both by wordes and example of life, yet the wicked will not amend, till God destroy them.
g To doe a pleasure to the angry man, pacifieth him.
h God shall cause that to fall on their owne heads, which they intended against the iust, and putting the wicked in their places.
*Eccles. 25.18,22.
i Meaning, abundance of all things.
k Wisdome ouercommeth strength and confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.

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* *Chap.15.8. isa.1.13. eccl.34.21.*

* *Chap.19.5.*

m He may boldly testifie the trueth that he hath heard.

27 The * sacrifice of the wicked *is* an abomination: howe much more when he bringeth it with a wicked minde?

28 * A false witnesse shall perish: but he that heareth, [m] speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisdome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation *is* of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great riches, and [a] louing fauour is aboue siluer and aboue golde.

2 * The rich and poore [b] meete together: the Lord *is* the maker of them all.

3 * A prudent man seeth the [c] plague, and hideth himselfe: but the foolish go on still, and are punished.

4 The reward of humilitie, *and* the feare of God *is* riches, and glorie, and life.

5 Thornes *and* snares *are* in the way of the froward: *but* he that regardeth his soule, will depart farre from them.

6 Teach a childe [d] in the trade of his way, and when he is old, he shall not depart from it.

7 The rich ruleth the poore, and the borower *is* seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the [e] rod of his anger will faile.

9 * He that hath a good [f] eye, he shalbe blessed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shal go out: so contention and reproche shall cease.

11 Hee that loueth pureness of heart *for* the grace of his lippes, the [g] King *shalbe* his friend.

12 The eyes of the Lorde [h] preserue knowledge: but hee ouerthroweth the wordes of the transgressour.

13 The slouthfull man saith, [i] A lyon *is* without, I shall be slaine in the streete.

14 The mouth of strange women *is as* a deepe pit: he with whome the Lord is angrie, [k] shall fal therein.

15 Foolishnesse is bound [l] in the heart of a childe: but the rodde of correction shall driue it away from him.

16 Hee that oppresseth the poore to increase himselfe, *and* giueth vnto the rich, *shall* surely *come* to pouertie.

17 ¶ Incline thine eare, & heare ỹ words of the wise, and apply thine heart vnto my knowledge.

18 For *it shalbe* pleasant, if thou keepe them in thy bellie, *and if* they be directed together in thy lippes.

19 That thy confidence may be in [m] the Lord, I haue shewed thee this day: thou therefore *take heede.*

20 Haue not I written vnto thee [n] three times in counsels and knowledge,

21 That I might shewe thee the assurance of the wordes of trueth, to answere the wordes of truth to them that send to thee?

22 Robbe not the poore because he is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make [o] no friendship with an angrie man, neither goe with the furious man.

25 Least thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that [p] touch the hand, *nor* among them that are suretie for debts.

27 If thou hast nothing to pay, why *causeth thou* that hee should take thy bed from vnder thee?

28 Thou shalt not * remoue the auncient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before Kings, *and* standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eat with a ruler, [a] consider diligently what is before thee,

2 [b] And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: [c] for it is a deceiueable meate.

4 Trauaile not too much to be rich: *but* cease from thy [d] wisdome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for *riches* taketh her to her wings, as an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an [e] euill eye, neither desire his daintie meates.

7 For as though he thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy [f] morsels that thou hast eaten, and thou shalt lose thy sweete words.

9 Speake not in the eares of a foole: for hee will despise the wisedome of thy wordes.

10 * Remoue not the ancient boundes, and enter not into the fieldes of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will * defend their cause against thee.

12 Applie thine heart to instruction, and thine eares to the wordes of knowledge.

13 *Withhold not correction from thy child: if thou smite him with the rodde, he shall not die.

14 Thou shalt smite him with the rodde, and shalt deliuer his soule from [g] hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart bee enuious against sinners: but *let it be* in the feare of the Lord continually.

18 For surely there is an end, [h] and thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the [i] way.

20 Keepe not companie with † drunkardes, *nor* with † gluttons.

21 For the drunkard and the glutton shall bee poore, and the sleeper shalbe clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy [k] the trueth, but sell it not: *likewise* wisedome, and instruction, and vnderstanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise childe, shall haue ioy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall reioyce.

26 My sonne, giue mee [l] thine heart, and let thine eyes delight in my wayes.

27 * For a whore *is as* a deepe ditche, and a strange

* *Eccles.7.*
a Which commeth by well doing.
* *Chap.29.13.*
b Liue together, and haue needs the one of the other.
* *Chap.27.12.*
c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.
d Bring him vp vertuously, and he shall so continue.

e His authoritie, whereby he did oppresse others, shalbe taken from him.
* *Eccles.31.23.*
f He that is merciful and liberall.
g He sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.
h Fauour them that loue knowledge.
i He derideth them that inuent vaine excuses, because they would not doe their duetie.
k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.
l He is naturally giuen vnto it.
m He sheweth what the end of wisdome is: to wit, to direct vs to the Lord.
n That is, sundry times.

† *Ebr. in the gates.*
* *Chap.23.11.*
o Haue not to do with him that is not able to rule his affections: for he would hurt thee by his euill conuersation.

p Which rashly put themselues in danger for others, as Chap.6.1.

* *Deut.27.17. chap.23.10.*

a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiors to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts that god hath giuen thee, to get worldly riches.
e That is, couetous, as contrarie a good eye is taken for liberall, as Chap.22.9.
f He will not cease till he hath done thee some harme, and his flattering wordes shall come to no vse.
* *Deut.27.17. chap.22.28.*
* *Chap.22.23.*
* *Chap.13.24. and 19.18. ecclus.30.1.*

g That is, from destruction.

* *Psal.37.1. chap.24.1.*

h The prosperitie of the wicked shal not continue.

i In the obseruation of Gods commandements.
† *Ebr. wine bibbers.*
† *Ebr. deuourers of flesh.*

k Spare no cost for trueths sake, neither depart from it for any gaine.

l Giue thy selfe wholy to wisedome.
* *Chap.22.14.*

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strange woman *is as* a narrow pit.

28 * Also she lieth in wait as for a pray, [m] and she increaseth the transgressers among men.

29 To whom is woe? to whom is sorowe? to whome is strife? to whome is murmuring? to whome are woundes without cause? *and* to whome is the rednesse of the eyes?

30 *Euen* to them that tarrie long at the wine, to them that goe, [n] and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth downe pleasantly.

32 In the ende thereof it will bite like a serpent, and hurt like a cockatrise.

33 Thine [o] eyes shall looke vpon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepeth in the middes of the [p] sea, and as he that sleepeth in the top of the mast.

35 They haue stricken me, *shalt thou say*, *but* I was not sicke: they haue beaten mee, *but* I knew not, when I awoke: *therefore* will I [q] seeke it yet still.

CHAP. XXIIII.

BEe * not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lippes speake mischiefe.

3 Through wisdome is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man *is* strong: for a man of vnderstanding increaseth *his* strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell *is* health.

7 Wisdome is hie to a foole: *therefore* he can not open his mouth in the [a] gate.

8 Hee that imagineth to doe euill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole *is* sinne, and the scorner *is* an abomination vnto men.

10 *If* thou be [b] faint in the day of aduersitie, thy strength *is* small.

11 Deliuer them that are drawen [c] to death: and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the heartes, doeth not he vnderstand it? and he that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes?

13 My sonne, eate [d] honie, for it is good, and the honie combe, *for it is* sweete vnto thy mouth.

14 So shall the knowledge of wisdome be vnto thy soule if thou finde it, and there shall be an ‖ ende, and thine hope shall not be cut off.

15 Lay no wait, O wicked man, against [ȳ] house of the righteous, and spoyle not his resting place.

16 For a iust man [e] falleth seuen times, and riseth againe: but the wicked fall into mischiefe.

17 Be thou not glad when thine enemie falleth, and let not thine heart reioyce when hee stumbleth,

18 Least the Lorde see it, and it displease him, and he turne his wrath [f] from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end *of plagues* to the euill man: * the light of the wicked shall be put out.

21 My sonne feare the Lord, and the King, *and* meddle not with them that are seditious.

22 For their destruction shal rise suddenly, and who knoweth the ruine of them [g] both.

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good † to haue respect of any person in iudgement.

24 Hee that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke *him*, shalbe pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lippes of him that answereth vpright wordes.

27 Prepare thy worke without, and make readie thy things in the field, [h] and after, build thine house.

28 Be not a witnes against thy neighbor without cause: for wilt thou deceiue with thy lippes.

29 * Say not, I will do to him, as he hath done to me, I [i] will recompence euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyarde of the man destitute of vnderstanding.

31 And lo, it was al growen ouer with thornes, *and* nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I behelde, *and* considered it well: I looked vpon it, *&* [k] receiued instruction.

33 *Yet* a litle sleepe, [l] a litle slumber, a litle folding of the handes to sleepe.

34 So thy pouertie commeth *as* one that trauelleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

THE glorie of God *is* to [c] conceale a thing secret: but the [d] Kings honour *is* to search out a thing.

3 The heauens in height, & the earth in deepenesse, & the [e] Kings heart can no man search out.

4 Take the [f] drosse from the siluer, and there shall proceede a vessell for the finer.

5 Take [g] away the wicked from the King, and his throne shalbe stablished in righteousnes.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 * For it is better, that it be said vnto thee, Come vp hither, then thou to be put lower in the presence of the prince whō thine eies haue seene.

8 Goe not foorth hastily to strife, least thou knowe not what to doe in the ende thereof, when thy neigbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Least he that heareth it put thee to shame, and thine infamie doe not [h] cease.

11 A word spoken in his place, *is like* apples of gold with pictures of siluer.

12 He that reproueth the wise, *and* the obedient eare, *is as* a golden earering and an ornament of fine golde.

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* *Chap.*7.12.
m She seduceth many, and causeth them to offend God.
n Which by arte make wine stronger, and more pleasant.
o That is, drunkennes shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennesse make them more insensible then beastes, yet can they not refraine.
* *Psal.*37.1. *Chap.*23.17.
* *Chap.*20.18.
a In the place where wisdome should be shewed.
b Man hath no triall of his strength till he be in troubles.
c None can be excused if he helpe not the innocent when he is in danger.
d As hony is sweet and pleasant to the taste, so wisedome is to the soule.
‖ *Or, reward.*
e He is subiect & to many perils, but God deliuereth him.
f To be auenged on thee.
* *Psal.*37.1, *chap.*23.17.
* *Chap.*13.9.
g Meaning, either of the wicked and seditious, as verse 19. and 21. or, of them that feare not God, nor obey their King.
† *Ebr to know the face.*
* *Chap.*17.15. *Isa.*5.23.
h Be sure of the meanes howe to compasse it before thou take any enterprise in hand.
* *Chap.*20.22.
i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.
k That I might learne by another mans fault.
l Reade Chap. 6.10.
a Whome Hezekiah appointed for this purpose.
b That is gathered out of diuers bookes of Salomō.
c God doeth not reueile the cause of his iudgements to man.
d Because the King ruleth by the reueiled word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.
e He sheweth that it is too hard for man to attaine to the reason of all the secrete doings of the King, euen when he is vpright, and doeth his duetie.
f When vice is remooued from a King, he is a meete vessell for the Lordes vse.
g It is not ynough that he be pure himselfe, but that he put away others that be corrupted. * *Luke* 14.10. h Least whereas thou thinkest by this meanes to haue an end of this matter, it put thee to further trouble.

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13 As the colde of the snowe i in the time of harueſt, *ſo is* a faithfull meſſenger to them that ſend him: for he refreſheth ȳ ſoule of his maſters.

14 A man that boaſteth of falſe liberalitie, *is like* k cloudes and winde without raine.

15 A Prince is pacified by ſtaying l of anger, and a ſoft tongue breaketh the m bones.

16 *If* thou haue found hony, eate that is n ſufficient for thee, leaſt thou be ouerfull, and vomit it.

17 Withdraw thy foote from thy neighbours houſe, leaſt he be weary of thee, and hate thee.

18 A man that beareth falſe witnes againſt his neighbour, *is like* an hammer and a ſword, and a ſharpe arrowe.

19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth and a ſliding foote.

20 Hee that taketh away the garment in the colde ſeaſon, *is like* vineger *powred* vpon o ‖ nitre, or *like* him that ſingeth ſongs to a heauie heart.

21 *If he that hateth thee be hungry, giue him bread to eate, and if he be thirſtie, giue him water to drinke.

22 For thou ſhalt lay p coales vpon his head, and the Lord ſhall recompenſe thee.

23 *As* the Northwind drieth away the raine, ſo doeth an angry countenance the ſlandering tongue.

24 *It is better to dwell in a corner of the houſe toppe, then with a contentious woman in a wide houſe.

25 *As are* the colde waters to a weary ſoule, ſo *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled wel, & a corrupt ſpring.

27 It is not good to eate much hony: * ſo to ſearch their owne glory *is not* glory.

28 A man that refraineth not his appetite, *is like* a city which is q broken downe *and* without wals.

CHAP. XXVI.

AS the ſnowe in the Sommer, and as the raine in the harueſt *are not meete*, ſo is honour vnſeemely for a foole.

2 As the ſparowe by flying, and the ſwallow by flying *eſcape*, ſo the curſe *that is* cauſeleſſe, ſhal not come.

3 Vnto the horſe *belongeth* a whip, to the aſſe a bridle, and a rod to the fooles backe.

4 Anſwere not a foole a according to his fooliſhneſſe, leaſt thou alſo be like him.

5 Anſwere a foole b according to his fooliſhnes, leaſt he be wiſe in his owne †conceite.

6 Hee that ſendeth a meſſage by the hande of a foole, *is as* hee that cutteth off c the feete d and drinketh iniquitie.

7 *As* they that lift vp the legs of the lame, ſo *is* a parable in a fooles mouth.

8 As the cloſing vp of a *precious* ſtone in an heape of ſtones, ſo *is he* ȳ giueth glory to a foole.

9 *As* a thorne ſtanding e vp in the hande of a drunkard, ſo *is* a parable in the mouth of fooles.

10 f The excellent that formed all things, both rewardeth the foole, & rewardeth ȳ tranſgreſſers.

11 * As a dog turneth againe to his owne vomit, *ſo* a foole turneth to his fooliſhnes.

12 Seeſt thou a man wiſe in his owne conceite? g more hope *is* of a foole then of him.

15 The ſlouthfull man ſaith, h A lyon *is* in the way: a lyon *is* in the ſtrectes.

14 *As* the doore turneth vpon his hinges, ſo *doeth* the ſlouthfull man vpon his bed.

15 *The ſlouthfull hideth his hand in *his* boſome, *and* it grieueth him to put it againe to his mouth. *Chap.19.24.

16 The ſluggard is wiſer in his owne conceite, then ſeuen *men* that can render a reaſon.

17 Hee that paſſeth by and medleth with the ſtrife *that belongeth* not vnto him, *is as* one that taketh a dog by the eares.

18 As hee that faineth himſelfe mad, caſteth fire brands, arowes, and mortal things,

19 So *dealeth* the deceitfull man i with his friend and ſaith, Am not I in ſport? i Which diſſembleth himſelfe to be that he is not.

20 Without wood the fire is quenched, and without a talebearer ſtrife ceaſeth.

21 * *As* ȳ cole *maketh* burning coles, & wood a fire, ſo the cotentious man *is apt* to kindle ſtrife. *Eccluſ.28.10.

22 * The wordes of a talebearer *are* as flatterings, and they goe downe into the bowels of the belly. *Chap.18.8.

23 *As* ſiluer droſſe ouerlayde vpon a potſheard, *ſo are* burning lips, and k an euil heart. k They will ſoone breake out and vtter themſelues.

24 He that hateth, will counterfaite with his lips, but in his heart he layeth vp deceite.

25 Though he ſpeake ſauourably, beleeue him not: for *there are* ſeuen abominations in his heart. l Meaning many: he vſeth the number certaine for the vncertaine.

26 Hatred may be couered by deceite: *but* the malice thereof ſhall bee diſcouered in the m congregation. m In the aſſembly of the godly.

27 *He that diggeth a pit ſhal fall therein, and he that rolleth a ſtone, it ſhal returne vnto him. *Eccles.10.8. eccluſ.27.26.

28 A falſe tongue hateth the afflicted, and a flattering mouth cauſeth ruine.

CHAP. XXVII.

BOaſt not thy ſelfe of to a morowe: for thou knoweſt not what a day may bring forth. a Delay not the time, but take occaſion when it is offered.

2 Let another man praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lips.

3 * A ſtone *is* heauie, and the ſand weightie: but a fooles wrath *is* heauier then them both. *Eccluſ.22.15.

4 Anger *is* cruel, and wrath *is* raging: but who can ſtand before b enuie? b For the enuious are obſtinate and cannot be reconciled.

5 Open rebuke *is* better then ſecret loue.

6 The wounds of a louer *are* faithfull, and the kiſſes of an enemie *are* c pleaſant. c They are flattering, and ſeeme friendfull.

7 * The perſon that is full, deſpiſeth an hony combe: but vnto the hungry ſoule euery bitter thing is ſweete. *Job 6.6.

8 As a birde that wandreth from her neſt, ſo *is* a man that wandreth from his owne place.

9 *As* oyntment & perfume reioyce the heart, ſo *doeth* the ſweeteneſſe of a mans friend by hartie counſel.

10 Thine owne friend and thy fathers friende forſake thou not: neither enter into thy brothers d houſe in the day of thy calamitie: *for* better is a neighbour *that is* neere, then a brother farre off. d Truſt not to any worldly helpe in the day of thy trouble.

11 My ſonne, be wiſe, and reioyce mine heart, that I may anſwere him that reprocheth me.

12 e A prudent man ſeeth the plague, and hideth himſelfe: *but* the fooliſh goe on ſtill, *and* are puniſhed. e Reade Chap. 22.3.

13 *Take his garment that is ſuerty for a ſtranger, and a pledge of him for the ſtranger. *Chap.20.16.

14 Hee that † prayſeth his friend with a loude voyce, riſing f earely in the morning, it ſhall bee counted to him as a curſe. †Ebr. bleſſeth. f Haſtily and without cauſe.

15 *A continual dropping in the day of raine, *Chap.19.13. and 21.9.

i In the time of great heate when men deſire colde.

k Which haue an outward appearance, and are nothing within.

l By not miniſtring occaſion to prouoke him farther.

m That is, the heart that is bent to anger, as Chap. 15.1.

n Vſe moderatly the pleaſures of this world.

o Which melteth it, & conſumeth it. ‖Or, *Alunte.*

*Rom.12.20.

p Thou ſhalt as it were by force ouercome him, in ſo much that his owne conſcience ſhalt moue him to acknowledge thy benefites, and his heart ſhalbe inflamed.

*Chap.11.9.

*Eccluſ.3.22.

q And ſo is in extreme danger.

a Conſent not vnto him in his doings.

b Reproue him as the matter requireth.

†Ebr. eyes.

c To wit, of the meſſenger whome he ſendeth.

d That is, receiueth domage thereby.

e Whereby he both hurteth himſelfe and others.

f Meaning God.

*2. Pet.2.22.

g For the foole will rather be counſelled then he: alſo the foole ſinneth of ignorance, and the other of malice.

h Reade Chap. 22.13.

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and a contentious woman are alike.

16 He that hideth her, hideth the winde, & *she is as* ỹ oyle in his right hand, that vttereth it selfe.

17 Yron sharpeneth yron, so doth g man sharpen the face of his friend.

18 Hee that keepeth the figtree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face *answereth* to face, h so the heart of man to man.

20 The graue and destruction can neuer bee full, so *the eyes of man can neuer be satisfied.

21 **As is* the fining pot for siluer and the fornace for golde, so *is* euery man according to his i dignitie.

22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell, *yet* will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heede to the heards.

24 For riches *remaine* not alway, nor the crowne from generation to generation.

25 The hey discouereth it selfe, and the grasse appeareth, and the hearbes of the mountaines are gathered.

26 The k lambes *are* for thy clothing, and the goates *are* the price of the fielde.

27 And let the milke of the goats *be* sufficient for thy foode, for the food of thy family, and for the sustenance of thy maydes.

CHAP. XXVIII.

THe wicked a flee when none pursueth: but the righteous are bolde as a lyon.

2 For the transgression of ỹ land b*there are* many princes thereof: but by a man of vnderstãding and knowledge *a realme* likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that *leaueth* no foode.

4 They that forsake the Lawe, praise the wicked: but they that keepe the lawe, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord vnderstand all things.

6 **Better is the poore that walketh in his vprightnesse, then hee that peruerteth *his* wayes, though he be rich.

7 He that keepeth the Lawe, *is* a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsury and interest, gathereth c them for him that wil be merciful vnto the poore.

9 He that turneth away his eare from hearing the Law, euen his prayer shalbe d abominable.

10 He that causeth the righteous to goe astray by an euil way, shal fal into his owne pit, and the vpright shal inherite good things.

11 The rich man is wise in his owne conceite: but the poore ỹ hath vnderstanding, can try e him.

12 **When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man f is tried.

13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh *them*, shall haue mercy.

14 Blessed *is* the man that g feareth alway: but he that hardeneth his heart, shal fal into euil.

15 *As* a roaring lyon, and an hungry beare, *so is* h a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnes, shal prolong *his* dayes.

17 A man that doth violence against the blood of a person, shal flee vnto the graue, *and* they shal not i stay him.

18 He that walketh vprightly shalbe saued: but he that is froward in *his* wayes, shal once fal.

19 **Hee that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shalbe filled with pouertie.

20 A faithfull man shall abound in blessings, and *he that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for *that* man wil transgresse for a piece of k bread.

22 A man with a wicked l eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.

23 Hee that rebuketh a man, shall finde more fauour at the length, then hee that flattereth with *his* tongue.

24 Hee that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proude heart, stirreth vp strife: but he that trusteth in the Lorde, shall bee m fatte.

26 Hee that trusteth in his owne heart, is a foole: but he that walketh in wisdome, shalbe deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, *shall haue* many curses.

28 **When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed and cannot be cured.

2 **When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisedome, reioyceth his father: but ** he that feedeth harlots, wasteth *his* substance.

4 A king by iudgement maintaineth the countrey: but a man *receiuing* gifts, destroyeth it.

5 A man that flattereth his neighbour, aspreadeth a net for his steps.

6 In the transgression of an euill man *is* his b snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: *but* the wicked regardeth not knowledge.

8 Scorneful men bring a citie into a snare: but wise men turne away wrath.

9 *If* a wise man contend with c a foolish man, whether he be angry or laugh, there *is* no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in til afterward.

12 Of a prince that hearkeneth to lyes, all his seruants *are* wicked.

13 **The poore and the vsurer meete together, *and* the Lord lighteneth both their eyes.

14 A* King that iudgeth the poore in trueth, his throne shalbe established for euer.

15 The rodde and correction giue wisedome: but

g One hasty man prouoketh another to anger.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
* *Eccles.* 14.9.
* *Chap.* 17.3.

i That is, he is either knowen to be ambitious & glorious, or humble, and modest.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

a Because their owne conscience accuseth them.

b The state of the common weale is oftentimes changed.

* *Chap.* 19.1.

c For God wil take away the wicked vsurer, & giue his goods to him that shall bestow them well.

d Because it is not of faith, which is grounded of Gods word, or Lawe, which the wicked contemne.

e And iudge that he is not wise.
* *Chap.* 29.2.

f He is knowen by his doings to be wicked.

g Which standeth in awe of God, and is afrayd to offend him.

h For he can neuer be satisfied, but euer oppresseth and spoyleth.

i None shalbe able to deliuer him.

* *Chap.* 12.11. *Eccles.* 10.27.

* *Chap.* 13.11. *and* 20.21.

k He will be abused for nothing.

l Meaning, him that is couetous.

m Shall haue all things in abundance.

* *Chap.* 29.2.

* *Chap.* 28.12,28.
‖ Or, *are increased.*

* *Luke* 15.13.

a He that giueth eare to the flatterer, is in danger as the birde is before the fouler.

b He is euer ready to fall into the snare that he layed for others.

c Hee can beare no admonition, in what sort soeuer it is spoken.

* *Chap.* 22.2.

* *Chap.* 20.28.

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but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shal see their fal.

17 Correct thy sonne, & he will giue thee rest, and will giue pleasures to thy soule.

18 [d] Where there *is* no vision, the people decay: but he that keepeth the Law *is* blessed.

19 A [e] seruant wil not be chastised with words: though he vnderstand, yet he will not ‖answere.

20 Seest thou a man hasty in his matters? *there is* more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he wil be euen *as* his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 *The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing & declareth it not.

25 The feare of man bringeth a [f] snare: but he that trusteth in the Lord, shalbe exalted.

26 Many doe seeke the face of the ruler: but euery mans [g] iudgement *commeth* from the Lord.

27 A wicked man *is* abomination to the iust, and he that is vpright in *his* way, *is* abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods worke. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

THE WORDS OF [a] AGVR THE SONNE OF IAKEH.

THe prophesie *which* the man spake vnto Ithiel, *euen* to [b] Ithiel, and Vcal.

2 Surely I am more [c] foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to [d] heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euery word of God is pure: he is a shield to those that trust in him.

6 * Put nothing vnto his word, lest he reproue thee, and thou be found a liar.

7 Two [e] things haue I required of thee: deny me them not before I die.

8 Remoue farre from mee vanitie and lies: giue me not pouertie, nor riches: feed me with food conuenient for me,

9 Lest I be full, and denie *thee*, and say, [f] Who is the Lord? or lest I be poore and steale, and take the Name of my God *in vaine*.

10 Accuse not a seruant vnto his master, lest he curse thee, [g] & thou hast offended.

11 *There is* a generation that curseth their father, and doth not blesse their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not washed from their filthinesse.

13 *There is* a generation whose eies are hauty, and their eye lids are lifted vp.

14 *There is* a generation, whose teeth *are as* swords, and their chawes *as* kniues to eate vp the afflicted out of the earth, and the poore from among men.

15 The horseleech hath two [h] daughters *which* crie, Giue, giue. There be three things that wil not be satisfied: *yea*, foure that say not, It is enough.

16 The graue, and the barren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eie that mocketh *his* father & despiseth the instruction of *his* mother, let the rauens [i] of the valley picke it out, and the yong eagles eat it.

18 There be three things hid from me: yea, foure that I know not,

19 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a ship in the mids of the sea, and the way of a man with a mayd.

20 Such is the way also of an adulterous woman: she eateth & [k] wipeth her mouth, and saith, I haue not committed iniquitie.

21 For three things the earth is mooued: yea, for foure it cannot susteine it selfe.

22 For [l] a seruant when he reigneth, & a foole when he is filled with meat,

23 For the hatefull woman, when she is maried, & for a handmaid that is [m] heire to her mistresse.

24 These be foure smal things in the earth, yet they are [n] wise, and full of wisdome.

25 The pismires a people not strong, yet prepare they their meat in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grashopper hath no king, yet go they forth all by bands:

28 The spider taketh holde [o] with *her* hands, and is in kings palaces.

29 There be three things that order well *their* going: yea, foure are comely in going,

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, *lay* thine hand [p] vpon *thy* mouth.

33 When one churneth milke, hee bringeth foorth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 and setteth the conditions of a wife and worthie woman.

1 THE WORDS OF KING [a] LEMVEL: The [b] prophesie which his mother taught him.

WHat my sonne! & what the sonne of [c] my wombe! and what, O sonne of my desires!

2 Giue not thy strength vnto women, [d] nor thy waies, *which is* to destroy Kings.

14 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes [e] strong drinke,

5 Lest he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue ye strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget [f] his pouertie, and remember his miserie no more.

8 Open thy mouth for the [g] dumme in the

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d Where there are not faithfull ministers of the word of God.
e He that is of a servile and rebellious nature. ‖Or, regard.
*Chap.15.18.
*Iob.22.29.
f He that feareth man more then God, falleth into a snare and is destroyed.
g He needeth not to flatter the rulers: for what God hath appointed, that shall come to him.
a Which was an excellent man in vertue and knowledge in the time of Salomon.
b Which were Agurs scholars or friends.
c Hereby he declareth his great humilitie, who would not attribute any wisdome to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though he would say, None.
*Psal.19.8.
*Deut.4.2. and 12.32.
e He maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.
g In accusing him without cause.
h The leech hath two forkes in her toung, which here he calleth her two daughters, whereby she sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.
i Which haunt in the valley for cations.
k She hath her desires, and after counterfeiteth as though she were an honest woman.
l These commonly abuse the state whereunto they are called.
m Which is married to her master after the death of her mistres.
n They conteine great doctrine and wisedome.
o If man be not able to compasse these common things by his wisedome we cannot attribute wisdome to man but follie.
p Make a stay and continue not in doing euill.
a That is, of Salomon, who was called Lemuel, that is of God, because God had ordeined him to be king ouer Israel.
b The doctrine which his mother Beth sheba taught him.
c By this often repetition of one thing she declareth her motherly affection.
d Meaning that women are the destruction of kings, if they haunt them.
e That is, the king must not giue himselfe to wantonnesse, and neglect his office, which is to execute iudgement.
f For wine doth comfort the heart, as Psalme 104.15.
g Defend their cause that are not able to helpe themselues.

cause

cause of all the children of destruction.

9 Open thy mouth: iudge righteously, & iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price *is* farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no need of [h] spoile.

12 She will do him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 She is like the shippes of marchants: shee bringeth her food from afarre.

15 And she riseth, whiles it is yet night: and giueth ‖ the portion to her household, and the [i] ordinarie to her maids.

16 She considereth a field, & [k] getteth it: *and* with [f] fruit of her hands she planteth a vineyard.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 She feeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the spindle.

20 She stretcheth out her hand to the poore, and putteth forth her hands to the needie.

21 She feareth not the snowe for her familie: for all her familie is clothed with ‖ skarlet.

22 She maketh her selfe carpets: fine linnen and purple *is* her garment.

23 Her husband is knowen in the [l] gates, when he sitteth with the Elders of the land.

24 She maketh ‖ sheets, and selleth them, and giueth girdles vnto the marchant.

25 [m] Strength and honour *is* her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdome, and the [n] law of grace *is* in her tongue.

27 She ouerseeth the wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise vp, and [o] call her blessed: her husband also shall praise her, *saying*,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauor *is* deceitfull, & beauty *is* vanity: *but* a woman that feareth the Lord, she shalbe praised.

31 Giue [p] her of the fruit of her hands, and let her owne works praise her in the [q] gates.

h Hee shall not need to vse any vnlawfull meanes to gaine his liuing.

‖ *Or, meat, as Psal.* 111.5.

i She prepareth their meate betime.

k She purchaseth it with the gaines of her trauell.

‖ *Or, with double.*

l In the assemblies and places of iudgement.

‖ *Or, linnen cloth.*

m After that hee had spoken of the apparell of the bodie, he now declareth the apparell of the spirit.

n Her tongue is as a booke whereby one might learne many good things: for she delighteth to talke of y word of God.

o That is, do her reuerence.

p Confesse her diligent labours and commend her therefore.

q Forasmuch as the most honourable are clad in the apparell that she made.

ECCLESIASTES, OR THE PREACHER.

THE ARGVMENT.

Salomon as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world: that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that, that he is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue inasmuch as they further vs to atteine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

1 All things in this world are full of vanitie, and of none endurance. 13 All mans wisdome is but follie and griefe.

THe words of the [a] Preacher, the sonne of Dauid king in Ierusalē.

2 [b] Vanitie of vanities, saith the Preacher: vanitie of vanities, all *is* vanitie.

3 What remaineth vnto man in all his [c] trauell, which he suffereth vnder the sunne?

4 *One* generation passeth, & *another* generation succeedeth: but the earth remaineth for euer.

5 The sunne riseth, & the sunne goeth downe, and draweth to his place, where he riseth.

6 The [e] winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

7 * All the riuers go into the sea, yet the sea is not full: *for* the riuers go vnto the place, [f] whence they returne, and go.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 [g] What is it that hath bene? that that shalbe: and what is it that hath bene done? that which shall be done: and there *is* no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Beholde this, It is new? it hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shalbe, with them that shall come after.

12 ¶ [h] I the Preacher haue bene king ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search and finde out wisdome by all things that are done vnder the heauen: (this sore trauell hath God giuen to the sonnes of men, [i] to humble them thereby)

14 I haue considered all the works that are done vnder the sunne, and beholde, all *is* vanity, and vexation of the spirit.

15 That which is [k] crooked, can none make strait: and that which faileth cannot be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdome all them that haue bene before me in Ierusalem: and mine heart hath seene much wisdome and knowledge.

17 And I gaue mine heart to know wisedome and knowledge, [l] madnesse and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisedome *is* much [m] griefe: and he that increaseth knowledge, increaseth sorow.

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitorie world.

b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.

d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne, winde, and riuers he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this world. *Eccles. 40.11.*

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe.

g He speaketh of times & seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

h He proueth that if any could haue atteined to felicitie in this world by labour and studie, hee chiefly should haue obteined it, because he had gifts and aides of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to go otherwise then they doe: neither can he number the faults that are committed, much lesse remedy them.

l That is, vaine things, which serued vato pleasure, wherein was no commoditie, but griefe and trouble of conscience.

m Wisdome and knowledge cannot be come by without great paine of bodie and minde: for when a man hath atteined to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP.

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CHAP. II.

Pleasures, sumptuous buildings, riches, and possessions are but vanitie. 14 The wise and the foole haue both one ende touching the bodily death.

I Said in mine heart, Goe to nowe, I will proue [a] thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart †to giue my selfe to wine, and to leade mine heart in [b] wisedome, and to take holde of follie, till I might see where is that goodnes of the children of men, which they † enioy vnder the sunne: the *whole* number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyardes.

5 I haue made me gardens and †orchardes, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maides, and had children *borne* in the [c] house: also I had great possession of beeues and sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto mee also siluer and gold, & the chief treasures of Kings & prouinces: I haue prouided me men singers and women singers, & the [d] delites of the sonnes of men, *as* a woman [e] taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before me in Ierusalem: also my wisedome [f] remained with me.

10 And whatsoeuer mine eies desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in al my labour: and this was my [g] portion of all my trauel.

11 Then I looked on all my works that mine hands had wrought, and on the trauell that I had laboured to doe: and beholde, all *is* vanitie and vexation of the spirit: and there *is* no profite vnder the sunne.

12 ¶ And I turned to behold [h] wisedome, and madnesse and follie: (for who is the man that ‖ will come after the King in things, which men nowe haue done?)

13 Then I sawe that there is profit in wisdome, more then in folly: as the light is more excellent then darkenesse.

14 *For the wise mans [i] eyes *are* in his head, but the foole walketh in darknes: yet I know also that the same [k] condition falleth to them all.

15 Then I thought in mine heart, *It befalleth vnto me, as it befalleth to the foole. Why therefore do I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole [l] for euer: for that that now is, in the dayes to come shall all be forgotten. And [m] how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grieuous vnto me: for all *is* vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauelled vnder the Sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shalbe wise or foolish? yet shall hee haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the Sunne. This is also vanitie.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauelled vnder the Sunne.

21 For there is a man whose trauell is in wisedome, and in knowledge and in equitie: yet to a man that hath not trauailed therein, shall he [o] giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauell and griefe of his heart, wherein he hath trauailed vnder the Sunne?

23 For all his dayes are sorowes, and his trauel griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There *is* no profit to man: but that he eate, and drinke, and [p] delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who coulde eate, and who could haste to [q] outward things more then I?

26 Surely to a man that is good in his sight, *God* giueth wisdome, and knowledge, and ioy: but to the sinner hee giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

CHAP. III.

1 *All things haue their time.* 14 *The works of God are perfit and cause vs to feare him.* 17 *God shall iudge both the iust and vniust.*

TO all things *there is* an [a] appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, & a time to die: a time to plāt, & a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit *hath* he that worketh, of the thing wherein he trauelleth?

10 I haue seene the trauel that God hath giuen to the sonnes of men [b] to humble them thereby.

11 He hath made euery thing beautifull in his time: also he hath set the [c] world in their heart, yet cannot man find out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to do good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the [d] gift of God.

14 I know that whatsoeuer God shall doe, it shalbe for [e] euer: to it can no man adde, & from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shalbe, hath now bene: for God [f] requireth that which is past.

16 And moreouer I haue seene vnder the sun the place of iudgement, where *was* wickednesse, and the place of iustice where *was* iniquitie.

17 I thought in mine heart, God wil iudge the iust

a Salomon maketh this discourse with him selfe, as though he would trie whether there were contentation in ease and pleasures.
†*Ebr. draw my flesh to wine.*
b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdome and the feare of God in mine heart, and gouerne mine affaires by the same.
†*Ebr. doe.*
†*Ebr. paradises.*
c Meaning, of the seruants or slaues, which hee had bought: so the children borne in their seruitude, were the masters.
d That is, whatsoeuer men take pleasure in.
e Which were the most beautifull of them that were taken in warre, as Iudg. 5. 30. Some vnderstād by these wordes, no women, but instruments of musicke.
f For all this God did not take his gift of wisedome from me.
g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.
h I bethought with my selfe whether it were better to solow wisdome, or mine owne affections and pleasures, which he calleth madnes.
‖ *Or, compare with the King.*
*Prou 17. 24.
i He foreseeth things, which the foole cannot for lacke of wisdome.
k For both die and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.
l Meaning, in this world.
m He wondreth that men forget a wise man, being dead, assoone as they do a foole.

n That I might seeke the true felicitie which is in God.
o Among other griefes this was not the least, to leaue that which he had gotten by great trauel, to one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole.
p When man hath all laboured he can get no more then food and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 5. 13.
q Meaning, to pleasures.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perpetuall: next, to teach vs not to be grieued, if we haue not all things at once according to our desires, neither inioy them so long as we would wish.

b Reade Chap. 1. 13.
c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.
d Reade Chap. 2. 24. & these places declare that wee should do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.
e That is, man shal neuer be able to let Gods worke, but as he hath determined, so it shal come to passe.
f God onely causeth that which is past, to returne.

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g Meaning, why God, how soeuer man neglect his duetie.
h And made them pure in their first creation.
i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the diuersitie, as vers. 21.
k Meaning, that reason cannot comprehend that which faith beleeueth herein.

iust and the wicked: for time is g there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had h purged them: yet to see to, they are in themselues *as* beastes.

19 For the condition of the children of men, and the condition of beasts *are* euen *as* one i condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, & there is no excellencie of man aboue ỹ beast: for al *u* vanity.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirit of man ascend vpward, and the spirit of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him?

CHAP. IIII.

2 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King that is a foole.

a He maketh here another discourse with himselfe concerning the tirannie of them that oppressed the poore.
b Because they are no more subiect to these oppressions.
c He speaketh according to the iudgement of the flesh, which cannot abide to feele, or see troubles.
d The more perfite that the worke is, the more is it enuied of the wicked.
e For idlenesse he is compelled to destroy himselfe.
f Forasmuch as when man is alone he can neither help himselfe nor others, hee sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.
g By this prouerbe he declareth how necessary it is, that men should liue in societie.
h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.
i Meaning, that is borne a King.

SO a I turned and considered all the oppressions that are wrought vnder the sunne, and behold the teares of the oppressed, & none comforteth them: & *lo*, the strength *u* of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praysed the b dead which now are dead, aboue the liuing, which are yet aliue.

3 And *I count* him c better then them both, which hath not yet bene: for he hath seene the euill workes which are wrought vnder the sunne.

4 Also I beheld all trauaile, & all d perfection of works that this is the enuy of a man against his neighbor: this also *u* vanity & vexation of spirit.

5 The foole folded his hands, and e eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the Sunne.

8 There is one *alone*, and there *is* not a second, which hath neither sonne nor brother, yet *is* there none ende of al his trauaile, neither can his eye be satisfied with riches: neither *doeth he thinke*, For whom do I trauaile & defraud my soule of pleasure? this also is vanitie, and this is an euil trauaile.

9 f Two *are* better then one: for they haue better wages for their labour.

10 For if they fal, the one will lift vp his felow: but wo vnto him *that is* alone: for he falleth, and there *is* not a second to lift him vp.

11 Also if two sleepe *together*, then shall they haue heate: but to one how should there be heat?

12 And if one ouercome him, two shall stand against him: and a threefolde g coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

14 For out of the h prison he commeth foorth to reigne: when as he that is i borne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the Sunne, k with the second childe, which shall stand vp in his place.

16 There is none l end of al the people, *nor* of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy m foote when thou entrest into the house of God, and be more neere to heare then to giue the sacrifice of n fooles: for they know not that they do euil.

k Which follow and flatter the kings sonne, or him that shall succeede, to enter into credite with them in hope of gaine.
l They neuer cease by al meanes to creepe into fauoure, but when they obteine not their greedy desires, they thinke themselues abused, as other haue bene in time past, and so care no more for him.
m That is, with what affection thou commest to heare the word of God.
n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweete. 14 Man when hee dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde, is the gift of God.

BE not a rash with thy mouth, nor let thine heart be hasty to vtter a thing before God: for God *is* in the heauens, and thou art on the earth: therefore let thy words be b fewe.

2 For *as* a dreame commeth by the multitude of businesse: so the voice of a foole *is* in the multitude of words.

3 * When thou hast vowed a vow to God, defer not to pay it: for he delighteth not in fooles: pay *therefore* that thou hast c vowed.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the e Angel, that this is ignorance: wherefore shall God be angrie by thy voice, and destroy the worke of thine hand?

6 For in the multitude of dreames, and vanities *are* also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and *there be* higher then they.

8 And the g abundance of the earth is ouer al: the king h *also consisteth* by the field that is tilled.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, *shalbe* without the fruit *thereof*: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes?

11 The sleepe of him that trauelleth, *is* sweet, whether he eat litle or much: but the i saciety of the rich will not suffer him to sleepe.

12 There is an euill sickenesse *that* I haue seene vnder the sunne: *to wit*, riches k reserued to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begetteth a sonne, and in his l hand *is* nothing.

14 * As he came foorth of his mothers belly, he shall returne naked to go as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenesse, *that* in all points as he came, so shall he go, and what profit hath he that he hath trauelled for the m winde?

16 Also all his dayes he eateth in n darkenesse

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.
b He heareth thee not for thy many wordes sake, or often repetitions, but considereth thy faith, and feruent minde. **Deut. 23. 21.*
c He speaketh of vowes, which are approued by Gods word and serue to his glory.
d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue vnmarried, and such like.
e That is, before Gods messenger, when he shall examine thy doing: as though thy ignorance should be a iust excuse.
f Meaning, that God will redresse these things, and therefore we must depend vpon him.
g The reuenues of the earth are to be preferred aboue all things which appertaine to this life.
h Kings and Princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.
i That is, his great abundance of riches, or the surfeiting, which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their destruction.
l He doth not enioy his fathers riches. **Iob. 1. 21. 1. Tim. 6. 7.*
m Meaning, in vaine, and without profit.
n In affliction and griefe of minde,

with

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with much griefe, and *in* his sorow and anger.

17 Beholde then, what I haue seene good, that it is comely to o eate, and to drinke, and to take pleasure in all his labour, wherin he trauaileth vnder the sun, the *whole* number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches and treasures and honor, and he wanteth nothing for his soule of all that it desireth: but a God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie: and this is an euill sickenesse.

3 If a man beget an hundreth *children* & liue many yeeres, & the dayes of his yeeres bee multiplied, and his soule bee not b satisfied with good things, and hee be not c buried, I say that an vntimely fruite is better then he.

4 For d hee commeth into vanitie, and goeth into darkenesse: and his name shall bee couered with darkenesse.

5 Also he hath not seene the sun, nor knowen it: *therefore* this hath more rest then the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all goe to one place?

7 All the labour of man *is* for his mouth: yet the e soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that f knoweth how to walke before the liuing?

9 The g sight of the eye is better then to walk in h lusts: this also is vanitie, & vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knowen that it is man: and he cannot striue with him that is b stronger then he.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyd the contrarie.

SVrely there be many things that increase vanitie: *and* what auaileth it man?

2 For who knoweth what is a good for man in the life, *and* in the number of the dayes of the life of his vanitie, seeing hee maketh them as a *shadow? For who can shew vnto man what shal be after him vnder the sunne?

3 *A good name *is better* then a good ointment, and the day of b death, then the day that one is borne.

4 It is better to goe to the house of c mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise *is* in the house of mourning: but the heart of fooles *is* in the house of mirth.

7 Better it is to heare g rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the d thornes vnder the pot, so *is* the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man e mad: and the reward destroyeth the heart.

10 The f end of a thing is better then the beginning thereof, *and* the patient in spirit is better then the proude in spirit.

11 Be not thou of an hastie spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire g wisely of this thing.

13 Wisedome is good with an h inheritance, and excellent to them that see the sunne.

14 For *man shall rest* in the shadow of wisedome, and in the shadow of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessers thereof.

15 Beholde the worke of God: for who can make * straight g which he hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction i consider: God also hath made this contrary to that, to the intent that man should find k nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his l iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust m ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou bee desolate?

19 Bee not thou wicked n ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on o this: but yet withdraw not thine hand from p that: for hee that feareth God, shall come forth of them all.

21 Wisedome shall strengthen the wise man more then ten mighty princes that are in the city.

22 * Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I prooued by wisedome: I thought I will be wise, but it went farre from me.

26 It is farre off, what may r it be? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, *both* I and mine heart to know and to enquire and to search wisedome, and reason, and to knowe the wickednesse of follie, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is *as* nettes and snares, *and* her hands *as* bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Beholde, saith the Preacher, this haue I found, *seeking* one by one to f finde the count:

30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous; but they haue sought many t inuentions.

CHAP.

o Reade Chap. 3.22.

p He will take no great thought for the paines that he hath indured in time past.

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.
b If he can neuer haue enough.
c As we see often times that the couetous man either falleth into crimes that deserue death, or is murthered or drowned, or hangeth himselfe, or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning the vntimely fruit, whose life did neither profit or hurt any.
e His desire and affection.
f That knoweth to vse his goods wel in the iudgement of men.
g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.
h Meaning, God who will make him to feele that he is mortall.

a There is no state, wherein man can liue to haue perfite quietnesse in this life. *Iob.14.2. *psal 144.4. *Pro.22.1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: or else, because that this corporall death is the entring into life euerlasting.
c Where we may see the hand of God, and learne to examine our liues.

d Which crackle for awhile, and profite nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightnes which enterprise a thing, & suddenly leaue it off againe.
g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisedome is farre more excellent, and may be without riches. *Chap.1.15.
i Consider wherefore God doeth send it, and what may comfort thee.
k That man should be able to controll nothing in his workes.
l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Take not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them.
*1. King.8.46. 2.chro.6.36. prou.20.9. 1.Ioh.1.8.
q Credite them not, neither care for them.
r For spoken still of others.
s Meaning, wisedome.

f That is, to come to a conclusion.

t And so are consequently their owne destruction.

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CHAP. VIII.

2 To obey Princes and Magistrates. 17 The works of God passe mans knowledge.

WHo is as the wise man? & who knoweth the interpretation of a thing? the wisedome of a man doth make his [a] face to shine: and the [b] strength of his face shalbe changed.

2 I *aduertise thee* to take heed to the [c] mouth of the King, and to the word of the othe of God.

3 [d] Haste not to goe forth of his sight: stand not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where ỹ word of the king is, *there is* power, and who shall say vnto him, What doest thou?

5 He that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the [e] time and iudgement.

6 For to euery purpose there is a time and iudgement, because the [f] miserie of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shall be?

8 Man is not lord [g] ouer the spirit to reteine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessers thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought vnder the sunne, *and I saw* a time that man ruleth ouer man to his owne [h] hurt.

10 And likewise I saw the wicked buried, and [i] they returned, and they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not [l] executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner doe euill an hundreth times, and *God* prolongeth *his dayes*, yet I know that it shalbe well with them that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong *his* dayes: *he shalbe* like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it commeth according to the [m] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thoght also that this is vanitie.

15 And I praysed ioy: for there is no goodnesse to man vnder the sunne, saue [n] to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to know wisdome, and to beholde the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, ỹ man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 12 No man knoweth his end. 16 Wisdome excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their works *are* in the hand of God: and no man knoweth either loue or [a] hatred of all *that is* before them.

2 All things *come* alike to all: and the same condition *is* to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner, he that sweareth, as he that feareth an othe.

3 This is euill among all that is done vnder the sunne, that there is one [b] condition to all, and also the heart of the sonnes of men is full of euil, and madnesse *is* in their hearts whiles they liue, and after that, *they goe* to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a [c] liuing dogge, then to a dead lion.

5 For the liuing know that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is now perished, & they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now [d] accepteth thy works.

8 At all times let thy garments be [e] white, and let not oyle be lacking vpon thine head.

9 †* Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanity, which *God* hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauell wherein thou laboures vnder the sunne.

10 All that thine hand shall finde to doe, doe it with *all* thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chance commeth to them all.

12 For neither doth man know his [g] time, *but* as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A litle citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and he deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, Better is wisdom then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the cry of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slander is like a serpent that cannot be charmed. 16 Of foolish kings, and drunken princes, 17 and of good Kings and princes.

Dead

a That is, doth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisedome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrants, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, as Chap. 7.17.
n Reade Chap. 3.22.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whō God doth fauour or hate: for he iudgeth them as well to the wicked as to the godly.
b In outward things, as riches and powertie, sicknesse and health, there is no difference betweene the godly and the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.
c He noteth the Epicures, and carnall men, which made their bellie their god, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of authoritie, and so to die, which is meant by the dogge and lion.
d They flatter thēselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merie, & spare for no cost, thus speake the wicked belly-gods.
† *Ebr. regard the life.*
* *Chap. 5.18.*
f Thus the worldlings say to prone that all things are lawfull for them, and attribute that to chance and fortune, which is done by the prouidence of God.
g That is, he doth not foresee what shall come.

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DEad flies cause to stinke, & putrifie the ointment of ỹ apoticary: *so doth* a litle follie him that is in estimation for wisdome, *and* for glorie.

2 The heart of a [a] wise man *u* at his right hand: but the heart of a foole *u* at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euill *that* I haue seene vnder the sunne, as an [d] error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the [e] rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 * He that diggeth a pit, shal fall into it, and he that breaketh ỹ hedge, a serpent shall bite him.

9 He that remooueth stones, shall hurt himselfe thereby, *and* he that cutteth wood, shall bee in danger thereby.

10 If the yron be blunt, & one hath not whet the edge, he must then put to more [f] strength: but the excellencie to direct a thing *u* wisedome.

11 If the serpent bite, when he is not charmed: no better is babbler.

12 The words of the mouth of a wise man *haue* grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth *is* foolishnesse, and the latter end of his mouth *u* wicked madnesse.

14 For the foole multiplieth wordes, *saying*, Man knoweth not what shalbe: and who can tell him what shalbe after him?

15 The labour of the foolish doth wearie him: for he knoweth not to goe into the [g] citie.

16 Woe to thee, O land, when thy King *u* a [h] child, and thy princes [i] eate in the morning.

17 Blessed art thou, O land, when thy King *u* the sonne [k] of nobles, & thy princes eat in time, for strength and not for drunkennesse.

18 By slouthfulnesse the roofe of the house goeth to decay, and by the idlenesse of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shall cary the voyce, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To bee liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, & also to eight: for thou knowest not what euil shalbe vpō the earth.

3 If the [b] clouds be full, they wil powre foorth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 Hee that obserueth the [d] wind, shall not sow, and he that regardeth the cloudes, shal not reape.

5 As thou knowest not which is the way of the spirit, *nor* howe the bones *do grow* in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sow thy seed, and in the euening let not thine hande [e] rest: for thou knowest not whether shall prosper, this or [f] that, or whether both shalbe alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeres, *and* in them all he reioyce, yet he shall remember the dayes of [g] darkenesse, because they are many, all that commeth is vanitie.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but knowe that for all these things, God wil bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cause euil [k] to depart from thy flesh: for childhood and youth *are* vanitie.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisdome is the gift of God, and consisteth in feariug him and keeping his commandements.

REmember now thy Creatour in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] clouds returne after the raine.

3 When the [b] keepers of the house shal tremble, and the [c] strong men shall bow themselues, and the [d] grinders shall cease, because they are few, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores shall be shut without by the base sound of the [g] grinding, and he shall rise vp at the voice of the [h] bird: and all the [i] daughters of singing shalbe abased.

5 Also they shalbe afraid of the [k] high thing, and feare *shalbe* in the [l] way, and the almond tree shall [m] flourish, and the [n] grashopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners go about in the street.

6 Whiles the [o] siluer coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne:

7 And dust returne to the earth as it was, and the [u] spirit returne to God that gaue it.

8 Vanitie of vanities, sayth the Preacher, all *is* vanitie.

9 And the more wise the preacher was, the more he taught the people knowledge, and caused them to heare, and searched foorth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an vpright writing, *euen* the words of trueth.

11 The words of the wise are like goads and like nailes [x] fastened by the masters of the assemblies, *which* are giuen by one [y] pastour.

12 And of other things besides these, my sonne, take thou heed: for there is none end in making

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a So that he doeth all things well and iustly, where as the foole doeth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superiour be angrie with thee, be thou discreete, and not moued.
d Meaning, that it is an euill thing when they that are in authoritie, faile, and doe not their duetie.
e They that are rich in wisedome and vertue.
* *Psal 7.16. prou.26.27. Eccles.27.26.*

f Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.

g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse hie matters.
h That is, without wisedome and counsell.
i Are giuen to their lustes and pleasures.
k Meaning when he is noble for vertue and wisedome, and with the gifts of God.
l Thou canst not worke euil so secretly, but it shall be knowen.

a That is, be liberal to the poore, and though it seeme to be as a thing ventred on the sea, yet it shall bring thee profite.
b As the cloudes that are ful, powre out raine, so the rich that haue abundance, must distribute it liberally.
c He exhorteth to be liberal while we liue: for after there is no power.
d He that feareth inconuenience, when necessitie requireth, shall neuer doe his duetie.

e Be not weary of well doing.
f That is, which of thy workes are most agreeable to God.
g That is, of affliction & trouble.
h Hee derideth them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnal lustes whereunto youth is giuen.

a Before thou come to a continual miserie: for when the clouds remaine after the raine, mans griefe is increased.
b The hands, which keepe the body.
c The legs.
d The teeth.
e The eyes.
f The lips, or mouth.
g When the chawes shall scarse open and not be able to chew no more.
h He shall not be able to sleepe.
i That is, the wind pipes, or the eares shalbe deafe and not able to heare singing.
k To clime high because of their weakenes, or they stoupe downe, as though they were afrayd least any thing should hit them.
l They shal tremble as they goe, as though they were afrayd.
m Their head shal be as white as the blossoms of an almond tree.
n They shall be able to beare nothing.
o Meaning, the marow of the backe bone and the sinewes.
p The litle skin
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule incontinently either goeth to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applied by the ministers, whom he calleth masters.
y That is, by God.

many

z These things cannot be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayest only know that wisdome is the true felicitie, and the way thereunto is to feare God.

many z bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole duetie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

AN †EXCELLENT SONG
WHICH WAS SALOMONS.

† Ebr. a song of songs: so called because it is the chiefest of those 1005, which Salomon made, as is mentioned, 1. King. 4. 32.

THE ARGVMENT.

IN this Song, *Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefits wherewith he doeth enrich her of his pure bountie and grace without any of her deserunges. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.*

CHAP. I.

1 *The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church.* 5 *The domesticall enemies that persecute the Church.*

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whome she loueth.
b The feeling of thy great benefits.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ except they be drawen.
e Meaning, the secret ioy that is not knowen to the world.
f The Church confesseth her spots and sinne, but hath confidence in the Lamour of Christ.
g Kedar was Ishmaels sonne, of whome came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne and afflictions.
l Mine owne brethren which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her fault, fleeeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set foorth their owne deuises in stead of thy doctrine.
p Christ speaketh to his Church bidding them that are ignorant, to goe to the pastors to learne.
q For thy spirituall beautie & excellencie there was no worldly treasure to be compared vnto thee.
r The Church reioyceth that she is admitted to the company of Christ.
s Wee shall bee most deare vnto me.
t Christ accepteth his Church & commendeth her beautie.
u That is, the heart of the faithfull wherein Christ dwelleth by his Spirit.

BEt a him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the b sauour of thy good ointments, thy name *is as* an oyntment powred out: therefore the c virgins loue thee.

3 d Drawe me: we will runne after thee: the King hath brought me into his chambers: we wil reioyce and be glad in thee; we wil remember thy loue more then wine: the righteous do loue thee.

4 I am f blacke, O daughters of Ierusalem, but comely, as the tentes of g Kedar, *and* as the h curtaines of Salomon.

5 Regard ye mee not, because I am i blacke: for the k sunne hath looked vpon me. The l sonnes of my mother were angry against me: they made me the keeper of the vines: but I m kept not mine owne vine.

6 Shew me, n *O thou*, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I bee as shee that turneth aside to the flocks of o thy companions?

7 p If thou knowe not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of gold with studs of siluer.

11 r Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued *is as* a bundle of myrrhe vnto me: he shall lie betweene my s breastes.

13 My welbeloued *is as* a cluster of camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art t faire: beholde, thou art faire: thine eyes *are like* the doues.

15 My welbeloued, behold, thou art faire: and pleasant: also our u bed is greene.

16 The beames of our house *are* cedars, our rafters *are* of firre.

CHAP. II.

3 *The Church desireth to rest vnder the shadowe of Christ.* 8 *She heareth his voyce.* 14 *She is compared to the doue,* 15 *And the enemies to the foxes.*

I Am the rose of the fielde, *and* the lillie of the valleis.

2 Like a lillie among the thornes, so *is* my a loue among the daughters.

3 b Like the apple tree among the trees of the forrest, so *is* my welbeloued among the sonnes *of men:* vnder his shadow had I delite, & sate down: and his fruite *was* sweete vnto my mouth.

4 He brought mee into the wine cellar, and loue *was* his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand *is* vnder mine head, and his right hand doeth imbrace me.

7 c I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken *my* loue, vntil she please.

8 d *It is* the voyce of my welbeloued: beholde, hee commeth leaping by the mountaines, and skipping by the hils.

9 My welbeloued is like a roe, or a yong hart: loe, he e standeth behind our wall, looking foorth of the windowes, shewing himselfe through the f gates.

10 My welbeloued spake and said vnto me, Arise, my loue, my faire one, and come thy way.

11 For beholde, g winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought foorth her yong figs: and the vines with *their* small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the h holes of y rocke, in the secrete places of the staires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the i litle foxes, which destroy the vines: for our vines *haue* small grapes.

16 My welbeloued *is* mine, and I am his: hee feedeth among the lillies.

17 Vntill the day breake, & the shadowes flee away: returne, my welbeloued, *and* be like a k roe, or a yong hart vpon the mountaines of Bether.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and feel it.
c Christ chargeth them which haue to doe in the Church, as it were by a solemne othe, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we can not haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the coming of Christ, which is here described by the spring time, when all things flourish.
h Thou that art ashamed of thy sinnes come and shew thy selfe vnto me.
i Suppresse the heretiques whiles they are yong, that is whē they begin to shew their malice, & destroy the vine of the Lord.
k The Church desireth Christ to bee most readie to helpe her in all dangers.

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CHAP. III.

1 The Church desireth to bee ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernesse.

IN my bed by [a] night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise *therefore* now, and goe about in the citie, by the streetes and by the open places, *and* will [b] seeke him that my soule loueth: I sought him, but I found him not.

3 The [c] watchmen that went about the citie, found me: *to whom I sayd*, Haue you seene him, whom my soule loueth?

4 When I had past a little from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.

5 [d] I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken *my* loue vntill she please.

6 Who is shee that commeth vp out of the [e] wildernesse like pillars of smoke perfumed with myrrhe and incense, *and* with all the † spices of the marchant?

7 Behold his [f] bed which is Salomons: threescore strong men *are* round about it, of the valiant men of Israel.

8 They all handle the sword, *and are* expert in warre, euery one *hath* his sword vpon his thigh for the feare [g] by night.

9 King Salomon made himselfe a ‖palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, *and* the pauement thereof of gold, the hangings thereof of purple, whose middes *was* paued with the loue of the daughters of Ierusalem.

11 Come forth, ye [h] daughters of Zion, & behold the King Salomon with the [i] crowne, wherewith his mother crowned him in [k] day of his mariage, and in the day of the gladnesse of his heart.

CHAP. IIII.

1 The praises of the Church. 7 Shee is without blemish in his sight. 9 The loue of Christ towards her.

BEholde, thou art [a] faire, my loue: behold, thou art faire: thine eyes *are like* the doues: among thy lockes * thine haire is like the [b] flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth *are* like a flocke of *sheepe* in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threede of scarlet, and thy talke is comely: thy temples *are* within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shieldes hang therein, *and* all the targates of the strong men.

5 Thy two [c] breastes *are* as two yong roes that are twinnes, feeding among the lilies.

6 Vntil the day breake, and the shadowes flie away, I will goe into the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with me from Lebanon, *my* spouse, *euen* with me from Lebanon, *and* looke from the top of Amanah, from the top of Shenir, and Hermon, from the dennes of the lyons, *and* from the mountaines of the leopards.

9 My [e] sister, *my* spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, *and* with a chaine of thy neck.

10 My sister, *my* spouse, how faire is thy loue? how much better is thy loue then wine? and the sauour of thine ointments then all spices?

11 Thy [g] lippes, *my* spouse droppe *as* honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments *is* as the sauour of Lebanon.

12 My sister, my spouse *is as* a garden inclosed, as a spring shut vp, *and* a fountaine sealed vp.

13 Thy plantes *are as* an orchard of pomegranates with sweete fruites, *as* camphire, spikenarde,

14 *Euen* spikenarde, and saffron, calamus, and cynamom with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come, O South, *and* blowe on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She prayseth Christ her husband.

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you mery, O welbeloued.

2 [b] I sleepe, but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *saying*, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the droppes of the [c] night.

3 I haue put off my [d] coate, howe shall I put it on? I haue washed my feete, howe shall I defile them?

4 My welbeloued put in his hand by the hole *of the doore*, and † mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when hee did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The [f] watchmen that went about the citie, found mee: they smote mee *and* wounded mee: the watchmen of the walles tooke away my vaile from me.

8 I charge you, [g] O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 [h] O the faireſt among women, what is thy welbeloued more then *other* welbeloued? what is thy welbeloued more then *another* louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head *is as* fine gold, his lockes curled, *and* blacke as a rauen.

12 His eyes *are* like doues vpon the riuers of waters, which are washt with milke, *and* remaine by the full *vessels*.

13 His cheekes *are* as a bedde of spices, *and as*

a The Church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.
b Shewing that although wee be not heard at the first, yet we must still continue in prayer till wee feele comfort.
c Which declareth, that we must seeke vnto all, of whom we hope to haue any succour.
d Reade Chap. 2. 7.

e This is referred to the Church of Israel, which was led by the wildernes fourtie yeeres.
† *Ebr. powder.*
‖ By the bed is ment the Temple, which Salomon made.
g He alludeth to the watch which kept the Temple.
‖ *Or, chaire.*

h All ye, that are of the number of the faithfull.
i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

a Because Christ delighteth in his Church, he commendeth all that is in her.
* *Chap. 6. 4.*
b He hath respect to the multitude of the faithfull which are many in number.

c Wherein are knowledge and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.
f In that he made his Church beautifull and rich, hee loued his gifts in her.
g Because of thy confession and thanksgiuing.
h ‖ The Church confesseth that all her glory & beautie commeth of Christ, who is the true fountaine of all grace.
i Shee desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is ment by the North and South winde.

a The garden signifieth the kingdome of Christ where he prepareth the banket for his elect.
b The spouse saith that she is troubled with y cares of worldly things, which is ment by sleeping.
c Declaring the long patience of the Lord toward sinners.
d The spouse confesseth her nakednesse, & that of herselfe she hath nothing: or seeing y she is once made cleane, she promiseth not to defile her selfe againe.
† *Ebr. my bowels were mooued towards him.*
e The spouse which should be anointed of Christ, shall not finde him if he thinke to anoint him with her good workes.
f These are the false teachers, which wound the conscience with their traditions.
g She asketh of them which are godly (so farsmuch as the law & salvation should come out of Zion and Ierusalem) that they would direct her to Christ.
h Thus say they of Ierusalem.
i She describeth Christ to be of perfit beauty, and comelinesse.

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sweete flowres, *and* his lippes *like* lilies dropping downe pure myrrhe.

† *Ebr. Tarshish.*

14 His hands *as* rings of gold set w̄ the †chrysolite, his belly like white yuory couered w̄ saphirs.

15 His legs *are as* pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth *is as* sweete things, and hee is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

k Hearing of the excellencie of Christ, the faithful desire to knowe howe to find him.

17 k O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

2 The Church assureth her selfe of the loue of Christ. 3 The prayses of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into his a garden to the beds of spices, to feede in the gardens, and to gather lilies.

a That is, is conuersant here in earth among men.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b Tirzah, comely as Ierusalē, terrible as an army w̄ banners.

b Which was a faire and strong citie, 1. King. 14. 17.

4 c Turne away thine eyes from me: for they ouercome mee: * thine heart is like a flocke of goates, which looke downe from Gilead.

c This declareth ȳ exceeding loue of Christ toward his Church, * *Chap.* 4. 1.

5 Thy teeth *are* like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy temples *are* within thy locks as a piece of a pomegranate.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.

7 There are d threescore Queenes and foure-score concubines, & of the damsels wout number.

8 *But* my doue is alone, *and* my vndefiled, she is the onely *daughter* of her mother, and shee is deare to her ȳ bare her: the daughters haue seene her and counted her blessed: *euen* the Queenes and the concubines, and they haue praysed her.

e Hee sheweth that the beginning of the Church was small, but that it grew vp to a great multitude.

9 e Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

f He went downe into the Synagogue to see what fruits came of the Lawe, and the Prophets.

10 I went downe to the f garden of nuttes, to see the fruites of the valley, to see if the vine budded, *and if* the pomegranates flourished.

g I found nothing but rebellion.

11 g I knew nothing, my soule set me h as the charets of my noble people.

h I ranne as swift as the nobles of my people in their charets.

12 Returne, returne, O i Shulamite, returne: returne that we may behold thee. What shal you see in the Shulamite, *but* as the company of an armie?

i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christs loue towards her.

HOw beautifull are thy a goings with shooes, O princes daughter! the ioints of thy thighs *are* like iewels: the worke of the hand of a cunning workeman.

a He describeth the comely beauty of the Church in euery part, which is to be vnderstood spiritually.

2 Thy nauell *is as* a round cup that wanteth not licour: thy belly *is as* an heape of wheat compassed about with lilies.

b Reade Chap. 4. 5.

3 b Thy two breastes *are* as two yong roes that are twinnes.

4 Thy necke *is* like a towre of yuorie: thine eyes *are like* the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose *is as* the towre of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee *is as* skarlet, and the busth of thine head like purple: the king *is* tied c in the ‖ rafters.

c He deliteth to come neere thee and to be in thy company. ‖ Or, *galeries.*

6 How faire art thou, and howe pleasant art thou, O *my* loue, in pleasures?

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I will goe vp into the palme tree, I will take hold of her boughs: thy breastes shall nowe be like the clusters of the vine: and the sauour of thy nose like apples,

9 And the roofe of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lips of the ancient to speake.

d This the spouse speaketh.

10 d I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the fielde: let vs remaine in the villages.

e If the people that are called to Christ, bring forth any fruite.

12 Let vs get vp early to the vines, let vs see if the e vine florish, *whether* it hath budded the small grape, *or whether* the pomegranates florish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweete things, new and olde: my welbeloued, I haue kept *them* for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruite to the spirituall Salomon, which is Iesus Christ.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem. ‖ Or, *me.*

OH a that thou wereſt as my brother that sucked the breſts of my mother: I would finde thee without, I would kisse thee, then they should not despise ‖ thee.

2 I wil leade thee *and* bring thee into my mothers house: *there* thou shalt teach mee: *and* I will cause thee to drinke spiced wine, *and* newe wine of the pomegranate.

b Reade Chap. 2. 6.

3 b His left hand *shalbe* vnder mine head, and his right hand shall embrace me.

c Reade Chap. 3. 5.

4 c I charge you, O daughters of Ierusalē, that you stir not vp, nor wakē *my* loue, vntil she please.

5 (Who is this that commeth vp out of the wildernesse, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she cōceiued that bare thee.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

6 d Set mee as a seale on thy heart, *and* as a signet vpō thine arme: for loue *is* strong as death: ielousie is cruell as the graue: the coles thereof *are* fierie coles, *and* a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: If a man shall giue all the substance of his house for loue, they would greatly contemne it.

e The Iewish Church speaketh this of the Church of the Gentiles.

8 e We haue a little sister, and shee hath no breastes: what shall we do for our sister when she shalbe spoken for?

f If she be a wall, we will build vpon her a siluer palace: and if she be a doore, we wil keepe her in with boards of cedar.

f If she be sure & fast, she is meete for the husband to dwell in.

g The Church promiseth fidelitie and constancie.

9 f If she be a wall, and my breasts *are* as towers: then was I in his eyes as one that findeth peace.

10 g I am a wall, and my breasts *are* as towers.

h This is the vineyard of the Lord hired out, Matth. 21. 33.

11 h Salomon had a vine in Baal-hamon: hee gaue the vineyarde vnto keepers: euery one bringeth for ȳ fruit therof a thousand *pieces* of siluer.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

12 *But* my vineyard which is mine, *is* before mee: to thee, O Salomon *apperteineth* a thousand *pieces of siluer*, and two hundreth to them that keepe the fruit thereof.

k The Church desireth Christ that if he depart from them, yet that hee would haste to helpe them in their troubles.

13 O thou that dwellest in the i gardens, the companions hearken vnto thy voyce: cause mee to heare it.

14 O my welbeloued, k flee away, and be like vnto the roe, or to the young hart vpon the mountaines of spices.

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ISAIAH.

THE ARGVMENT.

God, according to his promise, Deut. 18.15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Law, and to apply particularly the doctrine conteined briefly therein, to the vtilitie and profite of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the ende of the Lawe. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerely entreated it then Moses, and set forth more liuely Iesus Christ, in whom this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as hee sawe that the disease of the people required. Hee declareth also many notable prophecies which hee had receiued of God, as touching the promise of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as most principall points contained in this booke, and a gathering of his sermons that hee preached. Which after certaine dayes that they had stoode vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa. 8.1. and Habak. 2.2.) the Priestes tooke it downe and reserued it among the registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, hee was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophecied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe hee was (as the Ebrewes write) and of whome hee was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come as though they were nowe past, because of the certaintie thereof, and that they coulde not but come to passe, because God had ordeined them in his secrete counsell, and so reuealed them to his Prophets.

CHAP. I.

1 *Isaiah reproueth the Iewes of their ingratitude and stubbernesse, that neither for benefits nor punishments would amend.* 11 *He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth.* 24 *Hee prophecieth of the destruction of Ierusalem,* 25 *And of the restitution thereof.*

a That is, a reuelation or prophecie, which was one of the two meanes, whereby God declared himselfe to his seruants in olde time, as Num. 12.6. and therefore the Prophets were called Seers, 1. Sam. 9.9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely, for in this booke are prophecies concerning other nations also.

c Called also Azariah, 2. Kings 15.1. of these Kings reade, 2. Kings from Chap. 14. vnto Chap. 21 and 2. Chron. from Chap. 25. vnto Chap. 33.

d Because men were obstinate and insensible, he calleth to the dumme creatures, which were more prompt to obey Gods word, as Deut. 32.1.

e He declareth his great mercy toward the Iewes, forasmuch as he chese them aboue all other nations to be his people and children, as Deut 10.15.

f The most bruite and dull beastes doe more acknowledge their duetie toward their masters, then my people doe toward me, of whome they haue receiued benefites without comparison.

g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?

a Vision of Isaiah, the sonne of Amoz, which he saw b concerning Iudah and Ierusalem: in the daies of c Vzziah, Iotham, Ahaz, *and* Hezekiah kings of Iudah.

2 Heare, O d heauens, and hearken, O earth: for the Lord hath sayd, I haue nourished and brought vp e children, but they haue rebelled against mee.

3 The f oxe knoweth his owner, and the asse his masters crib: *but* Israel hath not knowen: my people hath not vnderstood.

4 Ah, sinfull nation, a people laden with iniquitie: a g seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the h holy one of Israel to anger: they are gone backeward.

5 Wherefore shoulde yee bee i smitten any more? for ye fall away more and more: the whole k head is sicke, and the whole heart is heauie.

6 From the l sole of the foote vnto the head, there *is* nothing whole therein, *but* wounds, and swelling, and sores full of corruption: they haue not bene wrapped, m nor bound vp, nor mollified with oyle.

7 Your land is waste: your cities *are* burnt with fire: strangers deuoure your lande in your presence, and *it is* desolate like the ouerthrowe n of strangers.

8 And the daughter of o Zion shall remaine like a cottage in a vineyarde, like a lodge in a garden of cucumbers, *and* like a besieged citie.

9 Except the Lorde of hostes p had reserued vnto vs, euen a small remnant: wee shoulde haue bene as q Sodom, *and* shoulde haue bene like vnto Gomorah.

10 Heare the word of the Lord, O r princes of Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lorde? I am full of the burnt offerings of rammes, and of the fat of fed beastes: and I s desire not the blood of bullocks, nor of lambs, nor of goates.

12 When ye come to appeare before me, who

k By naming the chiefe partes of the body, he signifieth, that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the body, aswell the least as the chiefest was plagued.

m Their plagues were so grieuous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which, because they looke for no aduantage of that which remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his Name,

q That is, all destroyed.

r Yee that for your vices deserued all to bee destroyed as they of Sodom, saue that God of his mercy reserued a little number, Lamenta. 3.22.

s Although God commaunded these sacrifices for a time, as aydes and exercises of their fayth: yet because the people had not fayth nor repentance, God detesteth them, Psalme 50.13. Ieremie 6.20. Amos 5.21. Micah 6.7.

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required this of your handes to treade in my courtes?

13 Bring no mo oblations, [t] in vaine: incense is an abomination vnto mee: I cannot suffer *your* newe moones, nor Sabboths, *nor* solemne dayes (*it is* iniquitie) nor solemne assemblies.

14 My soule hateth your [u] newe moones and your appoynted feastes: they are a burden vnto me: I am wearie to beare *them*.

15 And when you shal stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: *for* your hands are full [x] of blood.

16 [y] Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill:

17 Learne [z] to doe well: seeke iudgement, relieue the oppressed: iudge the fatherlesse *and* defend the widowe.

18 Come nowe, [a] and let vs reason together, saith the Lord: though your sinnes were as crimsin, they shall be made [b] white as snowe: though they were red like skarlet, they shalbe as wooll.

19 If ye [c] consent and obey, ye shall eate the good *things* of the land.

20 But if ye refuse and be rebellious, ye shalbe deuoured with the sworde: for the mouth of the Lord hath spoken it.

21 Howe is the [d] faithfull citie become an harlot? it was full of iudgement, & iustice lodged therein, but now [e] *they are* murtherers.

22 Thy [f] siluer is become drosse: thy wine is mixt with water.

23 Thy Princes *are* rebellious and companions of [g] theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therefore sayth the Lord God of hostes, the [h] mightie one of Israel, Ah, I will [i] ease me of mine aduersaries, & auenge me of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy drosse, till it [k] bee pure, and take away all thy tinne.

26 [l] And I wil restore thy iudges as at the first, and thy counsellers as at the beginning: afterward shalt thou be called a citie of righteousnesse, *and* a faithfull citie.

27 Zion shalbe redeemed in iudgement, and they that returne in her, in [m] iustice.

28 And the [n] destruction of the transgressers and of the sinners shalbe together: and they that forsake the Lord, shalbe consumed.

29 For they shalbe confounded for the [o] okes, which ye haue desired, and ye shalbe ashamed of the gardens, that ye haue chosen.

30 For ye shalbe as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shalbe as [p] towe, and the maker thereof, as a sparke: and they shall both burne together, and none shall quench *them*.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

THe word that Isaiah the sonne of Amoz saw vpon Iudah and Ierusalem.

2 * It [a] shall be in the last dayes, that [q] mountaine of the house of the Lord shalbe prepared in the top of the mountaines, and [b] shalbe exalted aboue the hilles, and al nations shal [c] flow vnto it.

3 And many people shall go, and say, Come, and let vs go vp to [d] the mountaine of the Lord, to the house of the God of Iaakob, and he will teach vs his wayes, and we will walke in his paths: * for the [e] Law shall goe foorth of Zion, and the word of the Lord from [f] Ierusalem,

4 And [g] hee shall iudge among the nations, and [h] rebuke many people: they shall [i] breake their swords also into mattocks, and their speares into sythes: nation shall not lift vp a sworde against nation, neither shall they learne [k] to fight any more.

5 O house of Iaakob, come yee, and let vs [l] walke in the Lawe of the Lord.

6 Surely thou [m] hast forsaken thy people, the house of Iaakob, because they are [n] full of the East *maners*, and *are* sorcerers as the Philistims, [o] and abound with strange children.

7 Their land also was full of [p] siluer & gold, and there *was* none ende of their treasures: and their lande was full of horses, and their charets *were* infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne hands, which their owne fingers haue made.

9 And a man bowed himselfe, and a man [q] humbled himselfe: therefore [r] spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The hie looke of man shall bee humbled, and the loftinesse of men shalbe abased, and the Lord onely shall be exalted in [s] that day.

12 For the day of the Lorde of hostes [t] vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie & exalted, & vpon all the okes of Bashan,

14 And vpon all the hie [u] mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall,

16 And vpon [u] all the shippes of Tarshish, and

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t Without faith and repentance.

u Your sacrifices offered in the new moones and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith and mercie.

x He sheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59.3.

y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their liues.

z This kinde of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines and religion in word, but when their charitie and loue toward their brethren should appeare, they declare that they haue neither faith nor religion.

a To know if I doe accuse you without cause.

b Least sinners should pretend any rigour on Gods part, he only willeth them to be pure in heart, and he will forgiue all their sinnes, were they neuer so many or great.

c He sheweth that whatsoeuer aduersitie man indureth, it ought to be attributed to his owne incredulitie and disobedience.

d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband.

e Giuen to couetousnes & extortiō, which he signified before by blood, ver. 15.

f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shew.

g That is, they mainteine the wicked and the extortioners, and not only do not punish them, but are themselues such.

h When God wil shew himselfe mercifull to his Church, he calleth himselfe, The holy one of Israel: but when he hath to do with his enemies, he is called Mightie, as against whom no power is able to resist.

i. I will take vengeance of mine aduersaries the Iewes and so satisfie my desire by punishing them. Which thing yet hee doth with a griefe because of his conenant.

k Least the faithfull among them should be ouercome with this threatning he addeth this consolation.

l It is only the worke of God to purifie the heart of man, which thing he doth because of his promise, made concerning the saluation of his Church.

m By iustice, is ment Gods faithfull promise which is the cause of the deliuerance of his Church.

n The wicked shall not be partakers of Gods promise. Psal 92 9.

o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16.22.

p The false god, wherein ye put your confidence, shalbe consumed as easily as a piece of towe.

* *Micah.7.4.*

a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.

b It is in an euident place to be seene and discerned.

c When the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.

d Alluding to mount Zion, where the visible Church then was.

* *Micah.4.2.*

e Meaning, the whole doctrine of saluation.

f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow al the world.

g The Lord, which is Christ, shall haue all power giuen him.

h That they may acknowledge their sinnes and turne to him.

i He sheweth the fruite of the peace, which the Gospel should bring: to wit, that men should doe good one to another, where as before they were enemies.

k He speaketh not against the vse of weapons & lawful warre, but sheweth how the hearts of the godly shalbe affected one toward another: which peace and loue doth begin and grow in this life, but shalbe perfited, when we are ioyned with our head Christ Iesus.

l Seing the Gentiles will be so ready, make you haste and shew them the way to worship God.

m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though he had vtterly forsaken them for their sinnes.

n Full of the corruption that reigned chiefly in the East parts.

o They altogether giue themselues to the facions of other nations.

p The Prophet first condemned their superstition and idolatrie: next their couetousnesse, and thirdly their vaine trust in worldly meanes.

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shall beginne to execute his iudgements.

t By hie trees and mountaines are meant them that are proud and loftie, and thinke themselues most strong in this world.

u He condemneth their vaine confidence, which they had in strong holdes, and in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate.

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vpon all pleasant pictures.

17 And the hautinesse of men shalbe brought low, and the loftinesse of men shalbe abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he vtterly destroy.

19 Then they shal goe * into the holes of the rockes, & into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) x to the mowles and to the backes,

21 To go into the holes of the rockes, and into the tops of the ragged rockes from before the feare of the Lord, and from the glory of his maiestie, when he shal rise to destroy the earth.

22 Cease you from the man whose y breath is in his nostrels: for wherein is he to be esteemed?

* *Hosea 10.8. Luke 23.30. reuel. 6.16. and 9.6.*

x They shall cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you haue to doe with God.

CHAP. III.

1 *For the sinne of the people God will take away the wise men and giue them foolish princes.* 14 *The couetousnesse of the gouernours.* 16 *The pride of the women.*

FOr loe, the Lord God of hostes will take away from Ierusalem and from Iudah the stay a and the strength: *euen* all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, b the iudge and the prophet, the prudent, and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and c the eloquent man.

4 And I will appoint d children *to be* their princes, and babes shall rule ouer them.

5 The people shalbe e oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall f take holde of his brother of the house of his father, *and say*, Thou hast clothing: thou shalt be our prince, and let this fall be vnder thine hand:

7 In that day he shall g sweare, saying, I can not be an helper: for there is no bread in mine house, nor clothing: *therefore* make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue & workes *are* against the Lord, to prouoke the eies of his glory.

9 The h triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hid them not. Wo be vnto their soules: for they haue rewarded euill vnto themselues.

10 i Say ye, Surely it shalbe well with the iust: for they shall eate the fruite of their workes.

11 Woe be to the wicked, it shalbe euill *with him*: for the reward of his hands shalbe giuen him.

12 k Children *are* extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, & destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, hee standeth to iudge the people.

14 The Lord shall enter into iudgement with the l Ancients of his people & the princes thereof: for ye haue eaten vp the vineyard: the spoyle of the poore *u* in your houses.

15 What haue ye to do, that ye beate my people to pieces, m and grinde the faces of the poore, saith the Lord, *euen* the Lord of hostes?

16 The Lord also saith, n Because the daughters of Zion are hautie, and walke with o stretched out neckes, and with p wandring eyes, walking and q minsing as they goe, and making a r tinckling with their feete,

17 Therefore shall the Lorde make the heads of the daughters of Zion balde, and the Lorde shal discouer their secret partes.

18 In that day shall the Lorde take away the ornament of the slippers, and the calles, and the round tyres,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the sloppes, and the headbands, and the tablets, and the earerings,

21 The rings and the mufflers,

22 The costly apparell and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses, and the fine linnen, and the hoodes and the s launes.

24 And in steade of sweete sauour, there shall be stinke, and in steade of a girdle, a rent, and in steade of dressing of the haire, baldnesse, and in steade of a stomacher, a girding of sackecloth, *and* burning in steade of beautie.

25 Thy men t shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she, being desolate, shall sit vpon the ground.

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.

b The temporall gouernour and minister.

c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

d Not onely in age, but in wit, maners, knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible, that contrary to the common maner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernour.

g Feare shall rather cause him to forsweare himself, then to take such a dangerous charge vpon him.

h When God shal examine their deedes whereupon they now set an impudent face, hee shall finde the marke of their impietie in their forehead.

i Be ye that are godly assured that God wil defend you in the mids of these troubles. k Because the wicked people were more addict to their princes, then to the commandements of God, hee sheweth that hee would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles effeminate. l Meaning that the rulers and gouernours had destroyed his Church, & not preserued it, according to their duetie.

m That is, yee shewe all crueltie against them.

n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnes.

r They delited then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

s In rehearsing all these things particularly, he sheweth the lightnesse, and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God wil not only punish the women, but their husbands, which haue suffered this dissolutenesse, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 *The small remnant of men after the destruction of Ierusalem.* 2 *The graces of God vpon them that remaine.*

AND in that day shal a seuen women take hold of one man, saying, Wee will eate our owne bread, and we wil weare our owne garments: only b let vs be called by thy name, *and* take away our c reproch.

2 In that day shall the d bud of the Lorde be beautifull and glorious, and the fruite of the earth shalbe excellent and pleasant for them that are escaped of Israel.

3 Then he that shalbe left in Zion, and hee that shall remaine in Ierusalem, shalbe called holy, *and* euery one shalbe e written among the liuing in Ierusalem,

4 When the Lord shal wash the filthinesse of the daughters of Zion, and purge the f blood of Ierusalem out of the middes thereof by the spirit of g iudgement, and by the spirit of burning.

5 And the Lord shal create vpon euery place of mount Zion, and vpon the assemblies thereof, h a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the i glory *shall be* a defence.

6 And a couering shalbe for a shadow in the day for the heate, and a place of refuge and a couert for the storme k and for the raine.

a When God shal execute the vengeance, there shall not be one man found to bee the head to many women, and they contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shal spring vp like a bud, signifying that Gods graces should be as plentifull toward the faithfull, as though they sprang out of the earth, as Chap 45.8. Some by the budde of the Lord meane Christ. e He alludeth to the booke of life, whereof reade Exod 32.32: meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting. f That is, the crueltie, extortion, auarice, and all wickednesse. g When things shalbe redressed that were amisse. h He alludeth to the pillar of the cloude, Exod. 13.21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promiseth to be the defence of his Church against all troubles and dangers.

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CHAP. V.

1 *Vnder the similitude of the vine, hee describeth the state of the people.* 8 *Of their auarice.* 11 *Their drunkennesse.* 13 *Of their captiuitie.*

a The Prophet by this song doth set before the peoples eyes, their ingratitude, and Gods mercie.

NOwe will a I sing to my b beloued a song of my beloued to his vineyard, * My beloued had a c vineyard in a very fruitfull hill,

2 And hee hedged it, and gathered out the stones of it, and hee planted it with the best plants, d and hee built a towre in the middes thereof, and made a winepresse therein: then hee looked that it should bring foorth grapes: but it brought foorth e wilde grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, f betweene me and my vineyard.

4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring foorth grapes, and it bringeth foorth wilde grapes?

5 And nowe I will tell you what I wil doe to my vineyard: I g will take away the hedge thereof, and it shall be eaten vp: I wil breake the wall thereof, and it shalbe troden downe:

6 And I wil lay it waste: it shall not be cut, nor digged, but briers, and thornes shal growe vp: I wil also commaund the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hostes *is* the house of Israel, and the men of Iudah *are* his pleasant plant, and hee looked for h iudgement, but beholde oppression: for righteousnesse, but beholde i a crying.

8 Woe vnto them that ioyne house to house, *and* lay fielde to fielde, till there be no k place, that yee may be placed by your selues in the mids of the earth.

9 *This is* in mine l eares, *sayth* the Lorde of hostes. Surely many houses shalbe desolate, *euen* great and faire without inhabitant.

10 For ten acres of vines shal yeeld one m bath, and the seed of an n homer shal yeeld an o ephah.

11 ¶ Woe vnto them, that p rise vp earely to followe drunkennesse, and to them that continue vntill q night, *till* the wine doe inflame them.

12 And the harpe and viole, timbrel, and pipe, and wine *are* in their feasts: but they regard not the r worke of the Lorde, neither consider the worke of his hands.

13 Therefore my people s is gone into captiuitie, because they had t no knowledge, and the glorie thereof *are* men famished, and the multitude thereof is dried vp with thirst.

14 Therfore u hel hath inlarged it selfe, & hath opened his mouth, without measure, & their glorie, and their multitude, and their pompe, and he that reioyceth among them, shal descend *into it.*

15 And man shalbe brought downe, and man shalbe humbled, euen the eyes of the proud shall be humbled.

16 And the Lorde of hostes shalbe exalted in iudgement, and the holy God shalbe sanctified in iustice.

17 Then shall the x lambes feede after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them, that draw iniquitie with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, z Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw neere and come, that we may know it.

20 Woe vnto them that speake good of euill, a and euill of good, which put darkenes for light, and light for darkenes, that put bitter for sweete, and sweete for sowre.

21 Woe vnto them that are b wise in their owne eyes, and prudent in their owne sight.

22 Wo vnto them that are c mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a rewarde, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and *as* the chaffe is consumed of the flame: *so* their d roote shalbe as rottennes, & their bud shall rise vp like dust, because they haue cast off the Lawe of the Lorde of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and hee hath stretched out his e hand vpon them, and hath smitten them that the mountaines did tremble: and their carkases were torne in the mids of the streetes, *and* for all this his wrath was not turned away, but his hand was stretched out still.

26 And hee wil lift vp a signe f vnto the nations afarre, and wil hisse vnto them from the ende of the earth: and beholde, they shal come hastily with speede.

27 None shall g faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor the latchet of his shooes be broken:

28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hoofes shalbe thought like flint, and his wheeles like a whirlewinde.

29 His roaring *shalbe* like a lyon, and hee shall roare like lyons whelps: they shal h roare, and lay holde of the praye: they shall take it away, and none shal deliuer it.

30 And in that day they shal roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, beholde darkenesse, *and* sorow, and the light shalbe darkened in their l skie.

b Which are contemners of all doctrine and admonition.

c Which are neuer weary but shewe their strength, and bragge in gluttony and drunkennes.

d Both they and their posteritie, so that nothing shall be left.

e Hee sheweth that God had so sore punished this people, that the dumbe creatures, if they had bene so plagued, would haue bene more sensible: and therefore his plagues must continue till they begiune to feele them.

f He wil make the Babylonians to come against them at his becke, and to fight vnder his standerd.

g They shall be prompt, and lusty to execute Gods vengeance.

h The enemie shall haue none impediment.

i Whereby is declared the crueltie of the enemie.

k The Iewes shall finde no succour.

l In the land of Iudah.

CHAP. VI.

1 *Hee sheweth his vocation by the vision of the diuine maiestie.* 9 *He sheweth the obstinacie of the people.* 11 *The destruction of the land.* 13 *The remnant reserued.*

IN the yeere of the death of King Vzziah, a I saw also the Lord sitting vpon an b high throne, and lifted vp, and the lower c partes thereof filled the Temple.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist sawe the holy Ghost in the forme of a

2 The d Seraphims stood vpon it: euery one had sixe wings: with twaine he couered his e face, and with twaine he couered his f feete, and with twaine he did g flie.

doue. b As a iudge ready to giue sentence. c Of his garment, or of his throne. d They were Angels, so called, because they were of a fierie colour, to signifie that they burnt in the loue of God; or were light as fire to execute his will. e Signifying, that they were not able to endure the brightnesse of Gods glorie. f Whereby was declared that man was not able to see the brightnesse of God in them. g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z Hee sheweth what are the words of the wicked, when they are menaced with Gods iudgements, 2. Peter 3 4.

a Which are not ashamed of sinne, not care for honestie, but are growen to a desperate impietie.

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3 And one cryed to another, and sayd; h Holy, holy, holy *is* the Lord of hostes: the whole i world is full of his glory.

4 And the lintels of the doore cheekes k moued at the voyce of him that cryed, and the house was filled with smoke.

5 Then I sayd, l Wo is me: for I am vndone, because I am a man of polluted lips, & I dwell in the middes of a people of polluted lips: for mine eyes haue seene the King, *and* Lord of hostes.

6 Then flewe one of the Seraphims vnto me with an hote cole in his hand, *which* hee had taken from the m altar with the tongs:

7 And he touched my mouth, and sayd, Loe, this hath touched thy lips, and thine iniquitie shall be taken away, and thy n sinne shalbe purged.

8 Also I heard the voyce of the Lord, saying, Whome shall I send? and who shall goe for vs? Then I said, Here am I, send me.

9 And he sayd, Goe, and say vnto this people, o Ye shall heare in deede, but ye shall not vnderstand: ye shall plainely see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, & heare with their eares, & vnderstand with their hearts, and conuert, and he heale them.

11 Then sayd I, Lord, p how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remooued men farre away, and *there be* a great desolation in the mids of the land.

13 But yet in it *shalbe* q a tenth, and shall returne, & shalbe eaten vp as an elme, or as an oke, which haue a substance in them, when they cast *their leaues*: *so* the holy seede shall be the substance thereof.

h This is repetition signifieth, that the holy Angels can not satisfie themselues in praising God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.

i His glory doeth not onely appeare in the heauens, but through all the world, & therfore all creatures are bound to praise him.

k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l He speaketh this for two causes: the one, because he that was a mortall creature, & therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere a man approcheth to God, the more doeth he know his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, till he haue purged vs.

o Whereby is declared that for the malice of man God will not immediatly take away his word, but hee will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saued. hereby he exhorteth the ministers to doe their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened. Matt. 13. 14. ac. 28. 26. rom. 11. 8.

p As hee was mooued with the zeale of Gods glory, so was he touched with a charitable affection toward the people.

q Meaning, the tenth part: or as some write, it was reuealed to Isaiah for the confirmation of his prophecie, that ten Kings should come before their captiuitie, as were from Vzziah to Zedekiah.

r For the few persons they shall seeme to be eaten vp: yet they shall after florish as a tree, which in winter looseth his leaues, and seemeth to be dead, yet in summer is fresh, and greene.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.

AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin the King of ‖ Aram a came vp, and Pekah the sonne of Remaliah King of Israel, to Ierusalem to fight against it, but he could not ouercome it.

2 And it was tolde the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d mooued, and the heart of his people, as the trees of the forest are mooued by the winde.

3 ¶ Then sayde the Lord vnto Isaiah, Goe foorth nowe to meete Ahaz (thou and e Shear-iashub thy sonne) at the ende of the conduit of the vpper poole, in the path of the fullers fielde,

4 And say vnto him, Take heede and be still: feare not, neither bee faint hearted for the two tailes of the smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne.

5 Because Aram hath taken wicked counsell against thee, *and* Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a King in the mids thereof, *euen* the sonne of g Tabeal.

7 Thus saith the Lord God, it shall not stand, neither shall it be.

8 For the head of Aram *is* Damascus, and the head of Damascus *is* Rezin: and within fiue and h threescore yeere, Ephraim shall bee destroyed from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lorde thy God: aske it, *either* in the depth beneath, or in the height aboue.

12 But Ahaz sayde, I will not aske, neither will I k tempt the Lord.

13 Then he sayde, Heare you now, O house of Dauid. Is it a small thing for you to grieue l men, that ye will also grieue my God?

14 Therefore the Lord m himselfe will giue you a signe. Beholde, the virgine shall conceiue and beare a sonne, and shall call his name ‖ Immanu-el.

23 n Butter and hony shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the o childe shall haue knowledge to eschewe the euill, and to chuse the good, the land, that thou abhorrest, shall be forsaken of both her Kings.

17 The Lorde shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that are not come from the day that p Ephraim departed from Iudah) *euen* the King of q Asshur.

18 And in that day shall the Lord hisse for the r flie that is at the vttermost part of the floods of Egypt, and for the bee which is in the land of Asshur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and vpon all bushy s places.

20 In that day shall the Lord shaue with a rasor that is hired, *euen* by them beyond the Riuer, by the King of Asshur, the head and the haire of the t feete, and it shall consume the beard.

21 And in the same day shall a man u nourish a yong kowe, and two sheepe.

22 And for the x abundance of milke, that they shall giue, hee shall eate butter: for butter and hony shall euery one eate, which is left within the land.

f Which haue but a litle smoke and shall quickely be quenched.

g Which was an Israelite, and as I esteeme, enemie to the house of Dauid.

h Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, & now Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Isaiah did this message.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued.

k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde & helpe of our infirmitie, is to rebell against him.

l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selues

m Forasmuch as thou actwnot thy, ‖ Lord for his owne promes sake will giue a signe, which shalbe, that Christ the Sauiour of his Church and the effect of all signes and miracles shalbe reuiled.

‖ Or, *God with vs, which name can agree to none, but to him that is both God and man.*

n Meaning, that Christ is not onely God, but man also, because he shalbe nourished as other men, vntill the age of discretion.

o Not meaning Christ, but any childe: for before a childe can come to the yeeres of discretion, the Kings of Samaria and Syria shalbe destroyed.

p Since the time that the twelue Tribes rebelled vnder Roboam.

q In whom thou hast put thy trust

r Meaning the Egyptians: for by reason the country is hote & moyst, it is full of flies, as Assyria is full of bees.

s Signifying, that no place shall be free from them.

t That is, that which is from the belly downe wards: meaning, that he would destroy both great and small.

u He that before had a great number of cattell, shall be content with one kowe and two sheepe.

x The number of men shall be so small, that a fewe beastes shalbe able to nourish all abundantly.

*2. Kings 16. 5.

‖ Or, Syria.

a To wit, the second time: for in the first battell Ahaz was ouercome.

b Meaning, the Kings house.

c That is, Israel, because that Tribe was the greatest, Gene. 48. 19.

d For feare.

e That is to say, the rest shall returne, which name Isaiah gaue his sonne, to signifie that the rest of the people shoulde returne out of their captiuitie.

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23 And at the same day euery place, wherein shalbe a thousand vines, shalbe a thousand *pieces* of siluer: *so* it shalbe for the briers, and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briers and thornes.

25 But on z all the mountaines, which shalbe digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shalbe for the sending out of bullocks, and for the treading of sheepe.

y As they that goe to seeke wilde beastes among the bushes.

z The mountaines contrary to their wont shalbe tilled by such as shal flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOreouer the Lord said vnto me, Take thee a a great roll, and write in it b with a mans pen, Make speede to the spoyle: haste to the praye:

2 Then I tooke vnto me c faithfull witnesses, to recorde, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the d Prophetesse, which conceiued and bare a sonne. Then sayd the Lord to me, Call his name, ‖ Maher-shalal hash-baz.

4 For before the e childe shall haue knowledge to crye, My father and my mother, f he shal take away the riches of Damascus, and the spoyle of Samaria, before the king of Asshur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Nowe therefore, beholde, the Lord bringeth vp vpon them the waters of h the Riuer mightie and great, *euen* the King of Asshur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their banks.

8 And shall breake into Iudah, *and* shal ouerflowe and passe through, *and* shall come vp to the i necke, and the stretching out of his wings shall fill the breadth of thy land, O k Immanuel.

9 Gather together on heapes, O ye l people, and ye shalbe broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shalbe broken in pieces: gird your selues, and you shalbe broken in pieces.

10 Take counsell together, yet it shall bee brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lorde spake thus to mee in taking m of *mine* hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A n confederacie to all them, to whome this people sayth a confederacie: neither feare you o their feare, nor be afrayd of them.

13 P Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a q Sanctuarie: *but* as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, *and* as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall and shalbe broken and shalbe snared and shalbe taken.

16 r Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lorde that hath hid his face from the house of Iaakob, and I will looke for him.

18 Beholde, I and the s children whome the Lorde hath giuen mee, *are* as signes and as wonders in Israel, t by the Lorde of hostes, which dwelleth in mount Zion,

19 And when they shall say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper and murmure u Should not a people enquire at their God? from the x liuing to the dead?

20 To the y Lawe, and to the testimonie, if they speake not according to this word: *it is* because there *is* no z light in them.

21 Then he that is afflicted and famished, shall goe to and fro in a it: and when he shalbe hungry, hee shall euen fret himselfe, b and curse his King and his gods, and shall looke vpward.

22 And when hee shall looke to the earth, beholde trouble and c darkenesse, vexation *and* anguish, and he *u* driuen to darkenesse.

a That thou maiest write in great letters, to the intent it may be easily read.

b Meaning after the common facion: because al men might reade it.

c Because the thing was of great importance hee tooke these two witnesses, which were of credite with the people, to be set this record before the doore of their house, al-beit their wife was a flattering hypocrite, 2. King. 16. 11.

d Meaning, to his wife, and this was done in a vision.

‖ Or, *make speede to the spoyle: haste to the praye.*

e Before any child be able to speake.

f That is, the army of Assyria.

g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuer through the citie: meaning, that they of Iudah, distrusting their owne power, which was small, desired such power and riches as they sawe in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shalbe ready to drowne them.

k He speaketh this to Messiah, or Christ, in whome the faithful were comforted, and who would not suffer his Church to be destroyed vtterly.

l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.

n Consent not ye that are godly, to the league and friendship that this people seeke with strangers and idolaters.

o Meaning that they shoulde not feare the thing that they feared, which haue no hope in God.

p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q He will defend you which are his elect, and reiect all the rest, which is ment of Christ, against whom ȳ Iewes should stumble & fal. Luk. 2. 34. rom. 9. 33. 1. pet. 2. 7. 8.

r Though all forsake me, yet yee that are mine, keepe my word sure sealed in your hearts.

s Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answere the wicked thus, Should not Gods people seeke succour only at him?

x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?

y Seeke remedie in the word of God where his will is declared.

z They haue no knowledge, but are blinde leaders of the blinde.

a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.

b In whom afore they had put their trust.

c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten Tribes for their pride and contempt of God.

YEt a the darkenesse shall not *be* according to the afflictions, b that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward *when* hee was more grieuous by the way of the sea beyond Iorden in Galile of c the Gentiles.

2 The people that d walked in darkenes, haue seene a great e light: they that dwelled in the land of the shadowe of death, vpon them hath the f light shined.

3 Thou hast g multiplied the nation, *and* not increased *their* ioy: they haue reioyced before thee according to the ioy in harueste, *and* as men reioyce when they diuide a spoyle.

4 For the h yoke of their burthen, and the staffe of their shoulder *and* the rod of their oppressour hast thou broken, as in the day of Midian.

5 Surely euery battell of the warriour *u* with noyse, & with tumbling of garments in blood: but *this* shalbe i with burning *and* deuouring of fire.

6 For vnto vs a childe is borne, *and* vnto vs a Sonne is giuen: and the gouernement is vpon

a Hee comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath-pileser, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captiues.

c Where as the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet speaketh of that thing which shoulde come to passe three-score yeeres after, as though it were nowe done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mat. 4. 15, 16.

g Their number was greater when they went into captiuitie then when they returned, but their ioy was greater at their returne, Hag. 2. 10.

h Thou gauest them perfit ioy, by deliuering them and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iud. 7. 22.

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whom he prophecieth in the next verse.

his

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his shoulder, and he shall call his name Wonderfull, Counseller, The mightie God, The euerlasting [k] Father, The Prince of peace.

7 The increase of *his* gouernement and peace shall haue none end: he shall sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement & with iustice, from henceforth, *euen* for euer: [l] the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon [m] Israel.

9 And all the people shall knowe, *euen* Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The [n] brickes are fallen, but we wil builde it with hewen stones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Neuertheless, the Lorde will raise vp the aduersaries of [o] Rezin against him, and ioyne his enemies together.

12 Aram before & the Philistims behinde, and they shall deuoure Israel with open mouth: *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore wil the Lord cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honorable man, he is the head: and the prophet that teacheth lies, hee is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therfore shal the Lord haue no pleasure in their yong men, neither will he haue compassion of their fatherlesse & of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: *yet* for al this his wrath is not turned away, but his hand *is* stretched out still.

18 For wickednesse [p] burneth as a fire: it deuoureth the briers and the thornes, and wil kindle in the thicke places of the forest: and they shall mount vp *like* the lifting vp of smoke.

19 By the wrath of the Lord of hosts shal the land be darkened, and the people shall be as the meate of the fire: no man shal [q] spare his brother.

20 And he shall snatch at the right hand, and be hungrie: and hee shall eate on the left hand, and shall not be satisfied: euery one shall eate the [r] flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, *and* they both shalbe against Iudah. *yet* for al this his wrath is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians and after destroy them. 21 The remnant of Israel shalbe saued.

WO vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their praye, and that they may spoyle the fatherlesse.

3 What wil ye doe now in the day of visitation: and of destruction, which shall come from [b] farre? to whom wil ye flee for helpe? and where wil ye leaue your [c] glory?

4 [d] Without mee *euery one* shall fall among them that are bound, and they shall fall downe among the slaine: *yet* for all this his wrath is not turned away, but his hand *is* stretched out still.

5 ¶ O [e] Asshur, the rodde of my wrath: and the staffe in their hands is mine indignation.

6 I will sende [f] him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle & to take the pray, and to tread them vnder feete like the mire in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath founde the kingdomes of the idoles, seeing their idoles *were* aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished [h] all his worke vpon mount Zion and Ierusalem, I wil visit the fruit of the proud heart [i] of the king of Asshur, and his glorious and proude lookes,

13 Because he said, By the power of mine owne hand haue I done it, & by my wisedome, because I am wise: therefore I haue remoued the borders of the people, & haue spoiled their treasures, & haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, *so* haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shal the [k] axe boast it selfe against him that heweth therewith? or shall the sawe exalt it selfe against him that mooueth it? as if the rod should lift vp it selfe against him that taketh it vp, *or* the staffe should exalt it selfe, *as it were* no wood.

16 Therefore shal the Lord God of hosts send among his fat men, leanenesse, and vnder his glory he shal kindle a burning, like the burning of fire.

17 And the light of Israel shalbe as a [l] fire, and the Holy one thereof as a flame, and it shal burne, and deuoure [m] his thornes & his briers in one day:

18 And shall consume the glory of his forest, and of his fruitfull fields both soule [n] and flesh: and he shalbe as the [o] fainting of a standard bearer.

19 And the rest of the trees of his forest shall be fewe, that a childe may tell them.

20 ¶ And at that day shal the remnant of Israel, and such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall [p] stay vpon the Lord, the holy one of Israel in trueth.

21 The remnant shall returne, *euen* the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Israel, be as the sand of the sea, *yet* shall the remnant of them returne. The consumption [q] decreed shall ouerflow with righteousnesse.

23 For the Lord God of hostes shall make the consumption, euen [r] determined, in the middes of all the land.

24 Therefore

k The autour of eternitie, and by whom the Church and euery member thereof shalbe preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophesie against them of Samaria, which were mockers and contemners of Gods promises & menaces.

n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we wil neither care for our enemies, nor feare Gods threatnings.

o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednesse as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forrein enemie, yet they shall destroy one another.

r Their griedines shalbe insatiable, so that one brother shal eate vp another, as though he should eate his owne flesh.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches & authoritie, that they may be safe, & that ye may receiue them againe.

d Because they haue forsaken me, some shall goe into captiuitie, and the rest shalbe slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this six and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendement, and the Assyrians purpose to destroy them to enriche themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome al well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the roddes.

i Meaning, of Sanherib.

k Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule vtterly.

o When the battell is lost, and the standerd taken.

p This is the ende of Gods plagues towardes his, to bring them to him and to forsake all trust in others.

q This small number which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill all the world with righteousnesse.

r God will destroy this land as he hath determined, and after saue a small portion.

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24 Therfore thus saith the Lord God of hosts, O my people, that dwellest in Zion, Be not afraid of Ashur: he shal smite thee with a rod, & shal lift vp his staffe against thee after ỹ maner of f Egypt:

25 But yet a very litle time, and the wrath shal be consumed, & mine anger in their destruction.

26 And the Lorde of hostes shal raise vp a scourge for him, according to the plague of t Midian in the rocke Oreb: and as his staffe was vpon the u Sea, so he wil lift it vp after the maner of Egypt.

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shalbe destroyed because of x the anoynting.

28 He is come y to Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he wil stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hosts shal cut off the z bough with feare, and they of high stature shalbe cut off, and the hie shalbe humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 8 His vertues & kingdome. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a a rodde foorth of the stocke of Ishai, and a graffe shall growe out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the spirite of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirite of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shal not iudge after ỹ sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shall he iudge the poore, and with equitie shall he reproue for the meeke of the earth: and he shall b smite the earth with the rod of his mouth, and with the breath of his lippes shall he slay the wicked.

5 And iustice shall be the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The c wolfe also shal dwel with the lambe, and ỹ leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a litle childe shall leade them.

7 And the kowe and the beare shall feede: their yong ones shall lie together: and the lyon shall eate strawe like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the wained childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holines: for the earth shall be full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day the roote of Ishai, which shal stand vp for a signe vnto the e people, the nations shal seeke vnto it, and his f rest shall bee glorious.

11 And in the same day shall the Lord *stretch out* his hand g againe the second time, to possesse the remnant of his people, (which shalbe left) of Ashur, and of Egypt, & of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And hee shall set vp a signe to the nations and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the worlde.

13 The hatred also of Ephraim shall depart, & the aduersaries of Iudah shalbe cut off. Ephraim shal not enuie h Iudah, neither shal Iudah vexe Ephraim:

14 But they shal flee vpon the shoulders of the Philistims toward the West: they shal spoile them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon *in* their obedience.

15 The Lorde also shall vtterly destroy the i tongue of the Egyptians sea, and with his mightie winde shal lift vp his hand k ouer the riuer, and shall smite him in *hu* seuen streames, and cause men to walke *therein* with shooes.

16 And there shalbe a path to the remnant of his people, which are left of Ashur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

ANd thou a shalt say in that day, O Lord, I wil praise thee: though thou wast angry with me, thy wrath is turned away, & thou comfortest me.

2 Behold, God *is* my b saluation: I wil trust, and wil not feare: for the Lord God *is* *my strength and song: he also is become my saluation.

3 Therefore with ioy shall yee c drawe waters out of the welles of saluation.

4 And yee shall say in that day, * Prayse the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is known in all the world.

6 Crie out, and shoute, d O inhabitant of Zion: for great *is* the holy one of Israel in the midst of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THe a burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountaine: lift vp the voyce vnto them: wagge the b hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue c sanctified: and I haue called the mighty to my wrath, *and* them that reioyce in my d glory.

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f As the Egyptians did punish thee.

t Read chap. 9. 4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14. 28.

x Because of the promes made to that kingdome, whereby Christes kingdome was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithfull, when it should come to passe, that as their plague was come, so should they be deliuered.

z Feare and destruction shall come vpon Iudah for the princes and the people shall all be led away captiues.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ, for as Dauid came out of Ishai a man without dignitie: so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 53. 2.

b All these properties can agree to none but only vnto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiscences: and to the reiected he is the sauour of death, and to them that shall perish so that all the world shall be smitten with this rodde, which is his word.

c When because of their wicked affections are named by the names of beastes, where in the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charitie, that they shall be like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65. 25.

d It shalbe in as great abundance as the waters in the sea.

e He prophecieth of the calling of the Gentiles.

f That is, his Church, which he also calleth his rest, Psal. 132. 14.

g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.

h Here he describeth the consent that shalbe in his Church, and their victorie against their enemies.

i Meaning, a corner of the sea, that entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea w seuen streames.

a Hee sheweth how the Church shall prayse God, when they are deliuered from their captiuitie.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to prayse him for the same.

*Exod. 15. 2.

*Psal. 118. 14.

c The graces of God shalbe so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full.

* 1. *Chron.* 16. 8.

d Yee that are of the Church.

a That is, the great calamities, which was propheciedto come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations (whom they knewe) to declare that God chastised the Israelites as his children, and these other as his enemies: & also that if God spare not the se that are ignorant, that they must not thinke strange, if hee punish them, which haue knowledge of his Lawe, and keepe it not.

b To wit, the Medes and the Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about the worke wherunto I appoynt them, but howe the wicked doe this, reade Chap. 10. 6.

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4 The noise of a multitude *a* in ỹ mountaines, like a great people: a tumultuous voice of ỹ kingdoms of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.

5 They come from a farre countrey, from the end of the heauen: *euen* the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you for the day of the Lord is at hand: it shall come as a destroyer from the Almightie.

7 Therefore shall all hands be weakened, and all mens hearts shall melt,

8 And they shalbe afraid: anguish and sorow shal take *them*, and they shall haue paine, as a woman that trauaileth: euery one shalbe amased at his neighbour, and their faces *shalbe like* [g] flames of fire.

9 Beholde, the day of the Lorde commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the [h] starres of heauen and the planets thereof shal not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the [i] world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the [k] proude to cease, and wil cast downe the pride of tyrants.

12 I wil make a [l] man more precious then fine gold, euen a man aboue ỹ wedge of gold of Ophir.

13 Therefore I wil shake the heauen, and the earth shall remooue out of her place in the wrath of the Lorde of hostes, and in the day of his fierce anger.

14 And [m] it shall be as a chased Doe, and as a sheepe that no man taketh vp, euery man shall turne to his owne people, and flee eche one to his owne land.

15 Euery one that is found, shall be striken through: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their [n] children also shall be broken in pieces before their eyes: their houses shalbe spoiled, and their wiues rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel the glorie of kingdomes, the beautie and pride of the Chaldeans, shalbe as the destruction of God * in Sodom and Gomorah.

20 It shall not bee inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the o Arabian pitch his tents there, neither shall the shepheardes make their foldes there.

21 But p Zijm shal lodge there, and their houses shalbe full of Ohim: Ostriches shal dwel there, and the Satyres shall dance there.

22 And Ijm shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 *The returne of the people from captiuitie.* 4 *The derision of the King of Babylon.* 11 *The death of the King.* 29 *The destruction of the Philistims.*

FOr [a] the Lord will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger [b] shall ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them, and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lorde, for [c] seruants and handmaids: and they shal take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorrowe, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, Howe hath the oppressour ceased? and the gold-thirstie *Babel* rested?

5 The Lorde hath broken the rodde of the wicked, *and* the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, *and* ruled the nations in wrath: if any were persecuted, he did [d] not let.

7 The whole worlde is at [e] rest *and* is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, *and* the cedars of Lebanon, *saying*, Since thou art laid downe, no hewer came vp against vs.

9 Hel beneath is mooued for thee to [f] meete thee at thy comming, raysing vp the dead for thee, *euen* all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall crie, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, *and* the sound of thy violes: the worme [g] is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, sonne of the morning? *and* cut downe to the ground, which diddest cast lottes vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sitte also vpon the mount of the Congregation in the sides of the [i] North.

14 I will ascend aboue the height of the cloudes, *and* I will be like the most high.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee, shall [k] looke vpon thee *and* consider thee, *saying*, Is this the man that made the earth to tremble, *and* that did shake the kingdomes?

17 Hee made the worlde as a wildernesse, and destroyed the cities thereof, *and* opened not [l] the house of his prisoners.

18 All the Kings of the nations, *euen* they all sleepe in glory, euery one in his owne house.

19 But thou art [m] cast out of thy graue like an abominable branch: *like* the rayment of those that are slaine, *and* thrust thorow with a sworde, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the

graue,

e The army of the Medes and the Persians against Babylon.
f Ye Babylonians.
g The Babylonians anger, & griefe shalbe so much, that their faces shall burne as fire.
h They that are ouercome, shall thinke that all the powers of heauen & earth are against them, Ezek 32.7. Ioel 3.15. Matth. 24.29.
i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great empire.
k He noteth the principall vice, whereunto they are most giuen, as are all that abound in wealth.
l He noteth the great slaughter ỹ shalbe, seeing the enemie shall neither for golde, or siluer spare a mans life, as verse 17.
m Meaning, the power of Babylon with the hired souldiers.
* *Psal.* 137.9.
n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.
* *Gen.* 19.24. *Iere.* 50.40.
o Who vseth to goe from country to country to finde pasture for their beasts, but there shall they finde none.
p Which were either wilde beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

a Hee sheweth why God wil haste to destroy his enemies: to wit, because he wilt deliuer his Church.
b Meaning, that the Gentiles shall be ioyned with the Church and worship of God.
c Signifying, that the Iewes should be superiors to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Corinth. 10.5.
d That is, he suffered all violence and iniuries to be done.
e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.
f As though they feared, lest thou shouldest trouble the dead, as thou diddest the liuing: and here he derideth the proud tyrannie of the wicked, which knowe not that all creatures wish their destruction that they may reioyce.
g Instead of thy costly carpets and couerings.
h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whome Nebuchad-nezzar is compared.
i Meaning, Ierusalem, whereof the Temple was on the Northside, as Psal. 48.2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.
k In marueiling at thee.
l To set them at libertie: noting his crueltie.
m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

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graue, because thou hast destroyed thine owne land, *and* slaine thy people: the seede of the wicked shal not be renowmed for euer.

21 [n] Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fil the face of the world with enemies.

22 ¶ For I will rise vp against them (saieth the Lord of hosts) and wil cut off from Babel the name and the remnant, and the sonne and the nephew, sayth the Lord.

23 And I will make it a possession to the ||hedgehog, and pooles of water, and I wil sweepe it with the besome of destruction, saieth the Lord of hostes.

24 The Lorde of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I wil breake to pieces Asshur in my land, and vpon my mountaines will I treade him vnder foote: so that his yoke shall depart from [p] them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations,

27 Because the Lorde of hostes hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that King Ahaz dyed, was this [q] burden.

29 Reioyce not, (thou whole [r] Palestina) because the rod of him that did beat thee, is broken: for out of the serpents roote shal come forth a cockatrise, and the fruite thereof *shalbe* a fierie flying serpent.

30 For the [s] first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I will kill thy roote with famine, and [t] it shal slay thy remnant.

31 Howle, O gate, crie, O citie: thou whole land of Palestina art dissolued, for there shall come from the [u] North a smoke, and none *shalbe* [x] alone, at his time appointed.

32 What shal then one answer [y] the messengers of the Gentiles? That the Lorde hath stablished [z] Zion, and the poore of his people shal trust in it.

CHAP. XV.

A prophecie against Moab.

THe [a] burden of Moab. Surely [b] Ar of Moab was destroyed, *and* brought to silence in a night: surely Kir of Moab was destroyed, *and* brought to silence in a night.

2 [c] He shall go vp to the temple, & to Dibon to the hie places to weepe: for [d] Nebo and for Medeba shal Moab howle: vpon all [e] their heads *shalbe* baldnesse, and euery beard shauen.

3 In their streetes shall they bee girded with sackecloth: on the toppes of their houses, and in their streetes euery one shall howle, *and* come downe with weeping.

4 And Heshbon shal crie, and Elealeh: their voyce shall bee heard vnto Iahaz: therefore the warriers of Moab shall showt: the soule of euery one shall lament in him selfe.

5 Mine [f] heart shall crie for Moab: his fugitiues *shall flee* vnto Zoar [g] an heiffer of three yere olde: for they shall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h] shall raise vp a crie of destruction.

6 For the waters of Nimrim shalbe dried vp: therefore the grasse is withered, the herbs consumed, *and* there was no greene herbe.

7 Therefore what *euery man* hath left, and their substance shall they beare to the [i] brooke of the willowes.

8 For the crie went round about the borders of Moab: *and* the howling thereof vnto Eglaim, and the skriking thereof vnto Beer-Elim,

9 Because the waters of Dimon shall be full [k] of blood: for I will bring more vpon Dimon, euen lyons [l] vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

SEnd [a] yee a lambe to the ruler of the worlde from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shalbe as a bird that [b] flieth, and a nest forsaken: the daughters of Moab shall be at the foordes of Arnon.

3 Gather a counsel, execute iudgemēt: [c] make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwel with thee: Moab be thou their couert from the face of the destroyer: for the extortioner [d] shall ende: the destroyer shalbe consumed, *and* the oppressour shall cease out of the land.

5 And in mercy shall the throne be prepared, [e] and he shal sit vpon it in stedfastnesse, in the tabernacle of Dauid, iudging, and seeking iudgement, and hasting iustice.

6 We haue heard of the pride of Moab (hee is very proud) *euen* his pride, and his arrogancie, and his indignation, *but* his [f] lies *shall* not *be* so.

7 Therefore shall Moab howle vnto Moab: euery one shall howle: for [g] foundations of Kirhareseth shal ye mourne, yet they shalbe striken.

8 For the vineyardes of Heshbon are cut downe, *and* the vine of Sibmah: [h] the lords of the heathen haue broken the principal vines thereof: they are come vnto [i] Iaazer: they wandred in the wildernesse: her goodly branches stretched out themselues, *and* went ouer the sea.

9 Therefore will [k] I weepe with the weeping of Iaazer, & of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harueste [l] a showting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull fielde: and in the vineyares shall be no singing nor showting for ioy: the treader shall not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my [m] bowels shal sound like an harpe for Moab, and mine inward partes for Kerhareth.

12 And when it shall appeare that Moab shal be wearie of his hie places, then shall he come to his [n] temple to pray, but he shall not preuaile.

13 This is the worde that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

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a He calleth to the Medes & Persians, and al those that should execute Gods vengeance.

§ *Or, torten.*

o As I haue begun to destroy the Assyrians in Sancherib, so wil I continue, and destroy them wholy, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13.1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shall be greater then euer it was.

s The Israelites, which were brought to most extreme miserie.

t To wit, my people.

u That is, from the Iewes, or Assirias: for they were both North from Palestina.

x But they shall be all ready, and ioyne together.

y Which shall come to enquire of the state of the Church.

z They shall answere, ỹ the Lord doeth defend his Church, and them that ioyne themselues thereunto.

a Reade chap. 13.1.

b The chiefe citie, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West partes the people vsed to let their haire grow long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God that should come vpon them.

g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorowe.

h He describeth the miserable dissipation and flight of the Moabites.

i To hide themselues, and their goods there.

k Of them that are slaine.

l So that by no means they should escape the hand of God: thus wil God punish the enemies of his Church.

a That is, offer a sacrifice: whereby he derideth their long delay, which would not repent when the Lord called them, shewing them that it is now too late, seeing the vengeance of God is vpon the

b There is no remedie, but you must flie.

c Hee sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadow nor comfort, they are now left comfortlesse.

d The Assyrians shall oppresse the Israelites, but for a while.

e Meaning Christ.

f Their vaine confidence, and proud bragges shall deceiue them, as Ier. 48.2.

g For all your mourning, yet the citie shalbe destroyed, euen vnto the foundations.

h That is, the Assyrians and other enemies.

i Meaning, that the countrey of Moab was now destroyed, & al the precious things thereof were caried into the borders, yea into other countries, and ouer the sea.

k He sheweth that their plague was so great, that it would haue mooued any man to lament with them, as Psal. 141.5.

l The enemies are come vpon thee, and shoute for ioy, when they carrie thy commodities from thee. as Ierem. 48.33.

m For very sorrowe and compaision.

n They shall vse all meanes to seeke helpe of their idoles and all in vaine: for Chemoz their great god shall not bee able to helpe them.

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o He appointed a certaine time to punish the enemies in.
p Who will obserue iustly the time for the which he is hired, and serue no longer, but will euer long for it.

o In three yeeres, as the yeres of an p hireling, and the glory of Moab shall be contemned in all the great multitude, and the remnant shalbe very small *and* feeble.

CHAP. XVII.

1 *A prophecie of the destruction of Damascus and Ephraim.* 7 *Calamitie moueth to repentance.*

a Reade Chap. 13.1.
b The chiefe city of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It seemeth that the Prophet would comfort the Church in declaring the destruction of these two Kings, of Syria and Israel, when as they had conspired the ouerthrow of Iudah.
e The ten Tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shall be brought downe and the Syrians also.
f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperitie, strength and multitude.
g As the abundance of corne doeth not feare the harueſt men that should cut it downe: no more shal the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.
k Hee sheweth that Gods corrections euer bring forth some fruite, and cause his to turne from their sinnes, to humble themselues to him.
l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more bee able to defend their inhabitants, then bushes, when God shall send the enemie to plague them.

a THe a burden of b Damascus. Behold, Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of c Aroer *shall be* forsaken: they shalbe for the flockes: for they shal lye *there*, and none shall make them afraide.

3 The munition also shall cease from d Ephraim, and the kingdome from Damascus, and the remnant of Aram shalbe as the e glorie of the children of Israel, saith the Lord of hostes.

4 And in that day the glory of f Iaakob shall be impouerished, and the fatnes of his flesh shall be made leane.

5 And it shall be as when the harueſt man gathereth g the corne, and reapeth the eares with his arme, and hee shalbe as hee that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes shall i be left in it, as the shaking of an oliue tree, two *or* three berries *are* in the top of the vpmost boughs, *&* foure *or* fiue in the hie branches of the fruite thereof, saith the Lord God of Israel.

7 At that day shal a man looke to his k maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things, which his own fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes & branches, which l they did forsake, because of the children of Israel, and there shalbe desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches:

11 In the day thalt thou make thy plant to growe, and in the morning shalt thou make thy seede to florish: *but* the harueſt shall be gone in the day n of possession, and *there shalbe* desperate sorowe.

12 o Ah, the multitude of many people, they shall make a sounde like the noyse of the sea: for the noyse of the people shall make a sounde like the noyse of mightie waters.

13 The people shall make a sounde like the noise of many waters: *but God* shal rebuke them, and they shall flee farre off, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.

14 And loe, in the euening there *is* q trouble: *but* afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

m Which are excellent, and brought out of other countreys.
n As the Lord threateneth the wicked in his Law. Leuit. 26.16.
o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gared red of many nations.
p He addeth this for the consolation of the faithfull, which were in Israel.
q He compareth the enemies the Assyrians to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 *Of the enemies of the Church,* 7 *And of the vocation of the Gentiles.*

a Hee meaneth ỹ part of Ethiopia which lyeth towarde the Sea, which was so full of shippes, that the sayles (which me compareth to wings) seemed to shadow the sea.
b Which in those countreyes were great: insomuch as they made ships of them for swiftnesse.
c This may be taken that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them ayde to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues made all other nations afraide of the like, as God threatned, Deut. 28.37.
e Meaning, the Assyrians, as chap. 8.7.
f When the Lord prepareth to fight against the Ethiopians.
g I will stay a while from punishing ỹ wicked.
h Which two seasons are most profitable for the riping of fruites: whereby hee meaneth, that he will seeme to fauour them, and giue them abundance for a time, but hee will suddenly cut them off.
i Not onely men shal contemne them, but the bruit beastes.
k Meaning, that God will pitie his Church, and receiue that litle remnant as an offering vnto himselfe.

THe a burden of Egypt. Behold, the Lord b rideth vpon a swift cloude, and shal come into Egypt, and the idoles of Egypt shall be moued at his presence, and the heart of Egypt shall melt in the mids of her.

2 And I will set the Egyptians against the Egyptians: so euery one shal c fight against his brother, and euery one against his neighbour, citie against citie, *and* kingdome against kingdome.

3 And the d spirite of Egypt shall fayle in the middes of her, and I wil destroy their counsel, and they shal seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mightie King shall rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shall e faile, and the riuers shalbe dryed vp, and wasted.

6 And the f riuers shal goe farre away: the riuers of defence shalbe emptied and dried vp: the reedes and flagges shall be cut downe.

CHAP. XIX.

1 *The destruction of the Egyptians by the Assyrians.* 18 *Of their conuersion to the Lord.*

a Reade chap. 15.1.
b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnesse of their men, the Lorde sheweth that he will come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faint.
c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God. 2. Chron. 20.23, chap. 49.26.
d Meaning, their pollicie, and wisedome.
e He sheweth that the Sea and Nilus their great riuer, whereby they thought themselues most sure, should not bee able to defend them from his anger, but that hee would sende the Assyrians among them, that should keepe them vnder as slaues.
f For Nilus ranne into the Sea by seuen streames, as though they were so many riuers.

7 The

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g The Ebrewe word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.
h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by viues, fleth, fish, and such other things, whereby countries are enriched.
i Calle also Tanes, a famous citie vpon Nilus.
k He noteth the flatterers of Pharaoh: who perswaded the king that he was wise, and noble, and that his house was most ancient, and so he flattered himselfe, saying, I am wise,
l Or Memphis, others Alexandria, and now called the great Cairo.
m The principall vpholders thereof are the chiefest cause of their destruction.
n For the spirite of wisedome, he hath made them drunken and giddie with the spirit of errour.
o Neither great nor small, the strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, & were therfore now punished, they shall feare lest the like light vpon them.
q Shall make one confession of faith with the people of God: by the speach of Canaan, meaning the language, wherein God was then serued.
r Shall renounce their superstitions, & protest to serue God aright.
s Meaning of sixe cities fiue should serue God, and the sixt remaine in their wickednes: and so of the sixt part there should be but one lost.
t There shalbe euident signes and tokens, that Gods religion is there: which maner of speach is taken of the Patriarks, and ancient times, when God had not as yet appointed the place and full maner how hee would bee worshipped.
u This declareth that this prophecie should be accomplished in the time of Christ.
x By these ceremonies hee comprehendeth the spirituall seruice vnder Christ.
y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles, & the Iewes should be ioyned together in one faith & religion, and should be all one folde vnder Christ their shepheard.

7 The grasse in the riuer, *and* at the [s] head of the riuers, and all that groweth by the riuer shall wither, *and* be driuen away, and be no more.

8 The fishers also shall [h] mourne, and all they that cast angle into the riuer, shall lament, & they that spread their net vpon the waters, shall bee weakened.

9 Moreouer, they that worke in flaxe of diuers sortes, shall be confounded, and they that weaue nettes.

10 For their nets shalbe broken, and all they, that make pondes, *shalbe* heauie in heart.

11 Surely the princes of [i] Zoan *are* fooles: the counsel of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I [k] am the sonne of the wise? I am the sonne of the ancient Kings?

12 Where are now thy wise men, that they may tell thee, or may knowe what the Lorde of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, *euen* the [m] corners of [y] tribes thereof.

14 The Lord hath mingled among them the spirite [n] of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may [o] do, nor the taile, the branch nor the rush.

16 In that day shall Egypt bee like vnto women: for it shalbe afraid and feare because of the mouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shalbe a feare [p] vnto Egypt: euery one that maketh mention of it, shalbe afraid thereat, because of the counsel of the Lord of hosts, which he hath determined vpon it.

18 In that day shall fiue cities in the land of Egypt [q] speake the language of Canaan, and shall [r] sweare by the Lord of hostes: one shal be called the citie of [ss] destruction.

19 In that day shall the altar of the Lord bee in the mids of the land of Egypt, and [t] a pillar by the border thereof vnto the Lord.

20 And it shalbe for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressers, and he shal send them [u] a Sauiour and a great man, and shall deliuer them.

21 And the Lord shalbe knowen of the Egyptians, and the Egyptians shall knowe the Lord in that day, and do [x] sacrifice and oblation, and shal vowe vowes vnto the Lord, and performe *them*.

22 So the Lord shal smite Egypt, he shal smite and heale it: for he shal returne vnto [y] Lord, and he shalbe intreated of them, and shal heale them.

23 In that day shall there be a path from [y] Egypt to Asshur, and Asshur shal come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel bee the third with Egypt and Asshur, *euen* a blessing in the middes of the land.

25 For the Lord of hosts shal blesse it, saying, Blessed *be* my people Egypt & Asshur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

2 The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.

IN the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon King of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, & loose the [d] sackecloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked and barefoote.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, & barefoote three yeeres, *as* a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the King of Asshur take away the captiuitie of Egypt, and the captiuity of Ethiopia, *both* yong men & old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shal feare, and be ashamed of [e] Ethiopia their expectation, & of Egypt their glory.

6 Then shall the inhabitant of this [g] yle say in that day, Behold, such is our expectation, whither wee fled for helpe to be deliuered from the King of Asshur, and how shal we be deliuered?

a Who was a captaine of Sancherib, 2.King.18.17.
b A citie of the Philistims.
c The Ebrewes write that Sancherib was so called.
d Which signifieth that the Prophet did lament the miserie that he saw prepared, before the three yeeres that hee went naked and barefooted.
e In whose ayde they trusted.
f Of wom they boasted & gloried.
g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 And of Arabia.

THe burden of the [a] desert Sea. As the whirlewinds in the South vse to passe from the wilderneſſe, ſo shal it [b] come from the horrible land.

2 A grieuous vision was shewed vnto me, The [c] transgressour *against* a transgressour, and the destroyer *against* a destroyer. Go vp [d] Elam, besiege Media: I haue caused all the mourning [e] thereof to cease.

3 Therefore are my [f] loynes filled with sorow: sorowes haue taken mee as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, *and* I was amased when I saw it.

4 Mine heart failed: fearefulnes troubled me: the night [g] of my pleasures hath hee turned into feare vnto me.

5 Prepare thou [y] table: watch in [y] watch towre: eate, drinke: [h] arise, ye princes, anoynt the shield.

6 For thus hath the [i] Lord said vnto me, Goe, set a watchman, to tell what he seeth.

7 And hee saw a charet with two horsemen: [k] a charet of an asse, *and* a charet of a camel: and he hearkened *and* tooke diligent heede.

8 And hee cryed, A [l] lyon: my lord, I stande continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charet commeth with two horsemen. And [m] he answered and said, * Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O [n] my threshing, and the † corne of my floore. That which I haue heard of the Lord of hosts, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of [o] Dumah. He calleth vnto

a On the sea side betweene Iudea, and Caldea, was a wildernes, where by he meaneth Caldea.
b That is, the ruine of Babylon by the Medes, and Persians.
c The Assyrians, & Caldeans, which had destroyed other nations, shall be ouercome of the Medes & Persians, and this he prophecied an hundreth yeere before it came to passe.
d By Elam, he meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophecieth the death of Belshazzar, as Dan. 5. 30. who in [y] mids of his pleasures was destroyed.

h Whiles they are eating and drinking, they shalbe commanded to run to their weapons. i To wit, in a vision by the spirit of prophecie. k Meaning, charets of men of warre, & others that caried the baggage. l Meaning Darius, which ouercame Babylon. m The watchman, whom Isaiah set vp, tolde him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. * *Iere.* 51.8. *Reuel.* 14.8. n Meaning, Babylon. † *Heb. floore.* o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene. 25. 14.

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p A mountaine of the Idumeans.
q He describeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.
s Signifying, that for feare they shal not tary to eate or drinke.
t He appointeth them respit for one yere only, and then they should be destroyed.
u Reade Chap. 16. 14. x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, hee teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

me out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The q morning commeth, and also the night. If yee will aske, enquire: returne *and* come.

13 ¶ The burden against Arabia. In r the forest of Arabia shall ye tarie all night, *euen* in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring foorth s water to meete the thirstie, *and* preuent him that fleeth with his bread.

15 For they flee from the drawen swords, *euen* from the drawen swords, and from the bent bow, and from the grieuousnesse of warre.

16 For thus hath the Lord said vnto me, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of y strong archers of the sonnes of x Kedar shall be few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

1 He propheseth of the destruction of Ierusalem by Nebuchadnezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets, which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to y house toppes for feare of their enemies.
c Which was wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Iere. 9. 1.
h That is, the shoute of the enemies whom God had appointed to destroy the citie.
i He putteth them in minde how God deliuered them once from Sanherib, who brought the Persians and Cyrenians with him, that they might by returning to God auoid that great plague which they should els suffer by Nebuchad-nezar.
k The secrete place where the armour was: to wit, in the house of the forest, 1. King. 7. 2.
l Ye fortified the ruinous places, which were neglected in time of peace: meaning the whole city and the citie of Dauid which was within the compasse of the other.
m Either to pull downe such as might hurt, or els to know what men they were able to make.
n To prouide if neede should be of water.
o To God that made Ierusalem; that is, they trusted more in these worldly meanes then in God.

THe burden of the a valley of vision. What b aileth thee nowe that thou art wholy gone vp vnto the house tops?

2 Thou that art full of c noise, a citie full of brute, a ioyous citie: thy slaine men shall not *be* slaine d with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shalbe e bound: all that shalbe found in thee, shall be bound together, which haue fled from f farre.

4 Therefore said I, Turne away from me: I wil weepe g bitterly: labour not to comfort mee for the destruction of the daughter of my people.

5 For *it is* a day of trouble, and of ruine and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chiefe valleis were full of charets, and the horsemen set themselues in aray against the gate.

8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And yee haue seene l the breaches of the citie of Dauid: for they were many, and yee gathered the waters of the lower poole.

10 And yee numbred the houses m of Ierusalem, and the houses haue yee broken downe to fortifie the wall,

11 And haue also made a ditch betweene the two walles, for the n waters of the olde poole, and haue not looked vnto the maker o therof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hosts call vnto weeping and mourning, and to baldnes and girding with sackecloth.

13 And behold, ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, & drinking wine, p eating and drinking: for to morow we shall die.

14 And it was declared in y eares of the Lord of hostes. Surely this iniquitie shal not be purged from you, till ye die, saith the Lord God of hosts.

15 Thus saith the Lord God of hostes, Goe, Get thee to that q treasurer, to Shebna, the steward of the house, *and say*,

16 What hast thou to doe here? and whome hast thou r here? that thou shouldest here hewe thee out a sepulchre, as he that heweth out his sepulchre in an hie place, or that graueth an habitation s for himselfe in a rocke?

17 Beholde, the Lord will carrie thee away with a great captiuitie, and will surely couer thee.

18 Hee will surely rolle *and* turne thee like a ball in a large countrey: there shalt thou die, and there the charets of thy glorie *shalbe* the t shame of the lords house.

19 And I wil driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I u call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shalbe a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the x key of the house of Dauid wil I lay vpon his shoulder: so hee shall open, and no man shall shut: and he shall shut, and no man shall open.

23 And I will fasten him as a y naile in a sure place, and hee shalbe for the throne of glorie to his fathers house.

24 And they shall hang vpon him all the glorie of his fathers house, *euen* of the nephewes and posteritie z all smal vessels, from the vessels of the cuppes, euen to all the instruments of musike.

23 In that day, saith y Lord of hostes, shall the a naile, that is fastened in the sure place, depart & shalbe broken, & fall: & the burden that was vpon it, shalbe cut off: for the Lord hath spoken it.

p In steade of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eate and drink: for our Prophets say, that we shal die to morow.
q Because the Ebrew word doeth also signifie one that doth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians & Egyptians, to betray the Church, and to prouide for himselfe against al dangers: in the meane season he packt craftily, and gate of the best offices into his hand vnder Hezekiah, euer aspiring to y highest.
r Meaning, that he was a stranger and came vp of nothing.
s Whereas hee thought to make his name immortal by his famous sepulchre, he died most miserably among y Assyrians.
t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it wil turne to the shame of those Princes, by whom they are preferred.
u To be steward againe, out of the which office he had bene put by y craft of Shebna.
x I will commit vnto him the full charge and gouernment of the Kings house.
y I wil establish him and confirme him in his office: of this phrase reade Ezra 9. 9.
z Meaning, that both small and great that shall come of Eliakim, shall haue prayse and glory by this faithfull officer.
a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 A propheseie against Tyrus. 17 A promise that it shall be restored.

THe a burden of Tyrus. Howle, ye shippes of b Tarshish: for c it is destroyed, so that there is none house: none shall come from the land of d Chittim: it is e reueiled vnto them.

2 Be still, yee that dwell in the yles: the marchants of Zidon, *and* such as passe ouer the sea, haue f replenished thee.

3 The g seede of Nilus *growing* by the abundance of waters, *and* the harueste of the riuer *was* her reuenues, and she was a marte of the nations.

4 Be ashamed, thou Zidon: for the h sea hath spoken, *euen* the strength of the sea, saying, I haue not i trauailed, nor brought forth childrē, neither

a Read chap. 13. 1.
b Yee of Cilicia that come thither for marchandise.
c Tyrus is destroyed by Nebuchad-nezzar.
d By Chittim they meant all the yles and countries Westward from Palestina.
e All men know of this destruction.
f Hast hunted thee, and enriched thee.
g Meaning, the corne of Egypt, which was fedde by the ouerflowing of Nilus.
h That is, Tyrus, which was the chiefe port of the Sea.
i I haue no people left in me, and am as a barren woman that neuer had childe.

nourished

nourished yong men, *nor* brought vp virgins.

5 When the fame commeth to the Egyptians, they shall be [k] sorie, concerning the rumour of Tyrus.

6 Go you ouer to [l] Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious *city?* her antiquitie [u] of ancient dayes: her owne feete shall leade her afarre off to be a soiourner.

8 Who hath decreed this against Tyrus (that [m] crowneth *men*) whose marchants *are* princes? whose chapmen *are* the nobles of the world?

9 The Lord of hostes hath decreed this, to staine the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood *to* the [n] daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lorde hath giuen a commaundement concerning the place of marchandise, to destroy the power thereof.

12 And he sayd, Thou shalt no more reioyce when thou art oppressed: [o] O virgin [p] daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: [q] Asshur founded it by the inhabitants of the wildernesse: they set vp the towers thereof: they raised the palaces thereof *and* hee [r] brought it to ruine.

14 Howle yee shippes of Tarshish, for your [s] strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres, (according to the yeeres of one King) at the ende of [t] seuentie yeeres shall Tyrus [u] sing as an harlot.

16 Take an harpe *and* go about the city: (thou harlot that hast bene forgotten) [x] make sweete melody, sing moe songs that thou mayest be remembred.

17 And at the ende of seuentie yeeres shal the Lord visite Tyrus, and shee shall returne to her [y] wages, and shal commit fornication with all the kingdomes of the earth, *that are* in the world.

18 Yet her occupying and her wages shall be [z] holy vnto the Lord: it shall not be laide vp nor kept in store, but her marchandise shall bee for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

k Because these two countreys were ioyned in league together.
l Tyrus willeth other marchants to go to Cilicia, and to come no more there.
m Who maketh her marchants like Princes.
n Thy strength will no more serue thee: therefore flee to other countries for succour.
o For Tyrus was neuer touched nor afflicted before.
p Because Tyrus was built by them of Zidon.
q The Caldeans which dwelt in tentes, in the wildernesse, were gathered by the Assyrians into cities.
r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing ỹ Caldeans were able to ouercome the Assyrias which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyrus.
s That is, Tyrus by whom ye are enriched.
t Tyrus shall lie destroyed seuentie yeeres, which hee calleth the reigne of one King or a mans age.
u Shal vse al craft and subtiltie to entise men againe to her.
x She shall labour by all means to recouer her first credit: as an harlot when shee is long forgotten, seeketh by all meanes to entertaine her louers.
y Though shee haue bene chastised, of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.
z He sheweth that God yet by his preaching of the Gospell will call Tyrus to repentance, and turne her heart from auarice and filthie gaine vnto the true worshipping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people.
13 *A remnant reserued shall praise the Lord.*

a This prophesie is as a conclusion of that which hath bene threatned to the Iewes & other nations from the 13. chap. and therefore by the earth he meaneth those lands, which were before named.

BEhold, the Lord maketh the [a] earth emptie, & he maketh it waste: he turneth it vpside down, and scattereth abroad the inhabitants thereof.

2 And there shalbe like people, like [b] Priest, and like seruant, like master, like maide, like mistresse, like buier, like seller, like lender, like borrower, like giuer, like taker to vsurie.

3 The earth shalbe cleane emptied, and vtterly spoyled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the worlde is feeble and decayed: the proude people of the earth are weakened.

5 The earth [c] also deceiueth, because of the inhabitantes thereof: for they transgressed the lawes: they changed the ordinances, *and* brake the euerlasting couenant.

6 Therefore hath the [d] curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are [e] burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of mery heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shalbe bitter to them that drinke it.

10 The citie of [f] vanitie is broken down: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the [g] mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shal it be in the mids of the earth, among the people, [h] as the shaking of an oliue tree, *and* as the grapes when the vintage is ended.

14 They shal lift vp their voice: they shall shout for the magnificence of the Lord: they shal reioyce from [i] the sea.

15 Wherefore praise yee the Lord in the valleis, *euen* the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard praises, *euen* glory to the [k] iust, and I said, [l] My leannesse, my leannesse, woe is me: the transgressours haue offended: yea, the transgressours haue grieuously offended.

17 Feare, and the pit, and the snare *are* vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noise of the feare, shall fall into the pit: and he that commeth vp out of the pit, shalbe taken in the snare: for the [m] windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shal reele to and fro like a drunken man, and shalbe remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lorde [n] visite the hoste aboue that is on hie, euen the Kings of the world that are vpon the earth.

22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after many daies shal they be [o] visited.

23 [p] Then the moone shalbe abashed, and the sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shalbe before his ancient men.

b Because this was a name of dignitie, it was also applyed to them, which were not of Aarons familie, and so signifieth also a man of dignitie, as 2. Sam. 8. 18. and 20. 25. 1. chro. 18. 17. and by these wordes the Prophet signifieth an horrible confusion, where there shalbe neither religion, order, nor policie, Hosea 4. 9.

c That is, rendreth not her fruite for the sinne of the people, whom the earth deceiued of their nouriture, because they deceiued God of his honour.
d Written in the Law, as Leuit. 26. 14. deut. 28. 16. thus the Prophets vsed to apply particularly the menaces, and promises which are generall in the lawe.
e With heate and drought, or else, that they were consumed with ỹ fire of Gods wrath.
f Which as it was without order, so now should it be brought to desolation and confusion: and this was not only meant of Ierusalem, but of all the other wicked cities.
g Because they did not vse Gods benefits aright, their pleasures should faile, and they fall to mourning.
h He comforteth the faithfull, declaring that in this great desolation the Lord will assemble his church, which shall praise his Name, as chap. 10. 22.
i From the vtmost coasts of ỹ world, where the Gospell shalbe preached, as verse 16.
k Meaning, to God, who will publish his Gospel through all the worlde.
l I am consumed with care, considering the affliction of the Church, both by forreine enemies, and domesticall. Some reade, my secret, my secret: that is, it was reuealed to the Prophet, that the good should be preserued, and the wicked destroyed.
m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.
n There is no power so high or mighty, but God will visite him with his rods, as verse 21. but shalbe comforted.
o Not with his rods, p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke in comparison thereof.

CHAP.

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CHAP. XXV.

A thanksgiuing to God in that that he sheweth himselfe iudge of the world, by punishing the wicked and maintaining the godly.

O Lord, thou [a] art my God: I will exalt thee, I wil prayse thy Name: for thou hast done wonderfull things, *according to* the counsels of old, with a stable trueth.

2 For thou hast made of a [b] citie an heape, of a strong citie, a ruine: *euen* the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shal the [d] mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *euen* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heate: for the blast [e] of the mightie is like a storme *against* the wall.

5 Thou shalt bring downe the noyse of the strangers, [f] as the heate in a dry place: he wil bring downe the song of the mightie, *as* the [g] heate in the shadow of a cloude.

6 And in this [h] mountaine shall the Lorde of hostes make vnto all people a feast of fat things, *euen* a feast of fined *wines*, *and* of fat things full of marow, of *wines* fined *and* purified.

7 And he wil destroy in this mountaine [i] the couering that coureth all people, and the vaile that is spread vpon all nations.

8 He wil destroy death for euer: and the Lord God will [k] wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he wil saue vs. This is the Lord, we haue waited for him: we wil reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and [l] Moab shalbe threshed vnder him, euen as strawe is threshed in [m] Madmenah.

11 And hee shall stretch out his hand in the middes of them (as he that swimmeth stretcheth *them* out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay lowe, *and* cast them to the ground, *euen* vnto the dust.

7 The way of the iust *is* righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lorde, haue waited for thee in the way of thy [g] iudgments: the desire of *our* soule *is* to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements *are* in the earth, the inhabitants of the world shal learne [h] righteousnesse.

10 Let mercy [i] be shewed to the wicked, *yet* hee will not learne righteousnesse: in the land of vprightnesse wil he doe wickedly, & wil not behold the maiestie of the Lord.

11 O Lorde, they will not beholde thine hie hand: *but* they shall see it, and bee confounded with [k] the zeale of the people, & the fire of thine [l] enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, *other* [m] lords beside thee, haue ruled vs, *but* we will remember thee onely, *and* thy Name.

14 The [n] dead shal not liue, *neither* shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased [o] the nation, O Lorde: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lorde, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening *was* vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorow, *and* crieth in her paines, so haue we bene in thy [q] sight, O Lord.

18 Wee haue conceiued, wee haue borne in paine, as though we should haue brought foorth [r] winde: there was no helpe in the earth, neither did the inhabitants of [s] the world fall.

19 ¶ [t] Thy dead men shall liue: *euen* with my body shal they rise. Awake, and sing, ye that dwel in dust: for thy [u] dew *is as* the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: [x] enter thou into thy chambers, and shut thy doores after thee, hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her [y] blood, and shall no more hide her slaine.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, and make the of his Church which before were his enemies.
b Not only of Ierusalem, but also of these other cities, which haue bene thine enemies.
c That is, a place where as all vagabonds may liue without danger, and as it were, at ease, as in a palace.
d The arrogant and proude, which before would not know thee, shal by thy corrections feare and glorifie thee.
e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heate is abated by the raine, so shal God bring downe the rage of the wicked.
g As a cloude shadoweth from the heate of the sunne, so shal God asswage the reioycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes & the Gentiles, and is here described vnder y figure of a costly banket, as Mat. 22.2. kept backe from Christ. k Hee will take away all occasions of sorowe and fill his with perfite ioye, Reue. 7.17. and 21.4. l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chro. 2. 49. and an other in the land of Moab, Ierem. 48.2. which seemeth to haue bene a plentifull place of corne, Chap. 10.31.
g We haue constantly abid in the aduersities where with thou hast afflicted vs.
h Meaning, that by afflictions men shall learne to feare God.
i The wicked though God shew them euident signes of his grace, shalbe neuer the better.
k Through enuie and indignation against thy people.
l The fire and vengeance where with thou doest destroy thine enemies.
m The Babylonians, which haue not gouerned according to thy worde.
n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.
o To wit, the companie of the faithfull by the calling of the Gentiles.
p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.
q To wit, in extreme sorow.
r Our sorowes had none end, neither did we enioy the comfort that we looked for.
s The wicked and men without religion were not destroyed.
t He comforteth y faithful in their afflictiõs, shewing them that euen in death they shall haue life: and that they should most certainely rise to glory: the contrary should come to the wicked, as vers. 14.
u As herbes dead in winter, flourishing againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.
x Hee exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.
y The earth shal vomit and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall [a] this song be sung in the land of Iudah, Wee haue a strong citie: [b] saluation shall *God* set for walles and bulwarkes.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God *is* strength for euermore.

5 For hee will bring downe them that dwell on hie: [e] the hie citie he will abase, *euen* vnto the ground wil he cast it downe, & bring it vnto dust.

6 The foote shall treade it downe, *euen* the feete of the [f] poore, *and* the steps of the needie.

a This song was made to cõfort the faithful, when their captiuitie should come, assuring them also of their deliuerãce, for the which they should sing this song.
b Gods protection and defence shalbe sufficient for vs.
c He assureth the godly to returne after the captiuitie to Ierusalem.
d Thou hast decreed so, & thy purpose cannot be changed.
e There is no power so hie, that can let God, when hee wil deliuer his.
f God wil set the poore afflicted ouer the power of the wicked.

CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 And of the ioye of the Church for their deliuerance.

IN that [a] day the Lorde with his sore and great and mightie [b] sword shall visite Leuiathan, that pearcing serpent, euen Leuiathã, that crooked serpent, and he shal slay the dragon that is in the sea.

2 In that day sing of the vineyarde [c] of red wine.

3 I the Lord doe keepe it: I will water it euery moment: least any assãile it, I will keepe it night and day.

a At the time appointed.
b That is, by his mightie power & by his worde. Hee prophesieth here of the destruction of Satan and his kingdome vnder the name of Leuiathan, Assur and Egypt.
c Meaning, the best wine, which this vineyarde, that is, the Church, should bring forth as most agreeable to the Lord.

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4 Anger [d] is not in mee: who would set the briers & the thorns *against* me in battel? I would go through them, I would burne them together.

5 Or wil he [e] feele my strength, that hee may make peace with me, *and* be at one with me?

6 [f] Hereafter, Iaakob shall take roote: Israel shall florish and grow, and the world shall be filled with fruite.

7 Hath hee smitten [g] him as hee smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In [h] measure in the branches thereof wilt thou contende with it, *when* he bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the [i] fruit the taking away of his sinne when he shal make al the stones of the altars, as chalke stones broken in pieces, *that* the groues and images may not stand vp.

10 Yet the [k] defenced city *shalbe* desolate, *and* the habitation *shalbe* forsaken, and left like a wildernes. There shal the calfe feede, and there shall he lie, and consume the branches thereof.

11 When the boughs of it are drie, they shall be broken: the [l] women come, and set them on fire: for it is a people of none vnderstading: therefore he that made them, shall not haue compassion of them, and he that formed them, shall haue no mercy on them.

12 And in that day shall the Lord thresh from the chanel of the [m] Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe bee [n] blowen, and they shall come, which perished in the land of Assiur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that should learne the worde of God. 24 God doeth all things in time and place.

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beautie *shalbe* a fading flowre, which is vpon the head of the [b] valley of them that be fat, *and* are ouercome with wine.

2 Beholde, the Lorde hath a mightie and [c] strong *hoste*, like a tempest of haile, *and* a whirlewinde that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the ground mightily.

3 They shall be troden vnder foote, *euen* the crowne of the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading flowre, which is vpon the head of the valley of them that be fatte, *and* as [d] the hastie fruite afore sommer, which when hee that looketh vpon it, seeth it, while it is in his hand he eateth it.

5 In that day shall the Lorde of hostes be for a crowne of glory, and for a diademe of beautie vnto the [e] residue of his people:

6 And for a spirite of iudgement to him that sitteth in iudgement, and for [f] strength vnto them that turne away the battel to the gate.

7 But [g] they haue erred because of wine, and are out of the way by strong drinke: the priest and the prophet haue erred by strong drinke: they are swalowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all *their* tables are full of filthie vomiting: no place *is* cleane.

9 [h] Whome shall he teach knowledge? and whome shall hee make to vnderstand the things that he heareth? them that are wained from the milke, *and* drawen from the breastes.

10 For [i] precept *must be* vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, *and* there a litle.

11 For with a stammering [k] tongue and with a strange language shall he speake vnto this people.

12 Vnto whome [l] hee sayd, [m] This is the rest: [n] giue rest to him that is wearie: and this is the refreshing, but they would not heare.

13 Therefore shall the worde of the [o] Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, *and* there a litle, that they may goe, and fall backward, and be broken, and be snared, and be taken.

14 Wherefore, heare the worde of the Lorde ye scornefull men that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a [p] couenant with death, and with hell are we at agreement; though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made [q] falshood our refuge, & vnder vanity are we hid.

16 Therefore thus saith the Lord God, Behold, I wil lay in Zion a stone, a [r] tried stone, a precious corner stone, a sure foundation. Hee that beleeueth, [s] shall not make haste.

17 Iudgement also will I lay to the rule, and [t] righteousnesse to the balance, and the [u] haile shall sweepe away the vaine confidence, and the waters shall ouerflowe [x] the secret place.

18 And your couenant with death shalbe disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely [y] feare to make *you* to vnderstand the hearing.

20 For the bed is [z] straite that it cannot suffice, and the couering narowe that one can not wrappe himselfe.

21 For the Lord shall stand as in mount [a] Perazim: he shall be wroth as in the valley [b] of Gibeon, that he may do his worke, his strage worke, and bring to passe his act, his strange act.

22 Nowe therefore be no mockers, least your bonds increase: for I haue heard of the Lorde of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speach.

24 Doeth

d Therefore hee will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sak, and can not be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by bryers and thornes.

e He mateileth, that Israel wil not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the roote spring againe, and bring foorth in great abundance.

g He sheweth that God punisheth his in mercie, and his enemies in iustice.

h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed.

k Notwithstanding his fauour that hee wil shewe them after, yet Ierusalem shalbe destroyed, and grasse for cattell shall growe in it.

l God shall not haue neede of mightie enemies: for the very women shall doe it, to their great shame.

m He shall destroy all from Euphrates to Nilus: for some fledde toward Egypt, thinking to haue escaped.

n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperitie.

b Because the Israelites for y most part dwelt in pleasant valleys, hee meaneth hereby the valley of them, that had abundance of worldly prosperitie, and were, as it were crowned therewith, as with garlands.

c He seemeth to meane the Assyrians, by whom the tenne tribes were caried away.

d Which is not of long continuance, but as soone ripe, and first eaten.

e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preserued.

f He will giue counsel to the gouernor, & strength to the captaine, to driue the enemies in at their owne gates.

g Meaning the hypocrites, which were among them, and were altogether corrupt in life & doctrine, which is here ment by drunkennes and vomiting.

h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes.

i They must haue one thing ofttimes tolde.

k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange laguage.

l That is, the Prophet whome God should send.

m This is the doctrine whereupon ye ought to stay and rest.

n Shewe to them that are weary and haue need of rest, what is the true rest.

o Because they wil not receiue the word of God, whe it is offered, it commeth of their own malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6. 9.

p They thought they had shiftes to anoyde Gods iudgements, and that they could escape though all other perished.

q Though y Prophets condemned their idoles, and vaine trust, of falsehood, and vanitie, yet the wicked thought in themselues that they would trust in these things.

r That is, Christ by whom all the building must be tried, & vpholden, Psa. 118. 22. mat. 21. 42. act. 4. 11. rom. 9. 33. 1. pet 2. 6.

s He shalbe quiet, & seek none other remedies, but be content with Christ.

t In the restitution of his Church, iudgement, and iustice shall reigne.

u Gods corrections and affliction.

x Affliction shall discouer their vaine confidence, which they kept secret to themselues.

y Terrour and destruction shal make you to learne that, which exhortations and gentlenesse could not bring you vnto.

z Your affliction shalbe so sore, that you are not able to endure it.

a When Dauid ouercame the Philistims, 2. Sam. 5. 20. 1. Chron. 14. 11.

b Where Iosua discomfited fiue Kings of the Amorites, Iosh. 10. 12.

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24 Doth the plowe man plowe all the day, to sowe? doeth hee open, and breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheate by measure, and the appoynted barely and rye in their place?

26 For his God doth instruct him to haue discretion, *and* doeth teach him.

27 For fitches shall not bee threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread *corne* when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart *still* make a noise, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hosts, which is wonderfull in counsell, *and* excellent in workes.

c As the plowe-man hath his appoynted time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

CHAP. XXIX.

1 A prophecie against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

HA [a] altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I will bring the altar into distresse, and there shalbe heauinesse and sorow, and it shall bee vnto me like [c] an altar.

3 And I will besiege thee as a circle, and sight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, *and* shalt speake out of the [d] ground, and thy speech shalbe *as* out of the dust: thy voyce also shall bee out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy [e] strangers shalbe like small dust, and the multitude of strong men shalbe as chasse that passeth away, and it shall be in a moment, *euen* suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight against the altar, shalbe as a dreame *or* vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and beholde, [g] he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, beholde, he is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 [h] Stay your selues, and wonder: they are blinde, & make *you* blinde: they are drunken, but not [i] wined: they stagger, but not by strong drink.

10 For the Lord hath couered you with a spirit of slumber, and hath shut vp your eyes the Prophet, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can not: for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people [k] come neere vnto me with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I wil againe doe a marueilous worke in this people, *euen* a marueilous worke, and a wonder: for the wisedome of their wise man shall [m] perish, and the vnderstanding of their prudent men shalbe hid.

15 Woe vnto them that [n] seeke deepe to hide *their* counsell from the Lord: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning *of deuises* shal it not be esteemed [o] as the potters clay? for shall the worke say of him that made it, He made me not? or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall be [p] turned into Carmel? and Carmel shalbe counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruel man shall cease, & the scornefull shall be consumed: and all that hasted to iniquitie, shalbe cut off:

21 Which made a man to sinne in the [q] word, and tooke him in a snare: which reprooued *them* in the gate, and made the iust to fal without cause.

22 Therefore thus saith the Lord vnto the house of Iaakob, *euen* hee that redeemed Abraham, Iaakob shal not now be confounded, neither now shall his face be pale.

23 But when hee seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirite, [r] shall haue vnderstanding, and they that murmured, shall learne doctrine.

a The Ebrewe word Ariel signifieth the Lyon of God, and signifieth the altar, because the Altar seemed to deuoure the sacrifice that was offred to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your citie shall be full of blood as an altar whereon they sacrifice.

d Thy speech shal be no more so loftie, but abased, and low as the very charmers, which are in low places, and whisper, so that their voyce can scarse be heard.

e Thine hired souldiers, in whome thou trustest, shall be destroyed as dust or chasse in a whirlewinde.

f The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come as vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.

g That is he thinketh y he eateth.

h Muse hereon as long as ye list, yet shall ye finde nothing but occasion to be astonied: for your Prophets are blinde, and therefore cannot direct you.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, at Mat. 15. 8.

l That is, their religion was learned by mans doctrine and not by my word.

m Meaning, that whereas God is not worshipped according to his word, but magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions but outwardly bare a good face.

o For all your craft, saith y Lord, you cannot be able to escape mine handes no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shall there not be a change of all things? and Carmel, that is a plentifull place in respect of that it shal be then, may be taken as a forrest as Chap. 32. 15. and thus he speaketh to comfort the faithfull.

q They that went about to find fault with the Prophets words, and would not abide admonitions, but wouide intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding and knowledge, man cannot but still erre and murmure against him.

CHAP. XXX.

1 Here reprooueth the Iewes which seeke aduersitie to ease their owne conscience. 2 And seeketh helpe of the Egyptians. 10 Despising the Prophets. 16 Therefore he sheweth what destruction shall come vpon them. 18 But offereth mercie to their repentance.

WOe to the [a] rebellious children, saith the Lord, that take counsell, but not of mee, and [b] couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke to goe downe into Egypt, and haue not asked at my mouth, to strengthen themselues with the strength of Pharaoh, and trust in the shadowe of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his [c] princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shalbe all ashamed of the people that cannot profite them, nor helpe nor doe them good, but *shalbe* a shame and also a reproch.

a Who contrary to their promise, take not me for their protector, and contrary to my commandement, seeke helpe at strangers.

b They seeke shiftes to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in Ambassage to seeke helpe, and abode at these cities.

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6 ¶ The [d] burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the yong and olde lyon, the viper and fierie flying serpent *against them* that shall beare their riches vpon the shoulders of the coltes, and their treasures vpon the bunches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cried vnto [e] her, Their strength [f] *is* to sit still.

8 Now go, *and* write [g] it before them in a table, and note it in a booke that it may bee for the [h] last day for euer and euer:

9 That it is a rebellious people, lying children, *and* children that would not [i] heare the law of the Lord,

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: *but* speake flattering things vnto vs: prophecie [k] errours.

11 Depart out of the way: go aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saith the holy one of Israel, Because you haue cast off this word, and trust in [l] violence, and wickednesse, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breach that falleth, *or* a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found [m] a sheard to take fire out of the hearth, or to take water out of the pit.

15 For thus saide the [n] Lord God, the Holy one of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue sayd, No, but we will flee away vpon [o] horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousande *as* one *shall flee* at the rebuke of one: at the rebuke of fiue shall ye flee, till ye be left as a ship mast vpon the [p] toppe of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord waite, that hee may haue [q] mercy vpon you, and therefore wil he be exalted, that hee may haue compassion vpon you: for the Lord *is* the God of [r] iudgement. Blessed *are* all they that waite for him.

19 Surely a people shall dwell in Zion, *and* in Ierusalem: thou shalt weepe no more: he wil certainely haue mercy vpon thee at the voyce of thy cry: when he heareth thee, he will answere thee.

20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy ‖ raine.

21 And thine eares shall heare a word behinde thee, saying, This is the way, [s] walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall [t] pollute the couering of the images of siluer, and the rich ornament of thine images of gold, & cast them away as a menstruous cloth, and thou shalt say vnto it, [u] Get thee hence.

23 Then shall hee giue raine vnto thy seede, when thou shalt sow the ground, and bread of the increase of the earth, and it shalbe fat and oyle: in that day shal the cattel be fed in large pastures.

24 The oxen also and the young asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel and with the fanne.

25 And vpon euery hie [x] mountaine, and vpon euery hie hill shall there be riuers *and* streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreouer, the light of the moone shall be as the light of the [y] sunne, and the light of the sunne shalbe seuen fold, & like the light of seuen dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof *is* heauie: his lippes are full of indignation, and his tongue *is* as a deuouring fire.

28 And his spirit *is* as a riuer that ouerfloweth vp to the necke: it deuideth asunder, to fanne the nations with the fanne of [a] vanitie, and there *shall be* a bridle to cause them to erre in the chawes of the people.

29 *But* there shal be a song vnto you as in the [b] night, when a solemne feast is kept: and gladnesse of heart, as he that commeth with a pipe to goe vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lord shall cause his glorious voice to be heard, and shall declare the lighting downe of his arme with the anger of *his* countenance, and flame of a deuouring fire, with scattering and tempest, and hailestones.

31 For with the voyce of the Lord shal Asshur be destroyed, which smote with the [c] rod.

32 And in euery place that the staffe shal passe, it shall [d] cleaue fast, which the Lord shal lay vpon him with [e] tabrets and harpes: and with battels, *and* lifting vp *of hands* shall he fight [f] against it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] King: hee hath made it [i] deepe and large: the burning thereof *is* fire and much wood: the breath of the Lord, like a riuer of brimstone doth kindle it.

d That is, a heauie sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying that if the beasts should not be spared, the men should be punished much more grieuously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this prophecie.
h That it may bee a witnesse against them for all posteritie.
i He sheweth what was the cause of their destruction, & bringeth also miserie to man: to wit, because they would not heare the word of God, but delited to be flattered, and led in errour.
k Threaten vs not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Iere. 11. 21.
l Meaning, in their stubbernesse against God and the admonitions of his Prophets.
m Signifying, that the destruction of the wicked shalbe without recouery.
n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We will trust to escape by our horses.
p Whereas al the trees are cut down saue two or three to make masts.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in vsing moderation in the same, as Iere. 10. 24. and 30. 11.
‖ *Or, instruction.*
s God shall direct all thy wayes, and appoynt thee how to goe either hither or thither.
t Ye shal cast away your idoles, which you haue made of golde, and siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.
u Shewing that there can be no true reuerence except both in heart and deede we shew our selues enemies to idolatrie.
x By these diuers maners of speech he sheweth that the felicitie of the Church shalbe so great, that none is able sofficiently to expresse it.
y When the Church shalbe restored, the glory thereof shall passe seuen times the brightnesse of the sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians, y chiefe enemies of the people of God.
a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he clenseth his.
b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victorie.
f Against Babel: meaning the Assyrians and Babylonians.
g Here is taken for hel, where the wicked are tormented, reade 2. King. 23. 10.
h So that their estate or degree cannot exempt the wicked.
i By these figuratiue speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *Hee curseth them that forsake God, and seeke for the helpe of man.*

WOe vnto them that [a] goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holy one of Israel, nor [b] seeke vnto the Lord.

2 But he yet is [c] wiseste: therfore he wil bring euil, and not turne backe his word, but he wil arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians *are* men, and not God, and their horses flesh and not spirite: and when the Lord shall stretch out his hand, the [d] helper

a there were two special causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17. 16 and 28. 68. lest they should forget the benefite of their redemption: and secondly, lest they should be corrupted with the superstition and idolatrie of the Egyptians and so forsake God, meaning that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.
b Iere. 2. 18.
c And knoweth their crafty enterprises, and will bring all to nought.
d Meaning, both the Egyptians and the Israelites,

shall

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c He sheweth the Iewes, that if they would put their trust in him, he is so able, that none can resist his power: and so carefull ouer them, as a bird ouer her yong, which euer flieth about the for their defence: which similitude the scripture vseth in diuers places, as Deut. 32. 11. mat. 23. 37.

f Hee toucheth their conscience yͤ they might earnestly feele their grieuous sinnes, and so truely repent, for as much as now they are almost drowned and past recouerie.

g By these fruites your repentance shalbe knowen, as Chap. 2. 18.

h When your repentance appeareth.

i This was accomplished soone after when Sancheribs armie was discomfited, & he fled to his castell in Nineueh for succour.

shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto me. As the lyon or lyons whelpe roareth vpon his praye, against whom *a* a multitude of shepheards be called, he wil not be afraide at their voyce, neither wil humble himselfe at their noyse, so shall the Lord of hosts come c downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shal the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel turne againe, in as much as ye are f sunken deepe in rebellion.

7 For in that day euery man shall g cast out his idoles of siluer, and his idoles of golde, which your hands haue made you, *euen* a sinne.

8 h Then shal Asshur fall by the sworde, not of man, neither shall the sworde of man deuoure him, and hee shall flee from the sworde, and his yong men shal faint.

9 And he shal go for feare to his i towre, and his princes shall be afraide of the standart, saieth the Lord, whose k fire is in Zion, and his fornace in Ierusalem.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

a This prophesie is of Hezekiah, who was a figure of Christ, & therefore it ought chiefly to be referred to him.

b By iudgement and iustice is ment an vpright gouernment, both in policie and religion.

c Where men are weary with trauelling for lacke of water.

d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same, contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

e Vice, shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophesieth of such calamitie to come, that they will not spare the women & childrē, and therefore willeth them to take heede & prouide.

g Meaning, that the affliction should continue long and when one yeere were past, yet they should looke for newe plagues.

h made you to contemne him: to wit, abundance of worldly goods.

i By the teates he meaneth the plentiful fields, whereby men are nourished, as children with the teate: or, the mothers for sorowe and leannesse shal lacke milke.

BEholde, *a* a King shal reigne in iustice, and the princes shall rule *b* in iudgement.

2 And *that* man shall be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a dry place, *and* as the shadowe of a great rocke in a *c* wearie land.

3 The eyes of *d* the seeing shall not be shut, and the eares of them that heare, shal hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 A *e* nigard shal no more be called liberall, nor the churle rich.

6 But the nigarde will speake of nigardnesse, and his heart wil worke iniquitie, and do wickedly, and speake falsely against the Lorde, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle *are* wicked: he deuiseth wicked counsels to vndoe the poore with lying words: and to speake *against* the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he wil continue *in* liberalitie.

9 ¶ Rise vp, ye women that are at ease, heare my voice, ye *f* careles daughters: hearkē to my words.

10 Yee women, that are careless, shall be in feare *g* aboue a yeere in dayes: *h* for the vintage shall faile, *and* the gatherings shal come no more.

11 Yee women that are at ease, be astonied: feare, O ye careless women: put off the clothes: make bare, and girde *sackcloth* vpon the loynes.

12 Men shall lament for the *i* teates, *euen* for the pleasant fieldes, *and* for the fruitfull vine.

13 Vpon the land of my people shall growe thornes *and* briers: yea, vpon all the houses of

God will take from you the meanes and occasions, which

ioy in the citie of reioycing,

14 Because the palace shalbe forsaken, *and* the ‖ noyse of the citie shalbe left: the towre and fortresse shall be dennes for euer, *and* the delite of wilde asses, *and* a pasture for flockes,

15 Vntill the *k* Spirit be powred vpon vs from aboue, and the wildernes become a fruitfull field, and the *l* plenteous fielde be counted as a forest.

16 And iudgement shal dwell in the desert, and iustice shal remaine in the fruitful fielde.

17 And *m* yͤ worke of iustice shalbe peace, euē the worke of iustice & quietnes, & assurance for euer.

18 And my people shal dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shal fall on the forest, and the *m* citie shalbe set in the low places.

20 Blessed are ye *n* that sowe vpon all waters, and *o* driue *thither* the feete of the oxe & the asse.

‖ Or, multitude.

k That is, when the Church shalbe restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to cōfort the godly left they should faint.

l The field which is now fruitfull, shalbe but as a barren forest in comparison of that it shalbe then, as Chap. 29. 17. which shalbe fulfilled in Christes time: for then they that were before as the barren wildernes, being regenerate, shalbe fruitful, and they yͤ had some beginning of godlines, shal bring forth fruits in such abundance, that their former life shal seeme but as a wildernes, where no fruits were.

m They shal not neede to build it in hie places for feare of the enemie: for God will defend it, and turne away the stormes from hurting of their commodities.

n That is, vpon fat ground and wel watered, which bringeth forth in abundance, or in places which before were couered yͤ water is, and now made dry for your vses.

o The fields shalbe so tanke, that they shall send out their cattell to eat vp the first crop, which abundance shalbe signes of God fauour and loue towards them.

CHAP. XXXIII.

1 The destruction of them by whome God hath punished his Church.

WOe to thee that *a* spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt *b* cease to spoyle, thou shalbe spoyled: when thou shalt make an ende of doing wickedly, *c* they shal doe wickedly against thee.

2 *d* O Lorde, haue mercie vpon vs, wee haue waited for thee: be thou, *which wast* e their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the *f* people fled: at thine *g* exalting the nations were scattered.

4 And your spoyle shalbe gathered *like* the gathering of *h* caterpillers: and *i* hee shal goe against him like the leaping of grashoppers.

5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgement & iustice.

6 And there shalbe stabilitie of *k* thy times, strength, saluation, wisdome and knowledge: *for* the feare of the Lord shalbe his treasure.

7 Behold, *l* their messengers shal cry without, and *m* yͤ ambassadors of peace shal weepe bitterly.

8 The *n* paths are waste: the wayfaring man ceaseth: he hath broken the couenant: hee hath contemned the cities: he regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: *o* Sharon is like a wildernes, and Bashan is shaken and Carmel.

10 Now wil I P arise, saith the Lord: nowe wil I be exalted, now wil I lift vp my selfe.

11 *q* Ye shal conceiue chaffe, *and* bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be *as* the burning of

a Meaning the enemies of the Church, as were yͤ Caldeans, & Assyrians: but chiefly of Sancherib, but not onely.

b When time appointed time shall come that God shal take away thy power: and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5. 11.

c The Caldeans shal do like to the Assyrians, as the Assyrians did to Israel: and the Medes & Persians shal doe the same to the Caldeans,

d He declareth hereby what is the chiefe refuge of the faithfull, when troubles come, to pray and seeke helpe of God.

e Which helpedst our fathers so soone as they called vpon thee.

f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

g When thou, O Lord, diddest lift vp thine arme to punish thine enemies.

h Yee that as caterpillers destroyed with your number the whole world shall haue no strength to resist your enemies the Caldeans, but shalbe gathered on an heape and destroyed.

i Meaning the Medes and Persians against the Caldeans.

k That is, in the dayes of Hezekiah.

l Sent from Sancherib.

m Whom they of Ierusalem sent to intreate of peace.

n These are the wordes of the Ambassadours, when they returne from Sancherib.

o Which was a plentiful countrey, meaning that Sancherib would destroy all.

p To helpe and deliuer my Church.

q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire, which they had kindled for others, should consume them.

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lime: and *as* the thornes cut vp, shal they be burnt in the fire.

13 Heare, ye that are r farre off, what I haue done, and ye that are neere, know my power.

14 The f sinners in Zion are afraide: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shal dwell with the euerlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his handes from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shal dwell on t hie: his defence *shalbe* the munitions of rockes: bread shalbe giuen him, *and* his waters shalbe sure.

17 Thine eyes shal u see the King in his glory: they shal behold the land x farre off.

18 Thine heart y shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speach, that thou canst not perceiue, *and* of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be remooued: and the stakes thereof can neuer be taken away, neither shal any of the cordes thereof be broken.

21 For surely there the mightie Lorde *will be* vnto vs *as* a place z of floods *and* broade riuers, whereby shal passe no shippe with oares, neither shal great shippe passe thereby.

22 For the Lord *is* our Iudge, the Lord *is* our lawe giuer: the Lord *is* our King, he wil saue vs.

23 Thy a cords are loosed: they could not wel strengthen their maste, neither could they spread the sayle: then shal the b praye be diuided for a great spoile: *yea*, the lame shal take away the praye.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shal haue their iniquitie forgiuen.

r farre off] That is, both of yong and olde, poore and rich of his enemies.

f sinners] That famous citie shalbe consumed as a sacrifice burnt to ashes.

t hie] The mighty and rich shalbe as well destroyed as the inferiors.

u He alludeth to the destruction of Sodom & Gomorah, Gene. 19. 24.

x Reade chap. 13. 21. & Zepha. 2. 14.

y In vaine shall any man go about to build it againe.

z Meaning, there shalbe neither order nor policy, nor state of common weale.

a Reade Chap. 13. 21.

b Signifying, that Idumea should be an horrible desolation and barren wildernes.

c That is, in the Lawe where such curses are threatned against the wicked.

d To wit, beastes and foules.

e That is, the mouth of ỹ Lord.

f He hath giuen the beastes and foules Idumea for an inheritance.

a His vengeance shalbe so great, ỹ all the world shall talke thereof.

f Which doe not beleeue the words of the Prophet, & the allurance of their deliuerance.

g Meaning, that God wil be a sure defence to al them that liue according to his word.

u They shall see Hezekiah deliuered from his enemies & restored to honour and glory.

x They shalbe no more shut in as they were by Sanherib, but go where & pleaseth them.

y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shal so sharply assaile you, that one shall cry, Where is ỹ clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valueth the rich houses, but God wil deliuer you from this feare.

z Let vs be content with this smal riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes and destroy vs.

a He derideth the Assyrians and enemies of the Church, declaring their destruction as they that perish by shipwracke. b He comforteth the Church, and sheweth that they shalbe enriched with all benefites both body and soule.

CHAP. XXXIIII.

1 *He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.*

a He prophesieth of ỹ destruction of the Edomites, and other nations which were enemies to the Church.

b God hath determined in his counsel, and hath giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare & horrible troubles thinketh that heauen and earth perisheth.

d I haue determined in my secret counsel and in the heauens to destroy them till my sworde be wearie with shedding blood.

e They had an opinion of holinesse because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papists are.

COme neere, ye a nations and heare, and hearken, ye people: let the earth heare & all that is therein, ỹ world & all that proceedeth thereof.

2 For ỹ indignation of ỹ Lord *is* vpon all nations, & *his* wrath vpon al their armies: he hath b destroied them *and* deliuered them to the slaughter.

3 And their slaine shall be cast out, and their stincke shal come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the hoste of heauen c shalbe dissolued, and the heauens shalbe folden like a booke: and all their hostes shal fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shalbe d drunken in the heauen: beholde, it shal come downe vpon Edom, euen vpon the people of e my curse to iudgment.

6 The sword of the Lord is filled with blood: it is made fat with the fat & with the blood of the f lambes & the goates, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in g Bozrah, and a great slaughter in the land of Edom.

7 And the h vnicorne shal come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnesse.

8 For *it is* the day of ỹ Lords vengeance, & the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into i brimstone, and the land thereof shalbe burning pitch.

10 It shal not be quenched night nor day: the smoke thereof shal goe vp euermore: it shall be desolate from generation to generation: none shal passe through it for euer.

11 But the pelicane k and the hedgehog shal possesse it, and the great owle, and the rauen shal dwell in it, and he shal stretch out vpon it the line of l vanitie, and the stones of emptinesse.

12 m The nobles thereof shal call to the kingdome, and there shalbe none, and all the princes thereof shalbe as nothing.

13 And it shal bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shalbe an habitation for dragons, and a court for ostriches.

14 There shal n meete also Ziim and Iim, and the Satyre shal cry to his fellowe, and the skrichowle shal rest there, and shal finde for her selfe a quiet dwelling.

15 There o shal the owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shal the vultures also be gathered, euery one with her make.

16 Seeke in the p booke of the Lord, and read: none of q these shal faile, none shall want her make: for r his mouth hath commanded, and his very Spirit hath gathered them.

17 And he hath cast the s lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shal they dwell in it.

g Bozrah] That famous citie shalbe consumed as a sacrifice burnt to ashes.

h The mighty and rich shalbe as well destroyed as the inferiors.

i He alludeth to the destruction of Sodom & Gomorah, Gene. 19. 24.

k Reade chap. 13. 21. & Zepha. 2. 14.

l In vaine shall any man go about to build it againe.

m Meaning, there shalbe neither order nor policy, nor state of common weale.

n Reade Chap. 13. 21.

o Signifying, that Idumea should be an horrible desolation and barren wildernes.

p That is, in the Lawe where such curses are threatned against the wicked.

q To wit, beastes and foules.

r That is, the mouth of ỹ Lord.

s He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 *The great ioye of them that beleeue in Christ.* 3 *Their office which preach the Gospel.* 8 *The fruites that follow thereof.*

a He prophesieth of the ful restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.

b The Church which was before compared to a barren wildernes shal by Christ be made most plenteous and beautifull.

c He sheweth that the presence of God is the cause that the Church doeth bring forth fruite and flotish d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand. e To destroy your enemies. f When the knowledge of Christ is reuealed. g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

THe a desert and the wildernesse shal reioyce: and the wast ground shalbe glad and florish as the rose.

2 It shal florish abundantly and shal greatly reioyce also and ioye: the glory of Lebanon shall be giuen vnto it: the beautie of b Carmel, and of Sharon, they shal c see the glory of the Lord, *and* the excellencie of our God.

3 d Strengthen the weake handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: beholde, your God commeth with e vengeance: *euen* God with a recompense, he wil come and saue you.

5 Then shall the eyes of the f blinde be lightened, and the eares of the deafe be opened.

6 Then shal the lame man leape as an hart, & the dumme mans tongue shal sing: for in the gwildernes shal waters breake out, & riuers in ỹ desert.

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7 And the drie ground shal be as a poole, and the thirstie as springs of water in the habitation of dragons, where they lay, *shall be* a place for reedes and rushes.

8 And there shall be a path and a way, and the way shall be called h holy: the polluted shall not passe by it: for i he shalbe with them, and walke in the way, and the fooles shall not erre.

9 There shall bee k no lyon, nor noysome beastes shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the l redeemed of the Lord shall returne and come to Zion with prayse: and euerlasting ioy shall bee vpon their heads: they shall obtaine ioy and gladnesse, and sorowe and mourning shall flee away.

h It shalbe for the Saints of God and not for the wicked.
i God shall leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed here by, Chap. 30. 6.
l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Sancherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

a This historie is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.
b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.
c For he was now restored to his office, as Isaiah had prophecied, Chap. 22 20.
d This declareth that there were few godly to be found in the Kings house, when he was driuen to send this wicked man in such a weightie matter.
e Sancheribs chiefe captaine.
f Hee speaketh this in the person of Hezekiah falsly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God. ‖ *Or, turne backe.* h He reprocheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines. i Thus the wicked to deceiue vs, will pretend the Name of the Lord: but we must trie the spirits, whether they be of God or no. k They were afraid, lest by his wordes he should haue stirred the people against the King, and also pretended to growe to some appoyntment with him.

NOwe a in the b fourteenth yeere of King Hezekiah, Sancherib King of Asshur came vp against all the strong cities of Iudah, & took them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great hoste, & he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came foorth vnto him Eliakim the sonne of Hilkiah the c steward of the house, and Shebna d the chancellor, and Ioah the sonne of Asaph the recorder.

4 And e Rabshakeh sayde vnto them, Tell you Hezekiah, I pray you, Thus sayth the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say, f Surely *I haue* eloquence, *but* counsell and strength *are* for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pearce it: so g Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to me, We trust in the Lord our God, is not that he, whose hie places & whose altars Hezekiah tooke down, & said to Iudah and to Ierusalem, Yee shall worship before this altar?

8 Nowe therefore giue hostages to my lord the King of Assh ur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou ‖ despise any captaine of the h least of my lordes seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I nowe come vp without the Lord to this land to destroy it? The Lord said vnto me, i Goe vp against this land and destroy it.

11 ¶ The said Eliakim, and Shebna and Ioah vnto Rabshakeh, k Speake, I pray thee, to thy seruants in the Aramites language, (for wee vnderstand it) & talke not with vs in the Iewes tongue, in the audience of the people that are on the wal.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall: that they may eate their owne doung, and drinke their owne † pisse with you?

13 So Rabshakeh stood & cryed with a loude voyce in the Iewes language, and sayd, Heare the wordes of the great King, of the King of Assh ur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shal not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lorde wil surely deliuer vs: this citie shal not be giuen ouer into the hand of the King of Assh ur.

16 Hearken not to Hezekiah: for thus sayeth the King of Assh ur, Make l appointment with me, and come out to me, that euery man may eate of his owne vine, & euery man of his owne figtree, and drinke euery man the water of his owne wel,

17 Till I come and bring you to a land like your owne land, *euen* a land of wheate, and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, saying, The Lord wil deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the King of Assh ur?

19 Where is the god of m Hamath, and of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of these landes, that hath deliuered their countrey out of mine hand, that the Lorde should deliuer Ierusalem out of mine hand?

21 Then they n kept silence, and answered him not a worde: for the Kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

† *Ebr. the water of their feete.*

l The Ebrew word signifieth blessing: whereby this wicked captaine would haue perswaded the people, that their condition should be better vnder Sancherib then vnder Hezekiah.
m That is, of Antiochia in Syria, of the which these also were: whereby we see howe euery towne had his peculiar idole, and howe the wicked make God an idole, because they do not vnderstand that God maketh them his scourge, and punisheth cities for sinne.
n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knewe it was in vaine to vse long reasoning with this infidell, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

1 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Sancherib. 16 Hezekiahs prayer. 36 The armie of Sancherib is slaine of the Angell, 38 And he himselfe of his owne sonnes.

*2. Kings 19. 1.

AND * when the King Hezekiah heard it, he a rent his clothes, and put on sackecloth and came into the House of the Lord.

2 And hee sent Eliakim the stewarde of the house, & Shebna the chancellor, with the Elders of the Priestes, clothed in sackcloth vnto b Isaiah the Prophet, the sonne of Amoz.

3 And he sayd vnto him, Thus saieth Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to ‡ c birth, & there is no strength to bring forth.

4 If so be the Lord thy God hath d heard the wordes of Rabshakeh, whom the King of Assh ur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then e lift thou vp *thy* prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the words ‡ thou hast heard, wherewith the seruants of the king of Assh ur haue blasphemed me.

a In signe of griefe and repentance.
b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorowe as a woman that trauaileth of childe, and can not be deliuered.
d That is, will declare by effect that hee hath heard it: for when God deferreth to punish, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause. e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

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7 Beholde, I will send a blast vpon him, and he shall heare a f noyse, and returne to his owne land, and I will cause him to fall by the sworde in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against g Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, *Beholde*, hee is come out to fight against thee: and when hee heard it, he sent *other* messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Beholde, thou hast heard what the Kings of Asshur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which thy fathers haue destroyed? *as* i Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the House of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lorde, saying,

16 O Lorde of hostes, God of Israel, which l dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lorde, and see, and heare all the wordes of Sancherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the Kings of Asshur haue destroied al lands, and m their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans hands, *euen* wood or stone: therefore they destroyed them.

20 Nowe therefore, O Lord our God, saue thou vs out of his hand, that n all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto mee, concerning Sancherib king of Assihur,

22 This is the word that the Lord hath spoken against him, the o virgine, the daughter of Zion, hath despised thee, & laughed thee to scorne: the daughter of Ierusalē hath shaken her head at thee.

23 Whom hast thou railed on and blaspheméd? and against whome hast thou exalted *thy* voyce, & lifted vp thine eyes on hie? *euen* against the p holy one of Israel.

24 By thy seruants hast thou railed on the Lord, and sayd, By the multitude of my charets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will goe vp to the heightes of his top, *and* to the forest of his fruitfull places.

25 I haue digged q and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard howe I haue of olde time made it, r and haue formed it long ago? and should I now bring it, that it should be destroyed, *and layde* on ruinous heapes, *as* cities defensed?

27 Whose inhabitants † haue small power, *and* are afraid and confounded: they are like the grasse of the fielde, and greene herbe, *or* grasse on the house tops, or corne blasted ſ afore it be growen.

28 But I know thy dwelling, and thy t going out, and thy comming in, and thy fury against me.

29 Because thou rageſt against me, and thy tumult is come vp vnto mine eares, therefore will I put mine u hooke in thy nostrels, and my bridle in thy lips, & will bring thee backe againe the same way thou x camest.

30 And this shalbe a y signe vnto thee, *O Hezekiah*, Thou shalt eate this yeere such as groweth of it selfe: and the z second yeere, such things as growe without sowing: and in the third yeere, sowe yee and reape, and plant vineyards, and eate the fruite thereof.

31 And a the remnant that is escaped of the house of Iudah, shall againe take roote downeward and beare fruite vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

33 Therefore thus saith the Lord, concerning the King of Assihur, Hee shall not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defende this citie to saue it, for mine own sake, and for my seruant b Dauids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Assihur an hundreth foureſcore, and fiue thousand: so when they arose earely in the morning, beholde, they were all dead corpses.

37 So Saneherib king of Assihur departed, and went away and returned and dwelt at c Nineueh.

38 And as he was in the temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes * slewe him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his steade.

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f Of the Egyptians and Ethiopians that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blaspheme before his destruction: as to cal the authour of all trueth a deceiuer: some gather hereby that Shebnah had disclosed vnto Saneherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre, a citie in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his praier on Gods promise: who promised to heare them from betweene the Cherubims.

m Meaning, the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe, as a chaste virgin, and ouer whome he had care to preserue her from the lusts of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby that they that are enemies to Gods Church, fight against him whose quarrell his Church onely maintaineth.

q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great that it is able to drie vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it: and therefore he saith that hee formed it of olde, euen in his eternal counsell, which cannot be changed.

† *Ebr. are short in hand.*

ſ He sheweth that the state and power of most florishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

t Meaning, his counsels and enterprises.

u Because Saneherib shewed himselfe as a deuouring fish and furious beast, he weth these similitudes, to teach howe he will take him and guide him.

x Thou shalt lose thy labour.

y God giueth signes after two sortes: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing as the sacrifice, which they were commanded to make three dayes after their departure: & these later are to keepe the benefites of God in our remembrance of the which sort this here is.

z He promiseth that for two yeeres the ground of it selfe should feede them.

a They whome God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For by promise sake made to Dauid.

* *2.King.19.35. 2.chro.32.21. tob.1.18. eccl.us.48.22. 1.macca.7.41. 2.mac.8.19.*

c Which was the chiefest citie of the Assyrians.

* *Tob.1.21.* ‖ *Or, Armenia.*

d Who was also called Sardanapalus, in whose dayes ten yeeres after Saneheribs death the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 *Hezekiah is sicke.* 5 *Hee is restored to health by the Lord, and liueth fifteene yeeres after.* 10 *He giueth thanks for his benefites.*

ABout * that time a was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayde vnto him, Thus sayth the Lord, Put thine house in an order, for thou shalt die and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

*2.King.20.1.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God and aspire to the heauens.

b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickely after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we lee what a tyrant he was.

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3 And sayd, I beseech thee, Lorde, remember now how I haue walked before thee in trueth, and with a perfite heart, & haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the worde of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, *and* seene thy teares: behold, I will adde vnto thy dayes fifteene yeeres.

6 And I will deliuer thee c out of the hand of the King of Asshur, and this citie: for I wil defend this citie.

7 And d this signe shalt thou haue of the Lord, that ŷ Lord wil do this thing that he hath spoken,

8 Beholde, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the e sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 f The writing of Hezekiah King of Iudah, when he had bene sicke, and was recouered of his sicknesse.

10 I saide in the g cutting off of my dayes, I shal goe to the gates of the graue: I am depriued of the residue of my yeeres.

11 I sayde, h I shall not see the Lord, *euen* the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoued from me, like a shepheards tent: I i haue cut off like a weauer my life: he will cut me off from the height: from day k to night, thou wilt make an end of me.

13 I reckoned l to the morning: but he brake all my bones, like a lyon: from day to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I m chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, n it hath oppressed me, comfort me.

15 What shal I say? o for he hath said it to me, and he hath done it: I shal walke p weakely all my yeeres in the bitternesse of my soule.

16 O Lord, q *to them* that ouerliue them, and to all *that are* in them, the life of my spirite *shalbe knowen*, that thou causest me to r sleepe and hast giuen life to me.

17 Beholde, for s felicitie I had bitter griefe, but it was thy pleasure *to deliuer* my soule from the pitte of corruption: for thou hast cast all my t sinnes behind thy backe.

18 For u the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy trueth.

19 *But* the liuing, the liuing, he shall confesse thee, as I *doe* this day: the father to the x children shall declare thy trueth.

20 The Lord *was readie* to saue me: therefore we will sing my song, all the dayes of y our life in the house of the Lord.

21 Then said Isaiah, Take a lumpe of dry figs and z lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah a had said, What is ŷ signe, that I shal goe vp into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reproued because hee shewed his treasures vnto the ambassadours of Babylon.

AT * the same time, a Merodach Baladan, the sonne of Baladan, King of Babel, sent b letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recouered.

2 And Hezekiah was c glad of them, & shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, & said vnto him, What said these men? and from whence came they to thee? And Hezekiah saide, They are come from a farre countrey vnto me, from Babel.

4 Then said he, What haue d they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah sayde to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntil this day, shalbe e caried to Babel: nothing shalbe left, saith the Lord.

7 And of thy sonnes that shall proceede out of thee, *and* which thou shalt beget, shall they take away, and they shalbe f eunuches in the palace of the Kings of Babel.

ŷ 8 g Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophets reproueth the idolaters and them that trust not in the Lord.

COmfort a ye, comfort ye my people, wil your God say.

2 Speake comfortably to Ierusalem, & cry vnto her, that her b warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand c double for all her sinnes.

3 A d voice crieth in the e wildernesse, f Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shall be exalted, and euery g mountaine and hill shall be made lowe: and the crooked shall bee streight, and the rough places plaine.

5 And the glory of the Lord shalbe reueiled, and all h flesh shall see it together: for the mouth of the Lord hath spoken it.

c He doeth not only promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue requed their armie to reuenge their former discomfiture.

d For Hezekiah had asked for the confirmation of his faith, a signe, as vers. 22 & 2. King. 20 8. whereunto he was moued by the singular motion of Gods spirit.

e Reade 2. King. 20.10.

f He left this song of his lamentation and thankesgiuing to all posterities as a monument of his owne infirmitie and thankefull heart for Gods benefites, as Dauid did, Psal. 51.

g At what time it was tolde me, that I should die.

h I shal no more praise the Lord here in his Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare whē they feele their owne weakenesse.

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

l Ouer night I thought ŷ I should liue till morning, but my pangs in y night perswaded me the contrary: he sheweth the horror ŷ the faithfull haue when they apprehend Gods iudgement against their sinne.

m I was so oppressed with sorow, that I was not able to vtter my wordes, but only to grone and sigh.

n To wit, sorowe and griefe both of body and minde.

o God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him.

p I shall haue no release, but continuall sorowes whiles I liue.

q They that shall ouerliue the men that are now aliue and all they that are in these yeeres, shall acknowledge this benefite.

r That after that thou hadst condemned me to death, thou restoredst me to life.

s Whereas I thought to haue liued in rest and ease being deliuered from mine enemies, I had griefe vpon griefe.

t He esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

u For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath, when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that do regard it, as Psal. 6.5 & 115.17.

x All posterity shall acknowledge, and the fathers according to their ductie towarde their children shall instruct them in thy graces, and mercies toward me.

y He sheweth what is the vse of the Congregation and Church to wit, to giue the Lord thanks for his benefites.

z Read 2 Kin. 20.7

a As verse 7.

* 2 *King.* 20.12.

a This was the first King of Babylon which ouercame the Assyrians in the tenth yere of his reigne.

b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

c Reade 2. King. 20.13. and 2. chro. 32.25, 31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flattery, and blinded with ambition could not see.

e By the grieuousnes of the punishment is declared how greatly God detesteth ambition and vaine glory.

f That is, officers and seruants.

g Reade 2. King. 20.19.

a This is a consolation for the Church, assuring them that they shall be neuer destitute of prophets: whereby he exhorteth the true ministers of God that then were, & those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

b The time of her affliction.

c Meaning sufficient, as chap. 61.7. and full correction, or double grace, whereas she deserued double punishment.

d To wit, of the Prophets.

e That is, in Babylon & other places, where they were kept in captiuity, and misery.

f Meaning Cyrus and Darius which should deliuer Gods people out of captinitie, and make them a ready way to Ierusalem: and this was fully accomplished when Iohn the Baptist brought tydings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3.

g Whatsoeuer may let or hinder this deliuerance, shall be removed.

h This miracle shalbe so great, that it shalbe knowen through all the world.

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6 A i voyce saide, Crie. And he saide, What shall I crie? All flesh *u* grasse, and all the *k* grace thereof *u* as the floure of the field.

7 The grasse withereth, the floure fadeth, because the l Spirite of the Lord bloweth vpon it: surely the people *u* grasse.

8 The grasse withereth, the floure fadeth: but the m word of God shall stand for euer.

9 ¶ O Zion, that bringest good tydings, get thee vp into the hie n mountaine: O Ierusalem, that bringest good tydings, lift vp thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold o your God.

10 Beholde, the Lorde God will come with power, and p his arme shall rule for him: behold, his reward *u* with him, and his worke before him.

11 He shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and cary them in his bosome, *and* shall guide them with q yong.

12 Who hath measured the waters in his r fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hils in a balance?

13 Who hath instructed the spirit of the Lord? or *was* s his counseller *or* taught him?

14 Of whom tooke he counsell, and *who* instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a litle dust.

16 And Lebanon *u* not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as t nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whom then u wil ye liken God? or what similitude will ye set vp vnto him?

19 The workeman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith *maketh* siluer plates.

20 Doth not x the poore chuse out a tree that wil not rot, for an oblation? he seeketh also vnto him a cunning workeman, to prepare an image, that shall not be moued.

21 Know ye nothing? haue ye not heard y it? hath it not bene told you from the beginning? haue yee not vnderstood it by the z foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof *are* as grashoppers, hee stretcheth out the heauens, as a curtaine, & spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, *and* maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for he did euen a blowe vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whome now will yee liken me, that I should be like *him*, saith the Holy one?

26 Lift vp your eyes on hie, and behold who hath created these things, and bringeth b out their armies by number, and calleth them all by names: by the greatnes of *his* power and mighty strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest O Israel, c My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? *or* hast thou not heard, that the euerlasting God, the Lorde hath created the d endes of the earth? he neither fainteth, nor is wearie: there *is* no searching of his e vnderstanding.

29 *But* he giueth strength vnto him that fainteth, and vnto him that hath no strength, hee encreaseth power.

30 f Euen the young men shall faint, and bee wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lord, shal renue *their* strength: they shal lift vp the wings, as the eagle: they shall runne, and not be weary, and they shal walke and not faint.

CHAP. XLI.

2 Gods mercies in chusing his people. 6 Their idolatry. 27 Deliuerance promised to Zion.

KEepe a silence before mee, O ylands, and let the people b renue *their* strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp c iustice from the East, *and* called him to his foote? *and* gaue the nations before him, and subdued the Kings? hee gaue them as dust to his sword, *and* as scattered stubble vnto his bowe.

3 Hee pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought & done it? he that calleth the d generations from the beginning. I the Lord *am* the e first, & with the last I am the same.

5 The yles saw it, and did f feare, *and* the ends of the earth were abashed, drew neere, & g came.

6 Euery man helped his neighbour, and saide to his brother, h Be strong.

7 So the workeman comforted the founder, *and* he that smote *w* the hammer, him that smote by course, saying, It is ready for the sodering: and hee fastened it with nailes that it should not bee moued.

8 ¶ But thou, Israel, art my i seruant, *and* thou Iaakob, whome I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraide, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the k right hand of my iustice.

11 Behold, all they that prouoke thee, shalbe ashamed, & confounded: they shalbe as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them and shalt not l finde them: *to wit*, the men of thy strife, *for* they shall bee as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God wil hold thy right hand, saying vnto thee, Feare not, I wil help thee.

14 Feare not, thou m worme, Iaakob, *and* yee

i The voice of God which spake by the Prophet Isaiah.

k Meaning, all mans wisedome and natural powers, Iames 1.10. 1.Pet.1.24.

l The Spirit of God that discouer the vanitie in all that seeme to haue any excellencie of themselues.

m Though considering the frailtie of mans nature many of the Iewes should perish, and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, and they that remained, should feele the fruite thereof.

n To publish this benefite through all the world.

o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.

p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q He shall shew his care and fauour ouer them that are weake and tender.

r Declaring that as God onely hath all power, so doth he vse the same for the defence and maintenance of his Church.

s Hee sheweth Gods infinite wisdome for the same end and purpose.

t He speaketh all this to the intent that they should neither feare man, nor put their trust in any saue onely in God.

u Hereby he armeth them against the idolatrie, which they should be tempted in Babylon.

x He sheweth the rage of the idolaters, seeing that the poore that haue not to sustaine their owne necessities, will defraud themselues to serue their idoles.

y Haue ye not the worde of God, which plainely condemneth idolatrie?

z Can you not learne by the visible creatures whome God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place whereseuer wee turne our eyes.

b Who hath set in order the infinite number of starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that hee had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and do not acknowledge thas al commeth of God.

a God, as though he pleaded his cause with all nations, requireth silence that he may bee heard in his right.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan?

d Who hath created man and maintained his successe sion.

e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselues, and conspired against me to maintaine their idolatrie.

h He noteth the obstinacie of the idolaters to maintaine their superstitions.

i And therefore ought est not to pollute thy selfe *w* the superstition of the Gentiles.

k That is, by the force of my promes, in the performance whereof I wil shew my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the worlde, and that they considering their owne poore estate, should seeke vnto him for helpe.

men

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n I wil make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefly is referred to the kingdome of Christ.
o That is, they that shalbe afflicted in the captiuitie of Babylon.
p God wil rather change the order of nature, then they should want any thing that crie to him by true faith in their miseries: declaring to them hereby ỹ they shal lack nothing by ỹ way, whē they retirne frō Babylon.
q That is, hath appointed, & determined that it shall come so to passe.
r He biddeth the idolaters to prone their religion, and to bring foorth their idoles ỹ they may be tried whether they know all things, & can doe all things: which if they cannot do, he concludeth that they are no gods but vile ideles.
s So ỹ a man can not make an idol, but he must doe ỹ which God detesteth, & abhorreth: for he chuseth his owne deuises, and forsaketh ỹ Lords.
t Meaning, the Chaldeans.
u That is, Cyrus, who shal doe all things in my name, & by my direction: whereby he meaneth ỹ both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appoyntment.
x Both of the Chaldeans and others.
y Meaning that none of the Gentiles gods can worke any of these things.
z That is, the Israelites which returne from the captiuitie.
a To wit, a continuall succession of Prophets and ministers.
b When I looked whether the idoles could not do these things, I found that they had neyther wisedome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in vanitie.

men of Israel: I wil helpe thee, saith the Lord and thy redeemer the holy one of Israel.

15 Behold, I wil make thee a roller, & a newe threshing instrument hauing teeth: thou shalt thresh the [n] mountaines, and bring them to pouder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the winde shal carie them away, and the whirlewinde shal scatter them: and thou shalt reioyce in the Lord, & shalt glory in the holy one of Israel.

17 *When* [o] the poore & the needie seeke water, & there [u] none (their tongue faileth for thirst: I the Lorde will heare them: I the God of Israel wil not forsake them)

18 I will open riuers in the tops of the hilles, and fountaines in the middes of the valleys: I will make the wildernesse as a poole of water, and the waste land as springs of water.

19 I will set in the wildernesse the cedar, the Shittah tree, and the mirre tree, and the pine tree, *and* I will set in the wildernesse the firre tree, the elme and the boxe tree together.

20 Therefore let them see and knowe, and let them consider and vnderstand together that the hand of the Lord hath done this, & the holy one of Israel [q] hath created it.

21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons, saith ỹ king of Iaakob.

22 Let them bring foorth, and let them tell vs what shal come: let them shew the former things what they be, that wee may consider them, and knowe the later ende of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that you are gods: yea, doe good or doe euill, that we may declare, and beholde it together.

24 Beholde, ye are of no value, and your making is of nought: *man* hath [s] chosen an abomination by them.

25 ¶ I haue raised vp [t] from the North, and he shal come: from the East sunne shal [u] he call vpon my name, & shal come vpon [x] princes as vpō clay, and as the potter treadeth myre vnder the foote.

26 Who hath declared from the beginning, that we may know? or before time, that wee may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 *I am* the first, *that saith to* Zion, Beholde, beholde [z] them: and I will giue to Ierusalem [a] one that shall bring good tidings.

28 But when [b] I beheld, there was none, & whē I enquired of thē, there *was* no counsellor, & whē I demaunded of them, they answered not a word.

29 Beholde, they are al vanitie: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 The obedience and humilitie of Christ. 5 Why he was sent into the world. 11 The vocation of the Gentiles.

BEholde, [a] my seruant: [b] I will stay vpon him: mine elect, *in whom* my soule [c] deliteth: I haue put my Spirite vpon him: hee shall bring foorth [d] iudgement to the Gentiles.

2 He shall not [e] crie, nor lift vp, nor cause his voyce to be heard in the streete.

3 A [f] bruised reede shall hee not breake, and the smoking [g] flaxe shall he not quench: he shall bring forth iudgement in [h] trueth.

4 He shall not faile nor be discouraged til he haue [i] set iudgement in the earth: and the [k] yles shall waite for his lawe.

5 Thus saith God the Lord (he that created the heauens and spred them abroad: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in [l] righteousnesse, and will hold [m] thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, *and* for a light of the Gentiles,

7 That thou maist open the eyes of the blinde, *and* bring out the prisoners from the prison: and them that sit in darknesse, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glory wil I not giue to another, neither my praise to grauen images.

9 Beholde, the former things are [p] come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lorde a new song, *and* his praise from the ende of the earth: yee that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernesse and the cities thereof lift vp *their voyce*, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rocks sing: let them shoute from the top of the mountaines.

12 Let him giue glory vnto the Lorde, and declare his prayse in the ylands.

13 The Lord shal go forth as a [r] gyant: he shal stirre vp *his* courage like a man of warre: he shall shoute and crie, *and* shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still *and* refrained my selfe: *now* will I crie like a [s] trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines, and hilles, and drie vp all their herbes, and I will make the floods ylands, and I will drie vp the pooles.

16 ¶ And I will bring the [t] blinde by a way, that they knew not, *and* leade them by paths that they haue not knowen: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ¶ Heare, ye deafe: and yee blinde, regard, that ye may see.

19 Who is blinde but my [u] seruant? or deafe as my [x] messenger, that I sent? who is blinde as the [y] perfit, and blind as the Lords seruant?

20 Seeing many things, but thou keepest them not? opening the eares, but he heareth not?

a That is, Christ, who in respect of his manhoode is called here seruant. The Prophets vse to make mention of Christ after ỹ they haue declared any great promise, because he is the foundation whereupon al ỹ promises are made and ratified. b For I haue committed all my power to him as to a most faithful steward. Some reade, I will establish him: to wit, his office, by giuing him the fulnesse of my Spirit. c He only is acceptable vnto me & they that come vnto me by him: for there is no other meanes of reconciliation, Matt. 12. 18. Ephes. 1. 4.

d He shall declare himselfe gouernor ouer the Gentiles, and call them by his word, and rule them by his Spirit.
e His comming shall not be with pompe and noise, as earthly princes.
f He will not hurt the weake and feeble, but support and comfort them.
g Meaning the weeke of a lampe or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.
h Although he fauour the weake, yet will he not spare the wicked, but will iudge them according to trueth and equitie.
i Till he haue set all things in good order.
k The Gentiles shall be desirous to receiue his doctrine.
l Meaning, vnto a lawfull and iust vocation.
m To assist and guide thee.
n As him, by whom the promise, made to all nations in Abraham, shal be fulfilled.
o I wil not suffer my glory to be diminished: which I should doe if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles aboue me.
p As in time past I haue bene true in my promises, so wil I be in time to come.
q Meaning the Arabians, vnder whom he comprehendeth all the people of the East.
r Hee sheweth the zeale of the Lord, and his power in the conseruation of his Church.
s I will haste to execute my vengeance, which I haue so long deferred as a woman that desireth to be deliuered when shee is in trauell. t That is, my poore people, which are in perplexitie and care. u To wit, Israel, which should haue most light because of my Lawe. x The Priest to whom my worde is committed, which should not onely heare it himselfe, but cause others to heare it. y As the Priests and Prophets that should be lights to others?

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21 The Lorde is willing for his righteousnesse sake *that* he may magnifie the Law and exalt it.

22 But this people is [z] robbed and spoiled, and shalbe all snared in dungeons, and they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer: a spoile, and none shal say, [a] Restore.

23 Who among you shal hearken to this, *and* take heed, and heare for [b] afterwards?

24 Who gaue Iaakob for a spoyle, and Israel to the robbers? Did not ỹ Lord, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battel: and it set him on fire round about, and he knew not, and it burned him vp, yet he considered not.

z Because they wil not acknowledge this benefit of the Lord, who is ready to deliuer them he suffreth them to be spoiled of their enemies through their owne fault and incredulitie.
a There shall be none to succour them, or to wil the enemie to restore that which he hath spoyled.
b Meaning Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.

BVt now thus saith the Lord [a] that created thee, O Iaakob: and he that formed thee, O Israel, [b] Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou passest through the [c] waters, I wil be with thee, & through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not be burnt, neither shal the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue [d] Egypt for thy ransome, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, *and* thou wast honorable, and I loued thee, therefore wil I giue [e] man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seed from the [f] East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, & my daughters from the ends of the earth.

7 Euery one shall be called by my [g] Name: for I created him for my glory, formed him and made him.

8 I wil bring forth the blind people, & they shal haue eies, & the deafe & they shal haue eares.

9 Let all the nations be gathered [h] together, and let the people bee assembled: who among them can declare this and shew vs former things? let them bring foorth their i witnesses, that they may be iustified: but let them [k] heare, and say, It *is* trueth.

10 You [l] are my witnesses, saith the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue mee, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, *euen* I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange *god* among you: therefore you are my witnesses, saieth the Lord, that I am God.

13 Yea, before the day *was*, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

a After these threatnings he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.
b When thou feelst dangers and conspiracies on all sides, remember this benefite and the loue of thy God, and it shall encourage thee.
c By water and fire he meaneth all kind of troubles and perils.
d I turned Saneheribs power a gainst these countries, & made them to suffer ỹ affliction which thou shouldest haue done, & so were as the paiment of thy ransome, chap 37.9.
e I wil not spare any mã, rather then thou shouldest perish, for God more esteemeth one of his faithfull, then all the wicked in the world.
f He prophecieth of their deliuerance frõ the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30.3.
g Meaning, that he could not be vnmindfull of them, except he would neglect his owne Name and glory.
h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.
i To proue that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Lawe.
m Meaning specially Christ, and by him all the faithfull.

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue I sent to Babel, and [n] brought it downe: they are all fugitiues, and the Caldeans crie in [o] the ships.

15 I am the Lorde your holy one, the creator of Israel your King.

16 Thus saieth the Lorde which maketh a way in [p] the Sea, and a path in the mighty [q] waters.

17 When hee [r] bringeth out the [s] charet and horse, the armie and the power lie together, *and* shall not rise, they are extinct, & quenched as tow.

18 Remember yee not the former things, neither regard the things of olde.

19 Behold, I do a new thing: now shal it come foorth: shall you not know it? I wil euen make a way in the [t] desert, *and* floods in the wildernesse.

20 The wilde [u] beastes shall honour me, the dragons and the ostriches, because I gaue water in the desert, *and* floods in the wilderneſſe to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew foorth my praise.

22 And thou hast not [x] called vpon mee, O Iaakob, but thou hast [y] wearied me, O Israel.

23 Thou [z] hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue [ẅ] an offring, nor wearied thee with incense.

24 Thou boughtest mee no sweete [a] sauour with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made mee to [b] serue with thy sinnes, *and* wearied mee with thine iniquities.

25 I, *euen* I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy [d] first father hath sinned, and thy [e] teachers haue transgressed a gainst me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, & haue made Iaakob a curse, and Israel a reproch.

n By Darius and Cyrus.
o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Exod. 14. 22.
q When the Israelites passed through Iorden, Iosh. 3.17.
r When he deliuered his people out of Egypt.
s Pharaoh and his mightie armie.
t Meaning that their deliuerance out of Babylon should be more famous then that from Egypt was, Iere. 23.7. hag. 2.10. 2. cor. 5.17. reuel. 21.5.
u They shall haue such abundance of all things as they returne home, euẽ in the drie and barren places, that the very beasts shall feele my benefites, and shal acknowledge them: much more men ought to be thakeful for the same.
x Thou hast not worshipped me a thou oughtest to haue done.
y Because thou hast not willingly receiued ỹ which I did command thee, thou didst grieue me. Whereby he sheweth that his mercies were the only cause of their deliuerance, forasmuch as they had deserued the contrary.
z Meaning, in true faith and obedience.
a Either for the composition of the sweete oyntment, Exo. 30.34. or for the sweete incense, Exo. 30.7.
b Thou hast made me to beare an heauie burden by thy sinnes.
c Ile forget any thing that may make for thy iustification, put mee in remembrance and speake for thy selfe.
d Thine ancestors.
e Thy Priestes and thy Prophets.
f That is, reiected, abhorred and destroyed them in the wildernesse, and at other times.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that hee will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlinesse of idolaters.

YEt now heare, O Iaakob my seruant, and Israel, whom I haue chosen.

2 Thus saith the Lord, that made thee, and formed [a] thee from the wombe: he wil helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, [b] whom I haue chosen.

3 For I will powre water vpon the [c] thirstie, and floods vpon the drie ground: I wil powre my Spirit vpon thy seed, & my blessing vpõ thy buds.

4 And they [d] shal grow as among the grasse, *and* as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another

a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which haddest occasion therevnto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the drie and barren land, he promiseth to moisten him with the waters of his holy Spirite Ioel 2.28. Iohn 7.38. acts 2.17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

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e By this diuersitie of speach hee meaneth one thing, that is, that the people shalbe holy and receiue the true religion of God, as Psal. 87.5.

f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as chap. 41.4. & 48 22. Ezeuel. 1.17. & 22.23.

g And appoynt them that shall deliuer the Church.

h That is, declare vnto me how I ought to proceede herein.

i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.

k Meaning, their idoles.

l Reade chap. 43.10.

m Whatsoeuer they bestow vpon their idoles to make them to seeeme glorious.

n That is, the idolaters seeing their idoles blinde, must needes be witnesses of their owne blindnesse: and feeling that they are not able to helpe them, must confesse that they haue no power.

o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.

p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41.24 abominable: and Ieremie calleth them the worke of errours. Ierem. 10.15. Habakkuk, a lying teacher, 2.18.

q That is, which by any way consent either to the making or worshipping.

r Signifying that the multitude shal not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.

s He describeth the raging affection of the idolaters, which forget their owne necessities, to set foorth their deuotion towarde their idoles.

t To place it in some Temple.

u He setteth foorth the obstinacie and malice of the idolaters, which though they see by daily experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papistes make their cake god, and the rest of their idoles.

x That is, he either maketh a table or trenchers.

y The Prophet giueth heere an answere to all them that wonder how it is possible that any should bee so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts, †*Ex. 7. Iohn 12.*

e shalbe called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel and his redeemer, the Lord of hostes, f I am the first, and I am the last, & without me u there no God.

7 And who is like mee, that shall g call and shall declare it, and set h it in order before mee, since I appointed the i ancient people? and what is at hand, and what things are to come? let k them shew vnto them.

8 Feare ye not, neither be afraide: haue not I told thee of olde, and haue declared it? l you are euē my witnesses, whether there be a God beside me, and that there is no God that I knowe not.

9 All they that make an image, are vanitie, and m their delectable things shall nothing profite: & they are their owne witnesses, n that they see not nor knowe: therefore they shall be confounded.

10 Who hath made o a god, or molten an image, that is p profitable for nothing?

11 Beholde, all that are of the q fellowship thereof, shalbe confounded: for the workemen themselues are men: let them all be gathered together, and r stand vp, *yet* they shall feare, and be confounded together.

12 The smith *taketh* an instrument, and worketh in the coles, and facioneth it with hammers, and worketh it with the strength of his armes: yea, he is an s hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he purtreith it with the compasse, & maketh it after the figure of a man, *and* according to the beautie of a man that it may remaine in t an house.

14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doeth nourish it.

15 And man burneth thereof: for he will take thereof and u warme himselfe: he also kindleth it & baketh bread, yet he maketh a god, & worshippeth it: he maketh it an idole and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, *and* vpon the halfe thereof he x eateth flesh: he rosteth the roste and is satisfied: also hee warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof he maketh a god, *euen* his idole: hee boweth vnto it, and worshippeth and prayeth vnto it, and saith, Deliuer mee: for thou art my god.

18 They haue not knowen, nor vnderstood: y for *God* hath shut their eies that they cannot see, *and* their hearts, that they cannot vnderstand.

19 And none † considereth in his heart, neyther u there knowledge nor vnderstāding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: I haue rosted flesh, and eaten it, and shal I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 He feedeth z of ashes: a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 a Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloude, and thy sinnes, as a mist: turne vnto mee, for I haue redeemed thee.

23 b Reioyce, yee heauens: for the Lorde hath done it: shoute, ye lower partes of the earth: brast foorth into prayses, ye mountaines, O forest and euery tree therein: for the Lord hath redeemed Iaakob and will be glorified in Israel.

24 Thus sayth the Lord, thy redeemer and he that formed thee from the wombe, I am the Lord that made all things, that spred out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the c tokens of the southsayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 ¶ He confirmeth the word of his d seruant and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shalbe built vp, and I will repayre the decayed places thereof.

27 He saith to the e deepe, Be drie and I will drie vp thy floods.

28 He saith to f Cyrus, *Thou art* my shepheard: and he shal performe all my desire: saying also to Ierusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely laide.

z He is abused as one that woulde eate ashes, that in king to satisfie his hunger.

a Shewing that mans heart is most inclined to idolatrie, and therefore hee warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.

b He sheweth that the worke of the Lord towarde his people shall be so great, that the insensible creatures shalbe moued therewith.

c He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they knewe by the starres that God would not deliuer them, and that Babylon should stand.

d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.

e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the Sea.

f To assure them of their deliuerance, he nameth the person by whom it should be, more then an hundreth yeere before he was borne.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God is iust in all his workes.* 20 *The calling of the Gentiles.*

THus saith the Lord vnto a Cyrus his b anoynted, whose right hand I haue holden to c subdue nations before him: therefore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the d crooked streight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkenesse, and the things hid in secret places, that thou maiest e know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants f sake, and Israel mine elect, I will euen call *thee* by thy name *and* name thee, though thou hast not knowen me.

5 I am the Lorde and there is none other: there is no God besides mee: I g girded thee though thou hast not knowen me,

6 That they may knowe from the rising of the sunne, and from the West, that there is none besides me. I am the Lord, & there is none other.

7 I forme the h light and create darkenesse: I

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after another sort then he called Dauid.

c To guide him in the deliuerance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to confesse Gods people.

f Not for any thing that is in thee, or for thy worthinesse.

g I haue giuen thee strength, power and authoritie.

h I send peace and warre, prosperitie and aduersitie, as Amos 3.6.

make

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make peace and create euill: I the Lord doe all these things.

8 Ye heauens, send the dewe from aboue, and let the cloudes droppe downe i righteousnesse: let the earth open, and let saluation and iustice grow foorth: let it bring them foorth together: I the Lord haue k created him.

9 l Wo be vnto him that striueth with his maker, the potsherd with the potsherdes of the earth: shall the clay say to him that facioneth it, What makest thou? or thy worke, m It hath none hands?

10 Woe vnto him that sayeth to *his* father, What hast thou begotten? or to *his* mother, What hast thou brought forth?

11 Thus saith the Lord, the holy one of Israel, and his maker, Aske me n of things to come concerning my sonnes, and concerning the works of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spred out the heauens, I haue euen commanded all their o armie.

13 I haue raised p him vp in righteousnes, and I will direct all his wayes: he shall build my citie, and he shall let goe my captiues, not for q price nor reward, saith the Lord of hostes.

14 Thus sayth the Lorde, The labour r of Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shal come vnto thee, and they shall be s thine: they shall follow thee, *and* shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, *saying*, Surely God is in thee, and there *is* none other God besides.

15 Verily thou, O God, t hidest thy selfe, O God, the Sauiour of Israel.

16 All they shalbe ashamed and also confounded: they shall go to confusion together, that are the makers of images.

17 *But* Israel shall be saued in the Lord, with an euerlasting saluation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth, & made it: he that prepared it, hee created it not in vaine: he formed it to bee u inhabited) I am the Lorde, and there *is* none other.

19 I haue not spoken in secrete, *neither* x in a place of darknesse in the earth: I said not in vaine vnto the seede of Iaakob, Seeke you mee: I the Lord do speake righteousnesse, and declare righteous things.

20 Assemble your selues, & come draw neere together, y ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? *or* hath told it of olde? Haue not I the Lord? and there *is* none other God beside mee, a iust God, and a Sauiour: there *is* none beside me.

22 Looke vnto me, and yee shall be saued: all z the endes of the earth shall be saued: for I am God, and there *is* none other.

23 I haue sworne by my selfe: the worde is gone out of my mouth in a righteousnesse, and shall not returne, That euery b knee shall bow vnto me, *and* euery tongue shall sweare *by me*.

24 Surely c he shall say, In the Lord haue I righteousnesse and strength: he shall come vnto him, and all that d prouoke him, shalbe ashamed.

25 The whole seede of Israel shall be iustified, and glory in the Lord.

CHAP. XLVI.

1 *The destruction of Babylon and of their idoles.* 3 *He calleth the Iewes to the consideration of his workes.*

BEl is bowed downe: a Nebo is fallen: their idoles were vpon the b beastes, and vpon the cattel: they which did beare you, *were* laden with a wearie burden.

2 c They are bowed downe, *and* fallen together: for they could not rid them of the burden, and their d soule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, & all that remaine of the house of Israel, which are e borne of me *from* the wombe, and brought vp of mee *from* the birth.

4 Therefore vnto olde age, I the same, euen I will beare *you* vntill the hoare haires: I haue made *you*: I will also beare *you*, and I will carie *you*: and I will deliuer *you*.

5 ¶ To whom will ye make me like, or make me equall, or g compare me, that I should be like him?

6 They drawe gold out of the bagge & weigh siluer in the balance, *and* hire a goldsmith to make a god of it, *and* they bowe downe, and worship it.

7 They beare it vpon the shoulders: they carie him and set him in his place: so doeth he stand, *and* cannot remoue from his place. Though one crie vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe h to minde, O yee transgressers.

9 Remember the former things of olde: for I am God, and there *is* none other God, and there *is* nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stande, and I will doe whatsoeuer I will.

11 I call a i birde from the East, *and* the man of my k counsel from farre: as I haue spoken, so will I bring to passe: I haue purposed it, and I will doe it.

12 Heare mee ye stubburne hearted, that are farre from l iustice.

13 I bring m neere my iustice: it shall not bee farre off, and my saluation shal not tarie: for I will giue saluation in Zion, *and* my glory vnto Israel.

i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens and earth for succour, yee see nothing now but signes of Gods wrath, yet I will cause them to bring foorth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnesse.

k I haue appoynted Cyrus to this vse and purpose.

l Hereby hee brideleth their impatiencie, which in aduersitie and trouble murmure against God, and will not tarie his pleasure: willing that man should matche with his like, and not contend against God.

m That is, it is not perfitely made.

n In steade of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as yee are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude.

o That is, the starres.

p To wit, Cyrus, that I may shew by him the faithfulnesse of my promises in deliuering my people.

q Meaning, freely and without raunsome, or any grieuous condition.

r These people were tributaries to the Persians, and so King Artahshashte gaue this money toward the building of the Temple, Ezra 7.21.

s Whereas tofore they were thine enemies, they shall now humour thee, and thou shalt rule them: which was accomplished in the time of Christ.

t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

u To wit, of man, but chiefly of his Church.

x As doe the false Gods, which giue vncertaine answeres.

y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.

z He calleth the idolaters to repentance, willing them to looke vp to him with the eye of faith.

a That is, that the thing, which I haue promised, shalbe faithfully performed.

b The knowledge of God and the true worshipping shall be through all the world, Rom. 14.11. Phil. 2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.

c Meaning, the faithfull shall feele and confesse this.

d All the contemners of God.

a These were the chiefe idoles of Babylon,

b Because they were of gold and siluer, the Medes and Persians caried them away.

c The beasts that caried the idoles, fell downe vnder their burden.

d He derideth the idoles which had neither soule nor sense.

e He sheweth the difference betweene the idoles and the true God: for they must be caried of others, but God himselfe carieth his, as Deu. 32.11.

f Seeing I haue begotten you, I will nourish and preserue you for euer.

g The people of God, seeing their owne calamitie and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the originall of all idoles, to make them to be abhorred of all men, shewing that the most that can be spoken in their commendation, is but to proue them vile, Baruch. 6.25.

h Become wise, meaning, that all idolaters are without wit or sense.

i That is, Cyrus, which shall come as swift as a bird and fight against Babylon.

k Him by whom I haue appointed to execute that, which I haue determined.

l Which by your incredulitie would let the performance of my promes.

m He sheweth that mans incredulitie cannot abolish the promes of God, Rom. 3.3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

COme downe and sit in the dust: O a virgine, daughter Babel, sit on the ground: there is no throne,

a Which hast liued in wealth and wantonnesse, and hast not yet beene ouercome by any enemie.

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b throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and c grinde meale: loose thy lockes: d make bare the feete: vncouer the leg, *and* passe through the floods.

3 Thy filthinesse shalbe discouered, and thy shame shall be seene: I wil take vengeance, and I wil not meete *thee as* a e man.

4 f Our redeemer, the Lorde of hostes *is* his Name, the holy one of Israel.

5 g Sit still, and get thee into darkenesse, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou didst shew them no h mercy, but thou didst lay thy very heauie yoke vpon the ancient.

7 And thou saidst, I shall be a lady for euer, so that thou didst not set thy minde to these things, neither didst thou remember *i* later end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, She saith in her heart, I am & none els: I shall not sit *as* a widow, neither shal know the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children & widowhood: they shal come vpon thee in their i perfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast said, None seeth me. Thy k wisdome and thy knowledge, they haue caused thee to rebel, & thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not knowe the morning thereof: destruction shal fal vpon thee, which thou shalt not be able to put away: destruction shal come vpon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy sourhsaiers (with whom thou hast l wearied thy selfe from thy youth) if so bee thou maiest haue profite, *or* if so be thou maiest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gasers, and prognosticaters stand vp, and saue thee from these things, that shall come vpon thee.

14 Beholde, they shall be as stubble: the fire shall burne them: they shall not deliuer their own liues from the power of the flame: there *shalbe* no coles m to warme at, *nor* light to sit by.

15 Thus shal they serue thee, with whom thou hast wearied thee, *euen* thy marchants from thy youth: euery one shal wander to his owne n quarter: none shall saue thee.

CHAP. XLVIII.

1 *The hypocrite of the Iewes is reproued.* 11 *The Lord alone will be worshipped.* 20 *Of their deliuerance out of Babylon.*

HEare yee this, O house of Iaakob, which are a called by the name of Israel, and are come out of b the waters of Iudah: which sweare by the Name of the Lord, & make mention of the God of Israel, *but* not in truth, nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues c vpon the God of Israel, whose Name *is* the Lord of hostes.

3 I haue declared the former things of old, and they went out of my mouth, & I shewed d them: I did them suddenly, and they came to passe.

4 Because I knew, that e thou art obstinate, and thy necke *is* an iron sinew, and thy brow brasse,

5 Therefore I haue declared it to thee of olde: before it came to passe, I shewed f it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not ye g declare it? I haue shewed thee newe things, euen now, & hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, lest thou shouldest say, Behold, I h knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knewe that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the i wombe.

9 For my Names sake will I deferre my wrath, and for my prayse will I refraine it from thee, k that I cut thee not off.

10 Behold, I haue fined thee, but l not as siluer: I haue m chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake wil I doe it: for how should *my Name* n be polluted? o surely I wil not giue my glory vnto another.

12 Heare me, O Iaakob and Israel, my called, p I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: whē I cal them, q they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued r him: he wil doe his will in Babel, and his arme *shalbe* against the Chaldeans.

15 I, *euen* I haue spoken it, and I haue called him: I haue brought him, and his way shal prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath s sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lorde thy God, which teach thee t to profite, and leade thee by the way, that thou shouldest goe.

18 Oh that thou hadst hearkened to my commandements! then had thy prosperitie bene as the flood, & thy righteousnes as the waues of the sea.

19 Thy seede also had bene as the sande, and the fruit of thy body like the grauell thereof: his u name should not haue bene cut off nor destroyed before me.

20 v Goe yee out of Babel: r flee yee from the Chaldeans, with a voice of ioy: tel & declare this: shewe it foorth to the ende of the earth: say yee, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: he led them through the wilderneſse: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no a peace, saith the Lord, vnto the wicked.

a Thy gouernment shalbe taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she setteth her greatest pride, shalbe made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie towa d thee.
f The Israelites shal confesse, that the Lord doth this for his Churches sake.
g For very shame, & hide thy selfe.
h They abused Gods iudgements, thinking that hee punished the Israelites, because he would vtterly cast them off, & therefore in stead of pitying their miserie, thou diddest increase it.
i So that thy punishment shall be so great, as is possible to be imagined.
k Thou diddest thinke that thine owne wisdome & policie woulde haue saued thee.
l Hee derideth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending onely on God.
m They shal vtterly perish, & no part of them remaine.
n They shall flee euery one to that place, which he thought by his speculations to be most sure: but that shal deceiue them.

a He detesteth their hypocrisie, which vaunted themselues to be Israelites, and were not so in deede.
b Meaning, the fountaine and stocke.
c They make a shewe, as though they would haue none other God.
d Hee sheweth that they could not accuse him in any thing, for as much as he had performed whatsoeuer he had promised.
e I haue done for thee more then I promised, that thy stubbornesse and impudencie might haue bene ouercome.
f How thou shouldest be deliuered out of Babylon.
g Will ye not acknowledge this my benefite, and declare it vnto others?
h Shewing that mans arrogancie is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their owne wisedome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of my Church.
k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.
l For I had respect to thy weakenesse and infirmitie: for in siluer there is some purenes, but in vs there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest haue bene consumed.
n God ioyneth the saluation of his with his owne honour: so that they can not perish, but his glory should be diminished, as Deut. 32. 27.
o Reade Chap. 42. 8.
p Read chap 41. 4.
q To obey me, and to doe whatsoeuer I command them.
r Meaning, Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, and to assure them of these things.
u What things shal do thee good.
x That is, the prosperous estate of Israel.
y After that he had forewarned them of their captiuitie, and of the cause thereof, hee sheweth them the great ioy, that shall come of their deliuerance.
z He sheweth that it shalbe as easie to deliuer them, as he did their fathers out of Egypt.
a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whome was neither faith nor repentance, as Chapter 47. 21.

CHAP. XLIX.

1 *The Lorde exhorteth all nations to beleeue his promise*

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6 Christ is the saluation of all thas beleeue, and will deliuer them from the tyrannie of their enemies.

HEare ye me, O yles, and hearken, yee people from farre. The Lord hath called [a] me from [b] the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe [c] sword: vnder the shadowe of his hand hath hee [d] hid me, and made me a chosen shaft, *and* hid me in his quiuer,

3 And said vnto me, Thou art my seruant, [e] Israel, for I wil be glorious in thee.

4 And I said, I haue [f] laboured in vaine: I haue spent my strength in vaine and for nothing: but my iudgement *is* with the Lorde, and my worke with my God.

5 And now saieth the Lord, that formed mee from the wombe to be his seruaunt, that I may bring Iaakob againe to him (though Israel be not gathered, & yet shal I be glorious in the eies of the Lord: and my God shalbe my strength)

6 And he said, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [h] thee for a light of the Gentiles, that thou maiest be my saluation vnto the end of the world.

7 Thus saieth the Lord the redeemer of Israel, *and* his Holy one, to him that is despised in soule, to a nation that is abhorred, to a [i] seruant of rulers, Kings shall see, and [k] arise, and princes shall worship because of the Lorde, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus saieth the Lorde, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and wil giue [m] thee for a couenant of the people that thou maiest raise vp the [n] earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to the [o] prisoners, Goe foorth: and to them that are in darknesse, Shewe your selues: they shall feed in the wayes, and their [p] pastures shalbe in all the tops of the hils.

10 They shal not be hungrie, neither shal they be thirstie, neither shal the heate smite them, nor the sunne: for he that hath compassion [q] on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my paths shalbe exalted.

12 Beholde, these shall come from farre: and loe, these from the North and from the West, and these from the land of [r] Sinim.

13 Reioyce, O [s] heauens: and bee ioyfull, O earth: braste foorth into praise, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion saide, The Lord hath [t] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her childe, & not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of *mine* [u] hands: thy [x] walles *are* euer in my sight.

17 Thy builders make [y] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and behold: all these gather themselues together *and* come to thee: as I liue, saith the Lord, thou shalt surely [z] put them al vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narow for them that shall dwell in it, and they that did deuoure thee, shalbe farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is straite for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? beholde, I was left alone: whence are these?

22 Thus saith the Lord God, Beholde, I will lift vp mine hand to the [a] Gentiles, and set vp my standart to the people, and they shall bring thy sonnes in *their* armes: and thy daughters shall be caried vpon *their* shoulders.

23 And Kings [b] shall be thy nursing fathers, and Queenes shalbe thy nources: they shall worship thee with *their* faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt know that I am the Lord: for they shall not bee ashamed that waite for me.

24 Shall the pray be [d] taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mightie shall be taken away: and the pray of the tyrant shalbe deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shalbe drunken with their owne blood, as with sweete wine: and all flesh shall knowe that I the Lord am thy sauiour and thy redeemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christes obedience and victorie.

THus saieth the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue cast off? or who is the creditour [c] to whom I sold you? Behold, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man? I called, & none answered: is mine hand so [e] shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drie vp the Sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a [f] sacke their couering.

4 The Lord God hath giuen [g] mee a tongue of the learned, that I should knowe *to minister* a word in time to him that is [h] wearie: he will raise

a This is spoken in the person of Christ to assure the faithful, that these promises should come to passe: for they were al made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2.7.

c By the sworde and shaft, he signifieth the vertue & efficacie of Christs doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, & may also be applied to the ministers of his word.

e By Israel is meant Christ, and all the body of the faithful, as the members & their head.

f Thus Christ in his members complaineth, that his labour and preaching take none effect, yet hee is contented that his doings are approued of God.

g Though the Iewes refuse my doctrine, yet God will approoue my ministerie.

h To declare my Gospel to the Gentiles Chap. 42. 6. act. 13. 47. luk. 2. 32.

i Meaning, the Iewes whome tirants kept in bondage.

k The benefite of their deliuerance shalbe so great, that great and smal shal acknowledge it, and reuerence God for it.

l Thus he speaketh of his Church, when he would shew his mercy toward it, 2. Cor. 6. 2.

m Meaning, Christ alone.

n Signifying, that before Christ renewe the earth by his word, there is nothing but confusion & disorder.

o To them that are in the prison of sinne and death.

p Being in Christs protection they shalbe safe against all dangers, & free from the feare of the enemies.

q Meaning, that there shoulde bee nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his from all the partes of the world.

s Reade Chap. 44. 23.

t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie & discipline.

y I haue a continuall care to build the vp againe, and to destroy thine enemies.

z Hee sheweth what are the ornaments of the Church: to haue many children, which are assembled by the worde of God and gouerned by his Spirit.

a He sheweth that Christ wil not only gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that Kings shalbe conuerted to the Gospel and bestowe their power, and authoritie for the preseruation of the Church.

c Being ioyned with the Church they shall humble themselues to Christ their head, and giue him all honour.

d He maketh this as an obiection as though the Caldeans were strong, and had them in iust possession.

e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudg. 7. 22. 2. Chr. 20. 22. chap. 19. 2.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea 2. 2.

b Which should declare that I haue cast her off: meaning, that they could shew none.

c Signifying, that he sold them not for any debte or povertie, but that they solde themselues to sinnes to buy their owne lustes and pleasures.

d Hee came by his Prophets and ministers, but they would not beleeue

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fish in the riuers, and also afterward in Iorden? Exod. 10. 21.

f As I did in Egypt in token of my displeasure, Exod.

g The Prophet doeth represent heere the person and charge of them that are iustly called to the ministerie of Gods worde.

h To him that is oppressed by affliction and misetie.

me

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me vp in the morning: in the morning he wil waken mine eare to heare, as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the [k] smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth mee: who will contend with me? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? loe, they shall waxe olde as a garment: the mothe shall eate them vp.

10 [l] Who is among you that feareth the Lord? let him heare ỹ voyce of his seruant: he that walketh in darknesse, & hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kindle [m] a fire, and are compassed about with sparkes: walke in the light of your fire, & in the sparkes that ye haue kindled. This shall ye haue of mine hand: yee shall lye downe in sorowe.

i As they that are taught, and made meete by him.

k I did not shrinke from God for any persecution or calamitie. Whereby he sheweth that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.

l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.

m You haue sought consolation by your owne deuises, and haue refused the light and consolation, which God hath offered: therefore ye shall remaine in sorow, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abraham's example. 7 Not to feare men. 17 The great affliction of Ierusalem, & her deliuerance.

HEare me, ye [a] that follow after righteousnes: *and* ye that seeke the Lord: looke vnto the [b] rocke, *whence* ye are hewen, and to the hole of the pit, *whence* ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shal comfort all her desolations, & he shall make her desert [c] like Eden, and her wildernesse like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto mee, my people, and giue eare vnto me, O my people: for a [d] Lawe shall proceede from mee, and I will bring foorth my iudgement for the light of the people.

5 My [e] righteousnesse is neere: my saluation goeth foorth, and mine [f] armes shall iudge the people: the yles shall waite for me, and shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the [g] heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall be for euer, and my righteousnesse shall not bee abolished.

7 Hearken vnto mee, ye that know righteousnesse, the people in whose heart *is* my Law, Feare ye not the reproch of men, neither be ye afraide of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp as [h] in the olde time in the generations of the world. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the same, which hath dryed the Sea, *euen* the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall [l] returne, and come with ioy vnto Zion, and euerlasting ioy shalbe vpon their head: they shal obtaine ioy and gladnesse: *and* sorowe and mourning shall flee away.

12 I, *euen* I am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, & the sonne of man, which shalbe made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heauens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is nowe the rage of the oppressour?

14 The captiue [m] hasteneth to be loosed, and that he should not die in the pitte, nor that his bread should faile.

15 And I am the Lord thy God that diuided the Sea, when his waues roared: the Lord of hostes [n] is his Name.

16 And I haue put my words in thy [n] mouth, and haue defended thee in the shadow of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the [p] cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom she hath brought foorth: there *is* none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two [q] thinges are come vnto thee: who will lament thee? desolation and destruction and famine, and the sword: by whome shall I comfort thee?

20 Thy sonnes haue fainted, and lye at the head of all the streetes as a wilde bull in a nette, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but [r] not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, *euen* the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee: which haue said to thy soule, Bow downe, that we may goe ouer, and thou hast layde thy bodie as the ground, and as the streete to them that went ouer.

g He forewarneth them of the horrible changes and mutations of all things, and how he will preserue his Church in the midst of all these dangers.

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt, Psalme 87.4.

k To wit, Pharaoh, Ezek. 29.3.

l From Babylon.

m He comforteth them by the short time of their banishment: for in seuenty yeres they were restored, and the greatest empire of the world destroyed.

n Meaning of Isaiah, and of all true ministers, who are defended by his protection.

o That all things may be restored in heauen and earth, Ephes. 1.10.

p Thou hast bene iustly punished and sufficiently, as Chap. 40.2, and this punishment in the elect is by mesure & according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to drine them to an insensiblenesse and madnesse, as Iere. 25.15,16.

q Whereof the one is outward as of the thinges that come to the body: as warre and famine: & the other is inward, and appertaineth to the minde: that is, to be without comfort: therefore he saith, howe shalt thou be comforted?

r But with trouble and feare.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for henceforth there shall no [a] more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the [b] dust: arise, and sit downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lord, Yee were solde

a No wicked tyrant, which shall subiect Gods true religion, and oppresse the consciences.

b Put off the garments of sorow & heauines & put on the apparel of ioye and gladnesse.

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c The Babylonians payde nothing to me for you: therefore I will take you againe without raunsome.
d When Iaakob went thither in time of famine.
e The Egyptians might pretend some cause to oppresse my people because they went thither and remained among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punith them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum 1.15. rom 10.15
h The Prophets which are thy watchmen shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra, and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies, and to deliuer his people.
k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chapter 48 20. 2.Cor.6.17.
l For the time is at hand, that the Priestes and Leuites chiefly (and so by them all the people which shalbe as Leuites in this office) shall carrie home the vessels of the Temple which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whome our spirituall deliuerance shauld be wrought, whereof this was a figure.
o In the corrupt iudgement of man, Christ in his person was not esteemed.
p He shall spread his word through many nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By the preaching of the Gospel.

for c nought: therefore shall yee be redeemed without money.

4 For thus saith the Lord God, My people went d downe afore time into Egypt to soiourne there, & Asshur e oppressed them without cause.

5 Nowe therefore what haue I here, saith the Lord, that my people is taken away for nought, and they that rule ouer them, make them to howle, saith the Lord? and my Name all the day continually is f blasphemed?

6 Therefore my people shall know my name: therefore *they shall knowe* in that day, that I am he that doe speake: beholde, it is I.

7 How g beautifull vpon the mountaines are the feete of him, that declareth *and* publisheth peace? that declareth good tidings, & publisheth saluation, saying vnto Zion, thy God reigneth!

8 h The voyce of thy watchmen *shalbe heard*: they shall lift vp their voyce, and shout together: for they shal see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made i bare his holy arme in the sight of all the Gentiles, and all the endes of the earth shall see the saluation of our God.

11 kDepart, depart, ye: go ye out from thence and touch no vncleane thing: goe out of the middes of her: be ye cleane, that l beare the vessels of the Lord.

12 For ye shal not go out mwith haste, nor depart by fleeing away: but the Lord wil go before you, & the God of Israel will gather you together.

13 Behold, my n seruant shall prosper: he shal be exalted and extolled, and be very hie.

14 As many were astonied at thee, (his visage was so o deformed of men, and his forme of the sonnes of men) so p shall he sprinkle many nations: the Kings shal shut their q mouthes at him: for that which had not bene told them, shall they see, and that which they had not heard, shall they r vnderstand.

CHAP. LIII.

1 *Of Christ and his kingdome, whose worde some will beleeue.* 6 *All men are sinners.* 11 *Christ is our righteousnesse.* 12 *And is dead for our sinnes.*

a The Prophet sheweth that very fewe shall receiue this their preaching of Christ, and of their deliuerance by him, Iohn 12.38. rom 10.16.
b Meaning that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirite.

WHo a will beleeue our report? and to whom is the b arme of the Lord reueiled?

2 But hee shall growe vp before him as a branch, and as a c roote out of a drie d ground: he hath neither forme nor beautie: when we shal see him, there shalbe no forme that we should desire him.

3 He is despised and reiected of men: he is a man full of sorowes and hath experience of e infirmities: we hid as it were our faces from him: he was despised and we esteemed him not.

c The beginning of Christes kingdome shalbe small and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God.
d Reade Chap 11.1.
e Which was by Gods singular prouidence for the comfort of sinners, Hebr 4.15.

4 Surely he hath borne our infirmities, and caryed f our sorowes: yet we did iudge him, as g plagued, and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the h chastisement of our peace *was* vpon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray, wee haue turned euery one to his owne way, and the Lord hath laid vpon him the i iniquitie of vs all.

7 He was oppressed and he was afflicted, yet did he not k open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from l prison, and from iudgement: m and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 n And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither *was* any deceite in his mouth.

10 Yet the Lord would breake him, and make him subiect to infirmities: when o hee shall make his soule an offering for sinne, he shall see *his* seed *and* shall prolong *his* dayes, and the will of the Lord shall prosper in his hand.

11 He shall see of the p trauaile of his soule, *and* shalbe satisfied: by his knowledge shall my q righteous seruant iustifie many: for hee shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoile with the strong, because hee r hath powred out his soule vnto death: and he was counted with the transgressers, and he bare the sinne s of many, and prayed for the trespassers.

f That is, the punishment due to our sinnes: for the which hee hath both suffered, and made satisfaction, Matth. 8.17. 1.pet 2.24.
g We iudged euill, thinking that he was punished for his owne sinnes, and not for ours.
h He was chastised for our reconciliation, 1.Cor. 15.3.
i Meaning, the punishment of our iniquitie, and not the fault it selfe.
k But willingly, and patiently obeyed his fathers appointment, Mat. 26.63. 27.12. Iohn 8.32.
l From the crosse, and graue, after that he was condemned.
m Though he dyed for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom 6.9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to doe with him what they would.
o Christ by offering vp himselfe shall giue life to his Church, and so cause them to liue with him for euer.
p That is, the fruite and effect of his labour, which is the saluation of his Church.
q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Lawe.
r Because he humbled himselfe, therefore he shalbe exalted to glory, Philip 2.7,8. to vers. 12.
s That is, of all that beleeue in him.

CHAP. LIIII.

1 *Moe of the Gentiles shall beleeue the Gospell then of the Iewes.* 7 *God leaueth his for a time, to whome afterward he sheweth mercie.*

a After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruite of the same, & calleth her barren, because that in the captiuitie she was as a widowe without hope to haue any children.
b The Church in this her affliction and captiuitie shal bring foorth moe children then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childhood, & therefore this was accomplished, when she came to her age, which was vnder the Gospel.
c Signifying that for the great number of children, that God should giue her, she shoulde seeme to want roome to lodge them.
d The afflictions which thou sufferedst at the beginning.
e When as thou wast refused for thy sinnes, Chap. 50.1.
f That did regenerate thee by his holy Spirit.

REioyce, O a barren that diddest not beare: breake forth into ioy and reioyce, thou that diddest not trauaile with child: for the b desolate hath moe children then the married wife, sayeth the Lord.

2 c Enlarge the place of thy tents, & let them spread out the curtains of thine habitations: spare not, stretch out thy cords & make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles, and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproche of thy e widowhoode any more.

5 For hee that f made thee, *is* thine husband (whose Name *is* the Lord of hostes) and thy redeemer the holy one of Israel, shall be called the

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God of the whole g world.

6 For the Lorde hath called thee, being as a woman forsaken, and afflicted in spirite, and as a h yong wife when thou wast refused, sayeth thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in *mine* anger, I hidde my face from thee for a little season, but with euerlasting mercy haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto mee as the i waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remooue, and the hilles shall fall downe: but my mercy shal not depart from thee, neither shall the couenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, beholde, I wil lay thy stones with the k carbuncle, and lay thy foundation with saphirs,

12 And I will make thy windowes of ‖ emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children *shalbe* l taught of the Lord, and much peace shalbe to thy children.

14 In m righteousnes shalt thou be established, *and* bee farre from oppression, for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, *the enemie* shall gather himselfe, but without n mee: whosoeuer shall gather himselfe in thee, o against thee, shall fall.

16 Beholde, I haue created the p smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, & I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants, and their righteousnesse *is* of mee, sayeth the Lord.

CHAP. LV.

1 *An exhortation to come to Christ.* 8 *Gods counsels are not as mans.* 12 *The ioy of the faithfull.*

HO, euery one that a thirsteth, come ye to the waters, & ye that haue b no siluer, come, bye and eate: come, I say, bye c wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer *and* not for bread? d and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delite in e fatnesse.

3 Encline your eares, and come vnto mee: heare and your soule shall liue, and I wil make an euerlasting couenant with you, *euen* the f sure mercies of Dauid.

4 Beholde, I gaue g him for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, h and a nation that knewe not thee, shall runne vnto thee, because of the Lorde thy God, and the holy One of Israel: for hee hath glorified thee.

6 Seeke ye the Lord while he may i be found: call ye vpon him while he is neere.

7 Let the wicked k forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lorde, and he wil haue mercy vpon him: and to our God, for he is very ready to forgiue.

8 For my l thoughts *are* not your thoughts, neither *are* your wayes my wayes, sayeth the Lorde.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither, but watereth the earth and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my m word bee, that goeth out of my mouth: it shall not returne vnto mee voyde, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led foorth with peace: the n mountaines and the hilles shall breake foorth before you into ioy, and all the trees of the fielde shall clap *their* handes.

13 For thornes there shall grow firre trees: for nettles shall growe the myrthe tree, and it shalbe to the Lorde o for a name, *and* for an euerlasting p signe that shall not be taken away.

CHAP. LVI.

1 *An exhortation to iudgement and iustice.* 10 *Against shepheards that deuoure their flocke.*

THus saith the Lorde, a Keepe iudgement and doe iustice: for my saluation is at hande to come, and my b righteousnes to be reuealed.

2 Blessed *is* the man that doeth this, and the sonne of man which layeth holde on it: hee that keepeth the c Sabbath and polluteth it not, and keepeth his hand from doing any euil.

3 And let not the sonne of the stranger, which d is ioyned to the Lord, speake and say, The Lord hath surely separate mee from his people: neither let the Eunuch say, Beholde, I am a dry tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take holde of my couenant,

5 Euen vnto them will I giue in mine e House and within my walles, a place and a f name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not bee put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lorde, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and imbraceth my couenant,

7 Them will I bring also to mine holy Mountaine, and make them ioyfull in mine House of prayer: their burnt g offerings and their sacrifices *shall be* accepted vpon mine altar: for mine

g His glory shall shine through the whole worlde, which seemed before to be shut vp in Iudea.

h As a wife which was forsaken in thy youth.

i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

‖ Or, *iasper, or pearle.*

l By the hearing of his word and inward moouing of his Spirit.

m In stabilitie and surenes, so that it shall stand for euer.

n And therefore shall not preuaile.

o Meaning, the domesticall enemies of the Church as are the hypocrites.

p Signifying hereby that man can doe nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

a Christ by proposing his graces and giftes to his Church exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes, and so thirst not after these waters.

b Signifying, that Gods benefits can not be bought for money.

c By waters, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life. d Hee reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obteine those, which are nothing profitable. e You shalbe fed abundantly. f The same couenant, which through my mercie, I ratified and confirmed to Dauid, that it should bee eternall, 2. Sam 7. 13. actes 13. 34. g Meaning Christ, of whom Dauid was a figure.

h To wit, the Gentiles, which before thou diedst not receiue to be thy people.

i When he offereth himselfe by preaching of his word.

k Hereby he sheweth that repentance must be ioyned with faith, & howe we cannot call vpon God aright, except the fruites of our faith appeare.

l Although you are not soone reconciled one to an other & iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you.

m If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance.

n Reade Chap. 44. 23. and 49. 13.

o To set foorth his glory.

p Of Gods deliuerance, and that he wil neuer forsake his Church.

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie whereby true faith is declared.

b Which I will declare toward you and powre into your hearts by my Spirit.

c Vnder the Sabbath he comprehendeth the whole seruice of God and true religion.

d Let none thinke himselfe vnmeete to receiue the graces of the Lorde: for the Lord will take away all impediments, and wil forsake none which wil keepe his true religion and beleeue in him.

e Meaning, in his Church.

f They shall be called after my people, and be of the same religion:

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House shall be called an house of prayer for [h] all people.

8 The Lorde God sayeth, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye [i] beasts of the field, come to deuoure, *euen* all ye beastes of the forest.

10 Their [k] watchmen are all blinde: they haue no knowledge: they are all dumme dogs: they can not barke: they lie and sleepe and delight in sleeping.

11 And these greedie dogges can neuer haue ynough: and these shepheards cannot vnderstand: *for* they al looke to their owne way, euery one for his aduantage, *and* for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to[l] morow shall be as this day, *and* much more abundant.

h Not onely for the Iewes, but for all others, Matth 21.13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites, and to assure the faithfull, that when this commeth, they may know it was tolde them before.

k He sheweth that this affliction shal come through the fault of the gouernours, Prophets & pastours, whose ignorance, negligence, auarice, & obstinacie prouoked Gods wrath against them.

l We are well yet, and to morow shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 *God taketh away the good, that hee should not see the horrible plagues to come.* 3 *Of the wicked idolaters,* 9 *And their vaine confidence.*

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away [a] from the euil *to come.*

2 [b] Peace shall come: they shall rest in their beds, *euery one* that walketh before him.

3 But you [c] witches children, come hither, the seed of the adulterer and of the whore.

4 On whom haue ye iested? vpon whom haue ye gaped and thrust out your tongue? are not yee rebellious children, *and* a false seed?

5 Inflamed with idoles vnder euery greene tree? and sacrificing the [d] children in the valleys vnder the tops of the rocks?

6 Thy portion *is* in the smooth stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delite in *these?*

7 Thou hast made thy [f] bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe *to another* then me, and wentest vp, *and* diddest [i] enlarge thy bed, and make a couenant betweene thee and them, and louedst their bed in *euery* place where thou sawest it.

9 Thou wentest [k] to the King with oyle, and diddest increase thine oyntments *and* sendest thy messengers farre off, and diddest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifolde iourneys, *yet* saydest thou not, [l] There is no hope: thou [m] hast founde life by thine hand, therefore thou wast not grieued.

11 And whom diddest thou reuerence or feare, seeing thou hast [n] lyed vnto mee, and hast not remembred mee, neither set thy minde thereon? is it not *because* I holde my peace, and that of long [o] time? therefore thou fearest not me.

12 I will declare thy [p] righteousnesse and thy workes, and they shall not profite thee.

13 When thou cryest, let them that thou hast gathered together deliuer thee: but the winde shall [q] take them all away: vanitie shal pull them away: but hee that trusteth in me, shall inherite the lande, and shall possesse mine holy Mountaine.

14 [r] And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For thus saith he that is hie & excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither wil I be alwayes wroth, [s] for the spirit should fale before me: and I haue made the breath.

17 For his wicked [t] couetousnesse I am angry with him, and haue smitten him: I hid me and was angry, yet he went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and wil [u] heale him: I wil leade him also, & restore comfort vnto him, and to those that lament him.

19 I create the [x] fruite of the lips, *to be* peace: peace vnto them that are [y] farre off, and to them that are neere, sayeth the Lorde: for I will heale him.

20 But the wicked *are* like the raging Sea, that can [z] not rest, whose waters cast vp myre and dirt.

21 There is no peace, sayeth my God, to the wicked.

n Broken promes with me.

o Meaning, that the wicked abuse Gods lenitie, and growe to further wickednes.

p That is, thy naughtines, idolatries, and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning, the Assyrians and other, whose helpe they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man whose life is but a blast.

t That is for the vices and faults of the people, which is meant here by couetousnesse.

u Though they were obstinate, yet I did not withdraw my mercy from them.

x That is, I frame the speach and wordes of my messengers which shall bring peace.

y As wel to him that is in captiuitie as to him that remaineth at home.

z Their euill conscience doeth euer torment them, and therefore they can neuer haue rest, Reade Chap. 48.22.

CHAP. LVIII.

1 *The office of Gods ministers.* 2 *The workes of the hypocrites,* 6 *The fast of the faithfull.* 13 *Of the true Sabbath.*

CRy [a] aloude, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob, their sinnes.

2 Yet they [b] seeke me dayly, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they will draw neere vnto God, *saying,*

3 [c] Wherefore haue wee fasted, and thou seest it not? wee haue punished our selues, and thou regardest it not. Beholde, in the day of your fast you will seeke [d] *your* will, and require all your dettes.

4 Beholde, yee fast to striue and debate, and to smite with the fist of wickednesse: yee shall not fast as [e] *ye doe* to day, to make your voyce to bee heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow

a From the plague that is at hand, and also because God wil punish the wicked.

b The soule of the righteous shall be in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threateneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word & his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he called them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.

d Reade Leuit. 18. 21. 2 King. 23. 10.

e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idole of it.

f In the sacrifices which you offering before these idoles, thought you did serue God.

g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husband.

h In steade of setting vp the word of God in the open places on the postes and doores to haue it in remembrance, Deut. 6. 9. and 27. 1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, diddest increase thine idolatrie more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more diddest torment thy selfe.

l Although thou sawest all thy labours to bee in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off.

m Hee derideth their vnprofitable diligence which thought to haue made all sure, and yet were deceiued.

n Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites, and to assure the faithfull, that when this commeth, they may know it was tolde them before.

o He sheweth that this affliction shal come through the fault of the gouernours, Prophets & pastours, whose ignorance, negligence, auarice, & obstinacie prouoked Gods wrath against them.

p We are well yet, and to morow shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

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c Although thou sawest all thy labours to bee in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off.

d Hee derideth their vnprofitable diligence which thought to haue made all sure, and yet were deceiued.

e So long as you vse contention and oppression, your fasting and prayer shall not be heard.

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downe his head as a bulrush, and to lye downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery [f] yoke.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from [g] thine owne flesh?

8 Then shall thy [h] light breake forth as the morning, and thine health shal grow speedily: thy [i] righteousnesse shall goe before thee, & the glorie of the Lord shall embrace thee.

9 Then shalt thou cal, & the Lord shal answer: thou shalt cry, and he shal say, Here I am: if thou take away frō the mids of thee the yoke, the putting forth of the [k] finger, and wicked speaking:

10 If thou [l] powre out thy soule to the hungrie, and refresh the troubled soule: then shal thy light spring out in the [m] darknesse, and thy darknesse *shalbe* as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watred garden, & like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde [n] waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breach, & the restorer of the pathes to dwell in.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, *as* glorious to the Lord, and shalt honour him, not doing thine owne waves, nor seeking thine owne will, nor speaking a vaine worde,

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the hie places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

BEholde, * the Lordes hand is not shortened, that it cannot saue: neither is his care heauie, that it cannot heare.

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid *his* face from you, that he will not heare.

3 For your handes are defiled with [a] blood, & your fingers with iniquitie: your lips haue spoken lies, & your tongue hath murmured iniquity.

4 No man calleth for iustice: no man [b] contendeth for trueth: they trust in vanitie, & speake vaine things: they conceiue mischiefe, and [c] bring foorth iniquitie.

5 They hatch cockatrice [d] egges, and weaue the spiders [e] webbe: he that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webbes shall be no garment, neither shall they couer themselues with their labours: for their workes *are* works of iniquities, & the worke of cruelties *is* in their handes.

7 Their feete runne to euill, and they make haste to shed innocent blood: their thoughtes are wicked thoughtes: desolation and destruction *is* in their paths.

8 The way of peace they know not, & there *is* none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is [f] iudgement farre from vs, neither doeth [g] iustice come neere vnto vs: wee waite for light, but loe, it *is* darknesse: for brightnesse, *but* we walke in darknesse.

10 Wee grope for the wall like the [h] blinde, and we grope as one without eyes: we stumble at the noone day as in the twilight: *we are* in solitarie places, as dead men.

11 We roare all like [i] beares, and mourne like doues: we looke for equitie, but there *is* none: for health, *but* it is farre from vs.

12 For our trespasses are many before thee, and our [k] sinnes testifie against vs: for our trespasses *are* with vs, and we know our iniquities

13 In trespassing and lying against the Lord, and we haue departed away from our God, *and* haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false [l] matters.

14 Therefore [m] iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

15 Yea, trueth faileth, and hee that refraineth from euill, maketh himselfe [n] a pray: and when the Lord sawe it, it displeased him, that there *was* no iudgement.

16 And when he sawe that there *was* no man, hee wondered that none would offer himselfe. [o] Therefore his arme did [p] saue it, and his righteousnesse it selfe did sustaine it.

17 For he put on righteousnes, as an habergeon, and an [q] helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As *to make* recompence, as to requite the furie of the aduersaries *with* a recompence to his enemies: he will surely repay the [r] ylandes.

19 So shall they feare the Name of the Lorde from the West, and his glory from the rising of the sunne: for the enemy shall come like a flood: *but* the Spirit of the Lord shall chase him away.

20 And the Redeemer shal come vnto Zion, and vnto [t] them that turne from iniquitie in Iaakob, saith the Lord.

21 And I will *make* this my couenant with them, saith the Lord, My Spirit that is vpon thee, and my wordes, which I haue put in thy mouth, [u] shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seed of thy seede, saith the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospell. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

ARise, *O Ierusalem*: be bright, for thy [a] light is come, and the glorie of the Lord is risen vpon thee.

2 For beholde, darknesse shall couer the [b] earth, and grosse darknesse the people: but the

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[f] That you leaue off all your extortions.

[g] For in him thou seest thy selfe as in a glasse.

[h] That is the prosperous estate, wherewith God will blesse thee.

[i] The testimonie of thy goodnesse shall appeare before God and man.

[k] Whereby is meant all maner of iniurie.

[l] That is, haue compassion on their miseries.

[m] Thine aduersitie shall be turned into prosperitie.

[n] Signifying, that of the Iewes should come such, as should build againe the ruines of Ierusalem and Iudea: but chiefly this is ment of the spirituall Ierusalem, whose builders were the Apostles.

[o] If thou refraine thy selfe from thy wicked workes.

[*] *Numb.11.23. chap.50.2.*

[*] *Iere.5.25.*

[a] Reade Chap. 1.15.

[b] All men winke at the iniuries and oppressions, and none goe about to remedie them.

[c] According to their wicked deuises, they hurt their neighbours.

[d] What soeuer commeth from them, is poison and bringeth death.

[e] They are profitable to no purpose.

[f] That is, Gods vengeance to punish our enemies.

[g] Gods protection to defend vs.

[h] We are altogether destitute of counsell and can finde no ende of our miseries.

[i] We expresse our sorowes by outward signes, some more, some lesse.

[k] This confession is generall to the Church to obteine remission of sinnes, and the prophets did not exempt themselues from the same.

[l] To wit, against our neighbours.

[m] There is neither iustice nor vprightnesse among men.

[n] The wicked will destroy him.

[o] Meaning, to doe iustice, and to remedie the things that were so farre out of order.

[p] That is, his Church: or his arme did helpe it selfe, and did not seeke aide of any other.

[q] Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

[r] To wit your enemies, which dwell in diuers places, and beyond the sea.

[t] He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.

[u] Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.

[a] The time of thy prosperitie and felicitie: whereas speaking of Babylon he commaunded her to goe downe, Chap.47.1.

[b] Signifying, that all men are in darknesse til God giue them the light of his Spirite, and that this light shineth to none but to those that are in his Church.

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Lord shall arise vpon thee, and his glorie shall be seene vpon thee.

3 And the Gentiles shall walke in [c] thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all [d] these are gathered, *and* come to thee: thy sonnes shall come from farre, and thy daughters shalbe nourished at *thy* side.

5 Then thou shalt see and shine: thine heart shalbe astonied [e] and enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The [f] multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shew foorth the prayses of the Lord.

7 All the sheepe of [g] Kedar shall be gathered vnto thee: the rammes of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine [h] altar: and I will beautifie the house of my glorie.

8 Who are these [i] that flie like a cloud, and as the doues to their windowes?

9 Surely the yles shall waite for me, and the ships [k] of Tarshish, as at the beginning, that they may bring thy sonnes from farre, *and* their siluer, and their gold with them, vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their [l] Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shalbe open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the [m] kingdome, that will not serue thee, shall perish: and those nations shalbe vtterly destroyed.

13 The [n] glorie of Lebanon shall come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my [o] feete.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fal [p] downe at the soles of thy feete: and they shall call thee, The citie of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went *by thee*, I will make thee an eternal glorie, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the [q] breastes of Kings: thou shalt know that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

17 For brasse will I bring golde, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernement [r] peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt [s] call saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shal the brightnes of the [t] moone shine vnto thee: for the Lord shalbe thine euerlasting light, and thy God thy glorie.

20 Thy sunne shall neuer goe downe, neither shall thy moone be hid: for the Lord shall be thine euerlasting light, and the dayes of thy sorow shalbe ended.

21 Thy people also shalbe all righteous: they shall possesse the land for euer, the [u] graffe of my planting, shalbe the worke of mine handes, that I may be glorified.

22 A little one shall become as a [x] thousand, and a smal one as a strong nation: I the Lord wil hasten it in due time.

CHAP. LXI.

1 *He prophecieth that Christ shalbe anointed, and sent to preach.* 10 *The ioy of the faithfull.*

THe * Spirit of the Lord God [a] vpon mee, therefore hath the Lord anointed mee: hee hath sent mee to preach good tidings vnto the poore, to bind vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bound, the opening of the prison,

2 To preach the [d] acceptable yeere of the Lord, and the day of [e] vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, *and* to giue vnto them beautie for [f] ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called [g] trees of righteousnesse, the planting of the Lord, that he might be glorified.

4 And they shall builde the olde waste places, *and* raise vp the former desolations, and they shal repaire the cities that were desolate & waste through many [h] generations.

5 And the strangers shall [i] stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But ye shalbe named [k] the Priestes of the Lord, and men shall say vnto you, The ministers of our God: Ye shal eate the [l] riches of the Gentiles, and shalbe exalted with their glory.

7 For your shame *you shall receiue* [m] double, and for confusion [n] they shall reioyce in [o] their portion: for in their land they shall possesse the [p] double: euerlasting ioy shalbe vnto them.

8 For I the Lord loue iudgement, *and* hate [q] robberie for burnt offring, and I wil direct their worke in trueth, and will make an euerlasting couenant with them.

9 And [r] their seede shalbe knowen among the Gentiles, and their budded among the people. All that see them, shall knowe them, that they are the seede which the Lord hath blessed.

10 [s] I will greatly reioyce in the Lord, & my soule shalbe ioyfull in my God: for he hath clothed me with the garments of saluation, and couered me with the robe of righteousnesse: hee hath decked me like a bridegrome, and as a bride tireth her selfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to growe that which is sowen in it: so the Lord God wil cause righteousnesse to grow, and praise before all the heathen.

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c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.
d An infinite number from all countries as chap 49.18
e For ioy, as the heart is drawen in for sorowe.
f Meaning, that euery one should honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glorie, and all that we haue.
g That is, the Arabians, that haue great abundance of cattell.
h Because the altar was a figure of Christ, hebr. 13.10. he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe.
i Shewing what great number shall come to the Church, and with what great diligence and zeale.
k The Gentiles that are now enemies, shall become friends and fetters foorth of the Church.
l Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospel.
m He sheweth that God hath giuen all power and authoritie here in earth for the vse of his Church: & that they which will not serue and profite the same, shalbe destroyed.
n There is no thing so excellent, which shall not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the Temple, which is but the place for his feete, that we may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both hie and lowe shalbe ready to helpe and succour thee.
r Thy gouernours shall loue thee, and seeke thy wealth and prosperitie.
s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christes kingdome.
t Signifying, that all worldly means shall cease, and that Christ shalbe all in all, as Reuel. 21.22. and 22.5.
u The children of the Church.
x Meaning, that the Church should be miraculously multiplied.
* *Luke* 4.18.
a This appertaineth to all the Prophets and ministers of God, but chiefly to Christ, of whose aboundant graces, euery one receiueth according as it pleaseth him to distribute.
b To them that are liuely touched with the feeling of their sinnes.
c Which are in the bondage of sinne.
d The time when it pleased God to shewe his good fauour to man, which S. Paul calleth the fulnesse of time, Gal. 4.4.
e For when God deliuereth his Church, he punisheth his enemies.
f Which was the signe of mourning.
g Trees that bring forth good fruites, as Matth. 3.8.
h That is, for a long time.
i They shalbe readie to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithfull are made Priestes and Kings, 1 Pet. 2.9. Reuel. 1.6 & 5.10.
l Read Chap. 60.11, 16.
m Aboundant recompence, as this word is vsed, Chap. 40.2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shall haue double authoritie ouer them, and possesse twise so much.
q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.
r That is of the Church.
s He sheweth what shall be their affection, when they feele this their deliuerance.

CHAP.

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CHAP. LXII.

1 *The great desire that the Prophets haue had for Christes comming.* 5 *The diligence of the Pastours to preach.*

FOr Zions sake I wil not [a] hold my tongue, and for Ierusalems sake I will not rest, vntill the righteousnes thereof breake foorth as the [b] light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, and all Kings thy glory: and thou shalt bee called by [c] a new name, which the mouth of the Lord shall name.

3 Thou shalt also be [d] a crowne of glory in the hand of the Lord, & a royal diademe in the hand of thy God.

4 It shall no more be sayd vnto thee, [e] Forsaken, neither shall it be saide any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lorde deliteth in thee, and thy land shall haue an [f] husband.

5 For *as* a yong man marrieth a virgine, *so* shal thy sonnes [g] marry thee: and *as* a bridegrome is glad of the bride, *so* shall thy God reioyce ouer thee.

6 I haue set [h] watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: ye that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire and vntil he set vp Ierusalem the [k] praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I wil no more giue thy corne to bee meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praise the Lorde, and the gatherers thereof shal drinke it in the courts of my Sanctuary.

10 [l] Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, *and* set vp a standart for the people.

11 Beholde, the Lorde hath proclaimed vnto the endes of the world: [m] tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages *is* with him, and [n] his worke *is* before him.

12 And they shall call them, The holy people, the redeemed of the Lorde, and thou shalt be named, A [o] citie sought out *and* not forsaken.

a The Prophet saith that he wil neuer cease to declare vnto the people the good tidings of their deliuerance.
b Til they haue full deliuerance: and this the Prophet speaketh to incourage all other ministers to the setting foorth of Gods mercies toward his Church.
c Thou shalt haue a more excellent fame then thou hast had hitherto.
d He shal esteeme thee as deare and precious, as a King doth his crowne.
e Thou shalt no more be contemned as a woman forsaken of her husband.
‖ *Or, my delite in her.*
‖ *Or, married.*
f That it may be replenished with children.
g Forasmuch as they confesse one faith in religion with thee, they are in the same bond of mariage with thee, and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring foorth children vnto him.
h Prophets, pastours, and ministers.
i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.
k For the restauration whereof all the worlde shall praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap 57.14.
m Yee Prophets and ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zach. 9. 9. matth. 21. 5.
n Hee shall haue all power to bring his purpose to passe, as Chap. 40.10.
o That is, one ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 *God shall destroy his enemies for his Churches sake.* 7 *Gods benefits towards his Church.*

WHo is this that commeth [a] from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength. [b] I speake in righteousnesse, *and* am mightie to saue.

2 [c] Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

a This prophecie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set foorth al bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were the greatest enemies, and vnder the title of circumcision and the kinred of Abraham claimed to themselues the chiefe religion, and hated the true worshippers, Psalm. 137. 7.
b God answereth them that asked this question, Who is this? &c. and sayeth, Ye see nowe performed in deede the vengeance which my Prophets threatned.
c An other question to the which the Lord answereth.

3 Ihaue troden the wine presse alone, and of all people there *was* none with mee: for I will treade them in mine anger, and tread them vnder foote in my wrath, and their blood shalbe sprinkled vpon my garments, and I will staine all my rayment.

4 For the day of vengeance *is* in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne [e] arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will treade downe the people in my wrath, and make them [f] drunken in mine indignation, and wil bring downe their strength to the earth.

7 I will [g] remember the mercies of the Lorde *and* the praises of the Lorde according vnto all that the Lorde hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee saide, Surely they are my [h] people, children that will not lie: so hee was their Sauiour.

9 In all their troubles hee was [i] troubled, and the Angel [g] of his presence saued them: in his loue and in his mercie he redeemed them, and he bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was hee turned to be their enemie, *and* he fought against them.

11 Then he [l] remembred the old time of Moses and his people, saying, Where is hee that brought them vp out of the Sea with the [m] shepheard of his sheepe? where is he that put his holy Spirit within [n] him?

12 Hee led *them* by the right hande of Moses: with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 Hee led them through the deepe, as an [o] horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirite of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and behold from the dwelling place of thine holines, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from [r] me.

16 Doubtles thou art our Father: though Abraham be ignorant of vs, and Israel knowe vs not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* for euer.

17 O Lorde, why hast [t] thou made vs to erre from thy wayes? *and* hardened our heart from thy feare? Returne for thy [u] seruants sake, *and* for the tribes of thine inheritance.

18 The people of thine holinesse haue posd Shewing that when God punisheth his enemies, it is for the profite and deliuerance of his Church.
e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to do their duetie through negligence, and ingratitude, yet he himselfe wil deliuer his Church, and punish the enemies, Reade Chap. 59.16.
f I will so astonish them and make them so giddy, that they shal not know which way to goe.
g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.
i He bare their afflictions and griefes as though they had bene his owne.
k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.
l That is, the people of Israel being afflicted, called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past.
m Meaning, Moses.
n That is, in Moses, that he might wel gouerne the people: some referre this giuing of the Spirite to the people.
o Peaceably and gently, as an horse is led to his pasture.
p Hauing declared Gods benefits shewed to their forefathers, hee turneth himselfe to God by prayer, desiring him to continue the same graces toward them.
q Thy great affection which thou bearest towardes vs.
r Meaning, from the whole body of the Church.
s Though Abraham would refuse vs, to be his children, yet thou wilt not refuse to be our father.
t By taking away thy holy Spirit from vs, by whom we were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, and diddest punish sinne by sinne according to thy iust iudgement.
u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants

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x That is, in respect of the promes, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and foure hundreth yeeres: and thus they lament, to moove God rather to remember his couenant then to punish their sinnes.

sessed it, but a little [z] while: for our aduersaries haue troden downe thy sanctuary.

19 Wee haue bene *as they*, ouer whome thou neuer bareste rule, and vpon whom thy Name was not called.

CHAP. LXIIII.

1 *The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthy cloth.*

1 The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.
b Meaning, the raine, haile, fire, thunder, and lightnings.
c Saint Paul vseth the same kinde of admiration, 1 Cor. 2.9. marueiling at Gods great benefite he wed to his Church by the preaching of the Gospel.
d Thou shewedst fauour toward our fathers, when they trusted in thee, and walked after thy commandements.
e They considered thy great mercies.
f That is, in thy mercies, which he calleth the wayes of the Lord.
g Thou wilt haue pitie vpon vs.
h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our selues, yet our righteousnes, and best vertues are before thee as vile cloutes, or, (as some reade), like the menstruous clothes of a woman. i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doeth not immediatly send succour. l Which were dedicate to thy seruice, and to call vpon thy Name. m Wherein we reioyced and worshipped thee, n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

OH, that thou wouldest [a] breake the heauens, *and* come downe, *and* that the mountaines might melt at thy presence!

2 As the melting fire burned, *as* the fire caused [b] the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, *and* the mountaines melted at thy presence.

4 For since the beginning of the worlde they haue not [c] heard nor vnderstood with the eare, neither hath the eye seene *another* God beside thee, which doth *so* to him that waiteth for him.

5 Thou diddest meete him, [d] that reioyced *in thee*, and did iustly: they remembred thee in thy [e] wayes: beholde, thou art angry, for wee haue sinned: *yet* in [f] them [g] continuance, and we shalbe saued.

6 But wee haue all bene as an vncleane thing, and all our [h] righteousnes *is* as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there *is* none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lorde, thou art our Father: wee are the [i] clay, and thou art our potter, and wee all are the worke of thine handes.

9 Be not angry, O Lord, [k] aboue measure, neither remember iniquitie for euer: loe, we beseech thee beholde, we are all thy people.

10 [l] Thine holy cities lie waste: Zion is a wildernes, *and* Ierusalem a desert.

11 The House of our Sanctuary & of our glorie, [m] where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still [n] at these things, O Lorde? wilt thou holde thy peace and afflict vs aboue measure?

CHAP. LXV.

1 *The vocation of the Gentiles and the reiection of the Iewes.* 13 *The ioy of the elect, and the punishment of the wicked.*

a Meaning, the Gentiles which knew not God, should seeke after him when he had mooued their hearts with his holy Spirite, Rom. 10.20.

I Haue bene sought of them that [a] asked not: I was found of them that sought mee not: I said, Beholde me, behold me, vnto a nation that called not vpon my Name.

2 I haue [b] spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, *euen* after their owne

b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually, and stretched out his hand to draw them.

[c] imaginations.

3 A people that prouoked mee euer vnto my face: that sacrificeth in [d] gardens, and burneth incense vpon [e] brickes.

4 Which remaine among the [f] graues, and lodge in the desarts, which eate [g] swines flesh, and the broth of things polluted *are* in their vessels.

5 Which say, [h] Stand apart, come not neere to mee: for I am holier then thou: these are a smoke in my wrath, *and* a fire that [i] burneth all the day.

6 Beholde, it is [k] written before me: I wil not keepe silence, but wil render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers *shalbe* [l] together (saith the Lorde) which haue burnt incense vpon the mountaines, & blasphemed mee vpon the hilles: therefore wil I measure their olde worke into their bosome.

8 Thus saith the Lorde, As the wine is founde in the cluster, and one saith, Destroy it not, for a [m] blessing *is* in it, so will I doe for my seruaunts sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah, that shal inherit my mountaine: and mine elect shall inherite it, and my seruants shall dwel there.

10 And [n] Sharon shalbe a sheepefolde, and the valley of Achor shalbe a resting place for the cattel of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord and forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, and furnish the drinke offerings vnto the number.

12 Therfore wil I [p] number you to the sword, and al you shal bowe downe to the slaughter, because I called, and ye did not answere: I [q] spake, and ye heard not, but did euil in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shal [r] eate, and ye shalbe hungry: beholde, my seruants shal drinke, and yee shall be thirstie: beholde, my seruants shal reioyce, and ye shalbe ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shal cry for sorow of heart, and shall howle for vexation of minde.

15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lorde God shall slay you, and call his seruants by [t] another name.

16 He that shal blesse in the [u] earth, shal blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former [x] troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For loe, I wil create [y] newe heauens and a new earth: and the former shal not be remembred nor come into minde.

18 But be you glad and reioyce for euer in the things that I shall create. for beholde, I wil create Ierusalem *as* a reioycing, and her people *as* a ioye,

19 And I wil reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall bee

c He sheweth that to delite in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatrie.
d Which were dedicate to idoles.
e Meaning their altars, which the thus nameth by contempt.
f To consult with spirits and to conjure deuils, which was forbidden, Deut. 18.11.
g Which was contrary to Gods commandement, Leuit. 11.7. deut. 14.8.
h He sheweth that hypocrisie is euer ioyned with pride and contempt of others.
i Their punishment shal neuer haue end.
k So that the remembrance thereof cannot be forgotten.
l Shalbe both punished together: & this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are found in them.
m That is it is profitable: meaning, that God will not destroy the faithful branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites.
n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattel.
o By the multitude and number he meaneth their innumerable idoles, of whom they thought they could neuer haue ynough.
p Seeing you can not number your gods, I wil number you with the sword.
q By my Prophets, whom ye would not obey.
r By these words, Eate and drinke, he meaneth the blessed life of the faithful, which haue alwayes consolation, & ful contentment of all things in their God, though sometimes they lacke these corporall things.
s Meaning, that hee would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.
t Then by the name of the Iewes.
u By blessing and by swearing is ment the praising of God for his benefits, & the true worshipping of him, which shal not be only in Iudea, but through al the world.
x I wil no more suffer my Church to be desolate as in times past.
y I wil so alter and change the state of my Church, that it shall seeme to dwell in a new world.

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z Meaning in this wonderfull reſtauration of the church, there ſhuld be no weakneſſe of youth, nor infirmities of age, but all ſhould be freſh, & flouriſhing: and this is accompliſhed in the heauenly Ieruſalem, when al ſinnes ſhall ceaſe, & the teares ſhall be wiped away.

a Whereby hee ſheweth that the infidels and vnrepentant ſinners haue no part of this benediction.

b He propoſeth to the faithfull the bleſſings which are contained in the Law, and ſo vnder temporall things comprehendeth the ſpirituall promiſes.

c Reade Chap. 11.6.

no more heard in her, nor the voyce of crying.

20 There ſhall be no more there a childe of yeeres, nor an olde man that hath z not filled his dayes: for he that ſhalbe an hundred yeres olde, ſhall die as a yong man: but the ſinner being a an hundred yeres olde ſhalbe accurſed.

21 And they ſhall b build houſes, and inhabit them, and they ſhall plant vineyards, and eate the fruit of them.

22 They ſhall not build, and another inhabit they ſhall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect ſhall inioy in olde age the worke of their hands.

23 They ſhall not labour in vaine, nor bring forth in feare: for they are the ſeed of the bleſſed of the Lord, and their buds with them.

24 Yea, before they call, I will anſwere, and whiles they ſpeake, I will heare.

25 The c wolfe and the lambe ſhall feed together, and the lion ſhall eate ſtraw like the bullocke: and to the ſerpent duſt *ſhall be* his meate. They ſhall no more hurt nor deſtroy in all mine holy mountaine, ſayth the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He deſpiſeth ſacrifices done without mercie and faith. 5 God comforteth them that are troubled for his ſake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The puniſhment of the wicked is euerlaſting.

THus ſayth the Lord, *The a heauen *is* my throne, and the earth *is* my footſtoole: where is that houſe that yee will build vnto me? and where is that place of my reſt?

2 For all theſe things hath mine hand made, b and all theſe things haue bene, ſayth the Lord: and to him wil I looke, euen to him that is poore, and of c a contrite ſpirit, and trembleth at my words.

3 He that killeth a bullocke, *is as* if he d ſlew a man: he that ſacrificeth a ſheepe, *as* if he cut off a dogges necke: he that offereth an oblation, *as* if he offered ſwines blood: he that remembreth incenſe, *as* if he bleſſed an idole: yea, they haue choſen their owne wayes, and their ſoule delighteth in their abominations.

4 Therefore will I e chuſe out their deluſions, and I will bring their feare vpon them, becauſe I called, and none would anſwere: I ſpake, and they would not heare: but they did euill in my ſight, and choſe the things which I would not.

5 Heare the word of the Lord, all yee that tremble at his f word, Your brethren that hated you, and caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but he ſhall appeare to your ioy, and they ſhalbe aſhamed.

6 § A voice ſoundeth from the citie, *euen* a voice from the Temple, the voice of the Lord, that recompenſeth his enemies fully.

7 Before h ſhe trauelled, ſhe brought foorth: and before her paine came, ſhe was deliuered of a man childe.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhal the earth be brought forth in one i day? or ſhall a nation be borne at once? for aſſoone as Zion trauelled, ſhe brought foorth her children.

9 Shall I k cauſe to trauell, and not bring foorth? ſhall I cauſe to bring foorth, and ſhalbe barren, ſayth thy God?

10 Reioyce yee with Ieruſalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may ſucke l and be ſatisfied with the breſts of her conſolation: that ye may milke out and be delighted with the brightneſſe of her glorie.

12 For thus ſaith the Lord, Beholde, I will extend m peace over her like a flood, and the glory of the n Gentiles like a flowing ſtreame: then ſhall ye ſucke, ye ſhall be o borne vpon *her* ſides, & be ioyfull vpon *her* knees.

13 As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Ieruſalem.

14 And when ye ſee this, your hearts ſhall reioyce, and your p bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowen among his ſeruants, and *his* indignation againſt his enemies.

15 For beholde, the Lord will come with fire, and his charets like a whirlewinde, that he may q recompenſe his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his ſword all fleſh, and the ſlaine of the Lord ſhall be many.

17 They that ſanctifie r themſelues, and purifie themſelues in the gardens behinde one *tree* in the middes eating f ſwines fleſh, and ſuch abomination, euen the mouſe, ſhall be conſumed together, ſaith the Lord,

18 For I *will viſit* their works, and their imaginations: *for* it ſhall come that I will gather all nations, and tongues, and they ſhall come, and ſee my t glory.

19 And I will ſet a u ſigne among them, and will ſend thoſe that x eſcape of them, vnto the nations of y Tarſhiſh, z Pul, and a Lud, *and* to them that draw the b bowe, to c Tubal and d Iauan, yles afarre off, that haue not heard my fame, neither haue ſeene my glory, and e they ſhall declare my glory among the Gentiles.

20 And they ſhal bring all your f brethren for an offering vnto the Lord out of all nations, vpon g horſes, and in charets, and in horſe litters, and vpon mules, and ſwift beaſts, to Ieruſalem mine holy Mountaine, ſayth the Lord, as the children of Iſrael offer in a cleane veſſell in the Houſe of the Lord.

21 And I will take of them for h Prieſts, *and* for Leuites, ſayth the Lord.

*Act. 7.48.49.

a My maieſtie is ſo great that it filleth both heauen and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which truſted in the Temple and ſacrifices.

b Seeing that both the Temple and the things therein, with the ſacrifices were made and done by his appointment, he ſheweth that he hath no need thereof, and that he can be without them, Pſal. 50.10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

d Becauſe the Iewes thought themſelues holy by offering of their ſacrifices, and in the meane ſeaſon had neither faith nor repentance, God ſheweth that hee doeth no leſſe deteſt theſe ceremonies, then hee doeth the ſacrifices of the heathen, who offered men, dogges, and ſwine to their idoles, which things were expreſly forbidden in the Law.

e I will diſcouer their wickednеſſe and hypocriſie, wherewith they thinke to blinde mine eyes to all the world.

f Hee inconrageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.

g The enemies ſhall ſhortly heare a more terrible voyce, euen fire and ſlaughter, ſeeing they would not heare the gentle voyce of the Prophets which called them to repentance.

h Meaning, that the reſtauration of the Church ſhould be ſo ſudden and contrarie to all mens opinions: as when a woman is deliuered before ſhe looked for it, and that without paine in trauell.

i This ſhall paſſe the capacitie of man to ſee ſuch a multitude that ſhall come vp at once, meaning vnder the preaching of the Goſpel, whereof they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power and prodence woman trauelleth and is deliuered: ſo hath he power to bring forth his Church at his time appointed.

l That ye may reioyce for all the benefits that God beſtoweth vpon his church.

m I will giue her felicitie, and proſperitie in great abundance.

n Reade Chap. 60.16.

o Ye ſhalbe cheriſhed as her dearely beloued children.

p Ye ſhall haue new ſtrength and new beautie.

q This vengeance God began to execute at the deſtruction of Babylon, and hath euer continued it againſt the enemies of his Church, and will doe till the laſt day, which ſhalbe the accompliſhment thereof.

r Meaning, the hypocrites.

f Whereby are meant them that did maliciouſly tranſgreſſe the Law, by eating beaſts forbidden, euen to the mouſe which nature abhorreth.

t The Gentiles ſhalbe partakers of that glorie, which before I ſhewed to the Iewes.

u I will marke theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſtes of his people, whom he preſerued, Exod. 12.7.

x I will ſcatter the reſt of the Iewes, which eſcape deſtruction, into diuers nations.

y That is, Cilicia.

z Meaning Affrica.

a To wit, Lydia, or Aſia minor.

b Signifying the Parthians.

c Italie.

d Grecia.

e Meaning, the Apoſtles, diſciples, and others, which he did firſt chuſe of the Iewes to preach vnto the Gentiles.

f That is, the Gentiles, which by faith ſhall be made the children of Abraham as you are.

g Whereby he meaneth that no neceſſarie meanes ſhall want when God ſhall call the Gentiles to the knowledge of the Goſpel.

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus, firſt, and others after, to preach his word.

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22 For as the newe i heauens, and the newe earth which I wil make, shall remaine before me, sayth the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall goe foorth, and looke vpon the k carkases of the men that haue transgressed against me: for their l worme shal not die, neither shall their fire be quenched, and they shall be an abhorring m vnto all flesh.

i Hereby he signifieth the kingdome of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice: in this there shalbe one continuall Sabbath, so that all times & seasons shalbe meet.

k As he that declared y felicitie that shalbe within the Church for the cõfort of the godly, so doth he shew what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning a continual torment of conscience, which shall euer gnaw them, & neuer suffer them to be at rest, Mar. 9.44. m This is the iust recompense for the wicked, which contemning God and his word, shalbe by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie. so that by the commandement of the Lord he began very yoong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeeres vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were carried away into Babylon. So that this time amounteth to aboue fortie yeeres, besides the time that he prophesied after the captiuitie. In this booke he declareth with teares and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, cruelties, excesse, rebellion, and contempt of Gods word: and for the consolation of the Church, reueileth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preserving his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

THE a words of Ieremiah the sonne of b Hilkiah *one* of the Priests that were at c Anathoth in the land of Beniamin.

2 To whom the d word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the e sonne of Iosiah King of Iudah vnto the end of the eleuenth yeere of Zedekiah, the sonne of Iosiah King of Iudah, *euen* vnto the carrying away of Ierusalem captiue in the fift f moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I g formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, *and* ordeined thee to be a Prophet vnto the h nations.

6 Then said I, i Oh, Lord God, beholde, I can not speake, for I am a childe.

7 But the Lord said vnto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoeuer I command thee, shalt thou speake.

8 Be not afrayd of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand, and k touched my mouth, and the Lord said vnto me, Beholde, I haue put my words in thy mouth.

10 Beholde, this day haue I set thee ouer the l nations, and ouer the kingdomes, to plucke vp, and to root out, and to destroy, & throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I said, I see a m rod of an almond tree.

12 Then sayd the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lorde came vnto me the second time, saying, What seest thou? And I sayd, I see a seething n pot looking out of the North.

14 Then sayd the Lord vnto mee, Out of the o North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my p iudgements touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the works of their owne hands.

17 Thou therefore trusse vp thy loines, and arise and speake vnto them all that I command

a That is, the sermons and prophesies.
b Which is thought to be he that found the booke of the Law vnder King Iosiah, 2. King. 22 8.
c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Iosh. 21. 18.
d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereunto by God.
e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, & therefore is not mentioned, no more is Ioachin that reigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carried away into Babylon by Nebuchad-nezzar. g The scripture vseth this maner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49 1. gal 1. 15. h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering the great iudgements of God, which according to his threatnings should come vpon the world, he was moued with a certeine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6. 11. Exod 3. 11. and 4. 1.

k Which declareth, that God maketh them meet, and assureth them, whom he calleth to set foorth his glory: giuing them all meanes necessarie for the same, Exod. 4. 12. Isa. 6. 7.
l Here he sheweth what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble, and such as giue themselues to the obedience of Gods word. 2. Corinth. 10 4. Ebr. 4. 12. and these are the keyes which Christ hath left to lose & bind, Matth. 18. 18.
m Hee ioyneth the signe with the word for a more ample confirmation: signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians
n Signifying that the Caldeans, and Assyrians should be as a pot to seethe the Iewes, which boiled in their pleasures and lusts. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.

thee:

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thee: be not afraid of their faces, least I q destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an r yron pillar and walles of brasse against the whole land, against the Kings of Iudah, *and* against the princes thereof, against the Priestes thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

q Which declareth that Gods vengeance is prepared against the, which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1. Cor. 9. 16.

r Signifying, on the one part, that the more that Satan, and the world rage against Gods ministers, the more present will he be to helpe them, Iosh. 1. 5. heb. 13. 5. and on the other part, that they are vtterly vnmeete to serue God, and his Church, which are afraid, and do not resist wickednes, whatsoeuer danger depend thereon, Isa. 50. 7. Ezek. 3 8.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewes. 8 Against the Priestes and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, the word of the Lorde came vnto me, saying,

2 Goe, and cry in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the a kindnesse of thy youth, & the loue of thy mariage, when thou wentest after me in the wildernesse b in a land that was not sowen.

3 Israel *was as* a thing c halowed vnto the Lord, & his first fruites: all they d that eat it, shall offend: euil shal come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iaakob, and al the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in mee, that they are gone e farre from me, and haue walked after vanitie, and are become f vaine?

6 For they said not, Where is the Lorde that brought vs vp out of the land of Egypt? that led vs through the wildernesse, through a desert, and waste land, through a drie land, and g by the shadow of death, by a land that no man passed thorow, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruit thereof, & the commodities of the same: but when ye entred, ye defiled h my land, and made mine heritage an abomination.

8 The Priests said not, i Where is the Lord? and they that should minister the k Lawe, knewe me not: the l pastours also offended against mee, and the Prophets prophecied in m Baal, and went after *things* that did not profite.

9 Wherefore I will yet n pleade with you, saith the Lorde, and I will pleade with your childrens children.

10 For go ye to the yles of o Chittim, and behold, and send vnto p Kedar, and take diligent heede, and see whether there be such things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people haue changed their q glory, for that which doeth not r profite.

12 O ye heauens, be astonied at this: be afraid and vtterly confounded, saith the Lord.

13 For my people haue committed two euils:

a According to that grace and fauor, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek. 16. 8.

b When I had deliuered thee out of Egypt.

c Chosen aboue all other to serue the Lord only, and the first offered to the Lord of all other nations.

d Whosoeuer did challenge this people, or else did annoy them, was punished.

e That is, fallen to most vile idolatry.

f Altogether giuen to vanitie, and are become blinde and insensible as the idoles that they serue.

g Where for lacke of all things necessary for life, yee could look for nothing euery houre but present death.

h By your idolatrie, and wicked maners, Psal 78. 58. and 106 38.

i They taught not the people to seeke after God.

k As the Scribes, which should haue expounded the Lawe to the people.

l Meaning, the princes and ministers: signifying, that all estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying, that he would not as he might, straightway condemne them, but he weth them by euident examples their great ingratitude, that they might bee ashamed, and repent.

o Meaning, the Grecians and Italians.

p Vato Arabia.

q That is, God which is their glory, and who maketh them glorious aboue all other people: reproouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destruction, Psal 106 36.

s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.

14 Is Israel a u seruant, or is hee borne in the house? why *then* is he spoyled?

15 The x lyons roared vpon him *and* yelled, and they haue made his lande waste: his cities are burnt without y an inhabitant.

16 Also the children of z Noph and Tahapanes haue a broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when he b led thee by the way?

18 And what hast thou now to doe in the way of c Egypt? to drinke the water of Nilus? or what makest thou in the way of Assiur? to drinke the water of the d Riuer?

19 Thine owne wickednes shal e correct thee, and thy turnings backe shal reproue thee: know therefore and beholde, that it is an euil thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare *is* not in thee, saith the Lorde God of hostes.

20 For of olde time I haue broken thy yoke, *and* burst thy bonds, and thou sayedst, f I will no more transgresse, but *like* an harlot thou runnest about vpon al hie hilles, & vnder all greene trees.

21 Yet I had planted thee, a noble vine, whose † plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with g nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I h followed Baalim? beholde thy wayes in the valley, and know, what thou hast done: *thou art like* a swift i dromedary, that runneth by his wayes.

24 *And as* a wilde k asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues, *but* will finde her in her l moneth.

25 Keepe thou thy feet fro m barrennes, & thy throte from thirst: but thou saidst desperately, No, for I haue loued strangers, & them will I follow.

26 As the n thiefe is ashamed when hee is found, so is the house of Israel ashamed, they, their kings, their Princes, and their Priests, and their Prophets,

27 Saying to a tree, Thou art my o father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they wil say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

t Signifying that when men forsake Gods worde, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Iona 2. 8. zecha. 10. 2.

u Haue I ordered them like seruants, and not like dearely beloued children? Exod. 4 22. therfore it is their fault onely, if the enemy spoile them.

x The Babylonians, Caldeans, and Assirians.

y Not one shalbe left to dwel there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing, that God would haue still led the aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, reade Isa. 31. 1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as vers. 2 6. Isa 3. 9.

f When I deliuered thee out of Egypt, Exod. 19. 8. deu. 5. 27. Iosh. 24. 6 ezr. 10. 12. neh. 8. 6.

† *Ebr. seed was all true.*

g Though thou vse all the purifications & ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith, and repentance.

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them and therefore they call their doings Gods seruice. i He compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hilles are full of their idolatrie. k He compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as she runneth, she can take her winde at euery occasion. l That is, when she is with foale, and therefore the hunters wait their time: so though thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shall be at the full, God will meet with thee. m Hereby he warneth them that they should not goe into strange countreys to seeke helpe: for they should but spend their labour, and hurt themselues, which is heere meant by the bare foot and thirst. Isa. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

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p Thou thoughteſt that thy gods of blocks & ſtones could haue holpen thee, becauſe they were many in number & preſent in euery place: but nowe let vs ſee whether either the multitude, or their preſence can deliuer thee from my plague, chap. 11.13.

q As though I did you iniurie in puniſhing you ſeeing that your faultes are ſo euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Iſaiah, &c.

ſ Haue I not giuen them abundance of all things?

t But will truſt in our owne power and policie.

u With ſtrangers.

x The Prophets and the faithfull are ſlaine in euery corner of your countrey.

y For the Aſſyrians had taken away the ten tribes out of Iſrael, and deſtroyed Iudah euen vnto Ieruſalem: and the Egyptians ſlewe Ioſiah and vexed the Iewes in ſundry ſortes.

z In ſigne of lamentation, as 2. Sam. 13.19.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye plead with me? ye all haue rebelled againſt me, ſaith the Lord.

30 I haue ſmitten your children in vaine, they receiued no correction: your r owne ſword hath deuoured your Prophets like a deſtroying lyon.

31 O generation, take heede to the worde of the Lord: haue I bene *as* a ſ wildernes vnto Iſrael? or a land of darkeneſſe? Wherefore ſaith my people *then*, We are lordes, t we will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doeſt thou prepare thy way, to u ſeeke amitie? euen therefore will I teach *thee*, that thy wayes *are* wickednes.

34 Alſo in thy x wings is found the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe *places*.

35 Yet thou ſayeſt, Becauſe I am guiltleſſe, ſurely his wrath ſhall turne from me: Behold, I wil enter with thee into iudgement, becauſe thou ſayeſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt be confounded of Egypt, y as thou art confounded of Aſſhur.

37 For thou ſhalt goe foorth from thence, and thine handes vpon z thine head, becauſe the Lord hath reiected thy confidence, and thou ſhalt not proſper thereby.

CHAP. III.

God calleth his people vnto repentance. 14 Hee promiſeth the reſtitution of his Church. 20 He reproueth Iudah and Iſrael, comparing them to a woman diſobedient to her huſband.

a According as it is written, Deut. 24.4.

b If he take ſuch one to wife again.

c That is, with idoles, and with them, whome thou haſt put thy confidence in.

d And I will not caſt thee off, but receiue thee, according to my mercy.

e Which dwelleth in tentes, and waiteth for them that paſſe by to ſpoyle them.

f As God threatned by his Lawe, Deut. 28.24.

g Thou wouldeſt neuer be aſhamed of thine actes and repent: and this impudencie is common to idolatrie, which wil not giue off, though they be neuer ſo manifeſtly conuicted.

h He ſheweth that the wicked in their miſeries will cry vnto God, and vſe outward prayer as the godly do, but becauſe they turne not from their euil, they are not heard, Iſa. 58.3,4.

i Meaning, the ten tribes.

THey a ſay, If a man put away his wife, and ſhe goe from him, and become another mans, ſhall he returne againe vnto her? ſhall not this land b be polluted? but thou haſt played the harlot with many c louers: yet d turne againe to me, ſaith the Lord.

2 Lift vp thine eies vnto the hie places, & behold, where thou haſt not played the harlot: thou haſt ſit *waiting* for them in the wayes, as the e Arabian in the wildernes: and thou haſt polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the ſhowres haue bene reſtrained, and the f latter raine came not, and thou haddeſt a g whores forehead: thou wouldeſt not bee aſhamed.

4 Diddeſt thou not ſtil cry h vnto mee, Thou art my father, *and* the guide of my youth?

5 Wil he keepe *his anger* for euer? wil hee reſerue it to the ende? thus haſt thou ſpoken, but thou doeſt euil, euen more and more.

6 The Lord ſaid alſo vnto mee, in the dayes of Ioſiah the King, Haſt thou ſeene what this rebel i Iſrael hath done? *for* ſhe hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I ſaid, when ſhe had done al this, Turne thou vnto me: but ſhe returned not, as her rebellious ſiſter Iudah ſawe.

8 When I ſawe, howe that by all occaſions rebellious Iſrael had played the harlot, I caſt k her away, and gaue her a bil of diuorcement: yet her rebellious ſiſter Iudah was not afraide, but ſhee went alſo, and played the harlot.

9 So that for the l lightnes of her whoredome ſhe hath euen defiled the land: for ſhe hath committed fornication with ſtones and ſtockes.

10 Neuertheleſſe for al this, her rebellious ſiſter Iudah hath not returned vnto mee with m her whole heart, but fainedly, ſaith the Lord.

11 And the Lord ſaid vnto me, The rebellious Iſrael hath n iuſtified herſelfe more then the rebellious Iudah.

12 Goe and cry theſe wordes towarde o the North and ſay, Thou diſobedient Iſrael, returne, ſaith the Lorde, *and* I wil not let my wrath fal vpon you: for I am merciful, ſaith the Lorde, and I wil not alway keepe *mine anger*.

13 But knowe thine iniquitie: for thou haſt rebelled againſt the Lord thy God, and haſt ſcattered thy wayes to the ſtrange *gods* vnder euery greene tree, but yee would not obey my voyce, ſaith the Lord.

14 O ye diſobedient children, turne againe, ſayth the Lord, for I am your Lord, and I wil take you one of a citie, and two of a tribe, & wil bring you to Zion,

15 And I will giue you paſtours according to mine heart, which ſhal feed you with knowledge and vnderſtanding.

16 Moreouer, when ye be increaſed and multiplied in the land, in thoſe dayes, ſayth the Lord, they ſhall ſay no more, The q Arke of the couenant of the Lord: for it ſhall come no more to minde, neither ſhall they remember it, neither ſhall they viſit it, for that ſhall be no more done.

17 At that time they ſhal call Ieruſalem, r The throne of the Lord, & all the nations ſhall be gathered vnto it, *euen* to the Name of the Lord in Ieruſalem: and thenceforth they ſhall follow no more the hardneſſe of their wicked heart.

18 In thoſe dayes the houſe of Iudah ſhall walke with the houſe of Iſrael, & they ſhall come together out of the land of the ſ North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I ſayd, How did I take thee for children and giue thee a pleaſant land, *euen* the glorious heritage of the armies of the heathen, and ſayd, Thou ſhalt call me, *ſaying*, My father, and ſhalt not turne from me?

20 But *as* a woman rebelleth againſt her t huſband: ſo haue ye rebelled againſt me, O houſe of Iſrael, ſayth the Lord.

21 u A voice was heard vpon the high places, weeping and ſupplications of the children of Iſrael: for they haue peruerted their way, *and* forgotten the Lord their God.

22 O ye diſobedient children, returne, *and* I will heale your rebellions, x Behold, we come vnto thee, for thou art the Lord our God.

23 Truely *the hope* of the hilles u but vaine, *nor* the multitude of mountaines: but in the Lord our God is the health of Iſrael.

24 For confuſion hath deuoured our y fathers labor, from our youth, their ſheepe and their bullocks, their ſonnes and their daughters.

25 Wee lie downe in our confuſion, and our ſhame

k And gaue her into the hands of the Aſſyrians.

l The Ebrewe word may either ſignifie lightneſſe and wantonnes, or noiſe and bruite.

m Iudah fained for a time that ſhe did returne, as vnder Ioſiah and other good Kings, but ſhe was neuer truely touched, or wholy reformed, as appeared when occaſion was offered by any wicked prince.

n Iſrael hath not declared her ſelfe ſo wicked as Iudah, which yet hath had more admonitions and examples to cal her to repentance.

o Whereas the Iſraelites were now kept in captiuitie by the Aſſyrians, to whom he promiſeth mercie, if they wil repent.

p There was no way, which thou diddeſt not haunt to ſeeke after the idoles, and to trot a pilgrimage.

q This is to be vnderſtood of the comming of Chriſt: for then they ſhall not ſeeke the Lord by ceremonies, and all figures ſhall ceaſe.

r Meaning the Church, where the Lord will be preſent to the worldes end, Matt. 28.20.

ſ Where they are now in captiuitie.

t The Ebrew word ſignifieth a friend or companion, and here may be taken for a husband, as it is vſed alſo, Hoſea 3.1.

u Signifying, that God, whom they had forſaken, wouldе bring their enemies vpon them, who ſhould leade them captiue and make them to crie and lament.

x This is ſpoken in the perſon of Iſrael to the ſhame of Iudah, which ſtayed ſo long to turne vnto God.

y For their idolatrie Gods vengeance hath light vpon them & theirs.

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z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked Psalme 106.6. Isa.64.6.

shame coueredth vs : z for we haue sinned against the Lord our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voice of the Lord our God.

CHAP. IIII.

1 *True repentance.* 4 *He exhorteth to the circumcision of the heart.* 5 *The destruction of Iudah is propheſied, for the malice of their hearts.* 19 *The Prophet lamenteth it.*

a That is, wholly, and without hypocrisie, Ioel 2.12. not dissembling to turne and serue God as they doe which serue him b, halfes, as Hoſe 7.16.

b Thou shalt detest the name of idoles, Psal.16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduā-ce Gods glory, and profit others: and he re, by sweating hee meaneth the true religion of God.

c He willeth them to plucke vp the impietie and wicked affection and worldly respects out of their heart, that the true seed of Gods worde may be sowen therein, Hoſ.10.12. and this is the true circumcision of the heart, Deut.10.16 rom.2.29.col.2.11.

d Hee warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord.

e Hee speaketh this to admonish them of the great danger when euerie man shall prepare to saue himselfe, but it shall be too late, Ier.25.4.

f Meaning Nebuchad-nezzar King of Babylon, 2.Kin 24.1.

g That is, the false prophets which still propheſied peace & security.

h By the false prophets which promised peace and tranquillitie: and thus thou hast punished their rebellious stubbornes by causing them to hearken vnto lies which would not beleeue thy trueth, 1.King 22.23. Ezek.14.9 2 Thess 2.11.

i The Northwinde whereby he meaneth Nebuchad nezzar. k But to carie away both corne and chaffe. l Meaning, that Nebuchad-nezzar should come as suddenly, as a cloud that is caried with the winde. m This is spoken in the person of all the people, who in their affliction should crie thus. n Which was a citie in the vtmost border of Israel Northward toward Babylon. o Which was in the mid way betweene Dan and Ierusalem.

O Israel, if thou returne, a returne vnto me, sayth the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

2 And thou shalt b sweare, the Lord liueth in trueth, in iudgement, and in righteousnesse, and the nations shalbe blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp c your fallow ground, and sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come foorth like fire, and burne, that none can quench it, because of the wickednesse of your inuentions.

5 d Declare in Iudah, and shew foorth in Ierusalem, and say, Blowe the trumpet in the land: crie, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standerd in Zion : e prepare to flee, *and* stay not: for I will bring a plague from the North, and a great destruction.

7 The f lyon is come vp from his denne, and the destroyer of the Gentiles is departed, & gone foorth of his place to lay thy land waste, *and* thy cities shalbe destroyed without an inhabitant.

8 Wherefore gird you with sackecloth : lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, sayth the Lord, the heart of the king shall perish, and the heart of the princes and the Priests shalbe astonished, and the g Prophets shall woonder.

10 Then sayd I, Ah, Lord God, surely thou hast h deceiued this people, and Ierusalem, saying, Ye shall haue peace, and the sword pearceth vnto the heart.

11 At that time shall it be sayd to this people and to Ierusalem, A drie i winde in the hie places of the wildernesse *commeth* toward the daughter of my people, *but* neither k to fan nor to cleanse.

12 A mighty winde shall come vnto me from those *places*, *and* now will I also giue sentence vpon them.

13 Beholde, he shall come vp as the l clouds, and his charets *shalbe* as a tempest: his horses are lighter then egles. m Woe vnto vs, for wee are destroyed.

14 O Ierusalem, wash thine heart from wickednes, that thou mayest be saued: how long shal thy wicked thoughts remaine within thee?

15 For a voice declareth from n Dan, and publisheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, *and* publish in Ierusalem, Beholde, the skouts come from a farre countrey, and crie out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the p field, because it hath prouoked me vnto wrath, sayth the Lord.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shal pierce vnto thine heart.

19 My belly, q my belly, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be still: for my soule hath heard the sound of the trumpet, *and* the alarme of the battell.

20 Destruction vpon destruction is cried, for the whole land is wasted: suddenly are my r tents destroyed, *and* my curtaines in a moment.

21 How long shall I see the standerd, & heare the sound of the trumpet?

22 For my people is foolish, they haue not knowen me: they are foolish children, and haue none vnderstanding: s they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and lo, it was without forme and t voyd: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hilles shooke.

25 I beheld, and loe, there was no man, and all the birds of the heauen were departed.

26 I beheld, and loe, the fruitfull place *was* a wildernesse, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord sayd, The whole land shalbe desolate: yet will I u not make a full end.

28 Therefore shall the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noyse of the horsemen and bowe men: they shall goe into thickets, and clime vp vpon the rocks: euery city shalbe forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou doe? Though thou x clothest thy selfe with skarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: *for* thy louers will abhorre thee *and* seeke thy life.

31 For I haue heard a noise as of a woman trauelling, or as one labouring of her first child, *euen* the voyce of the daughter Zion that sigheth and stretcheth out her hands: y woe is me now: for my soule fainteth because of the murtherers.

p Which keepe the fruits so streitly, that nothing can come in nor out: so should the Babylonians compasse Iudah.

q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.

r Meaning, the cities, which were as easily cast downe as a tent.

s Their wisdome and policie tend to their owne destruction, & polleth them from God.

t By these maner of speeches hee sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa.13.10. and 24.23. Eze.32.7. Ioel 2.31. & 3.15.

u But for his mercies sake he will reserue himselfe a residue to be his Church, and to praise him in earth, Isai.2.9.

x Neither thy ceremonies nor rich gifts shall deliuer thee.

y As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance, Isai. 22.4. chap.9.1.

CHAP. V.

1 *In Iudah no righteous man is found neither among the people nor the rulers.* 15 *Wherefore Iudah is destroyed of the Caldeans.*

a That is, the city.

b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.

RVnne to and fro by the streets of Ierusalem, and beholde now, and know, and inquire in the open places thereof, if ye can finde a man, *or* if there be any that executeth iudgement, and seeketh the trueth, and I will spare a it.

2 For though they say, The b Lord liueth, yet doe they sweare falsely.

3 O Lord,

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3 O Lord, are not thine eyes vpon the c truth? thou hast d striken them, but they haue not sorowed: thou hast consumed them, *but* they haue refused to receiue correction: they haue made their faces harder then a stone, *and* haue refused to returne.

c Doeth not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9. 13.

4 Therefore I said, Surely they are poore, they are foolish, for they know not the way of the Lord, *nor* the iudgement of their God.

5 I will get me vnto the e great men, and will speake vnto them: for they haue knowen the way of the Lord, *and* the iudgement of their God: but these haue altogether broken the yoke, *and* burst the bondes.

e Hee speaketh this to the reproch of them, which should gouerne and teach others, and yet are farther out of the way then the simple people.

6 Wherefore f a lyon out of the forest shall slay them, and a wolfe of the wildernesse shall destroy them: a leopard shal watch ouer their cities: euery one that goeth out thence, shalbe torne in pieces, because their trespasses are many, *and* their rebellions are increased.

f Meaning, Nebuchad nezzar and his annie.

7 How should I spare thee for this? thy children haue forsaken me, & g sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

g Hee sheweth that to sweare by any thing then by God, is to forsake him.

8 They rose vp in the morning *like* fed horses: *for* euery man * neyed after his neighbours wife.

* *Ezek.* 22. 11.

9 Shall I not visit for these things, sayth the Lord? shall not my soule be auenged on such a nation as this?

10 h Clime vp vpon their walles, and destroy them, but make not a full end: i take away their batlements, for they are not the Lords.

h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4. 27.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, sayth the Lord.

12 They haue k denied the Lord, and sayd, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

k Because they gaue no credit to the words of his Prophets, as Isa. 28. 15.

13 And the Prophets shalbe as l winde, & the word is m not in them: thus shall it come vnto them.

l Their wordes shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shal come vpon them.

14 Wherefore thus sayth the Lord God of hosts, Because ye speake such words, Beholde, I will put my words into n thy mouth, like a fire, and this people shall be *as* wood, and it shall deuour them.

n Meaning, Ieremiah.

15 Loe, I will bring a nation vpon you, o from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

o Meaning, the Babylonians and Caldeans.

16 Whose quiuer is as an p open sepulchre: they are all very strong.

p Who shall kill many with their arrowes.

17 And they shall eate thine haruest and thy bread they shall deuour: thy sonnes & thy daughters: they shall eate vp thy sheepe and thy bullocks: they shall eate thy vines and thy fig trees: they shall destroy with the sword thy fenced cities, wherein thou didst trust.

18 Neuertheless, at those dayes, saith the Lord, I will not make a full end of q you.

q Here the Lord declareth his vnspeakeable fauour toward his church, as Chap. 4. 27.
* *Lhap.* 16. 10.

19 And when * ye shall say, Wherefore doth the Lord our God doe these things vnto vs? then shalt r thou answere them, Like as ye haue forsaken me and serued strange gods in your land, so shall ye serue strangers in a land that is not yours.

r Meaning, the Prophet Ieremiah.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and † without vnderstanding, which haue * eyes and see not, which haue eares and heare not.

† *Ebr. without heart.*
* *Isa.* 6. 9. *matth.* 13. 14. *act.* 28. 27. *rom.* 11. 8.

22 Feare ye not me, saith the Lord? or will ye not be afrayd at my presence, which haue placed the sand for the * bounds of the sea by the perpetuall decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, *yet* can they not passe ouer it?

* *Iob.* 26. 10.

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both earely and late in due season: hee reserueth vnto vs the appointed weeks of the haruest.

25 *Yet* your s iniquities haue turned away these things, and your sinnes haue hindred good things from you.

s If there be any stay, that we receiue not Gods blessings in abundance, wee must consider that it is for our owne iniquities, Isa. 59. 1, 2.

26 For among my people are found t wicked persons, that lay wait as he that setteth snares: they haue made a pit, to catch men.

27 As a cage is full of birds, so are the houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat *and* shining: they doe ouerpasse the deeds of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse: yet they t prosper, though they execute no iudgement for the poore.

* *Isa.* 1. 23. *zech.* 7. 9.
t They feele not the plague of God for it.

29 Shall I not visit for these things, sayth the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The u Prophets prophesie lies, & the Priests ‖ receiue *gifts* in their hands, and my people delight therein. What will ye then doe in the end thereof?

u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ *Or, beare rule.*

CHAP. VI.

1 *The comming of the Assyrians and Caldeans.* 16 *He exhorteth the Iewes to repentance.*

O Ye children of a Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in b Tekoa: set vp a standerd vpon c Bethhaccerem: for a plague appeareth out of the North and great destruction.

a He speaketh to them chiefly because they should take heed by the example of their brethren, the other half of their tribe, which were now caried away prisoners.
b Which was a citie in Iudah fiue miles from Bethlehem. 2. Chro. 11. 6.
c Reade Nehem. 3. 14.

2 I haue compared the daughter of Zion to d a beautifull and daintie woman.

d I haue intreated her gently, and giuen her abundance of all things.

3 The Pastours with their flocks e shall come vnto her: they shall pitch *their* tents round about by her, *and* euery one shall feed in his place.

e She shall be so destroyed, that the sheepe may be fed in her.

4 f Prepare warre against her: arise, and let vs go vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For this hath the Lord of hostes sayd, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so she casteth out her malice: g crueltie and spoyle is continually heard in her before me *with* sorow and strokes.

g He sheweth the cause why it should be destroyed, and how it commeth of themselues.

8 Be thou instructed, O h Ierusalem, lest my soule depart from thee, lest I make thee desolate

h He warneth them to amend by his corrections, and to turne to him by repentance.

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as a land, that none inhabiteth.

9 Thus saith the Lord of hostes, They shall gather as a vine, the residue of Israel: turne i backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shall I speake, and admonish that they may heare? behold, their eares *are* k vncircumcised, and they can not hearken: behold, the word of the Lord is vnto them as a reproch: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: l I wil powre it out vpon the m children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen bee taken with the wife, *and* the aged with him that is full of dayes.

12 And their houses *with* their landes, and wiues also shalbe turned vnto strangers: for I wil stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurte of the daughter of my people with sweete wordes, saying, n Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the †slaine: when I shall visite them, they shalbe cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes, and behold, and aske for the o olde way, which is the good way, and walke therein, and yee shall finde rest for your soules: but they said, We wil not walke *therein*.

17 Also I set p watchmen ouer you, *which said*, Take heed to the sound of the trumpet: but they said, We will not take heede.

18 Heare therefore, ye q Gentiles, and thou Congregation know, what is among them.

19 Heare, O earth, beholde, I will cause a plague to come vpon this people, *euen* the fruite of their owne imaginations: because they haue not taken heede vnto my words, nor to my Law, but cast it off.

20 To what purpose bringest thou mee r incense from Sheba, and sweete calamus from a farre countrey? Your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lorde, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friende shall perish.

22 Thus sayeth the Lorde, Beholde, a people commeth from the s North countrey, and a great nation shall arise from the sides of the earth.

23 With bowe and shielde shall they bee weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 Wee haue heard their fame, *and* our handes waxe t feeble: sorowe is come vpon vs, as the sorow of a woman in trauaile.

25 Goe not foorth into the fielde, nor walke by the way: for the sword of the enemy *and* feare *is* on euery side.

26 O daughter of my people, girde thee with sackecloth, and wallowe thy selfe in the ashes: make lamentation, and bitter mourning *as* for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set u thee for a defence *and* fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking craftily: *they are* brasse, and yron, they all are destroyers.

29 The x bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

i He exhorteth the Babylonians to be diligent to search out all and to leaue none.
k They delite to heare vaine things and to shut vp their eares to true doctrine.
l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Cha. 5. 14. so he kindleth it now when he seeth that all remedies are past.
m None shalbe spared.
n When the people began to feare Gods iudgements, the false Prophets comforted them by flatterings, shewing that God would send peace and not warre.
†Or, them that fall.
o Wherein the Patriarches and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.
p Prophets which should warne you of the dangers that were at hand.
q God taketh all the world to witnesse and the insensible creatures of the ingratitude of the Iewes.
r Reade Isa. 1.11. and Amos 5.21.
s From Babylon by Dan, which was North from Ierusalem.
t For feare of the enemie: the speaketh this in the person of the Iewes.
u Meaning Ieremiah, whom God had appointed to try out the godly from the wicked as a founder doeth the pure mettal from the drosse.
x All the paine and labour that hath bene taken with them, is lost.

CHAP. VII.

2 Ieremiah is commanded to shewe vnto the people the word of God, which trusted in the outwarde seruice of the Temple. 13 The exils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doth not the Lorde chiefly require of the Iewes, but that they should obey his word.

THe wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords house and cry this word there, and say, Heare the word of the Lord, all ye of Iudah that enter in at these gates to worship the Lord.

3 Thus sayth the Lord of hostes, the God of Israel, * Amend your wayes and your works, and I will let you dwell in this place.

*Chap. 26. 13.

4 Trust not in a lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend *and* redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 *And* oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Beholde, you trust in lying words, that can not profit.

9 Will you steale, murder, and commit adulterie, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not,

10 And come and stand before mee in this House, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations?

11 Is this House become c a denne of theeues, whereupon my Name is called before your eyes? Beholde, euen I see it, sayth the Lord.

12 But goe ye now vnto my place which was in Shilo, d where I set my Name at the beginning, and beholde what I did to it for the wickednesse of my people Israel.

13 Therefore now because ye haue done all these works, sayth the Lord, (and I e rose vp early and spake vnto you: but when I spake, ye would not heare me, neither whē I called, would f ye answer)

a Beleeue not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserue you, and so nourish you in your sinne, and vaine confidence.
b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him as hee would be a faithfull God to them.
c As thieues hid in holes and dennes thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednesse, Matt. 21. 13.
d Because they depended so much on the Temple, which was for his promes, that he would be present and defend them where the Arke was, he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 500. yeeres, and after was taken, the Priests slaine, and the people miserably discomfited, 1. Sam. 4. 11 chap. 26. 6.
e That is, I neuer ceased to warne you. a Isa 65. 12. pro. 1. 23.
f He sheweth what is the onely remedie to redresse our faults, to suffer God to leade vs into the way, and to obey his calling. Isa. 66. 4.

14 There-

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14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also yee trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast g you out of my sight, as I haue cast out all your brethren, *euen* the whole seede of Ephraim.

16 Therefore thou shall not h pray for this people, neither lift vp crie or prayer for them, neither intreate me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women kneade the dough to make cakes to i the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith the Lorde, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the fielde, and vpon the fruite of the ground, and it shall burne and not bee quenched.

21 Thus saith the Lord of hostes, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For k I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will bee your God, and ye shall be my people: and walke yee in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels *and* the stubbernesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto l this day, I haue euen sent vnto you all my seruants the Prophets, m rising vp earely enery day, and sending them.

26 Yet would they not heare mee nor encline their eare, but hardned their necke *and* did worse then their fathers.

27 Therefore shalt thou speake al these words vnto them, but they n will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine o haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lorde hath reiected and forsaken the generation of his p wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lorde: they haue set their abominations in the House, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of q Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I r commanded them not, neither came it in mine heart.

32 Therefore beholde, the dayes come, saith the Lord, that it shal no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall bury in Topheth til there be no place.

33 And the carkeises of this people shall bee meate for the foules of the heauen, and for the beasts of the earth, & none shall fray them away.

34 * Then I will cause to cease from the cities of Iudah and from the streetes of Ierusalem the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride: for the land shalbe desolate. * *Ezek.26.13.*

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendment. 10 He reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priestes.

AT that time, saith the Lorde, they shall bring out the bones of the Kings of Iudah, and the bones of their princes, and the bones of the Priestes, and the bones of the Prophetes, and the bones of the inhabitants of Ierusalem out of their graues. a

2 And they shal spread them before the Sunne and the moone, and all the host of heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shal not be gathered nor be buried, *but* shall be as doung vpon the earth.

3 And death shalbe desired b rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayth the Lord of hosts.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they c fall and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue themselues to deceit, *and* would not returne.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery d one turned to their race, as the horse rusheth into the battell,

7 Euen the storke in the aire knoweth her appointed times, and the turtle and the crane and the swallowe obserue the time of their comming, but my people knoweth not the e iudgement of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord *is* with vs? Loe, certeinely in vaine made he it, the penne of the scribes is in vaine.

9 The f wise men are ashamed: they are afraid and taken, loe, they haue reiected the word of the Lord, and what wisdome is in them?

10 Therefore will I giue their wiues vnto others, *and* their fields to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to couetousnesse, *and* from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with sweet words, saying, h Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visit them, they shall be cast downe, sayth the Lord.

13 I will

a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shal feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and euerie one followeth his owne fantasie without any consideration.

e Hee accuseth them in that that they are more ignorant of Gods iudgements then these birds are of their appointed seasons to discerne the colde & heat, as Isa.1.3.

f The Law doth not profit you, neither needeth it to haue bene written for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisdome consisteth in Gods word.

* *Isa.56.11. chap.5.31. and 6.13.*

h Reade Chap.6.14.

g I will send you into captiuitie as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with him selfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinacie against God, and will not vse the meanes that he vseth to call them to repentance, Chap.11.14. and 14.11.

i That is, they sacrifice to the sunne, moone, and starres, which they called the Queene of heauen, Chap. 44.17.2.king.23.5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about fourteene hundreth yeeres.

m Reade vers.13.

n Whereby he sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lord wil vse the meanes of his seruants to make the wicked more faultie and to proue his.

o In signe of mourning, as Iob 2.12. micah.1.6.

p Against whome he had iust occasion to powre out his wrath.

q Of Topheth reade 2 King.23. 10.

r But commanded the contrary, as Leuit.18.21. and 20.3. deut.18.10.

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13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figges on the figtree, and the leafe shall fade, and the things that I haue giuen them, shall depart from them.

14 Why doe we stay? i assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, & giuen vs water with k gall to drinke, because we haue sinned against the Lord.

15 *We looked for peace, but no good *came*, *and* for a time of health, and behold troubles.

16 The neying of his horses was heard from l Dan, the whole land trembled at the noyse of the neying of his strong *horses*: for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwell therein.

17 For behold, I will m send serpents, *and* cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue n comforted my selfe against sorowe, *but* mine heart is heauie in me.

19 Behold, the voyce of the crie of the daughter of my people *for feare of them* of a farre countrey, Is not the Lord in Zion? is not her King in her? Why o haue they prouoked mee to anger with their grauen images, and with the vanities of a strange *god*?

20 The p haruest is past, the sommer is ended, and we are not holpen.

21 I am q sore vexed for the hurt of the daughter of my people: I am heauie, *and* astonishment hath taken me.

22 Is there no balme r at Gilead? is there no Physicion there? Why then is not the health of the daughter of my people recouered?

i He speaketh in the person of the people, who when the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.
k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9.15. & 23.15.
* *Chap.* 14.19.
l Reade Chap. 4.15.
m God threateneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.
n Reade Chap. 4.19.
o Thus the Lord speaketh.
p The people wonder that they haue so long time looked for succour in vaine.
q The Prophet speaketh this.
r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 46.11. or els deriding the vaine confidence of the people, who looked for helpe at their Priestes, who should haue bene the Physicions of their soules, and dwelt at Gilead, Hos. 6.8.

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.* 24 *In the knowledge of God ought we onely to reioyce.* 26 *The vncircumcision of the heart.*

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he sawe to hang ouer them. Which is a special note to discerne the true pastours from the hirelings, Reade Chap. 4.19.

OH, that mine head were *full* of a water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

b He sheweth that this were more quietnesse and greater safetie for him to dwell among the wilde beasts then among the wicked people, saue that God hath inioyned him this charge.
c Vtterly turned from God.
d To belye and slaunder their neighbours.
e Meaning that all were corrupt, and none could finde an honest man. f They haue so practised deceite, that they can not forsake it. g They had rather forsake God, then leaue their wicked trade.

2 Oh, that I had in the wildernesse a b cottage of wayfaring men, that I might leaue my people, and go from them: for they be all c adulterers, and an assemblie of rebels,

3 And they bende their tongues *like* their bowes for d lyes: but they haue no courage for the trueth vpon the earth: for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any e brother: for euery brother will vse deceit, and euery friend will deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the trueth: *for* they f haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the middes of deceiuers: g because of *their* deceite they refuse to know me, saith the Lord.

7 Therefore thus saith the Lorde of hostes, Beholde, I will h melt them, and trie them: for what should I *else* doe for the daughter of my people?

8 Their tongue *is as an arowe shot out, *and* speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shal I not visite them for these things, saith the Lorde? or shall not my soule be auenged on such a nation as this?

10 Vpon the i mountaines will I take vp a weeping and a lamentation, and vpon the fayre places of the wildernes a mourning, because they are burnt vp: so that none can passe through them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away *and* gone.

11 And I will make Ierusalem an heape, *and* a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is k wise, to vnderstand this? and to whome the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, *and* is burnt vp like a wildernesse, that none passeth through.

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbernesse of their owne heart, and after Baalims, which l their fathers taught them,

15 Therefore thus saith the Lorde of hostes, the God of Israel, Behold, I will feede this people with wormewood, and giue them waters of gall m to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, and call for n the mourning women, that they may come, and send for skilfull women, that they may come,

18 And let them make haste, & let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye liddes gush out of water.

19 For a lamentable noyse is heard out of Zion, How are we destroyed, *and* vtterly confounded, for we haue forsaken the land, and our dwellings o haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, & p teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our q windowes, *and* is entred into our palaces, to destroy the children without, and the yong men in the streetes.

22 Speake, Thus saith the Lord, The carkeises of men shall lye, euen as the dung vpon the field, and as the handfull after the mower, and none shall gather *them*.

23 Thus saith the Lord, Let not the r wise man glorie in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which s shewe mercie, iudgement, and

h With the fire of affliction.
* *Psal.* 28.3. *and* 120.4.
i Signifying that all the places about Ierusalem should be destroyed.
k Meaning that they are all without sense and vnderstanding, and that God hath taken his Spirit from them.
l He sheweth that the children can not excuse themselues by their fathers: for both father and childe if they be wicked, shall perish.
m Reade Chap. 8.14.
n Seeing you can not lament your owne sinnes, call for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorowe.
o As though they were wearie of vs, because of our iniquities, Leu. 18.28. and 20.22.
p He derideth the superstition of the women, which made an arte of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, & most farre off, then are they soonest taken.
r Forasmuch as none can saue him selfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1. 31. 2. cor. 10. 17.
s These three points are necessary to know aright: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull.

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righteousnesse in the earth: for in these things I delite, saith the Lord.

25 Beholde, the dayes come, saith the Lorde, that I will visite all them, which are [t] circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all *these* nations *are* vncircumcised, and all the house of Israel *are* vncircumcised in the heart.

t Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap.4.4.

CHAP. X.

2 The constellations of the starres are not to be feared. 5 The weaknesse of idoles, and of the power of God. 21 Their Pastours are become brutie beastes.

HEare ye the word of the Lorde that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the [a] signes of heauen, though the heathen be afraid of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

4 And *another* decketh it [c] with siluer, and with gold: they fasten it with nayles, and hammers, that it fall not.

5 The *idoles* stand vp as the palme tree, but speake not: they are borne because they can not goe: feare them not, for they can not doe euill, neither can they do good.

6 There is none like vnto thee, O Lorde: [d] thou art great, and thy Name [u] great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth *the dominion*: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: *for* the stocke is a [e] doctrine of vanitie.

9 Siluer plates are brought from Tarshish, and golde [f] from Vphaz, *for* the worke of the workeman, and the handes of the founder: the blewe silke, and the purple [u] their clothing: all these things are made by cunning men.

10 But the Lord [u] the God of truth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations can not abide his wrath.

11 (Thus shall you say vnto them, The gods [g] that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

13 Hee giueth by *his* voyce the multitude of waters, in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth foorth the wind out of his treasures.

a God forbiddeth his people to giue credite or feare the constellations and coniunctions of starres and planets, which haue no power of themselues, but are gouerned by him, and their secrete motions and influences are not knowen to man, & therefore there can be no certaine iudgement thereof. Deut. 18.9.

b Meaning not only in the obseruation of the starres, but their Lawes & ceremonies whereby they confirme their idolatrie, which is forbidden. Deut. 12.30.

c The Prophets vse thus plainely and simply to set foorth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, read Isa. 44.12.

d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, Reuelat 15.4.

e Because the people thought that to haue images, was a meane to serue God and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: and therefore he calleth them the doctrine of vanity, the worke of errors, vers. 15. & Habak 2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

f Whereas they found the best gold: shewing that they thought nothing too deare for their idols: some read Ophir as 1. King. 9.28.

g This declareth, that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both howe to protest their owne religion against the idolaters, and howe to answer them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrew.

14 Euery man is a [h] beast by *his owne* knowledge: euery founder is confounded by the grauen image: for his melting is but falsehoode, and there is no breath therein.

15 They are vanitie, [&] the worke of errours: in the time of their visitation they shall perish.

16 The [i] portion of Iaakob [u] not like them: for he is the maker of all things, and Israel [u] the rodde of his inheritance: the Lord of hostes [u] his Name.

17 ¶ [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lorde, Beholde, at this time I will throwe as with a sling the inhabitants of the land, and will trouble them, and they shall finde it *so*.

19 Wo is me for my destruction, *and* my grieuous plague: but I thought, Yet it [l] is my sorowe, and I will beare it.

20 [m] My Tabernacle is destroyed, and all my cordes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastors [n] are become beastes, and haue not sought the Lord: therefore haue they none vnderstanding: and all the *flockes* of their pastures are scattered.

22 Beholde, the noyse of the bruite is come, and a great commotion out of the [o] North country to make the cities of Iudah desolate, *and a* denne of dragons.

23 O Lorde, I knowe, that [p] the way of man is not in himselfe, neither [u] is in man to walke and to direct his steppes.

24 O Lorde, correct mee, but with [q] iudgement, not in thine anger, least thou bring mee to nothing.

25 Powre out [r] thy wrath vpon the heathen that knowe thee not, and vpon the families that cal not on thy Name: for they haue eaten vp Iaakob and deuoured him, and consumed him, and haue made his habitation desolate.

h The more that man thinketh to do any thing well by his owne wisdome, and not as God instructeth him, the more doth he proue himselfe to be a vile beast.

i By these wordes, Portion & Rod, he signifieth their inheritance, meaning that God should be all sufficient for them: & that their felicity consisted in him alone, & therefore they ought to renounce all other helpes & succours, as of idoles, &c. Deu. 32.9. pla. 1645.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was now at hand, that they should feele the things whereof he had told them.

l It is my last plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselues toward God.

m He sheweth how Ierusalem shall lament.

n The gouernors and ministers.

o Read Chap. 4.15.

p He speaketh this because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem. Ezek. 21.21. therefore the Prophet saith, that this was the Lords direction.

q Concerning that God hath reuciled vnto him the certitude of their captiuitie, Chap. 7.16. hee onely prayeth, that he would punish them with mercie, which Isaiah calleth, in measure, Chap. 27.8. measuring his roddes by their infirmitie, 1 Cor. 10.13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30.11.

r Forasmuch as God cannot onely be knowen and glorified by his mercie, that hee vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah, following the steppes of their fathers, worship strange gods. 14 The Lorde forbiddeth Ieremiah to pray for them.

THe worde that came to Ieremiah from the Lord, saying,

2 Heare ye the wordes of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, [a] Cursed be the man that obeyeth not the wordes of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and doe according to all these things, which I commaund you: so shall ye be my people, and I will be your God,

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternall felicitie with them, and how he euer performed it on his behalfe, and how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Lawe, Deut. 27.26.

5 That

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5 That I may confirme the othe, that I haue
sworne vnto your fathers, to giue them a lande,
which floweth with milke and hony, as *appeareth* this day. Then answered [b] I and sayd, So be it, O Lord.

6 Then the Lorde saide vnto me, Cry all these
words in the cities of Iudah, and in the streetes of
Ierusalem, saying, Heare ye the words of this co-
uenant, and doe them.

7 For I haue protested vnto your fathers, when
I brought them vp out of the land of Egypt vnto
this day, [e] rising earely and protesting, saying, O-
bey my voyce.

8 Neuertheless they would not obey, nor en-
cline their eare: but euery one walked in the stub-
bornesse of his wicked [d] heart: therefore I will
bring vpon them all the [e] wordes of this coue-
nant, which I commanded them to doe, but they
did it not.

9 And the Lorde said vnto me, A [f] conspiracie
is found among the men of Iudah, and among the
inhabitants of Ierusalem.

10 They are turned backe to the iniquities of
their forefathers, which refused to heare my
wordes: and they went after other gods to serue
them: *thus* the house of Israel, and the house of
Iudah haue broken my couenant, which I made
with their fathers.

11 Therefore thus saith the Lorde, Beholde, I
will bring a plague vpon them, which they shall
not bee able to escape, and though they cry vnto
me, [g] I wil not heare them.

12 Then shall the cities of Iudah, and the in-
habitants of Ierusalem goe, and cry vnto the gods
vnto whome they offer incense, but they shall not
bee able to helpe them in the time of their
trouble.

13 [h] For according to the number of thy ci-
ties were thy gods, O Iudah, and *according* to the
number of the streetes of Ierusalem haue yee set
vp altars of confusion, *euen* altars to burne in-
cense vnto Baal,

14 Therefore thou shalt not [i] pray for this
people, neither lift vp a cry, or prayer for them:
for when they cry vnto me in their trouble, I will
not heare them.

15 What should my [k] beloued *tarie* in mine
house, seeing they haue committed abomination
with many? and the holy flesh [l] goeth away
from thee: yet when thou doest euill, thou re-
ioycest.

16 The Lorde called thy name, A greene oliue
tree, faire, *and* of goodly fruite: *but* with [m] noyse
and great tumult he hath set fire vpon it, and the
branches of it are broken.

17 For the Lorde of hostes that planted thee,
hath pronounced a plague against thee, for the
wickednes of the house of Israel, and of the house
of Iudah, which they haue done against them-
selues to prouoke me to anger in offering incense
vnto Baal.

18 And the Lorde hath taught mee, and I
knowe it, *euen* then thou shewedst mee [n] their
practises.

19 But I was like a lambe, *or* a bullocke, that is
brought to the slaughter, and I knewe not that
they had deuised thus against mee, *saying*, Let vs
[o] destroy the tree with the fruite thereof, and cut
him out of the lande of the liuing, that his name
may be no more in memorie.

20 But O Lorde of hostes, that iudgest righte-
ously, and triest the reines and the heart, let mee
see thy [p] vengeance on them: for vnto thee haue
I opened my cause.

21 The Lorde therefore speaketh thus of the
men of [q] Anathoth, (that seeke the life, and say,
[r] Prophesie not in the name of the Lorde, that
thou die not by our handes)

22 Thus therefore sayeth the Lorde of hostes,
Behold, I wil visite them: the yong men shall die
by the sworde: their sonnes and their daughters
shall die by famine,

23 And none of them shall remaine: for I will
bring a plague vpon the men of Anathoth, *euen*
the yeere of their visitation.

b Thus he speaketh in the person of the people, which agreed to the couenant.

c Reade Chap.7.23.

d According to his owne fantasie, and not as my word appointed him.

e Meaning, the menaces and curses conteined in the Lawe, Leuit. 26.14. deut. 28.16.

f That is, a generall consent to rebel against me.

g Because they wil not pray with true faith and repentance, but for the smart & griefe, which they feele, Prou. 1.28.

h Reade Chap.2.28.

i Reade Chap.7.16, and 14.11.

k My people of Israel whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyced in their wickednes.

m Of the Babilonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, let vs corrupt his meat with wood, meaning poyson.

p Thus he spake, not for hatred, but being moued with the Spirit of God, he desireth the aduancement of Gods glory and the verifying of his word, which is by the destruction of his enemies.

q To wit, both the Priests and the rest of the people: for this towne was the Priests, and they dwelt in it, Reade Chap. 1. 1.

r Not that they coulde not abide to heare God named: (for herein they would shewe themselues most holy) but because they could not abide to be sharpely reprooued, and therefore desired to be flattered, Isa. 30.10. and to be maintained in their pleasures, Mich. 2 11. and not to heare vice condemned, Amos 7.12.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lorde. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threateneth destruction vnto the nations, that troubled Iudah.

O Lord, if I dispute with thee, thou art [a] righteous: yet let me talke with thee of *thy* iudgements: wherefore doeth the way of the wicked [b] prosper? *why* are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit: thou
art neere in their mouth, and farre from their [c] reines.

3 But thou, Lord, knowest me: thou hast seene
me, and tried mine heart toward thee: pull them
out like sheepe for the slaughter, and [d] prepare
them for the day of slaughter.

4 Howe long shall the lande mourne, and the
herbes of euery fielde wither, for the wickednes
of them that dwell therein? the beastes are con-
sumed and the birdes, because they said, [e] He will
not see our last ende.

5 If thou hast runne with the [f] footemen, and
they haue wearied thee, then howe canst thou
match thy selfe with horses? and if thou though-
test thy selfe safe in a peaceable lande, what wilt
thou doe in the swelling of Iorden?

6 For euen they brethren, and the house of thy
father, euen they haue delt vnfaithfully with thee,
and they haue cryed out altogether vpon thee:
but beleeue them not, though they speake faire
to thee.

7 I haue forsaken [g] mine house: I haue left
mine heritage: I haue giuen the dearely beloued
of my soule into the hands of her enemies.

8 Mine heritage is vnto mee, as a [h] lion in the
forest: it crieth out against mee, therefore haue I
hated it.

9 Shall mine heritage be vnto mee, as a birde

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue reason of all his acts.

b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob 21.7. psalm. 37.1. and 73.3. Habac. 1.3.

c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa. 29.13. matth. 15.8.

d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercy.

e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened themselues in sinne, til at length the beastes and insensible creatures felt the punishment of their stubburne rebellion against God.

f Some thinke that God reproueth Ieremiah in that, that he would reason with him saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others by the footemen meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did.

g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatning and flatteries labour to put him to silence.

h Euer ramping and raging against mee and my Prophets.

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i of diuers colours? are not the birdes about her, *saying*, Come, assemble all the beastes of the field, come to eate her?

10 Many pastors haue destroyed my k vineyarde, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.

11 They haue layde it waste, and it, being waste, mourneth vnto mee: *and* the whole land lyeth waste, because no man setteth *his* minde on l it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sworde of the Lord shal deuoure from the one ende of the land, euen to the *other* ende of the lande: no flesh shall haue peace.

13 m They haue sowen wheate, and reaped thornes: they were n sicke, *and* had no profite: and they were ashamed of o your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lorde against all mine euill p neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Beholde, I will plucke them out of their lande, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name, (s The Lorde liueth, as they taught my people to sweare by Baal) then shall they be built t in the middes of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saieth the Lord.

destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubburnnesse of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole house of Israel, and the whole house of Iudah, saith the Lorde, that they might bee my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this worde, Thus saith the Lord God of Israel, Euery b bottell shalbe filled with wine, and they shal say vnto thee, Doe we not knowe that euery bottell shalbe filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Beholde, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priestes and the Prophets, and all the inhabitants of Ierusalem with drunkennesse.

14 And I c will dash them one against another, euen the fathers and the sonnes together, saith the Lorde: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, bee not proud: for the Lord hath spoken it.

16 Giue glory to the Lorde your God before he bring d darkenes, and or euer your feete stumble in the darke mountains, and whiles you looke for e light, hee turne it into the shadowe of death *and* make it as darkenesse.

17 But if yee will not heare this, my soule shall sweepe in secret for *your* pride, and mine eye shall weepe and drop downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the g King and to the Queene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of h the South shall bee shut vp, and no man shall open them: all Iudah shall bee caried away captiue: it shal be wholy caried away captiue.

20 Lift vp your eyes and beholde them that come from the North: where is the i flocke that was giuen thee, *euen* thy beautifull flocke?

21 What wilt thou say, when he shal visit thee? (for thou hast k taught them to bee captaines *and* as chiefe ouer thee) shall not sorow take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? for the multitude of thine iniquities are thy skirts l discouered *and* thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? *then* may ye also doe good, that are accustomed to doe euil.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, *and* the part of thy measures from mee, saith the Lorde, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discouered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue seene thine adulteries, and thy n neyings, the filthinesse of thy whoredome on the hils in

i Instead of bearing my hiuerie, and wearing onely my colours, they haue change and diuersitie of colours of their idoles and superstitions: therefore their enemies, as thicke as the foules of the aire shall come about them to destroy them.

k He prophecieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

l Because no man regardeth my worde, or the plagues that I haue sent vpon the land.

m To wit, the Prophets.

n They lamented the sinnes of the people.

o For instead of amendement, you grew worse and worse, as Gods plagues testified.

p Meaning, the wicked enemies of his Church which blasphemed his name, and whom he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I will haue mercie vpon them. r The true doctrine and maner to serue God. s Reade Chap. 4. 2. t They shalbe of the number of the faithfull, and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

THus saith the Lorde vnto mee, Goe, and buy thee a linen girdle, and put it vpon thy loines, and put it not in water.

2 So I bought the girdle according to the commaundement of the Lord, and put it vpon my loynes.

3 And the worde of the Lorde came vnto mee the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lorde had commanded me.

6 And after many dayes, the Lorde sayde vnto mee, Arise, goe toward Perath, and take the girdle from thence, which I commaunded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came vnto mee, saying,

9 Thus saith the Lord, After this maner will I

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident, that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

b Euery one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke how to helpe your selues.

c It shall be as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottels.

d That is, affliction and miserie by the Babylonians, Isa. 8. 22.

e Meaning for helpe and support of the Egyptians.

f You shal surely be led away captiue, and I, according to mine affection toward you, shall weepe and lament for your stubbernesse.

g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the King of Babylon, 2. King. 24. 12.

h That is, of Iudah, which lyeth Southward from Babylon.

i He asketh the King, where his people is become.

k By seeking to strangers for helpe thou hast made them skilfull to fight against thee.

l Thy cloke of hypocrisie shall be pulled off, and thy shame seene.

m As thine iniquities haue bene manifest to all the world: so shall thy shame and punishment.

n He compareth idolaters to horses inflamed after mares.

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o There is no place so hie nor lowe, whereas the markes and signes of thine idolatrie appeare not.

in o the fieldes, *and* thine abominations. Wo vnto thee, O Ierusalem: wilt thou not bee made cleane? when shall it once be?

CHAP. XIIII.

1 *Of the dearth that should come.* 7 *The prayer of the people asking mercie of the Lord.* 10 *The vnfaithfull people are not heard.* 12 *Of prayer, fasting, and of false prophets that seduce the people.*

THe worde of the Lord that came vnto Ieremiah, concerning the a ‖ dearth.

a Which came for lacke of raine, as vers. 4. ‖ *Or, restraint.*

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene b brought to heauinesse vnto the ground, and the citie of Ierusalem goeth vp.

b The word signifieth to be made blacke, and so is here taken for extreme sorow.

3 And their nobles haue sent their inferiours to the water: who came to the welles, *and* founde no water: they returned with their vessels empty: they were ashamed and confounded, and c couered their heads.

c To wit, with ashes in token of sorow.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, *and* couered their heads.

5 Yea, the hinde also calued in the field, and forsooke d it, because there was no grasse.

d Meaning, that the brute beasties for drought were compelled to forsake their yong, contrary to nature, & to goe seeke water, which they could not finde.

6 And the wilde asses did stand in the high places, and drew in their winde like e dragons: their eyes did faile, because there was no grasse.

e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

7 f O Lorde, though our iniquities testifie against vs, deale *with vs* according to thy name: for our rebellions are many, we sinned against thee.

f He sheweth the only way to remedie Gods plagues, which is by vnfained confession of our sinnes, and returning to him by repentance.

8 O thou hope of Israel, ‖ g sauiour thereof in the time of trouble, why art thou as a stranger in the land, as one ‖ that passeth by to tarrie for a night?

g That taketh no care for vs.

9 Why art thou as a man astonied, and as h a strong man that can not helpe? yet thou, O Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

h As one that hath strength to helpe, and yet is afraide to put to his hand.

10 Thus saith the Lord vnto his people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lorde hath no delight in them: *but* he will now remember their iniquitie, and visite their sinnes.

11 Then said the Lord vnto me, i Thou shalt not pray to doe this people good.

i Reade Chap. 7. 16. and 11. 14.

12 When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sworde, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, beholde, the k prophets say vnto them, Ye shall not see the sworde, neither shall famine come vpon you, but I will giue you assured peace in this place.

k He pitieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the prophets which deceiued, and the people, which suffered themselues to be seduced, shall perish Chap. 23. 15. and 27. 8. 9. and 29 8 * *Chap.* 23. 21. *and* 29. 10, 15. *and* 27. 9.

14 Then the Lord said vnto me, The prophets prophecie lyes in my Name: * I haue not sent them, neither did I command them, neither spake I vnto them, *but* they prophecie vnto you a false vision, and diuination, and vanitie, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophecie in my Name, whom I haue not sent, yet they say, Sworde and famine shal not be in this land, by sword and famine shal those prophets be consumed.

16 And the people to whome these prophets doe prophecie, shall be cast out in the streetes of Ierusalem, because of the famine, & the sword, & there shall be none to bury them, *both* they, and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this worde vnto them, Let mine eyes drop downe l teares night & day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, *and* with a sore grieuous plague.

l The false prophets promised peace, & assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9. 1. Lamen. 1. 16. and 2. 18.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreouer the Prophet also and the Priest goe a wandring m into a land that they knowe not.

m Both hie and lowe shalbe led captiues into Babylon.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

n Though the Prophets knewe that God had cast off the multitude, which were hypocrites, and bastarde children, yet hee was assured that for his promes sake he would haue still a Church, for the which he prayeth.

20 We o acknowledge, O Lord, our wickednesse *and* the iniquitie of our fathers: for we haue sinned against thee.

o He teacheth the Church a forme of prayer to humble themselues to God by true repentance, which is the onely meane to auoyde this famine, which was the beginning of Gods plagues.

21 Doe not abhorre *vs*: for thy Names sake cast not downe the throne of thy glory: remember *and* breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

p Meaning, their idoles, reade Chap. 10. 15.

CHAP. XV.

1 *The Lord would heare no prayer for the Iewes,* 3 *But should punish them with foure plagues.*

THen said the Lord vnto me, a Though Moses and Samuel stood before me, *yet* mine affection could not be toward this people: cast *them* out of my sight, and let them depart.

a Meaning, that if there were any man liuing moued with so great zeale toward the people, as were these two, yet that he would not grant this requeste, forasmuch as he had determined the contrary, Ezek 14. 14. * *Iere.* 11. 9.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are *appointed* to death, vnto death: and such as are for the sword, to the sworde: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

b The dogges, birdes and beastes should deuoure them that were slaine.

3 And I will appoint ouer the foure kindes, saith the Lord, the sword to slay, & the b dogs to teare in pieces, and the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

c The word signifieth to runne to & fro for feare & vnquietnes of conscience, as did Kain.

4 I will c scatter them also in all kingdomes of the earth, d because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

d Not that the people was punished for the Kings sinne onely, but for their owne sinnes also, because they consented to his wickednes, 2 king. 21. 9.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sorie for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, *and* gone backward: therefore will I stretch out mine hand against thee, and destroy thee: *for* I e am weary with repenting.

e That is, I will not call backe my plagues, or spare thee any more.

7 And I will scatter them with the fanne f in the gates of the earth: I haue wasted, & destroyed my people, *yet* they would not returne from their wayes.

f Meaning, the cities.

8 Their widowes are g increased by mee aboue the sand of the sea: I haue brought vpon them, *and* against the ‖ assemblie of the young men a destroyer at noone day: I haue caused *him* to fall vpon them, *and* the citie suddenly, and ‖ speedily.

g Because I had slaine their husbands. ‖ *Or, mother.* ‖ *Or, fearefully.*

9 She that hath borne h seuen, hath bene made weake: her heart hath failed: the sunne hath failed i her, while it was day: she hath bene confounded, and ashamed, and the residue of them

h She that had many, lost all her children.

i She was destroyed in the mids of her prosperitie.

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will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ [k] Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neither [l] lent on vsurie, nor men haue lent vnto me on vsurie: *yet* euery one doeth curse me.

11 The Lord said, [m] Surely thy remnant shall haue wealth: surely I will cause thine enemie to intreate thee in the time of trouble, and in the time of affliction.

12 Shall the [n] yron breake the yron, and the brasse *that commeth* from the North?

13 Thy substance and thy treasures will I giue to be spoyled without [||] gaine, and that for all thy sinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, *which* shall burne you.

15 O Lord, thou knowest, remember me, and visite me, & reuenge me of my [o] persecuters; take me not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy wordes were found *by me*, and I did [p] eate them, and thy worde was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I sate not in the assemblie of the mockers, neither did I reioyce, but sate alone [q] because of thy plague, for thou hast filled me [r] with indignation.

18 Why is mine heauines continuall? and my plague desperate *and* cannot be healed? *why* art thou vnto me [s] as a lyar, *and as* waters that faile?

19 Therefore thus saith the Lord, If thou [t] returne, then will I bring thee againe, & thou shalt stand before me: & if thou take away the [u] precious from the vile, thou shalt be [x] according to my worde: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, & they shal fight against thee, but they shal not [y] preuaile against thee: for I am [z] thee to saue thee & to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

k These are the prophets wordes, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers, to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and said that my last dayes should be quiet: and by the enemie he meaneth here Nebuzarsidan the captain of Nebuchadnezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to goe whither he would: or by the enemy he meaneth the Iewes, which should afterward knowe Ieremiahs fidelitie, & therefore fauour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.

|| *Or, ransome.*

o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whome he knew to be hardened, and incorrigible.

p I received them with as great ioy, as he that is, assamished, eateth meate.

q I had nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger.

r And hast not assisted me according to thy promise? wherein appeareth that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20.7.

s If thou forget these carnall considerations, & faithfully execute thy charge.

t That is, seeke to winne the good from the bad.

u To wit, as my mouth hath pronounced, Chap. 1.18 & as here followeth vers. 20.

x Conforme not thy selfe to their wickednes, but let them follow thy godly example.

y I will arme thee with an inuincible strength & constancie, so that all the powers of the world shal not ouercome thee.

z Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should not increase his sorrow.

CHAP. XVI.

2 *The Lord forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah.* 13 *The captiuity of Babylon.* 15 *Their deliuerance.* 19 *The calling of the Gentiles.*

THe worde of the Lord came also vnto mee, saying,

2 Thou shalt not take [a] thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lorde concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall dye of deathes *and* diseases: they shal not be lamented, neither shal they be buried, *but* they shall be as dung vpon the earth, & they shalbe consumed by the sword, & by famine, and their carkeises shalbe meate for the foules of the heauen, and for the beastes of the earth.

5 For thus saith the Lord, [b] Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace fro this people, saith the Lord, *euen* mercy & compassion.

6 Both the great and the small shall die in this land: they shall not be buryed, neither shall men lament for them [c] nor cut themselues, nor make themselues bald for them.

7 They shal not stretch out *the hands* for them in the morning to comfort them for the dead, neither shal they giue them the [d] cup of consolation to drink for their father or for their mother.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all these words, & they shall say vnto thee, *Wherefore hath the Lorde pronounced all this great plague against vs? or what is [e] our iniquitie? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken me, and haue not kept my Law,

12 (* And ye haue done worse then your fathers: for beholde, you walke euery one after the stubbernesse of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a land that ye knowe not, *neither* you, nor your fathers, and there shall ye serue other gods day and night: for I will shew you no grace.

14 * Beholde therefore, saith the Lord, the dayes come that it shall no more be sayde, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But the Lorde liueth, that brought vp the children of Israel [f] from the land of the North, and from all the landes where hee had scattered them, and I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many [g] fishers, and they shall fish them, and after, will I send out many hunters, and they shall hunt them from euery mountaine and from euery hil, and out of the caues of the rockes.

17 For mine eyes *are* vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, *and* haue filled mine inheritance with their filthie [h] carions, and their abominations.

19 O Lord, *thou art* my [i] force, & my strength, & my refuge in the day of affliction: the Gentiles shal come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited [k] lyes *and* vanitie, wherein was no profite.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Beholde,

b Signifying, that the affliction should be so great, that one should not haue leisure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolation and comfort shall be in vaine.

* *Chap. 5.19.*

e Because the wicked are alwayes rebellious and dissemble their owne sinnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answere.

* *Chap. 7.26.*

* *Chap. 22.7.*

f Signifying the benefite of their deliuerance out of Babylon should be so great that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefely respect to the spirituall deliuerance vnder Christ.

g By the fishers & hunters are meant the Babylonians & Caldeans, who should destroy the in such sort, that if they escaped the one, the other should take them.

h That is, their sonnes and daughters, which they offered to Molech.

i He wondreth at the great mercie of God in this deliuerance, which shal not only extend to the Iewes, but also to the Gentiles.

k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercie, that he perfometh his promise, and hath not vtterly cast vs off.

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21 Beholde, therefore I will this once [l] teach them: I will shewe them mine hande and my power, and they shall knowe that my Name is the Lorde.

CHAP. XVII.

1 The feare and trust of the Iewes. 5 Cursed bee those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

THe sinne of Iudah is [a] written with a penne of yron, *and* with the point of a dyamond, *and* grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their groues by the greene trees vpon the hilles.

3 [e] O my mountaine in the fielde, I will giue thy substance, *and* all thy treasures to bee spoyled, for the sinne of thy hie places throughout all thy borders.

4 And thou shalt rest, [f] and in thee *shall bee a rest* from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, *which* shall burne for euer.

5 ¶ Thus saith the Lorde, [g] Cursed *be* the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For hee shall be like the heath in the wildernesse, and shall not see when *any* good commeth, but shall inhabite the parched places in the wildernesse, in a salt land, and not inhabited.

7 Blessed *be* the man that trusteth in the Lord, and whose hope the Lord is.

8 [h] For hee shall be as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heate commeth, but her leafe shall bee greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruite.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lorde search the heart, *and* try the reines, euen to giue euery man according to his wayes, *and* according to the fruite of his workes.

11 [k] *As* the Partriche gathereth *the yong*, which she hath not brought forth: *so* he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his ende shall bee a foole.

12 *As* a glorious throne [l] exalted from the beginning, *so is* the place of our Sanctuarie.

13 O Lorde, the hope of Israel, all that forsake thee, shall bee confounded: they that depart from thee, shall bee written [m] in the earth, because they haue forsaken the Lorde, the fountaine of liuing waters.

14 Heale me, O Lorde, and I shall bee whole: [n] saue mee, and I shall bee saued: for thou art my praise.

15 Beholde, [o] they say vnto mee, Where is the word of the Lord? let it come nowe.

16 But [p] I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of misery, thou knowest: that which came out of my lips, was *right* before thee.

17 Bee not [q] terrible vnto mee: thou art mine hope in the day of aduersitie.

18 Let them bee confounded, that persecute me, but let not me be confounded: let them be afraid, but let not mee be afraide: bring vpon them the day of aduersitie, [r] and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stande in the [s] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they go out, & in al the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, [ŷ] enter in by the gates.

21 Thus saith the Lorde, Take heede to your soules, and beare no burden in the [t] Sabbath day, nor bring *it* in by the gates of Ierusalem.

22 Neither cary foorth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commaunded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheles if yee will heare mee, saith the Lorde, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit *vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, *both* they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, & from the South, which shall bring burnt offerings, and sacrifices, and meate offrings, and incense, *and* shall bring sacrifice of praise into the house of the Lord.

27 But if you wil not heare me to sanctifie the Sabbath day, and not to beare a burden nor to go through the gates of Ierusalem in the Sabbath day, then wil I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the destroiers of his worde. 18 The conspiracie of the Iewes against Jeremiah. 19 His prayer against his aduersaries.

THe worde which came to Ieremiah from the Lord, saying,

2 Arise, and go downe into the potters house, and there shall I shewe thee my wordes.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheeles.

4 And the vessell that hee made of [a] clay, was broken in the hande of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

[l] They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

[a] The remembrance of their contempt of God cannot passe, albeit for a time hee deferre the punishment, for it shall be manifest to men and Angels.
[b] Instead of the Law of God, they haue written idolatrie and all abominations in their heart.
[c] Your sinnes appeare in all the altars that you haue erected of deules.
[d] Some reade, So that their children remember their altars, that is, folow their fathers wickednesse.
[e] Zion that was my mountaine shall now be left as a waste field.
[f] Because thou wouldest not giue the land rest at such times, dayes, and yeeres, as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.
[g] The Iewes were giuen to worldly policies, & thought to make themselues strong by the friendship of the Egyptians, Isa 31.3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isa. 2.22.
Chap. 48 6.7.
[h] Reade Psal. 1.3.
[i] Because the wicked haue euer some excuse to defende their doings, hee sheweth that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the malice of their heartes, 1. Sam. 16.7.1. Chron. 28.9. Psal. 7.10 Chap. 11.20. and 20.12. Reuel. 2.23.
[k] As the Partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because hee commeth by them lastly.
[l] Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his and hath left a signe of his fauour in his Temple.
[m] Their names shall not be registred in the booke of life.
[n] Hee desireth God to preserue him that hee fall not into tentation considering the great contempt of Gods worde, and the multitude that fall from God.

[o] The wicked say that my prophecie shall not come to passe, because thou deferrest the time of thy vengeance.
[p] I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.
[q] How loeuer the wicked deale rigorously with me, yet let me finde comfort in thee.
[r] Reade Chap. 11. 20.
[s] Whereas thy doctrine may be best vnderstood both of hie and lowe.
[t] By naming the Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole lawe, forasmuch as the first and second table are conteined therein.
*Chap. 22. 4.

[a] As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: so haue I power ouer you to dee with you as seemeth good to me. Isa. 45.9. wis. 15.7. rom. 9.20.

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6 O house of Israel, cannot I doe with you as this potter, saith the Lord? beholde, as the clay is in the potters hande, so are you in mine hande, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if the nation, against whom I haue pronounced, turne from their wickednesse, I will b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to builde it and to plant it.

10 But if it doe euil in my sight and heare not my voyce, I wil repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith ỹ Lord, beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they sayde c desperately, Surely wee will walke after our owne imaginations, and doe euery man *after* the stubburnesse of his wicked heart.

13 Therefore thus saith the Lorde, Aske now among the heathen, who hath heard such things? the virgine of Israel hath done very filthily.

14 Will a man forsake the snowe of Lebanon, *which commeth* from the rocke of the fielde? d or shall the colde flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, *and* haue burnt incense to vanitie, and *their Prophets* haue caused them to stumble in their wayes *from* the e ancient wayes, to walke in the paths *and* way that is not troden,

16 To make their land desolate *and* a perpetual derision, *so that* euery one that passeth thereby, shalbe astonished and wagge his head,

17 I will scatter them with an East winde before the enemie: I wil shewe them the backe, and not the face in the day of their destruction.

18 Then sayde they, Come, and let vs imagine some deuise against Ieremiah: for the Law g shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come, and let vs smite him with the h tongue, and let vs not giue heede to any of his words.

19 Hearken vnto mee, O Lorde, and heare the voyce of them that contend with me.

20 Shall euill bee recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them *and* to turne away thy wrath from them.

21 Therefore, i deliuer vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, *and* let their yong men bee slaine by the sword in the battel.

22 Let the cry bee heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsel against me *tendeth* to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them bee ouerthrowen before thee: deale *thus* with them in the time of thine anger.

CHAP. XIX.

Hee propheciеth the destruction of Ierusalem for the contempt and despising of the word of God.

THus sayde the Lord, Goe, and buy an earthen bottel of a potter, and *take* of the ancients of the people, and of the ancients of the Priests,

2 And goe foorth vnto the valley of Ben-hinnom, which is by the entrie of the ‖ East gate: and thou shalt preach there the wordes, that I shall tell thee,

3 And shalt say, Heare yee the worde of the Lorde, O a Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lorde of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall b tingle.

4 Because they haue forsaken mee, and profaned this place, and haue burnt incense in it vnto other gods, whome *neither* they, nor their fathers haue knowen, nor the Kings of Iudah: (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offrings vnto Baal, which I c commanded not, nor spake it, neither came it into my minde)

6 Therefore beholde, the dayes come, saith the Lord, that this place shall no more be called d Topheth nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I wil bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fal by the sword before their enemies, and by the hande of them that seeke their liues: and their carkeises wil I giue to be meat for the foules of the heauen, and to the beastes of the fielde.

8 *And I will make this citie desolate and an hissing, *so that* euery one that passeth thereby, shall bee astonished and hisse because of all the plagues thereof.

9 *And I wil feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friende in the siege and straitnes, wherewith their enemies that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a e potters vessell, that cannot be made whole againe, and they shall bury *them* in Topheth til there be no place to bury.

12 Thus will I doe vnto this place, saith the Lorde, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpō whose g rooues they haue burnt incense vnto al the hoste of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah frō Topheth where the Lord had sent him to prophesie, and he stood in the court of the Lordes house, and sayde to all the people,

15 Thus

b When the Scripture attributeth repentance vnto God, it is not that he doth contrary to that which he hath ordeined in his secret counsell: but when hee threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion, and to their owne selfe will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers & leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his lawe, reade Chap. 6. 16.

f I will shewe mine anger and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God. The Church cannot erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. King 22. 24. Chap. 7. 4. and 10. malac 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shall be beleeued.

i Seeing the obstinate malice of the aduersaries, which grew dayly more and more, the Prophet being mooued with Gods Spirit, without any carnall affection prayeth for their destruction, because hee knew that it should tende to Gods glory, and profit of his Church.

‖ *Or, gate of the sunne.*

a By Kings here and in other places are meant counsellers & gouernours of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3. 11.

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

d Reade chap. 7. 31. and 2. king 23. 10. Isa. 30. 33.

*Chap. 18. 16. and 49. 13. and 50. 13.

*Deut. 28 53. lament. 4. 10.

e This visible signe was to confirme them touching the assurance of this plague, which the Lord threatned by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they pollluted their owne houses therewith, as we see yet among the Papists.

g Reade Deut. 11 8.

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15 Thus sayth the Lord of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

CHAP. XX.

2 Jeremiah is smitten and cast into prison for preaching of the word of God. 3 Hee propheseth the captiuitie of Babylon. 7 He complaineth that he is a mocking flocke for the word of God. 9 He is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah propheſied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the [a] stocks that were in the high gate of Beniamin which was by the House of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then sayd Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus saith the Lord, Behold, I will make thee to be a terrour to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and he shall carie them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shal go into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy [b] friends, to whom thou hast propheſied lies.

7 O Lord, thou hast deceiued me, and I am [c] deceiued: thou art stronger then I, and hast [d] preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed [e] desolation, therefore the word of the Lord was made a reproch vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But *his word* was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not *stay*.

10 For I had heard the railing of many, *and* feare on euery side. [f] Declare, *sayd they*, and we will declare it: all my familiars watched for mine halting, *saying*, It may be that he is deceiued: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 [g] But the Lord is with me like a mighty giant: therefore my persecuters shalbe ouerthrowen, and shall not preuaile, *and* shalbe greatly confounded: for they haue done vnwisely, *and their* euerlasting shame shall neuer be forgotten.

12 * But, O Lord of hosts, that triest the righteous, and seest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [h] Cursed *be* the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed *be* the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the [i] cities, which the Lord hath ouerturned & repented not: and let him heare the crie in the morning, and the shouting at noone ride,

17 Because he hath not slaine me, *euen* from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall [k] conception.

18 How is it, *that* I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He propheſieth that Zedekiah shalbe taken, and the citie burned.

THe word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maasciah the Priest, saying,

2 [a] Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his woonderous works, that he may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Beholde, I will [b] turne backe the weapons of warre that are in your hands, wherewith yee fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this citie.

5 And I my selfe will fight against you with an outstretched hand, and with a mightie arme euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the [c] way of life, and the way of [d] death.

9 * Hee that abideth in this citie, shall die by the sword and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shalbe vnto him for a [e] pray.

10 For I haue set my face against this citie, for euill and not for good, saith the Lord: it shall be giuen into the hand of the King of Babel, and he shall burne it with fire.

11 ¶ And *say* vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus sayth the Lord, * Execute iudgement [f] in the morning, and deliuer

a Thus we see that the thing which neither the King, nor the Princes, not the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18.
‖ *Or, feare round about.*
b Which haue suffred themselues to be abused by thy false propheſies.
c Herein appeareth the impatiencie, which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, & also feele their owne weaknesse, reade chap. 15. 18.
d Thou diddest thrust me forth to this worke against my will.
e Hee sheweth that he did his office in that he reproued the people of their vices, and threatened them with Gods iudgements: but because he was derided and persecuted for this he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.
f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Isa. 29. 21.
g Here he sheweth how his faith did striue against tentatiō, & sought to the Lord for strength.
* *1 Sam. 16. 7. 1. chro. 28. 9. psal 7. 9. chap. 11. 20. and 17. 10.*

h How the children of God are ouercome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God raise them vp againe, reade Iob 3. 1. and chap. 15 10.
i Alluding to the destruction of Sodome and Gomorah, Gen. 19 25.
k Meaning, that the fruit thereof might neuer come to profit.

a Not that the King was touched with repentance of his sinnes and so sought to God, as did Hezekiah, when hee sent to Isaiah, 2. Kin. 19 1, Isa. 37 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod 9. 28.
b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad nezzar.
d By resisting him.
* *chap. 38. 2.*
e As a thing recouered from extreme danger, Chap 37. 2. and 39. 18. and 45. 5.

* *chap. 22. 3.*
f Be diligent to doe iustice.

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liuer the oppressed out of the hand of the oppressour, lest my wrath go out like fire and burne, that none can quench it, because of the wickednesse of your works.

13 Beholde, I *come* against thee, g O inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visit you according to the fruit of your works, saith the Lord, and I will kindle a fire h in the forest thereof, and it shall deuoure round about it.

g Meaning Ierusalem, which was builded part on the hill and part in the valley and was compassed about with mountaines.

h That is, in the houses thereof, which stood as thicke as trees in the forest.

CHAP. XXII.

2 He exhorteth the King to iudgement & righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophesied.

THus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord, O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute ye iudgement and a righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vexe not the stranger, the fatherlesse, nor the widow: do no violence, nor shead innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets, and vpon horses, *both* he and his seruants and his people.

5 But if yee will not heare these words, I b sweare by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art c Gilead vnto me, *and* the head of Lebanon, *yet* surely I will make thee a wildernesse, *and as* cities not inhabited,

7 And I will d prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe e cedar trees, and cast them in the fire.

8 f And many nations shall passe by this citie, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, *but* weepe for him g that goeth out: for he shall returne no more, nor see his natiue countrey.

11 For thus saith the Lord, As touching h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by i vnrighteousnesse, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make him selfe large windoes, and seeling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy k father eate and drinke, and prosper, when he executed iudgement and iustice?

16 When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, sayth the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnesse, and for to shead innocent blood, and for oppression, and for destruction, *euen* to do this.

18 Therefore thus sayth the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament l him, *saying*, Ah, my brother, or ah sister: neither shall they mourne for him, *saying*, Ah, lord, or ah, his glorie.

19 He shall be buried, as an asse m is buried, *euen* drawen and cast foorth without the gates of Ierusalem.

20 ¶ Goe vp to n Lebanon, and crie: shout in o Bashan, and crie by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: *but* thou saidest, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feed all thy pastors, p and thy louers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, *and* makest thy nest in the q cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauaile?

24 As I liue, saith the Lord, though r Coniah the sonne of Iehoiakim King of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to cary thee away, and thy mother that bare thee, into another countrey, where ye were not borne, and there shall ye die.

27 But to the land, whereunto they desire to returne, they shall returne thither.

28 Is not this man Coniah *as* a despised *and* broken idole? or *as* a vessell, wherein is no pleasure? wherefore are they caried away, he and his seed, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus sayth the Lord, Write this t man destitute of *children*, a man that shall not prosper in his dayes: for there shall be no man of his seed that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

k Meaning Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie, and did onely delight in setting forth Gods glorie and to doe iustice to all.

l For euery one shall haue enough to lament for himselfe.

m Not honourably among his fathers, but as carions are cast in a hole, because their stinke should not infect, reade 2. Kings 23.9. Iosephus Antiq 10.8. writeth that the enemie slew him in the citie, and commanded him to be cast before the walles vnburied, looke chap. 36.30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudea to Assyria: whereby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

p Both thy gouernors and they that should helpe thee, shall vanish away as winde.

q Thou that art built of the faire Cedar trees of Lebanon.

r Who was called Iehoiachin, or Ieconiah, whom he calleth heere Coniah in contempt, who thought his kingdome could neuer depart from him because he came of the flocke of Dauid, and therefore for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly deprined of the king-

dome. f He sheweth that all posteritie shall be witnesses of his iust plague, as though it were registred for perpetuall memorie. t Not that he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1.12.) but that none should reigne after him as King.

CHAP. XXIII.

Against false pastours. 5 A prophesie of the great Pastour Iesus Christ.

Wo

*Chap. 21.12.

a This was his ordinarie maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fortie yeres.

b Shewing that there is none greater then he is, Heb. 6.13. and that he will most certeinly performe his othe.

c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beauty of Iudea to Lebanon.

d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13.3. chap. 6.4. and 12.3.

e The buildings made of Cedar trees.

f As they that wonder at a thing which they thought would neuer haue come so to passe, Deut. 29.24. 1. king. 9.8

g Signifying, that they should loose their King: for Iehoiachin went forth to meet Nebuchad-nezzar, and yeelded him selfe and was caried into Babylon, 2. King. 24.12.

h Whome some thinke to be Iehoiachin & that Iosiah was his grand-father: but as it seemeth this was Iehoiakim, as verse 18.

i By bribes and extortion.

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a Meaning the princes, gouernors and false prophets, as Ezek. 34.2.
b For the which I haue especiall care and haue prepared good pasture for them.
c Whose charge is to feed the flocke, but they eate the fruite thereof. Eze 34.5.
d Thus the Prophets euer vse to mixe the promises with the threatnings, least the godly should be too much beaten downe, and therefore he sheweth how God will gather his church after this dispersion.
e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa 11.1. and 45.8. chap 33.15. dan. 9.24.
*Deut. 33.28.
*Chap. 33.16.
f Reade Chap. 16,14.

g Meaning, the false prophets which deceiue the people, wherein appeareth his great loue toward his nation, read chap 14.13.
†Ebr. passed ouer or troubled.
h They runne headlong to wickednesse, and seeke vaine helpe.
‖Or, are hypocrites.
i My Temple is full of their idolatrie and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.
l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.
m Reade Chap. 8.14.
‖Or, hypocrisie.
n Which they haue inuented of their owne braine.

WO *be* vnto a the pastors that destroy and scatter b the sheepe of my pasture, saieth the Lord.

2 Therefore thus sayeth the Lord God of Israel vnto the pastours that c feed my people, Yee haue scattered my flocke and thrust them out, and haue not visited them: beholde, I will visite you for the wickednesse of your worke, sayeth the Lord.

3 And I will gather the d remnant of my sheepe out of all countries, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and encrease.

4 And I will set vp shepheardes ouer them, which shall feede them: and they shall dread no more nor be afraid, neyther shall any of them be lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous e branch, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shal be saued, and* Israel shall dwel safely, and this is the Name whereby they shall cal him, * The Lorde our righteousnesse.

7 Therefore behold, the daies come, saith the Lord, that they shall no more say, The f Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But the Lord liueth, which brought vp and led the seed of the house of Israel out of g North countrey and from all countreyes where I had scattered them, and they shal dwell in their owne land.

9 Mine heart breaketh within mee, because of the g prophets, all my bones shake, I am like a drunken man (and like a man whom wine hath †ouercome) for the presence of the Lord and for his holy words.

10 For the land is full of adulterers, *and* because of othes the land mourneth, the pleasant places of the wildernesse are dried vp, and their h course is euil, and their force is not right.

11 For both the prophet and the Priest ‖ doe wickedly: and their wickednesse haue I found in mine i House, sayeth the Lord.

12 Wherefore their way shalbe vnto them as slipperie *wayes* in the darkenesse they shalbe driuen foorth and fall therein: for I will bring a plague vpon them, *euen* the yeere of their visitation, saieth the Lord.

13 And I haue seene foolishnesse in the prophets of Samaria, that prophecied in Baal, & caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem k filthines? they commit adultery & walke in lies: they strengthen also the hands of the wicked that none can returne from his wickednesse: they are all vnto l me as Sodome, and the inhabitants thereof as Gomorah,

15 Therefore thus sayeth the Lorde of hostes concerning the prophetes, Beholde, I will feede them with m wormewood, & make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednes gone forth into all the land.

16 Thus saith the Lord of hosts, Heare not the words of the prophets that prophecie vnto you, and teach you vanitie: they speake the vision of their owne heart, *and* not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath sayde, Ye o shall haue peace: and they say vnto euery one that walketh after the stubbernesse of his owne heart, No euill shall come vnto you.

18 For p who hath stoode in the counsell of the Lorde that hee hath perceiued and heard his worde? Who hath marked his worde and heard it?

19 Beholde, the tempest of the Lorde goeth foorth in *his* wrath, and a violent whirlewind shal fall downe vpon the head of the wicked.

18 The anger of the Lorde shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye q shall vnderstand it plainely.

21 * I haue not sent these prophets, saieth the Lord, yet they ranne: I haue not spoken to them, and yet they prophecied.

22 But if they had stood in my counsell, and r had declared my words to my people, then they should haue turned them from that euill way, and from the wickednesse of their inuentions.

23 Am I a God *at hand*, saith the Lord, and not a God f farre off?

24 Can any hide himselfe in secrete places, that I shall not see him, saith the Lorde? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayde, that prophecie lies in my Name, saying, I t haue dreamed, I haue dreamed.

26 How long? † Doe the prophetes delite to prophecie lies, euen prophecying the deceite of their owne heart?

17 Thinke they to cause u my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forhfathers haue forgotten my Name for Baal?

21 The Prophet that hath a dreame, let him x tell a dreame, and he that hath my worde, let him speake my worde faithfully: y what is the chaffe to the wheate, saith the Lord?

29 Is not my word euen like a fire, sayeth the Lorde? and like a hammer, that breaketh the stone?

30 Therefore beholde, I *will come* against the prophets, saieth the Lorde, that z steale my worde euery one from his neighbour.

31 Beholde, I *will come* against the prophets, saieth the Lorde, which haue sweete tongues, and say, a He sayeth.

32 Beholde, I *will come* against them that prophecie false dreames, saith the Lorde, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the b burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saieth the Lord.

34 And the prophet, or the priest, or the people that shall say, The c burden of the Lord, I

o Reade Chap. 6 14. and 8.11.

p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: so also spake Zedkiah to Michah, 1 King. 22.24.
q Both that God hath sent me, and that my words shalbe true.
*Chap. 14.13,14. and 27.15. and 29. 8 9.
r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.
s Doe not I see you, false hood, howsoeuer you cloke it, & whersoeuer you commit it?
t I haue a prophecie reuealed vnto me, as Num. 12.6.
†Ebr. Is it in the heart of the Prophets?
u He sheweth that Satan raiseth vp false prophets to bring the people from God.
x Let the false prophet declare that it is his owne fantasie, and not slander my word as though it were acloke to couer his lies.
y Meaning that it is not sufficient for Gods ministers to abstaine from lies and to speake the word of God: but that there be iudgement in alleaging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3.17. 1. cor. 2.13, & 4.2. 2. tim 15. 1. pet. 4.10, 11.
z Which set forth in my name that which I haue not commanded.
a To wit, the Lord.
b The Prophet called their threatnings Gods burden, which the sinners were not able to sustaine: therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing els but to lay burdens on our shoulders: and thus they reiected the word of God as a grieuous burden. c Because this word was brought to contempt and derision, hee will teach them another maner of speach, and will cause this worde Burden to cease, and teach them to aske with reuerence, What sayeth the Lord?

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will euen visite euery such one, and his house.

35 Thus shall ye say euery one to his neighbour, and euery one to his brother, What hath the Lorde answered? and what hath the Lorde spoken?

36 And the burden of the Lord shal ye mention no more: for euery mans [d] word shal be his burden: for ye haue peruerted the words of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lorde, Then thus sayeth the Lord, Because yee say this worde, The burden of the Lorde, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore beholde, I, euen I will vtterly ‖ forget you, and I will forsake you, and the citie that I gaue you and your fathers, *and cast you* out of my presence,

40 And will bring *an euerlasting reproche vpon you, and a perpetuall shame which shal neuer be forgotten.

d The thing which they mocke and contemne, shall come vpon them.

‖ Or, *take you away.*

*Chap. 20. 11.

CHAP. XXIIII.

1 The vision of the baskets of figs. 5 Signifieth that part of the people should be brought again from captiuitie, 8 And that Zedekiah and the rest of the people should be carried away.

THe Lorde shewed me, and behold, two [a] baskets of figges were set before the Temple of the Lorde, after that Nebuchad-nezzar King of Babel had carried away captiue Ieconiah the sonne of Iehoiakim King of Iudah, and the princes of Iudah with the workemen, and the cunning men of Ierusalem, and had brought them to Babel.

2 One basket *had* very good figges, *euen* like the figges that are first ripe: and the other basket *had* very naughtie figs, which could not be eaten, they were so euill.

3 Then sayde the Lorde vnto mee, What seest thou, Ieremiah? And I sayd, Figges, the good figs very good, and the naughtie very naughtie, which cannot be eaten, they are so euill.

4 Againe the worde of the Lorde came vnto me, saying,

5 Thus sayeth the Lorde, the God of Israel, Like these good figges, so will I know them that are [c] ied away captiue of Iudah to bee good, whome I haue sent out of this [b] place, into the land of the Caldeans.

6 For I wil set mine eyes vpon them for good, and I will bring them againe to this land, and I wil build them, and not destroy them: and I will plant them, and not roote them out,

7 And I will giue them [c] an heart to knowe me, that I am the Lord, and they shalbe my *people, and I will be their God: for they shal returne vnto me with their whole heart.

8 *And as the naughtie figges which cannot be eaten, they are so euill (surely thus sayeth the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwel [d] in the land of Egypt:

9 I wil euen giue them for a terrible plague to all the kingdomes of the earth, *and* for a reproch, and for a prouerbe, for a common talke, and for a curse in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they bee consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He prophecieth that they shall be in captiuitie seuentie yeres, 12 And that after the seuentie yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophecied.

THe word that came to Ieremiah, concerning all the people of Iudah in the [a] fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah that was in the first yeere of Nebuchad-nezzar King of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon King of Iudah, euen vnto [b] this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you [c] rising earely and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early & sending *them*, but yee would not heare, and incline your eares to obey.

5 They [d] sayde, Turne againe now euery one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lorde hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other Gods to serue them and to worship them, and prouoke me not to anger with the works of your handes, and I wil not punish you.

7 Neuertheless yee woulde not heare mee, sayeth the Lord, but haue prouoked mee to anger with the works of your handes to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because ye haue not heard my words,

9 Beholde, I will send and take *to mee* all the [e] families of the North, sayeth the Lord, and Nebuchad-nezzar the King of Babel my [f] seruaunt, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 *Moreouer I will ‖ take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the noise of the [h] milstones, and the light of the candle.

11 And this whole land shalbe desolate, and an astonishment, *and* these nations shal serue the King of Babel seuentie yeeres.

12 And when the [i] seuentie yeeres are accomplished, I will visite [k] the King of Babel and that nation, sayeth the Lord, for their iniquitie, euen the land of the Caldeans, and wil make it a perpetuall desolation,

13 And I will bring vpon that lande all my wordes which I haue pronounced against it, *euen* all that is written in this booke, which Ieremiah hath prophecied against all nations.

14 For many nations, and great Kings shall e-

a The good figs signified them that were gone into captiuitie, and so saued their life, as Chap. 21. 8, and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approoueth the yeelding of Ieconiah, and his company because they obeyed the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.

*Chap. 31. 33. hebr. 8. 10.

*Chap. 29. 17.

d Which fled thither for succour.

a That is, in the third yere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired. Dan. 1. 1.

b Which was the fift yeere and the ninth moneth of Iehoiakims reign.

c That is, I haue spared no diligence or labour, Chap. 7. 13.

d He sheweth that the Prophets wholy with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolattie and the vaine confidence of men: for vnder these two all other were conteined, 2. King. 17. 13. chap 18. 11. and 35. 15. Ionah. 3. 8.

e The Caldeans, and all their power.

f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constreint & turneth that which they doe of malice, to his honour and glory.

g As the Philistims, Ammonites, Egyptians and others.

*Chap. 26. 9.

‖ Or, *destroy*.

h Meaning, that bread and all things that should serue vnto their feastes should be taken away.

i This reuelation was for the confirmation of his prophecie, because he told them of the time that they should enter and remaine in

captiuitie, 2. Chro. 36. 22. ezra. 1. 1. chap. 29. 10. dan. 9. 2.

k For seeing the iudgement began at his owne house, the enemies must needes be punished most grieuously, Ezek. 9. 6. 1. pet. 4. 17.

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l That is, of the Babylonians as Chap. 27.7.

uen l serue themselues of them: thus wil I recompense them according to their deeds, and according to the works of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, m Take the cuppe of wine of this *mine* indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

m Signifying the extreme afflictions that God had appointed for euery one, as Psal. 75.8. Isa. 51.17 and this cuppe, which the wicked drinke, is more bitter then that which begineth to his children, for he measureth the one by mercy, and the other by iustice.

16 And they shall drinke, and be mooued, and be madde, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 *Euen* Ierusalem, and the cities of Iudah, and the kings thereof, & the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, n as *appeareth* this day:

n For now it begin neth and shall so continue till it be accomplished.

19 Pharaoh *also*, King of Egypt, and his seruants, and his princes, and all his people:

20 And all sorts of people, and all the kings of the land o of Vz: and all the kings of the Philistims, and p Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

o Reade Iob. 1.1.

p Which were cities of the Philistims.

21 q Edom, and Moab, and the Ammonites,

q Edom is here taken for the whole countrey, and Vz for a part thereof.

22 And all the Kings of Tyrus, & all the kings of Zidon, and the Kings of the r yles, that are beyond the sea,

r As Grecia, Italie, and the rest of those countreys.

23 And s Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the t desert,

t For there were two countreys so named, the one called plentifull, and the other, barren, or desert.

25 And all the Kings of Zimri, and all the Kings of ‖ Elam, and all the Kings of the Medes,

‖ Or, *Persia.*

26 And all the Kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of u Sheshach shall drinke after them.

u That is, of Babylon, as Chap. 51.41.

27 Therefore say thou vnto them, Thus sayth the Lord of hosts, the God of Israel, Drinke & be drunken, and spue and fall, and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cuppe at thine hand to drinke, then tell them. Thus sayth the Lord of hosts, Ye shall certeinly drinke.

29 For loe, I begin to plague the x citie, where my Name is called vpon, and should you go free? Ye shall not goe quit: for I will call for a sword vpon all the inhabitants of the earth, sayth the Lord of hosts.

x That is, Ierusalem, reade verse 12.

30 Therefore prophesie thou against them all these words, and say vnto them, * The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, & cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

* *Ioel.3.16, Amos 1.2.*

31 The sound shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, *and* he will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hosts, Beholde, a plague shall go foorth from nation to nation, and a * great whirlewinde shall be raised vp from the coasts of the earth.

* *Chap.30 23.*

33 And y the slaine of the Lord shalbe at that day, from *one* end of the earth, euen vnto the *other* end of the earth: they shall not be mourned: neither gathered nor buried, *but* shall be as the doung vpon the ground.

y They which are slaine at the Lords appointment.

34 Howle, z ye shepheards, and cry, and wallow your selues in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like a precious vessels.

z Ye that are chiefe rulers, and gouernours,

a Which are most easily broken.

35 And the b flight shall faile from the shepheards, and the escaping from the principal of the flocke.

b It shall not helpe them to seeke to flee.

36 A voice of the crie of the shepheards, and an howling of the principall of the flocke *shalbe heard*: for the Lord hath destroyed their pasture.

37 And the † best pastures are destroyed because of the wrath and indignation of the Lord.

† *Hebr. peaceable.*

38 He hath forsaken his couert, as the lyon: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah moueth the people to repentance. 7 He is taken of the false prophets and priests, and brought to iudgement. 23 Vriiah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this word from the Lord, saying,

2 Thus sayth the Lord, Stand in the a court of the Lords house, and speake vnto all the cities of Iudah, which come to worship in the Lordes House, all the words that I command thee to speake vnto them: keepe not b a word backe,

a That is, in that place of the Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts 20. 27.

3 If so be they will hearken, and turne euery man from his euill way, that I may c repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their works.

c Reade Chap. 18.8.

4 And thou shalt say vnto them, Thus sayth the Lord, If ye will not heare me to walke in my Lawes, which I haue set before you,

d Reade Chap. 7.12.

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending *them*, and will not obey *them*.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

6 Then will I make this House like d Shiloh, and will make this city e a curse to all the nations of the earth.

f Because of Gods promise to the Temple, Psal. 132. 14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, & therefore thought it blasphemie to speake against it, Matth. 26.61 Acts 6.13 not considering that this was meant of the Church, where God will remaine for euer.

7 So the Priests, and the Prophets, and all the people heard Ieremiah speaking these words in the House of the Lord.

g So called, because it was repaired by Ioatham 2. King. 15.35.

8 Now when Ieremiah had made an end of speaking all that the Lord had commanded *him* to speake vnto all the people, then the f Priests, and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

† *Ebr. iudgement of death belongeth to this man.*

9 Why hast thou prophesied in the Name of the Lord, saying, This f House shalbe like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the House of the Lord.

h He both sheweth the cause of his doings plainly, and also threateneth them that they should nothing auaile though they should put him to death, but heape greater vengeance vpon their heads.

10 And when the Princes of Iudah heard of these things, they came vp from the Kings house into the House of the Lord, and sate downe in the entrie of the g new gate of the Lords *House*.

11 Then spake the Priests, and the Prophets vnto the Princes, and to all the people, saying, † This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Ieremiah vnto all the Princes, and to all the people, saying, The Lord hath h sent me to prophesie against this house & against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

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your works, and heare the voice of the Lord your God, that the Lord may repent him of the plague that he hath pronounced against you.

14 As for me, beholde, I am in your hands: do with me as ye thinke good and right.

15 But know ye for certeine, that if ye put me to death, ye shal surely bring innocent blood vpō your selues, & vpon this citie, & vpon the inhabitants thereof: for of a truth the Lord hath sent me vnto you, to speake all these words in your eares.

16 Then sayd the princes and all the people vnto the Priests, and to the Prophets, This man is not worthie to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certeine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophesied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayth the Lord of hostes, Zion shalbe plowed *like* a field, and Ierusalem shalbe an heape, & the mountaine of the i House *shalbe* as the hie places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the k plague, that he had pronounced against them? Thus might we procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, *one* Vriah the sonne of Shemaiah, of Kiriath-iarem, who prophesied against this citie, and against this land, according to all the words of Ieremiah.

21 Nowe when Iehoiakim the King with all his men of power, and all the princes heard his words, the King sought to slay him. But when Vriiah heard it, he was afrayd and fled, and went into Egypt.

22 Then Iehoiakim the King l sent men into Egypt, *euen* Elnathan the sonne of Achbor, and certeine with him into Egypt.

23 And they fet Vriiah out of Egypt, & brought him vnto Iehoiakim the King, who slew him with the sword, and m cast his dead bodie into the graues of the children of the people.

24 But the hand of Ahikam n the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

1 *Ieremiah, at the commandement of the Lord, sendeth to the King of Iudah and to the other Kings that were here, where by they are monished to be subiects vnto Nebuchad-nezzar.*
9 *He warneth the people, and the Kings and rulers that they beleeue not false prophets.*

a As touching the disposition of these prophesies, they that gathered the into a booke, did not altogether obserue the order of times, but did set some afore which should be after, and contrariwise: which if the reader marke well, it shall auoid many doubts, and make the reading much more easie. b By such signes the Prophets vsed sometimes to confirme their prophesies, which notwithstanding they could not do of themselues, but inasmuch as they had a reuelation for the same, Isa. 30. 2. and therfore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22. 12.

IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah King of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Thus sayth the Lord to mee. Make thee b bonds, and yokes, & put them vpon thy necke,

3 And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, & to the King of Tyrus, and to the King of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the King of Iudah,

4 And command them to say vnto their masters, Thus sayth the Lord of hosts the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, & the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the King of Babel my c seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his d sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great Kings shall e serue themselues of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visit saith the Lord, with the sword, and with the famine, and with the pestilence, vntil I haue wholly *giuen* them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Ye shall not serue the King of Babel.

10 For they prophesie a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwel therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these words, saying, Put your necks vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serue the King of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Ye shall not serue the King of Babel: for they prophesie a lie vnto you.

15 For I haue not * sent them, saith the Lord, yet they prophesie a lie in my name, that I might cast you out, and that ye might perish, *both* you, and the prophets that prophesie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesie vnto you, saying, Beholde, * the vessels of the house of the Lord shall now shortly be f brought againe from Babel, for they prophesie a lie vnto you.

17 Heare them not, *but* serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

11 But if they be Prophets, and if the word of the Lord be with them, let them g intreat the Lord of hosts, that the vessels, which are left in the House of the Lord, and in the House of the King of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lord of hosts, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar King of Babel tooke not, when he carried * away captiue Iecō-

*Micah. 1. 1. and 3. 12.

i That is, of the House of the Lord, to wit, Zion, and these examples the godly alleged to deliuer Ieremiah out of the Priests hands, whose rage els would not haue bene satisfied, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sanecherib

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers there of, and yet in the end they preuaile nothing, but prouoke Gods iudgements so much the more.

m As in the first Hezekiahs example is to be followed, so in this other Iehoiakims act is to be abhorred: for Gods plague did light on him, and his housholde.

n Which declareth that nothing could haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

c Reade Chap. 25. 9.

d Meaning Euil-merodach, and his sonne Bel-shazzar.

e They shal bring him, and his kingdome in subiection, as Chap. 25. 14.

*Chap. 14. 14. and 23. 21. and 29. 9.

*Chap. 28. 3.

f Which were taken when Iecōniah was led captiue into Babel.

g For it was not only the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gene. 20. 7. which these could not do because they had no expresse word: for God had pronounced the contrary.

*2. King. 25. 13.

*2. King. 24. 12, 13.

Iecō-niah

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niah the sonne of Iehoiakim King of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lorde, and in the house of the King of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shalbe vntill the day that I visite [b] them, saith the Lord: then will I bring them vp, and restore them vnto this place.

b That is, for the space of seuentie yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 The false prophecie of Hananiah. 12 Ieremiah reproueth Hananiah, and prophecieth.

AND that same yeere in the beginning of the [a] reigne of Zedekiah King of Iudah in the [b] fourth yeere, *and* in the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of [c] Gibeon, spake to me in the House of the Lorde in the presence of the Priestes, and of all the people, and said,

a When Ieremiah began to beare these bondes and yokes.
b After that the land had rested, as Leuit. 25.2.

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

c This was a citie in Beniamin belonging to the sonnes of Aaron, Iosh. 21.17.

3 † Within two yeeres space I will bring into this place all the vessels of the Lordes House, that Nebuchad-nezzar King of Babel tooke away from this place, and caryed them into Babel.

† *Heb. two yeeres of dayes.*

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim king of Iudah, with all them that were caryed away captiue of Iudah, and went into Babel, saith the Lorde: for I will breake the yoke of the King of Babel.

5 Then the Prophet Ieremiah said vnto the [d] Prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the House of the Lord,

d He was so esteemed, though he was a false prophet.

6 Euen the Prophet Ieremiah said, So be it: the [e] Lord so doe, the Lord confirme thy wordes which thou hast prophecied to restore the vessels of the Lordes House, and all that is carryed captiue, from Babel into this place.

e That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrarie.

7 But heare thou nowe this worde that I wil speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, [f] prophecied against many countreys, and against great kingdomes of warre, and of plagues, and of pestilence.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deut 13.3.

9 *And* the Prophet which prophecieth of peace, when the worde of the Prophet shall come to passe, *then* shall the Prophet bee knowen that the Lord hath truely sent him.

10 Then Hananiah the prophet tooke the yoke from the Prophet Ieremiahs necke, and [g] brake it.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any, that might discredite them, but burst foorth into rages, and contrary to their owne conscience, passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lorde, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lorde came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe, and tell Hananiah, saying, Thus saith the Lorde, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lorde of hostes the God of Israel, I haue put a [h] yoke of yron vpon the necke of al these nations, that they may serue Nebuchad-nezzar King of Babel: for they shal serue him, and I haue giuen him the [i] beastes of the field also.

h That is a hard, and cruel seruitude.
i Signifying, that all should be his, as Dan 2.38.

15 Then said the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

16 Therefore thus saith the Lorde, Beholde, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet [k] died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee prophecieth their returne after seuentie yeeres. 16 Hee prophecieth the destruction of the King and of the people that remaine in Ierusalem. 21 Hee threatneth the prophets that seduce the people. 25 The death of Shemaiah a prophecied.

NOw these are the wordes of the ‖booke that Ieremiah the Prophet sent from Ierusalem vnto [a] the residue of the Elders, which were caried away captiues, and to the Priests, and to the Prophets, and to all the people whome Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

‖ *Or, letter.*

a For some died in the way.

2 (After that Ieconiah the King, and the [b] Queene, and the eunuches, the * princes of Iudah, and of Ierusalem, and the workmen, and cunning men were departed from Ierusalem)

b Meaning, Ieconiahs mother. **Chap. 24.1.*

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah King of Iudah [c] sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

c To intreat of some equall conditions.

4 Thus hath the Lord of hosts the God of Israel spoken vnto all that are caried away captiues, whom I haue [d] caused to be caried away captiues from Ierusalem vnto Babel:

d To wit, the Lord, whose worke this was.

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wiues, and beget sonnes & daughters, and take wiues for your sonnes, and giue your daughters to husbandes, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiues, and [e] pray vnto the Lord for it: for in the peace thereof shall you haue peace.

e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest & quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe wait for the time of their deliuerance, which God had appointed most certeine: for els not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14.4.

8 ¶ For thus sayth the Lord of hosts the God of Israel, Let not your prophets and your soothsayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, sayth the Lord.

10 But thus saith the Lord, That after seuentie yeeres be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, sayth the Lord, *euen* the thoughts of peace, and not of trouble, to giue you an end, and *your* hope.

12 Then shall you crie vnto me, and ye shall go and pray vnto me, and I will heare you,

13 And ye shall seeke mee and finde *me*, because

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f When your oppression shalbe great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shalbe expired, 2.Chron.36.22. Ezra 1.1.Chap.25.12. dan.9.2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he asureth them, that there shalbe no hope of returning before the time appointed.

i According to the comparison, Chap.24.1,2.

k Reade Chap.26.6.

l Reade Chap.7.13 & 25.3 & 26.5.

m Because they gaue the people hope of speedie returning.

n Which was adulterie, and falsifying the worde of God.

‖Or, *dreamer.*

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada, to punish whosoeuer trespassed against the word of God, of the which he would haue made Ieremiah one. calling him a rauer and a false prophet.

cause ye shall seeke me with all f your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be caryed away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp g Prophets in Babel.

16 Therefore thus saycth the Lorde of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone foorth with you into captiuitie:

17 *Euen* thus saith the Lord of hostes, Behold, I will send vpon them the h sword, the famine, and the pestilence, and will make them like vile i figges, that can not be eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terrour to all kingdomes of the earth, *and* k a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, l rising vp earely, and sending *them*, but ye would not heare, saith the Lord.

20 ¶ Heare ye therefore the word of the Lord, all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophecie lyes vnto you in my Name, Behold, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and hee shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whome the King of Babel burnt m in the fire.

23 Because they haue committed n villenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I knowe it, and testifie it, saycth the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy Name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lorde hath made thee Priest, for o Iehoiada the Priest, that ye should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This *captiuitie* is long: builde houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus sayeth the Lorde of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and hee caused you to trust in a lie,

32 Therefore thus saith the Lorde, Beholde, I will visite Shemaiah the Nehelamite, and his seed: hee shall not haue a man p to dwell among this people, neither shall he beholde the good, that I will do for my people, saith the Lord, because hee hath spoken rebelliously against the Lord.

p He and his seed shall be destroyed, so that none of them should see the benefite of this deliuerance.

CHAP. XXX.

1 *The returne of the people from Babylon.* 16 *He menaceth the enemies,* 18 *And comforteth the Church.*

THe worde, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lorde God of Israel, saying, Write thee all the words, that I haue spoken vnto thee in a a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, sayth the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus sayth the Lord, Wee haue heard a b terrible voice, of feare and not of peace.

6 Demand now, and beholde, if man trauell with childe? wherefore doe I beholde euery man with his handes on his loines as a woman in trauell, and all faces are turned into a paleneſſe?

7 Alas, for this c day is great: none *hath bene* like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that d day, sayth the Lord of hosts, I will breake e his yoke from off thy necke, and breake thy bondes, and strangers shall no more serue themselues f of him.

9 But they shall serue the Lord their God, and g Dauid their King, whome I will raise vp vnto them.

10 Therefore feare not, O my seruant Iaakob, sayth the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre *countrey*, and thy seed from the land of their captiuitie, and Iaakob shall turne againe, and shalbe in rest and prosperitie, and none shall make him afrayd.

11 For I am with thee, sayth the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not h vtterly cut thee off.

12 For thus sayth the Lord, Thy bruising is incurable, *and* i thy wound is dolorous.

13 There is none to iudge thy cause, *or to lay a* plaister: there are no medecines, nor help for thee.

14 All thy k louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, *and* with a sharpe chastisement for the multitude of thine iniquities, *because* thy sinnes were increased.

15 Why criest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: *because* thy sinnes were increased, I haue done these things vnto thee.

a Because they should be assured and their posteritie confirmed in the hope of this deliuerance promised.

b Hee sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow, as a woman in her trauell as Isa.13.8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visit Babylon.

e Of the King of Babylon.

f To wit, of Iaakob.

g That is, Messiah, which should be come of the stocke of Dauid according to the flesh, and should be the true pastour, as Ezek.34.23. who is set foorth, and his kingdome that should be euerlasting in the person of Dauid, Hos.3.5.

h Reade Chap.10.24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didst entertaine with gifts, who left thee in thine affliction.

16 l Therefore

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16 l Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shall go into captiuitie: and they that spoile thee, shalbe spoiled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, The cast away, *saying*, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Beholde, I will bring againe the captiuitie of Iaakobs tentes, and haue compassion on his dwelling places: and the citie shalbe builded vpon her owne heape, m and the palace shall remaine after the maner thereof.

19 And out of them shall proceede n thankesgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they shall not be fewe: I will also glorifie them, and they shal not be diminished.

20 Their children also shall be as afore time, and their congregation shalbe established before me: and I will visite all that vexe them.

21 And their o noble *ruler* shall be of themselues, & their gouernour shall proceed from the middes of them, & I will cause him to draw nere, & approch vnto me: for who is this that directeth his p heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, q the tempest of the Lord goeth foorth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill he haue performed the intents of his heart: in the r latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 He rehearseth Gods benefites after their returne from Babylon, 23 And the spirituall ioy of the faithfull in the Church.

AT the a same time, saith the Lorde, will I be the God of all the families of Israel, and they shalbe my people.

2 Thus saith the Lord, The people which b escaped the sword, found grace in the wildernesse: c he walked *before* Israel to cause him to rest.

3 The Lord hath appeared vpto me d of olde, *say they*: c Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.

4 Againe I will build thee, and thou shalt be builded, O virgine Israel: thou shalt still f be adorned with thy timbrels, and shalt goe foorth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of g Samaria, and the planters that plant them, h shall make them common.

6 For the dayes shall come that the i watchmen vpon the mount of Ephraim shal cry, Arise, & let vs go vp vnto k Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, and shoute for ioy among the chiefe of the l Gentiles: publish, praise, and say, O Lord, saue thy people, the remnant of Israel.

8 Beholde, I will bring them from the North countrey, and gather them from the coasts of the world, *with* the blinde & the lame among them, *with* the woman with childe, and her that is deliuered also: a great companie shal returne hither.

9 They shall come m weeping, and with mercie will I bring them againe: I wil lead them by the riuers of n water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is o my first borne.

10 ¶ Heare the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, will gather him and will keepe him, as a shepheard *doeth* his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand p of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifulnes of the Lord, *euen* for the q wheat and for the wine, and for the oyle, & for the increase of sheepe, & bullocks: & their soule shalbe as a watered garden, and they shal haue no more sorow.

13 Then shal ỹ virgine reioyce in the r dance, and the yong men and the old men together: for I will turne their mourning into ioy, & will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with s fatnesse, and my people shall be satisfied with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning & bitter weeping. t Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded, saith the Lord, and they shall come againe from the land of the enemie:

17 And there is hope in thine ende, saith the Lord, that *thy* children shall come againe to their owne borders.

18 I haue heard u Ephraim lamenting *thus*, Thou hast corrected me, and I was chastised as an x vntamed calfe: y conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon *my* z thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim a my deare sonne or pleasant child? yet since I spake vnto him, I still b remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp c signes: make thee heapes: set thine heart toward the path and way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created d a newe thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shall they say this thing in the land of

l Herein is commended Gods great mercie toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged & pardoned them, and so burneth the rods by the which he did punish them, Isa. 33. 1.

m Meaning, that the citie and the Temple should be restored to their former state.

n He sheweth how the people shall with praise and thankesgiuing acknowledge this benefite.

o Meaning Zerubbabel, who was the figure of Christ, in whome this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.

q Lest the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shal be their portion.

r When this Messiah and deliuerer is sent.

a When this noble gouernour shall come: meaning Christ, not onely Iudah & Israel, but the rest of ỹ world shall be called.

b Which were deliuered frō the crueltie of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficiall to them nowe, as he had bene of old.

e Thus the Lord answereth that his loue is not changeable.

f Thou shalt haue still occasion to reioyce: which is ment by tabrets & dancing, as their custome was after notable victories, Exod. 15. 20. Iudges 5. 2. and chap. 11 34.

g Because the Israelites, which were the ten tribes neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.

h That is, shall eate the fruite thereof. 2s Leuit 19. 23. deuter 20 6.

i The ministers of the word.

k They shall exhort all to the embracing of the Gospel, as Isa. 2. 3.

l He sheweth what shall be the concorde and loue of all vnder the Gospel, when none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, & therefore it followeth that God receiued them to mercie, Chap. 50. 4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearely beloued, as the first child is to the father.

p That is, from the Babylonians, and other enemies.

q By these temporall benefites he meaneth the spirituall graces, which are in the Church, and where of there should be euer plentie, Isa. 58. 11, 12

r In the companie of the faithfull, which euer praise God for his benefites.

s Meaning the spirit of wisedom, knowledge, and zeale.

t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, vtterly destroyed and carryed away, in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining.

u That is, the people that were led captiue.

x Which was wanton, and could not be subiect to the yoke.

y He sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they can not turne of themselues.

z In signe of repentance, and detestation of my sinne

a As though he would say, No: for by his iniquitie he did what lay in him to cast me off.

b To wit, in pitying him for my promise sake.

c Marke by what way thou diddest goe into captiuitie, and thou shalt turne againe by the same.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth howe this should be procured, to wit, by Iesus Christ, whome a woman should conceiue, and beare in her woombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meaneth that Ierusalem which was like a barren woman in her captiuitie, should be fruitfull as she, that is ioyned in marriage, and whome God blesseth with children.

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Iudah, and in the cities thereof, when I shal bring againe their captiuitie, The Lord blesse thee, O habitation of iustice *and* holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe foorth with the flocke.

25 For I haue saciate the wearie soule, and I haue replenished euery sorowfull soule.

26 Therefore I awaked and beheld, and my sleepe e was sweete vnto me.

27 Behold, the daies come, saith the Lord, that I will sow ỹ house of Israel, & the house of Iudah f with the seed of man and with the seed of beast.

28 And like as I haue watched vpon them, to plucke vp and to root out, and to throw downe, and to destroy, & to plague *them*, so will I watch ouer them, to build & to plant *them*, saith ỹ Lord.

29 In those dayes shall they say no more, The fathers haue g eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shal die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shalbe set on edge.

31 ¶ Behold, the dayes come, saith the Lord, that I will make a h new couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they i brake, although I was ‖ an husband vnto them, saith the Lord.

33 But this shall be the couenant that I will make with the house of Israel, After k those daies, saith the Lord, I will put my Law in their inward partes, and write it in their hearts, and wil be their God, and they shall be my people.

34 And they shall l teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shal all know me from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth m the sunne for a light to the day, & the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name *is* the Lord of hostes.

36 If these ordinances depart out of my sight, saith the Lord, then shal the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, n or the foundations of the earth be searched out beneath, then will I cast off all the seede of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, saith the Lord, that the o citie shalbe built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence vpon the hil Gareb, and shal compasse about to Goath.

40 And the whole valley of the dead bodyes, and of the ashes, & all the fields vnto the brooke of Kidron, *and* vnto the corner of the horsegate toward the East, *shalbe* holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euer.

CHAP. XXXII.

Ieremiah is cast into prison because he prophecied that the citie should be taken of the King of Babylon. 7 He sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the a tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the King of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore doest thou prophecie, and say, Thus saith the Lord, * Behold, I wil giue this citie into the hands of the King of Babel, and he shall take it?

4 And Zedekiah the King of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the handes of the King of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face,

5 And he shal lead Zedekiah to Babel, & there shal he be, vntil b I visit him, saith ỹ Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The word of the Lord came vnto me, saying,

7 Beholde, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and say, c Buy vnto thee my fielde, that is in Anathoth, : for the ‖ title by kinred *apperteineth* vnto thee d to bie it.

8 So Hanameel, mine vncles sonne, came to me in the court of the prison, according to the word of the Lord, and said vnto me, Buy my e field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession *is* thine, and the purchase *belongeth* vnto thee: buy it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the field of Hanameel mine vncles sonne, that was in Anathoth, and weighed him the siluer, *euen* seuen f shekels, and ten *peeces* of siluer.

10 And I writ it in the booke and signed it, & tooke witnesses, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed g *according* to the Law, & custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles *sonne*, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, *euen* this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen h vessell, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and fieldes, and vineyards shall be possessed againe in this land.

16 ¶ Nowe when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah

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e Hauing vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.

f I will multiplie, and enrich them with people and cattell.

g The wicked vsed this prouerb, when they did murmure against Gods iudgements pronounced by the Prophets, saying, That their fathers had committed the fault, and that the children were punished. Ezek. 18 3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called newe, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their own diuorcement through their infidelitie, Ila. 50. 1.

‖ *Or, master.*

k In the time of Christ, my law shal in stead of tables of stone be written in their heartes by mine holy Spirit, Hebr. 8. 8, 10.

l Vnder the kingdome of Christ there shalbe none blinded with ignorance, but I will giue them faith, and knowledge of God for remission of their sinnes, and daily increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Ila. 54. 13. but the full accomplishing here of is referred to the kingdome of Christ, when we shall be ioyned with our head.

m If the sunne, moone, and starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was perfourmed, Nehemiah 3 1. By this description he sheweth that the citie should be as ample, and beautifull as euer it was: but he alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

a So that Ieremiah had now prophecied from the thirteenth yere of Iosiah vnto the last yeere saue one of Zedekiahs reigne, which was almost fourtie yeere.

* *Chap. 29. 16, 17. and 34. 2.*

b Till I take Zedekiah away by death: for he shall not die by the sword, as cha 34 4.

c Whereby was ment that the people should returne againe out of captiuitie and enioy their possessions and vineyards, as vers 15, and 44.

‖ *Or, right to redeeme it.*

d Because he was next of the kinred, as Ruth 4. 4.

e Of the possession of the Leuites, reade Leuit. 25. 32.

f Which mounteth to of our money, about tenne shillings six pence, if this shekel were the common shekell, reade Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twenty made the shekel.

g According to the custome the instrument or euidence was sealed vp with the common seale, and a copie thereof remained, which conteined the same in effect, but was not so authenticall as the other, but was left open to be seene if any thing should be called into doubt.

h And to hide the in the ground, that they might be preserued as a token of their deliuerance.

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17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing ‖hard vnto thee.

18 *Thou sheweſt mercy vnto thousands, and recompenseſt the iniquitie of the fathers into the boſome of their i children after them: O God the great & mightie, whoſe name *is* ỹ Lord of hoſtes,

19 Great in counſell, & mightie in worke, (for thine eyes are open vpon all the waies of ỹ ſonnes of men, to giue to euery one according to his waies, and according to the fruite of his workes)

20 Which haſt ſet ſignes and wonders in the land of Egypt vnto this k day, and in Iſrael, and among *all* men, and haſt made thee a Name, as *appeareth* this day,

21 And haſt brought thy people Iſrael out of the land of Egypt with ſignes, and with wonders, and with a ſtrong hand, and a ſtretched out arme, and with great terrour,

22 And haſt giuen them this lande, which thou diddeſt ſweare to their fathers to giue them, *euen* a land, that floweth with milke and hony,

23 And they came in, and poſſeſſed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commaundedſt them to doe, they haue not done: therefore thou haſt cauſed this whole plague to come vpon them.

24 Beholde, the l mounts, they are come into the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight againſt it by meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and beholde, thou ſeeſt it.

25 And thou haſt ſayd vnto me, O Lord God, Bye vnto thee the fielde for ſiluer, and take witneſſes: for the citie ſhalbe giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lorde vnto Ieremiah, ſaying,

27 Beholde, I am the LORD GOD of all m fleſh: is there any thing too hard for me?

28 Therefore thus ſaith the Lorde, Beholde, I will giue this citie into the hand of the Caldeans, and into the hande of Nebuchad-nezzar, King of Babel, and he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this citie, and ſet fire on this citie and burne it, with the houſes, vpon whoſe roofes they haue offred incenſe vnto Baal, and powred drinke offrings vnto other gods, to prouoke me vnto anger.

30 For the children of Iſrael, and the children of Iudah haue ſurely done euill before mee from their n youth: for the children of Iſrael haue ſurely prouoked me to anger with the works of their hands, ſaith the Lord.

31 Therefore this citie hath bene vnto me *as a prouocation* of mine anger, and of my wrath, from the day, that they built it, euen vnto this day, that I ſhould remoue it out of my ſight,

32 Becauſe of all the euil of the children of Iſrael, and of the children of Iudah, which they haue done to prouoke mee to anger, *euen* they, their Kings, their Princes, their Prieſtes, and their Prophets, and the men of Iudah, & the inhabitants of Ieruſalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, o riſing vp earely, and inſtructing them, yet they were not obedient to receiue doctrine,

34 But they ſet their abominations in the houſe (whereupon my Name was called) to defile it,

35 And they built the hie p places of Baal, which are in the valley of q Benhinnom, to cauſe their ſonnes and their daughters to r paſſe through *the fire* vnto Molech, which I commaunded them not, neither came it into my minde, ỹ they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

36 And nowe ſ therefore, thus hath the Lorde God of Iſrael ſpoken, concerning this city, whereof ye ſay, It ſhalbe deliuered into the hand of the King of Babel by the ſworde, and by the famine, and by the peſtilence.

37 * Beholde, I will gather them out of all countreys, wherein I haue ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cauſe them to dwell ſafely.

38 And they ſhall be *my people, and I wil be their God.

39 And I will giue them t one heart and one way that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an euerlaſting u couenant with them, that I wil neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.

41 Yea, I wil delite in them to do them good, and I will plant them in this lande aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſayeth the Lorde, Like as I haue brought all this great plague vpon this people, ſo will I bring vpon them all the good that I haue promiſed them.

43 And the fields ſhalbe poſſeſſed in this land, whereof ye ſay, It is deſolate without man or beaſt, and ſhalbe giuen into the hand of the Caldeans.

44 Men ſhall bye x fieldes for ſiluer, and make writings and ſeale them, and take witneſſes in the land of Beniamin, and round about Ieruſalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captiuitie to returne, ſaith the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lorde to pray for the deliuerance of the people, which the Lorde promiſed. 8 God forgiueth ſinnes, for his owne glory. 15 Of the birth of Chriſt. 20 The kingdome of Chriſt in the Church ſhall neuer be ended.

MOreouer, the worde of the Lorde came vnto Ieremiah the ſcconde time (while he was yet ſhut vp in the a court of the priſon) ſaying,

2 Thus ſaith the Lord, the maker b thereof, the Lord that formed it, and eſtabliſhed it, the Lorde is his Name.

3 Call vnto mee, and I will anſwere thee, and ſhewe thee great and mightie things, which thou knoweſt not.

4 For thus ſaith the Lorde God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the c mounts, and by the ſword.

5 They come to d fight with the Caldeans, but it *is* to fil them ſelues with the dead bodies of men, whome I haue ſlaine in mine anger and in my wrath: for I haue hid my e face from this citie, becauſe of all their wickednes.

6 ¶ Beholde, f I wil giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

1 Or, bird.

*Exod.34.7. deut.5.9.

i Becauſe the wicked are ſubiect to the curſe of God, he ſheweth, that their poſteritie which by nature are vnder this malediction, ſhall be puniſhed both for their owne wickednes, and that the iniquitie of their fathers, which is likewiſe in them, ſhalbe alſo reuenged on their head.

k Meaning, that his miracles in deliuering his people, ſhould neuer be forgotten.

l The word ſignifieth any thing that is caſt vp, as a mount or rampart, and is alſo vſed for engins of warre, which were layde on an hie place to ſhoote into a citie before that gunnes were in vſe.

m That is, of euery creature: who as they are his worke, ſo doeth he gouerne and guide them as pleaſeth him, whereby he ſheweth that as he is the authour of this their captiuitie for their ſinnes, ſo wil he for his mercies bee their redeemer to reſtore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my firſt borne.

o Reade Pro.1.24. iſa.6.5.2.chap.7.13. and 25.3.& 26.5. & 29.19.& 2.chr. 36.15. and chap.35. 14. and 44.4.

p That is, the altars, which were made to offer ſacrifice vpon to their idoles.

q Reade Chap.7. 31 2.King.21.4.6.

r Reade 2.Kings 16.3.

ſ Reade Chap. 30.16.

*Deut.30.3.

*Chap.30.22.

t One conſent and one religion, as Ezek.11.19.and 36.27.

u Reade Chap. 31.32.33.

x This is the declaration of that which was ſpoken, verſe 8.

a Which was in the Kings houſe at Ieruſalem, as chap. 32.1,2.

b To wit, of Ieruſalem, who as he made it, ſo will he preſerue it, reade Iſa.37.26.

c Reade Chap. 32.24.

d The Iewes thinke to ouercome the Caldeans, but they ſeeke their owne deſtruction.

e He ſheweth that Gods fauour is cauſe of al proſperitie as his anger is of all aduerſitie.

f In the midſt of his threatnings God remembreth his and comforteth them.

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7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will builde them as at the first.

8 And I will g clense them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shalbe to me a name, a h ioy, a praise, and an honour before al the nations of the earth, which shal heare al the good that I do vnto them: and they shal feare & tremble for al the goodnes, and for all the wealth, that I shew vnto this *citie*.

10 Thus sayeth the Lord, Againe there shall be heard in this place (which yee say shalbe desolate, without man, and without beast, *euen* in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voice of the bride, the voyce of them that shall say, i Prayse the Lord of hostes, because the Lorde is good: for his mercy *endureth* for euer, *and* of them that offer *the sacrifice* of praise in the House of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lorde of hostes, Againe in this place, which is desolate, without man, & without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flockes.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hande of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lorde, that I wil performe that good thing, which I haue promised vnto the house of Israel, & to the house of Iudah.

15 In those dayes and at that time, wil I cause l the branche of righteousnesse to growe vp vnto Dauid, and he shal execute iudgement, and righteousnesse in the land.

16 In those dayes shall Iudah be saued, and Ierusalem shall dwell safely, and hee that shall call m her, is the Lord our n righteousnesse.

17 For thus saith the Lorde, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shal the Priests and Leuites want a man before me to offer o burnt offerings, & to offer meate offerings, & to do sacrifice continually.

19 ¶ And the worde of the Lorde came vnto Ieremiah, saying,

20 Thus saith the Lorde, If you can breake my couenant of the p day, and my couenant of the night, that there should not bee day, and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, *and* Priestes my ministers.

22 As the armie of heauen cannot be numbred, neither the sande of the sea measured: so wil I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the worde of the Lorde came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families, which the Lorde hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, *and if* I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, and not take of his seede to be rulers ouer the seed of Abraham, Izhak, and Iaakob: for I wil cause their captiuitie to retume, and haue compassion on them.

CHAP. XXXIIII.

1 He threatneth that the citie, and the King Zedekiah shall bee giuen into the handes of the King of Babylon. 11 He rebuketh their cruelnes toward their seruants.

THe worde which came vnto Ieremiah from the Lord (when a Nebuchad-nezzar King of Babel, and all his hoste, and all the kingdomes of the earth, *that were* vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah King of Iudah, and tell him, Thus saith the Lord, Beholde, * I wil giue this citie into the hand of the King of Babel, and he shal burne it with fire,

3 And thou shalt not escape out of his hande, but shalt surely bee taken, and deliuered into his hand, and thine eyes shall beholde the face of the King of Babel, & he shal speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the worde of the Lorde, O Zedekiah, King of Iudah: thus saith the Lorde of thee, Thou shalt not die by the sword,

5 *But* thou shalt die in b peace: and according to the burning for thy fathers the former Kings which were before thee, so shal they burne *odours* for thee, and they shall lament thee, *saying*, Oh c lorde: for I haue pronounced the worde, saith the Lord.

6 Then Ieremiah the Prophet spake all these words vnto Zedekiah king of Iudah in Ierusalem,

7 (When the King of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, *euen* against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This *is* the worde that came vnto Ieremiah from the Lorde, after that the King Zedekiah had made a couenant with all the people, which were at Ierusalem, d to proclaime libertie vnto them,

9 That euery man should let his e seruant goe free, and euery man his handmayde, which was an Ebrue or an Ebruesse, and that none should serue himselfe of them, *to wit*, of a Iewe his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant go free, and euery one his handmayde, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterwarde they † repented and caused the seruants and the handmaydes, whom they had let goe free, to returne, and holde them in subiection as seruants and handmayds.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

h Whereby he sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1 Chro. 16.8. psal. 105.1. isa. 12.4. psal. 106.1. & psal. 107.1. & psal. 118.1. and psal. 136.1.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shall come of the house of Dauid, of whom this prophecie is meant, as testifie all the Iewes, and that which is written, Chap. 23.5

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1. Cor. 1.30.

o This is chiefly meant of the spiritual sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice figured by the sacrifices of the Lawe.

p Reade Chap. 31.35.

q Meaning, the Caldeans & other infidels which thought God had vtterly cast off Iudah and Israel or Beniamin, because he did correct them for a time for their amendment.

a Who commonly of Ieremiah was called Nebuchadrezzar, and of others Nebuchadnezzar.

*2. Chron 36. 19. chap. 29. 16, 17. and 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their Lord and King.

d When the enemie was at hand, and they saw themselues in danger, they would seeme holy, and so began some kinde of reformation: but soone after they vttered their hypocrisie.

e According to the Lawe, Exod. 21.2. Deut. 15.12.

† *Hebr. returned.*

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couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖seruants, saying,

‖ Or, bondage.

14 *At the terme of seuen yeres let ye go, euery man his brother an Hebrewe which hath bene solde vnto thee: and when he hath serued thee sixe yeeres, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

* Deut. 15.1, 12.

15 And ye were nowe turned, and had done right in my sight in proclayming libertie, euery man to his neighbour, and yee had made a couenant before mee in f the house, whereupon my Name is called.

f Meaning, in the Temple, to declare that it was a most solemne and straite couenant, made in the Name of the Lord.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaid, whome ye had set at libertie at their pleasure, to returne, and hold them in subiection to be vnto you as seruants, and as handmaides,

17 Therefore thus saith the Lord, ye haue not obeyed me, in proclayming freedome euery man to his brother, and euery man to his neighbour: beholde, I proclaime a libertie for you, saith the Lord, to g the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the sword libertie to destroy you.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they haue made before me, when they h cut the calfe in twaine, and passed betweene the partes thereof:

h As touching this maner of solemne couenant, which the ancient vsed by passing betweene the two partes of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, reade Gene. 15. 10.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priestes, and all the people of the land, which passed betweene the partes of the calfe,

20 I wil euen giue them into the hand of their enemies, and into the handes of them that seeke their life: and their dead bodies shalbe for meat vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah King of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the King of Babels hoste, which i are gone vp from you.

i To fight against the Egyptians, as Chap 37.11.

22 Behold, I will commaund, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

Hee proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THe worde which came vnto Ieremiah from the Lorde, in the dayes a of Iehoiakim the sonne of Iosiah King of Iudah, saying,

a For the disposition and order of these prophecies, reade Chap. 27.1.

2 Goe vnto the house of the b Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

3 Then tooke Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man c of God, which was by the chamber of the Princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

c That is, a Prophet.

‖ Or, doore.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, and cuppes, and d said vnto them, Drinke wine.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another ende: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

6 But they said, We will drinke no wine: for e Ionadab the sonne of Rechab our father commanded vs, saying, f Yee shall drinke no wine, *neither* you nor your sonnes for euer.

e Whom Iehu the King of Israel sanouted for his zeale, 2 king. 10. 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition, and auarice, and that they might knowe that they were strangers in the earth, and be ready to depart at all occasions.

7 Neither shall ye build house, nor sow seed, nor plant vineyarde, nor haue any, but all your dayes ye shall dwell in tentes, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, *neither* we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor seede,

10 But we haue remained in tentes, and haue obeyed, and done according to g all that Ionadab our father commanded vs.

g Which was nowe for the space of three hundreth yeeres from Iehu to Iehoiakim.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, & let vs go to Ierusalem, from the hoste of the Caldeans, & from the host of Aram: so we dwel at Ierusalem.

h Which declareth that they were not so bound to their vowe, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwell nowe at Ierusalem for feare of the warres.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Go, and tell the men of Iudah, and the inhabitants of Ierusalem, Will i ye not receiue doctrine to obey my wordes, saith the Lord?

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father.

14 The comandement of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, k rising earely, and speaking, but ye would not obey me.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets, * Chap. 18. 11. and 25 5.

15 I haue sent also vnto you all my seruants the Prophets, rising vp earely, and sending *them*, saying, *Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, & to your fathers, but ye would not encline your care, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, al the euill that I haue pronounced against them, because I haue l spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

l That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

18 And Ieremiah said to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because ye haue obeyed the commaundement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shal m not want a man, to stand before me for euer.

m His posteritie shall continue and be in my fauour euer.

CHAP. XXXVI.

1 *Baruch writeth, as Ieremiah inditeth, the booke of the curses against Iudah and Israel.* 9 *He is sent with the booke vnto the people, and readeth it before them all.* 14 *He is called*

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before the rulers, and readeth it before them also. 23 *The King casteth it in the fire.* 28 *There is another written at the commandement of the Lord.*

a Reade Chap. 25.4.

AND in the fourth a yeere of Iehoiakim the ſonne of Ioſiah King of Iudah, came this word vnto Ieremiah from the Lord, ſaying,

2 Take thee a roule *or* booke, & write therein all the wordes that I haue ſpoken to thee againſt Iſrael, and againſt Iudah, and againſt all the nations, from the day that I ſpake vnto thee, *euen* b from the dayes of Ioſiah vnto this day.

b Which were twentie and three yere, as Chap. 25.3. counting from the thirteenth yeere of Ioſiahs reigne.

3 It may be that the houſe of Iudah will heare of all the euill, which I determined to doe vnto them that they may returne euery man from his euill way, that I may forgiue their iniquitie and their ſinnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote c at the mouth of Ieremiah all the wordes of the Lord, which hee had ſpoken vnto him, vpon a roule *or* booke.

c As he did indite.

5 And Ieremiah commaunded Baruch, ſaying, I am d ſhut vp, *and* can not go into the houſe of the Lord.

d Meaning, in priſon, through the malice of the Prieſtes.

6 Therefore goe thou, and reade the roule, wherein thou haſt written at my mouth the words of the Lord, in the audience of the people in the Lordes Houſe vpon the e faſting day: alſo thou ſhalt read them in the hearing of all Iudah, that come out of their cities.

e Which was proclaimed for feare of the Babylonians, as their cuſtome was when they feared warre or any great plague of God.

7 It may be that they will f pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath, that the Lord hath declared againſt this people.

f He ſheweth that faſting without prayer and repentance auaileth nothing, but is meere hypocriſie.

8 So Baruch the ſonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes Houſe.

9 ¶ And in the fift g yeere of Iehoiakim the ſonne of Ioſiah King of Iudah, in the ninth moneth, they proclaimed a faſt before the Lord to al the people in Ieruſalem, and to all the people that came from the cities of Iudah vnto Ieruſalē.

g The faſt was then proclaimed, and Baruch read this roule, which was a litle before that Ieruſalem was firſt taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

10 Then read Baruch in ỹ booke the words of Ieremiah in the houſe of the Lord, in ỹ chamber of Gemariah the ſonne of Shaphan the ſecretary, in the hier court at the entry of the h new gate of the Lords houſe, in the hearing of all the people.

h Which is the Eaſt gate of the Temple.

11 When Michaiah the ſonne of Gemariah, the ſonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the Kings houſe into the Chancellours chamber, and loe, all the Princes ſate there, *euen* Eliſhama the Chancellour, and Delaiah the ſonne of Shemaiah, and Elnathan the ſonne of Achbor, and Gemariah the ſonne of Shaphan, and Zedekiah the ſonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the Princes ſent Iehudi the ſonne of Nethaniah, the ſonne of Shelemiah, the ſonne of Chuſhi, vnto Baruch, ſaying, Take in thine hand the roule, wherein thou haſt read in the audience of the people, and come. So Baruch the ſonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they ſaid vnto him, Sit downe nowe, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were i afraid both one and other, and ſayde vnto Baruch, Wee will certifie the King of all theſe wordes.

i The godly were afraid, ſeeing God ſo offended, and the wicked were aſtonied for the horrour of the puniſhment.

17 And they examined Baruch, ſaying, Tell vs nowe, howe diddeſt thou write all theſe wordes at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe wordes vnto me with his mouth, and I wrote *them* with ynke in the booke.

19 Then ſaid the Princes vnto Baruch, Goe, k hide thee, thou and Ieremiah, and let no man knowe where ye be.

k They that were godly among the Princes, gaue this counſell, by whoſe meanes it is like that Ieremiah was deliuered: for they knewe the rage of the King and of the wicked to be ſuch, that they could not eſcape without danger of their liues.

20 ¶ And they went in to the King to the court, but they laide vp the roule in the chamber of Eliſhama the Chancellour, and told the King all the wordes that he might heare.

21 So the King ſent Iehudi to fet the roule, and he tooke it l out of Eliſhama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the Princes, which ſtood before the King.

l Out of the Chancellours chamber.

22 Now the King ſate in the winter Houſe, in the l ninth moneth, and there was a fire burning before him.

l Which conteined part of November, and part of December.

23 And when Iehudi had read three or foure ſides, he cut it with the penknife, and caſt it into the fire that was on the hearth, vntil all the roule was conſumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent m their garments, *neither* the King, nor any of his ſeruants, that heard all theſe wordes.

m Shewing that the wicked inſtead of repenting when they heare Gods iudgements, growe into further malice againſt him and his word.

25 Neuertheleſſe, Elnathan, and Delaiah, and Gemariah had beſought the King, that he would not burne ỹ roule: but he would not heare them.

26 But the King commanded Ierahmeel the ſonne of Hammelech, and Seraiah the ſonne of Azriel, and Shelemiah the ſonne of Abdiel, to take Baruch the ſcribe, and Ieremiah the Prophet, but the Lord n hid them.

n Thus we ſee the continuall care, that God hath euer ouer his to preſerue them from the rage of the wicked.

27 ¶ Then the word of the Lord came to Ieremiah (after that the King had burnt the roule and the wordes that Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe o another roule, and write in it all the former wordes that were in the firſt roule which Iehoiakim the King of Iudah hath burnt,

o Though the wicked thinke to haue aboliſhed the worde of God, when they haue burnt the booke thereof: yet this declareth that God wil not onely raiſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſ. 32.

29 And thou ſhalt ſay to Iehoiakim King of Iudah, Thus ſaith the Lord, Thou haſt burnt this roule, ſaying, p Why haſt thou written therein, ſaying, That the King of Babel ſhall certainely come and deſtroy this land, and ſhall take thence *both* man and beaſt?

p Theſe are Iehoiakims wordes.

30 Therefore thus ſaith the Lord of Iehoiakim King of Iudah, Hee ſhall haue q none to ſit vpon the throne of Dauid, and his r dead body ſhalbe caſt out in the day to the heate, and in the night to the froſt.

q Though Iehoiachin his ſonne ſucceeded him, yet becauſe he reigned but three moneths, it was eſteemed as no reigne.

r Reade Chap. 22.19.

31 And I will viſite him and his ſeede, and his ſeruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ieruſalem, and vpon the men of Iudah all ỹ euil that I haue pronounced againſt them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the ſcribe the ſonne of Neriah, which wrote therein at the mouth of Ieremiah al the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added beſides them many like wordes.

CHAP.

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CHAP. XXXVII.

Zedekiah succeeded Ieconiah. 3 Hee sendeth vnto Ieremiah to pray for him. 12 Jeremiah, going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

*2.Kings 24.17. 2.chro.36.10. chap.52.1.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2.King.24.17.

†Ebr.hand.

c Because he was afraid of the Caldeans that came against him,

d That is, was out of prison and at libertie.

e To helpe the Iewes.

† Ebr.went vp.

ANd *King Zedekiah the sonne of Iosiah reigned for [a] Coniah the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babel [b] made King in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the lande would obey the wordes of the Lorde, which hee spake by the † ministerie of the Prophet Ieremiah.

3 And Zedekiah the King [c] sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah [d] went in & out among the people: for they had not put him into the prison.

5 Then Pharaohs hoste was [e] come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they † departed from Ierusalem)

6 Then came the worde of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shal yee say to the King of Iudah, that sent you vnto me to inquire of mee, Beholde, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

‖Or, lift not vp your minds.

9 Thus saith the Lorde, ‖Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained *but* wounded men among them, *yet* should euery man rise vp in his tent, & burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

f As some thinke to go to Anathoth his owne towne.

g By the which men went into the countrey of Beniamin.

†Ebr.falleſt.

12 Then Ieremiah went out of Ierusalem to goe into the [f] lande of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the [g] gate of Beniamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou † fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, & brought him to [y] princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and layde him in prison in the house of Iehonathan the scribe: for they had made that the [h] prison.

h Because it was a vile and straite prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the King asked him secretly in his house, and said, Is there any word from the Lord? And Ieremiah sayd, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Ieremiah sayd vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that yee haue put me in prison?

19 *Where are nowe your prophets, which prophecied vnto you, saying, The King of Babel shall not come against you, nor against this lande?

*Chap.28.4.

20 Therefore heare nowe, I pray thee, O my lord the King: let my prayer be †accepted before thee, that thou cause mee not to returne to the house of Iehonathan the scribe, least I die there.

†Ebr.fall.

i That is, so long as there was any bread in the citie: thus God prouideth for his that he wil cause their enemies to preserue them to that end whereunto he hath appointed them.

21 Then Zedekiah the King commanded, that they should put Ieremiah in the court of the prison, and that they should giue him dayly a piece of bread out of the bakers streete vntill all the [i] bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the King commandeth Ieremiah to be brought foorth of the dungeon. 17 Jeremiah sheweth the King how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of [a] Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus saith the Lorde, Hee that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but he that goeth foorth to the Caldeans, shall liue: for hee shall haue his life for [b] a praye, and shall liue.

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap.21.1.

b Reade Chap.22.9.and 45.5.

3 Thus saith the Lord, This citie shall surely be giuen into the hand of the King of Babels armie, which shall take it.

4 Therefore the Princes sayde vnto the King, We beseech you, let this man be put to death: for thus hee ‖weakeneth the handes of the men of warre [c] that remaine in this citie, and the handes of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

‖Or, discouraqeth.

c Thus we see how the wicked when they can not abide to heare the trueth of Gods worde, seeke to put the ministers to death as transgressours of policies.

d Wherein he grieuously offended in that that not onely he would not heare the trueth spoken by the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.

5 Then Zedekiah the King said, Beholde, he is in your hands, for the king can *deny* [d] you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but myre: so Ieremiah stucke fast in the myre.

†Ebr.Cushite, or, Ethiopian.

e To heare matters and giue sentence.

f Hereby is declared that the Prophet fonnd more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation.

7 Nowe when Ebed-melech the † blacke Moore one of the Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the King sate in the [e] gate of Beniamin)

8 And Ebed-melech went out of the Kings house, and spake to the King, saying,

9 My lorde the King, [f] these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commaunded Ebed-melech the blacke Moore, saying, Take from hence thirtie men †with thee, and take Ieremiah the Prophet out of the dungeon before he die.

†Ebr.vnder thine hand.

11 So Ebed-melech tooke the men with him and went to the house of the King vnder the treasurie, and tooke there old rotten *ragges*, and olde worne *cloutes*, and let them downe by coardes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore sayd vnto Ieremiah, Put now these olde rotten *ragges* and worne, vnder thine arme holes, betweene

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the coardes. And Ieremiah did so.

13 So they drewe vp Ieremiah with coardes and tooke him vp out of the dungeon, and Ieremiah remained in the g court of the prison.

g Where the King had set him before to be at more libertie, as Chap. 37.21.

14 ¶ Then Zedekiah the King sent, and tooke Ieremiah the Prophet vnto him, into the thirde entrie that is in the House of the Lorde, and the King sayd vnto Ieremiah, I wil aske thee a thing: hide nothing from me.

15 Then Ieremiah sayd to Zedekiah, If I declare it vnto thee, wilt not thou slay mee? and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiah, saying, As the Lorde liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then sayde Ieremiah vnto Zedekiah, Thus saith the Lorde God of hostes, the God of Israel, If thou wilt goe foorth vnto the King of Babels h princes, then thy soule shall liue, and this citie shall not be burnt vp with fire, & thou shalt liue, and thine house.

h And yeelde thy selfe vnto them.

18 But if thou wilt not goe foorth to the King of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the King sayde vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, least they deliuer mee into their handes, and they i mocke me.

i Which declareth that he more feared the reproch of men then the threatnings of God.

20 But Ieremiah sayde, They shall not deliuer *thee*: hearken vnto the voyce of the Lorde, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe foorth, this is the word that the Lord hath shewed me.

k When Ieconiah and his mother with others were caried away, these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the King of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the myre.

22 And beholde, all the women that are k left in the king of Iudahs house, shalbe brought forth to the King of Babels princes: and those *women* shall say, Thy friendes haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, *and* they are turned backe.

23 So they shall bring out all thy wines, and thy children to the Caldeans, and thou shalt not escape out of their handes, but shalt bee taken by the hand of the King of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these wordes, & thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs nowe, what thou hast said vnto the King, hide it not from vs, and we wil not slay thee: also what the King said vnto thee,

26 Then shalt thou say vnto them, I humbly l besought the King that he would not cause mee to returne to Iehonathans house, to die there.

l Herein appeareth the infirmitie of the Prophet, who did dissemble to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah and asked him. And he tolde them according to all these wordes that the King had commaunded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntil the day that Ierusalem was taken: and he was *there*, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besieged Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebedmelech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel and all his hoste against Ierusalem, and they besieged it.

* 2. *Kings* 25.1. *chap.* 52.4.

2 *And* in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the King of Babel came in, and sate in the middle gate, *euen* Neregal, Sharezer, Samgarnebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rab-mag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the Kings garden, *and* by the b gate betwene the two walles, and he went toward the wildernes.

b Which was a posterne doore, reade 2. King 25.4.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar King of Babel vnto c Riblah in the land of Hamath, where hee gaue iudgement vpon him.

c VVhich is called Antiochia in Syria.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slew all the nobles of Iudah.

7 Moreouer hee put out Zedekiahs eyes, and bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the || chiefe steward caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

|| *Or, captaine of the garde.*

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing in the lande of Iudah, and gaue them vineyardes and fieldes at the same time.

d For the riche and the mightie which put their trust in their shifts and meanes, were by Gods iust iudgements most rigorously handled.

11 Nowe Nebuchad-nezzar King of Babel gaue charge concerning Ieremiah † vnto Nebuzar-adan the chiefe steward, saying,

† *Ebr. by the hand of.*

12 Take him, and † looke well to him, and do him no harme, but doe vnto him e euen as he shall say vnto thee.

† *Ebr. set thine eyes vpon them.*

e Thus God preserued his Prophet by his means, whom he made the scourge to punish the King, and them that were his enemies.

13 So Nebuzar-adan the chiefe steward sent, and Nebushaz-ban, Rabsaris, and Neregal, Sharezar, Rabmag, and all the King of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that hee should cary him home: so he dwelt among the people.

f VVhome the King of Babel had nowe appointed gouernour ouer the rest of the Iewes that he left behinde.

15 Now the word of the Lorde came vnto Ieremiah, while hee was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lorde of hostes the God of Israel, Behold, I will bring my wordes vpon this citie for euill, and not for good, and they shalbe *accomplished* in that day before thee.

17 But I wil deliuer thee in that day, saith the Lord, and thou shalt not be giuen into the hande of the men whom thou fearest.

18 For I wil surely deliuer thee, and thou shalt not fall by the sworde, but thy life shall be for a praye vnto thee, because thou g hast put thy trust in me, saith the Lord.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

CHAP.

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CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 [a] And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue [b] sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chaines which were on thine hands, if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, † tary still: behold, all the land *is* ‖ before thee: whither it seemeth good, and conuenient for thee to go, thither go.

5 For yet he was not returned: therefore *hee sayd*, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the King of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whereso euer it pleaseth thee to go. So the chiefe steward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to [c] Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoste, [d] which were in the fields, euen they and their men heard that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the sonne of Nethaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, & the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwel in the land, and serue the king of Babel, and it shalbe well with you.

10 As for me, Beholde, I will dwell at Mizpah to ‖ serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities, that ye haue ‖ taken.

11 Likewise when all the Iewes that were in [f] Moab, and among the Ammonites, & in Edom, and that were in all the countries, heard that the King of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much.

13 Moreouer, Iohanan the sonne of Kareah, and all the captaines of the host, that were in the fields, came to Gedaliah to Mizpah,

14 And sayd vnto him, Knowest thou not that [g] Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleeued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt [h] not do this thing: for thou speakest falsly of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BVt in the [a] seuenth moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seed royall, and the princes of the [b] king, and tenne men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, & there they did [c] eat bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the King of Babel had made gouernour ouer the land.

3 Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, *and* the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, *euen* fourescore men, hauing their beards shauen, & their clothes rent and cut, with [d] offerings and incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went foorth from Mizpah to meet them, weeping as he went: and when he met them, he said vnto them, Come [e] to Gedaliah the sonne of Ahikam.

7 And when they came into the mids of the citie, Ishmael the sonne of Nethaniah slew them, *and cast them* into the mids of the pit, he and the men that were with him.

8 But ten men were found among them, that sayd vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of honie: so he stayed, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the King had [f] made because of Basha King of Israel, *and* Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, *euen* the Kings daughters, & all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, & all the [g] captaines of the host that were with him, heard

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a From this second verse vnto Chap 42.7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God mooued this infidell to speake this, to declare the great blindnesse & obstinacie of the Iewes, which could not feele that which this heathen man confessed.

† *Ebr. cease.*

‖ *Or, at thy commandement.*

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the Kings blood and after slew him, Chap. 41.2.

* *2. King. 25.24.*

‖ *Or, to receiue them, or to intreat them for you.*

‖ *Or, chosen to dwell in.*

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceiued, & neuer lacke such as conspire their destruction.

a The citie was destroyed in the fourth moneth: and in the seuenth moneth, which conteined part of September, & part of October, was the gouernor Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple but after slew them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1 King. 15.22.

g Which had bin captaines vnder Zedekiah.

heard

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heard of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke *their* men, and went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, saw Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned and came againe, & went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) *euen* the strong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe *and* to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the King of Babel made gouernour in the land.

h For Baalis the King of the Ammonites was the cause of this murther.

i Which place Dauid of olde had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38.

CHAP. XLII.

a The captaines aske counsell of Ieremiah what they ought to do. 7 He admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoste, and Iohanan the sonne of Kareah, and Ieremiah the sonne of Hoshaaiah, and all the people from the least vnto the most came,

2 And sayde vnto Ieremiah the Prophet, † Heare our prayer we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, *but* a few of many, as thine eyes do beholde)

3 That the Lord thy God may shew vs the way wherein we may walke, and the thing that we may [a] doe.

4 Then Ieremiah the Prophet sayd vnto them, I haue heard *you*: behold, I wil pray vnto the Lord your God according to your words, and whatsoeuer thing the Lord shal answere you, I wil declare it vnto you: I wil keepe nothing backe from you.

5 Then they sayd to Ieremiah, [b] The Lord be a witnesse of trueth, and faith betweene vs, if we do not euen according to al things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voice of the Lord our God, to whom we send thee that it may be well with vs, when we obey the voice of the Lord our God.

7 ¶ [c] And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most.

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom ye sent me to present your prayers before him.

10 If ye will dwell in this land, then I wil build you, and not destroy *you*, and I will plant you, and not root *you* out: for I [d] repent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his hand,

12 And I will grant you mercie that hee may haue compassion vpon you, and he shal cause you to ‖ dwell in your owne land.

13 But if ye say, We will not dwel in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus sayth the Lord of hosts the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there)

16 Then the sword that ye feared, [f] shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sword, by the famine and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus sayth the Lord of hosts the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred foorth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a [g] curse and a reproch, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: know certeinly that I haue admonished you this day.

20 Surely ye [h] dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto al that the Lord our God shall say, and we will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which hee hath sent me vnto you.

22 Now therefore, know certeinly that yee shall die by the sword, by the famine, and by the pestilence, [i] in the place whither ye desire to goe and dwell.

† Ebr. Let our prayer fall before thee, as Chap. 36, 7.

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but wil not folow it, but inasmuch as it agreeth with that thing which they haue purposed to do.

b There are none more ready to abuse the Name of God, and take it in vaine, then the hypocrites, which to colour their falsehood vse it without all reuerence, & make it a means for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 40. 1.

d Reade Chap. 18. 8.

e Because all Kings hearts and wayes are in his hands, hee can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prou. 21. 1.

‖ Or, returne.

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them, and the Egyptians, Chap. 46. 25.

g Reade Chap. 26. 6, and 24. 12. shewing that this should come vpon them for their infidelity and stubburnes.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrarie.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan caryeth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah propheseth the destruction of Egypt.

NOw when Ieremiah had made an end of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, *euen* all these words,

2 Then spake [a] Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the [b] proud men, saying vnto Ieremiah, [c] Thou speakest falsly: the Lord our God hath [d] not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah [e] prouoketh

a Who was also called Iezaniah, Chap. 42. 1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they brast forth into open rage: for they can abide nothing but flatteries, reade Isai. 30. 10. d He sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbrace his word, if they were assured that his messengers spake the trueth: though indeed they be most farre from all obedience. e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander, & speake wickedly of all them that support or sanout the godly.

thee

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thee against vs,for to deliuer vs into the hand of the Caldeans, that they might slay vs,and carrie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voice of the Lorde,to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah,and al the captaines of the hoste tooke all the remnant of Iudah,that were returned frō al f nations,whither they had bin driuen to dwel in the land of Iudah:

6 *Euen* men and women, and children, and the kings daughters, & euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah the son of Ahikam,ỹ son of Shaphan,& Ieremiah g the Prophet,& Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeied not the voice of the Lord:thus came they to h Tahpanhes.

8 ¶ Then came the word of the Lorde vnto Ieremiah in Tahpanhes,saying.

9 Take great stones in thine hand, and i hide them in the clay in the bricke kill,which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them,Thus saieth the Lorde of hostes the God of Israel,Beholde, I will send and bring Nebuchad-nezzar the King of Babel k my seruant,and will set his throne vpon these stones that I haue hid,and he shall spread his pauilion ouer them.

11 And when he shall come,he shall smite the land of Egypt: l such as are *appointed* for death, to death,and such as are for captiuitie,to captiuitie,and such as are for the sword,to the sword.

12 And I wil kindle a fire in the houses of the gods of Egypt,and he shall burne them and carie them away captiues,& he shall aray himselfe with the land of Egypt,as a m shepheard putteth on his garment,and shal depart from thence in peace.

13 He shal breake also ỹ images of ‖Beth-shemesh,that is in the land of Egypt, and the houses of the gods of ỹ Egyptians shal he burne with fire.

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 They that set light by the threatning of the Lorde, are chastened. 26 The destruction of Egypt,and of the Iewes therein u prophecied.

THe word that came to Ieremiah concerning all the Iewes,which dwell in the lande of Egypt, and remained at Migdol and at a Tahpanhes,& at Noph,& in ỹ coūtry of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem,and vpon all the cities of Iudah: and behold,this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, *and* to serue other gods whom they knew not, *neither* they *nor* you nor your fathers.

4 Howbeit I sent vnto you al my seruants the Prophets b rising earely, & sending *them*, saying, Oh do not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes,and to burne no more incense vnto other gods.

6 Wherefore c my wrath, & mine anger was powred forth and was kindled in the cities of Iudah,and in the streetes of Ierusalem,and they are desolate,*and* wasted,as *appeareth* this day.

7 Therefore now thus saith the Lord of hosts the God of Israel,Wherfore commit ye *this* great euill against your soules,to cut off from you man and woman,child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whither yee bee gone to dwell: that yee might bring destruction vnto your selues, and that yee might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers,and the wickednes of the d Kings of Iudah,and the wickednesse of their wiues and your owne wickednes & the wickednes of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ‖humbled vnto this day,neither haue they feared nor walked in my lawe nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lorde of hostes the God of Israel,Beholde, I will set my face against you * to euill and to destroy all Iudah.

12 And I wil take the remnant of Iudah, that e haue set their faces to go into the land of Egypt there to dwel,and they shal all be consumed *and* fall in the lande of Egypt: they shall *euen* be consumed by the sword *and* by the famine: they shall die from the least vnto the most,by the sword,& by the famine,and they shall be a detestation and an astonishment and a f curse and a reproch.

13 For I will visite them that dwel in the land of Egypt, as I haue visited Ierusalem, by the sword,by the famine,and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the lande of Egypt to dwell there,shal escape or remaine, that they should returne into the land of Iudah to the which they † haue a desire to returne to dwel there: for none shall returne,but g such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods and all the women that stood by,a great multitude, euen all the people that dwelt in the land of Egypt in Pathros,answered Ieremiah,saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lorde, we will h not heare it of thee,

17 But wee will doe whatsoeuer thing goeth out of our owne mouth,*as* to burne incense vnto i the Queene of heauen, and to powre out drinke offerings vnto her,as we haue done, *both* wee and our fathers,our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem : for *then* † had we k plentie of vitailes and were well and ‖ felt none euill.

18 But since wee left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖ scarcenesse of all things,and haue bene consumed by the sword and by the famine.

19 And when wee burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her,did wee make her cakes ‖ to make her glad,and powre out drinke offrings vnto her

f As from the Moabites, Ammonites,& Edomites, Chap.40.11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchadnezzar should come euen to the gates of Pharaoh, where were his bricke kilnes for his buildings.

k Reade Chap. 25.9.

l Euery one shall be slaine by that meanes that God hath appointed, Chap.15.2.

m Meaning,most easily,and suddenly,shall he cary the Egyptians away. ‖*Or,the house of the sunne.*

a These were all famous and strong cities in Egypt, where the Iewes, that were fled, dwelt for their safetie: but the Prophet declareth that there is no hold so strong,that can preserue them from Gods vengeance.

b Reade Chap.7. 25 and 25.3.and 26 5.& 29.19.& 32.33.

c He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatrie,that they might beware by their example,and not with the like wickednesse prouoke the Lord:for thē they should be double punished.

d Hee sheweth that we ought to keepe in memorie Gods plagues frō the beginning,that considering them, we might liue in his feare, & know, if he haue not spared our fathers, yea,kings, princes, and rulers,& also whole countries, and nations for their sinnes,that we vile wormes cannot looke to escape punishment for ours. ‖*Or,beaten downe.* **Amos.5.4.*

e Which haue fully set their minds & are gone thither on purpose.Whereby he excepteth the innocents as Ieremiah and Baruch that were forced thereto.Therefore the Lord sheweth that he will set his face against them; that is,purposely destroy thē.

f Reade Chap.26. 6.and 42.18. †*Ebr.lift vp their soules.*

g Meaning,but a fewe.

h This declareth how dangerous a thing it is to decline once from God,and to folow our own fantasies: for Satan euer solliciteth such and doth not leaue thē til he haue brought them to extreme impudencie and madnes,euen to iustifie their wickednesse against God and his Prophets,

i Reade Cha.7 18. It seemeth that the Papists gathered of this place *Salue Regina*,and *Regina cæli lætare*, calling the virgine Mary Queene of heauen, and so of the blessed virgin,and mother of our Saniour Christ made an idole: for here the Prophet condemneth their idolatry.

† *Ebr we were satiate with bread.*

k This is still the argument of idolaters,which esteeme religion by the belly,and instead of acknowledging Gods workes,who sendeth both plentie and dearth,health and sickenesse,they attribute it to their idoles,and so dishonour God. ‖*Or,saw.* ‖*Or,want.* ‖*Or,to appease her.*

without

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l This teacheth vs how great danger it is for the husbands to permit their wiues any thing wherof they be not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, reade Isa. 3.25.

†*Hee is not come vp into his heart.*

without l our husbandes?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lorde remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, *both* you, and your fathers, your kings, and your princes, and the people of the land, and † hath he not considered it?

22 So that the Lord could no longer forbeare because of the wickednes of your inuentions, *and* because of the abominations, which ye haue committed: therefore is your land desolate, and an astonishment, and a curse *and* without inhabitant, as *appeareth* this day.

23 Because ye haue burnt incense & because ye haue sinned against the Lord, & haue not obeyed the voyce of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therfore this plague is come vpon you, as *appeareth* this day.

24 Moreouer Ieremiah sayd vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt,

25 ¶ Thus speaketh the Lorde of hostes, the God of Israel, saying, Ye & your wiues haue both spoken with your mouthes, and fulfilled with your m hand, saying, We wil performe our vowes that we haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: ye will performe your vowes and doe the things that ye haue vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt, Behold, I haue sworne by my great Name, saith the Lorde, that my Name n shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth,

27 Behold, I wil watch ouer them for euil and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sworde, and by the famine, vntil they be vterly destroied.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah: and al the remnant of Iudah that are gone into the land of Egypt to dwell there, shal know whose words shal stand, mine or theirs.

29 And this shalbe a signe vnto you, saith the Lorde, when I visite you in this place, that ye may knowe that my wordes shall surely stand against you for euill.

30 Thus saith the Lorde, Behold, I wil p giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah King of Iudah into the hand of Nebuchad-nezzar King of Babel his enemie, who also sought his life.

m You haue committed double euil in making wicked vowes, and in performing the same.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therfore, that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they be but two or three, yet he wil deliuer them when he destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of ỹ certaintie of the plague, & yet they remain stil in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth that fiue yeeres after the taking of Ierusalem, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the king and so brought these Iewes and other into Babylon.

CHAP. XLV.

2 *Ieremiah comforteth Baruch, assuring that hee shoulde not perish in the destruction of Ierusalem.*

a Which was Ieremiahs disciple and wrote his prophesies vnder him.

b Whereof reade Chap. 36.9, 10.

c Baruch mooued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal. 6.6.

THe worde that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah, when hee had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus sayeth the Lorde God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is mee now: for the Lord hath laid sorrow vnto my sorrow: I c fainted in my mourning, and I can find no rest.

4 Thus shalt thou say vnto him, The Lorde saith thus, Behold, that which I haue built, will I d destroy, and that which I haue planted, will I plucke vp euen this whole land.

5 And seekest e thou great things for thy self? seeke them not: for behold, I will bring a plague vpon al flesh, saith the Lord: but thy life wil I giue thee for f a pray in all places, whither thou goest.

CHAP. XLVI.

1 *Hee prophecieth the destruction of Egypt.* 27 *Deliuerance is promised to Israel.*

THe wordes of the Lord, which came to Ieremiah the Prophet against the a Gentiles.

2 *As* against Egypt, against the army of b Pharaoh Necho King of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah King of Iudah.

3 Make c ready the buckler and shield, and goe forth to battell.

4 Make readie the horses, and let the horsemen get vp, and stand vp with *your* sallets, fourbish the speares, and put on the brigandines.

5 d Wherefore haue I seene them afraid, *and* driuen backe? for their mighty men are smitten, and are fled away, and looke not backe: *for* feare *was* round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall towarde the e North by the riuer Perath.

7 Who is this that commeth vp, as f a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and *his* waters are mooued like the riuers, and he sayth, I wil go vp, *and* wil couer the earth: I wil destroy the citie with them that dwell therein,

9 Come vp, ye horses, and rage ye charets, and let the valiant men come forth, g the blacke Moores, and the Libyans that beare the shielde, and the Lydians that handle *and* bend the bowe.

10 For this is the day of the Lorde God of hostes, *and* a day of vengeance, that he may auenge him of his enemies: for the sworde shall deuoure, and it shalbe satiate, and made drunke: with their blood: for the Lord God of hostes hath h a sacrifice in the North countrey i by the riuer Parath.

11 Goe vp vnto Gilead, k and take balme, O virgine, the daughter of Egypt: in vaine shalt thou vse many m medicines: *for* thou shalt haue no health.

12 The nations haue heard of thy shame, and thy crie hath filled the land: for the strong hath stumbled against the strong *and* they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-nezzar King of Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanes, *and* say, Stand still, and prepare thee: for the sworde shall deuoure round about thee.

15 Why are thy valiant men put backe? they coulde not stand because the Lorde did driue them.

16 He made many to fall, and one fell vpon another: and they sayd, Arise, let vs goe againe to our n owne people, and to the land of our natiuitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt, *and*

d Meaning, that God might destroy this people because he had planted them.

e Thinkest thou to haue honour and credit? whereinhe sheweth his infirmitie.

f Reade chap. 21.9.

a That is, nine nations, which are round about the land of Egypt.

b Reade 2. King. 23.29. and 24.7. and 2. chro. 35.20.

c He warneth the Egyptians to prepare themselues to warre.

d The prophet had this vision of the Egptians which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He describeth the boastings of the Egyptians, who thought by their riches, and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the country of Egypt

g For these nations tooke part with ỹ Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doth please him, Isa. 34.6

i That is, at Carchemish.

k For at Gilead did grow most soueraine balme for woundes.

l So called because Egypt had not yet bene ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile where as God giueth the wound.

n As they that should repent that they helped the Egyptians.

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o Hee derideth them which ſhall impute their ouerthrow to lacke of counſell and pollicie, or to fortune, and not obſeruing of time, not conſidering ỹ it is Gods iuſt iudgement.

p To wit, that the Egyptians ſhalbe deſtroyed.

q They haue abundance of all things, and therefore are diſobedient and proud.

r As verſe 9

ſ They ſhall be fearce able to ſpeake for feare of the Caldeans.

t Meaning Egypt.

u That is, they ſhal ſlay the great and mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Some take the Ebrew word Amon for the kings name of No, that is, of Alexandria.

z Meaning, that after ỹ ſpace of fortie yeeres Egypt ſhuld be reſtored, Iſa.19.23. ezek. 29.13.

a God comforteth all his that were in captiuitie, but ſpecially the ſmall church of ỹ Iewes, whereof were Ieremiah & Barnch, which remained among the Egyptians: for the Lord neuer forſaketh his, Iſa.44.2. Chap. 30.10.

b Read cha.10.24.

and of a great multitude, o hath paſſed the time appointed.

18 As I liue, ſaith the king, whoſe Name is the Lord of hoſtes, ſurely as Tabor *is* in the mountaines, & as Carmel *is* in the ſea: *ſo* ſhall p it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph ſhall be waſte and deſolate, without an inhabitant.

20 Egypt *is like* a q faire calfe, *but* deſtruction commeth: out of the North it commeth.

21 Alſo her hired men r *are* in the middes of her like fat calues: they are alſo turned backe and fled away together: they could not ſtand, becauſe the day of their deſtruction was come vpon them, *and* the time of their viſitation.

22 The voyce thereof ſhall goe foorth likea ſ ſerpent: for they ſhall march with an armie, and come againſt t her with axes, as hewers of wood.

23 They ſhall cut downe u her foreſt, ſaith the Lord: for they cannot be counted, becauſe they are moe then ỹ x graſſhoppers, & are innumerable.

24 The daughter of Egypt ſhall be confounded: ſhe ſhall be deliuered into the hands of the people of the North.

25 ¶ Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will viſit the y common people of No & Pharaoh, & Egypt, with their gods & their kings, euen Pharaoh, & all them that truſt in him,

26 And I will deliuer them into the hands of thoſe, that ſeeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his ſeruants, and afterward ſhee ſhall dwell as z in the olde time, ſaith the Lord.

27 ¶ a But feare not thou, O my ſeruant Iaakob, and be not thou afraid, O Iſrael: for behold, I will deliuer thee from a farre *countrey*, and thy ſeed from the land of their captiuitie, and Iaakob ſhall returne and be in reſt, and proſperitie, and none ſhall make him afraid.

28 Feare thou not, O Iaakob my ſeruant, ſaith the Lord: for I am with thee, & I will vtterly deſtroy all the nations, whither I haue driuen thee: but I will not vtterly deſtroy thee, but correct b thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord againſt the Philiſtims.

THe words of the Lord that came to Ieremiah the Prophet, againſt the Philiſtims, before that Pharaoh ſmote a Azzah.

2 Thus ſaith the Lord, Behold, waters riſe vp out of the b North, and ſhalbe as a ſwelling flood, and ſhall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men ſhall crie, and all the inhabitants of the land ſhall howle,

3 At the noyſe & ſtamping of the hoofs of his ſtrong *horſes*, at the noyſe of his charets, and at the rumbling of his wheeles: ỹ fathers ſhal not c looke backe to *their* children, for feeblenеſſe of c hands.

4 Becauſe of the day that commeth to deſtroy all the Philiſtims, and to deſtroy Tyrus, and Zidon, *and* all the reſt that take their part: for the Lord will deſtroy the Philiſtims, the remnant of the yle of c Caphtor.

5 f Baldneſſe is come vpon Azzah: Aſhkelon is cut vp *with* the reſt of their valleys. How long wilt g thou cut thy ſelfe?

6 O thou ſword of the Lord, how long will it be or thou ceaſe! turne againe into thy ſcaberd, reſt and be ſtill.

7 How can it h ceaſe, ſeeing the Lord hath giuen it a charge againſt Aſhkelon, and againſt the ſea banke? euen there hath he appointed it.

a Which was alſo called Gaza a city of the Philiſtims.

b He meaneth the armie of the Caldeans, Iſa.8.7,8.

c The great feare ſhall take away their naturall affection.

d Their heart ſhal ſo faile them.

e For the Caphtorims, which are alſo called Cappadocians, had deſtroyed in olde time the Philiſtims and dwelt in their land euen to Gaza, Deu.2.23.

f They that pulled off their haire for ſorow and heauineſſe.

g As the heathen vſed in their mourning which ỹ Lord forbad his people to do, Deut.14.1.

CHAP. XLVIII.

The word of the Lord againſt the Moabites, 26 becauſe of their pride and cruelte.

COncerning Moab, thus ſayth the Lord of hoſts, the God of Iſrael, Woe vnto a Nebo: for it is waſted: Kiriathaim is confounded *and* taken: Miſgab is confounded and afraid.

2 Moab ſhall boaſt no more of Heſhbon: *for* they haue deuiſed euill againſt it. b Come, and let vs deſtroy it, that it be no more a nation: alſo thou ſhalt be deſtroyed, c O mad-men, *and* the ſword ſhall purſue thee.

3 A voyce of crying *ſhall be* from Horonaim *with* deſolation and great deſtruction.

4 Moab is deſtroyed: her little ones haue cauſed their crie to be heard.

5 For at the going vp of d Luhith, the mourner ſhall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of deſtruction,

6 Flee and ſaue your liues, and be like vnto the e heath in the wilderneſſe.

7 For becauſe thou haſt truſted in thy f works and in thy treaſures, thou ſhalt alſo be taken, and g Chemoſh ſhall go forth into captiuitie with his Prieſts and his Princes together.

8 And the deſtroyer ſhall come vpon all cities, and no citie ſhall eſcape: the valley alſo ſhall periſh, & the plaine ſhalbe deſtroyed as the Lord hath ſpoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 h Curſed *be he* that doth the worke of the Lord ‖ negligently, and curſed *be he* that keepeth backe his ſword from blood.

11 Moab hath bene at reſt from his youth: and he hath ſetled on his lees, and hath not bene i powred from veſſell to veſſell, neither hath he gone into captiuitie: therefore his taſte remained in him, and his ſent is not changed.

12 ¶ Therefore behold, the dayes come, ſaith the Lord, that I will ſend vnto him ſuch as ſhall cary him away, and ſhall emptie his veſſels, and breake their bottels.

13 And Moab ſhall be aſhamed of Chemoſh as the houſe of Iſrael was aſſamed of k Beth-el their confidence.

14 How thinke you *thus*, We are mightie and ſtrong men of warre?

15 Moab is deſtroyed, & his cities † burnt vp, & his choſen yong mẽ are gone downe to ſlaughter, ſaith the king, whoſe name *is* the Lord of hoſts.

16 The deſtruction of Moab is ready to come, and his plague haſteth faſt.

17 All ye that are about him, mourne for him, and all ye that know his name, ſay, l How is the ſtrong ſtaffe broken, *and* the beautifull rod!

18 Thou daughter that doeſt inhabit Dibon, come downe from *thy* glory, and ſit in thirſt: for the deſtroyer of Moab ſhall come vpon thee, *and* he ſhall deſtroy thy ſtrong holdes.

19 Thou that dwelleſt in Aroer, ſtand by the way, and beholde: aſke him that fleeth and that eſcapeth, *and* ſay, What is done?

20 m Moab is cõfounded: for it is deſtroyed: houle and cry, tel ye it in Arnon, ỹ Moab is made waſte,

h Meaning, that it is not poſſible ỹ the wicked ſhuld by any meanes eſcape or ſtay the Lord, when he wil take vengeance.

a These were cities of the Moabites which Nebuchad-nezzar tooke before he went to fight againſt Necho king of Egypt.

b Thus ſhall the Babylonians incourage one another.

c Read Iſa.25.10.

d Horonaim and Luhith were two places where by ỹ Moabites ſhould flee, Iſa.15.5.

e Hide your ſelues in barren places, where the enemie will not purſue after you, Chap.17.6.

f That is, the idols which are ỹ works of thine hands. Some reade, in thy poſſeſſions, for ſo the word may ſignifie, as 1.Sam. 25.2.

g Both thy great idole & his maintainers ſhalbe led away captiues, ſo that they ſhall the know that it is in vaine to looke for helpe at idoles, Iſa.15.5.

h Hee ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, & that with a courage, and calleth this executing of his vengeance againſt his enemies his worke though the Caldeans fought another end, Iſa.10.12.

‖ Or, *deceitfully*.

i Hath not bene remoued as the Iewes haue, but hath lined at eaſe, and as a wine that ſeedeth it ſelfe on his lees.

k As the calfe of Beth-el was now able to deliuer the Iſraelites: no more ſhall Chemoſh deliuer the Moabites.

† *Ebr. gone vp, or deſtroyed.*

l How are they deſtroyed that put their truſt in their ſtrength & riches?

m Thus they that flee ſhall anſwere.

21 And

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21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Keioth, and vpon Bozrah, & vpon all the cities of the land of Moab far or neere.

25 The [n] horne of Moab is cut off, & his arme is broken, saith the Lord.

26 Make ye him [o] drunken: for he magnified himselfe against the Lord: Moab shall ‖ wallow in his vomit, and he also shalbe in derision.

27 For didst not thou deride Israel, as though hee had bene found among theeues? for when thou speakest of him, thou art [p] mooued.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rocks, and be like the doue, that maketh her nest in the sides of the holes mouth.

29 * We haue heard the pride of Moab (*he is* exceeding proud) his stoutnesse and his arrogancie, and his pride, and the hautinesse of his heart.

30 I know his wrath, saith ỹ Lord, *but* it shal not *be* so: *and* his dissimulations, *for* they do not right.

31 [r] Therefore will I howle for Moab, and I will cry out for all Moab: *mine heart* shal mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea of Iazer: the destroyer is falle vpon thy summer fruits, & vpõ thy vintage,

33 And ioy, and gladnesse is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall tread with shouting: *their* shouting *shall be* no shouting.

34 Frõ the cry of Heshbon vnto Elaleh & vnto Iahaz haue they made their noise: frõ Zoar vnto Horonaim, the heifer of three yere olde *shal go lowing*: for ỹ waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offered in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a [u] shaume, and mine heart shal sound like a shaume for the men of Kir-heres, because the riches that he hath gotten is perished.

37 * For euery head shalbe ‖ balde, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 *And* mourning shalbe vpon all the house tops of Moab and in all the streets thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shal howle, *saying*, How is he destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Beholde, [x] he shall flee as an egle, & shal spred his wings ouer Moab.

41 The cities are taken, & the strong holds are woon, & the mighty mens hearts in Moab at that day shalbe as the heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because he hath set vp himselfe against the Lord.

43 [y] Feare, and pit, and snare *shalbe* vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shal fall in the pit, & he that getteth vp out of the pit shalbe taken in ỹ snare: for I wil bring vpon it, *euen* vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow [z] of Heshbon, because of the force: for [a] the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe *be* vnto thee, O Moab: the people of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters *led* into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, sayth the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

VNto the children of [a] Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why *then* hath their [b] king possessed Gad? and his people dwelt in [c] his cities?

2 Therefore beholde, the dayes come, sayeth the Lord, that I will cause a noyse of warre to be heard in [d] Rabbah of the Ammonites, & it shall be a desolate heape, and her daughters shall [e] be burnt with fire: then shall Israel possesse those that possessed him sayth the Lord.

3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: gird you with sackecloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, *and* his Priests, and his Princes likewise.

4 Wherefore gloriest thou in the [e] valleyes? thy valley floweth away, O rebellious daughter: she trusted in her treasures, *saying*, Who shall come vnto me?

5 Beholde, I will bring [f] a feare vpon thee, sayth the Lord God of hosts, of all those that be about thee, & ye shalbe scattered euery man right forth, and none shall gather him that fleeth.

6 And [h] afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus sayth the Lord of hosts, Is wisdome no more in [i] Teman? is counsell perished from *their* children? is their wisdome vanished?

8 Flee, yee inhabitants of Dedan ([k] they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, *and* the time of his visitation.

9 If the [l] grape gatherers come to thee, would they not leaue *some* grapes? if theeues come by night, they will destroy till they haue enough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shalbe none *to say*,

11 Leaue thy [m] fatherles children, & I wil preserue them aliue, and let thy widowes trust in me.

12 For thus sayth the Lord, [n] Beholde, they whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, sayth the Lord, that [o] Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shalbe perpetuall desolations.

14 I haue heard a rumour from the Lord, & an ambassadour

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n That is, his power and strength.

o He willed the Caldeans to lay afflictions enough vpon them, till they be like drunken men that fall downe to their shame and are derided of all.

‖ *Or, shall be full or clap his hands.*

p Thou reioycest to heare of his miserie.

* *Isa 16.6.*

q He shall not execute his malice against his neighbours.

r Reade Isa. 16.7.

s Which citie was in the vtmost border of Moab: and hereby he signifieth that the whole land shuld be destroyed and the people caried away.

t Reade Isa. 15.5.

u Their custome was to play on flutes or instruments, heauie and graue tunes at burials, & in the time of mourning, as Matth. 9.23.

* *Isa. 15.2.3. ezek. 7.18.*

‖ *Or, shauen.*

x That is, Nebuchad-nezzar, as Chap 49.22.

y He that escapeth one danger, shalbe taken of another.

z They fled thither thinking to haue succour of the Amorites.

a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which vanted themselues of their idole as though he could haue defended them.

c That is, they shall be restored by the Messiah.

a They were separated frõ the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad.

b To wit of the Ammonites.

c Meaning, of the Israelites.

d Which was one of the chiefe cities of ỹ Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.

e In thy plentifull countrey.

f Signifying that power and riches cannot preuaile when as God will execute his iudgements.

g That is, without looking back & as euery one can find a way to escape.

h In the time of Christ when the Gentiles shalbe called.

i Which was a city of Edom called by the name of Teman Eliphaz sonne who came of Esau.

k The enemies ỹ shall dissemble as though they fled away, shall turne backe and inuade your land, and possesse it.

l Meaning, ỹ God would vtterly destroy them, and not spare one, though ỹ grape gatherers leaue some grapes and theeues seeke but till they haue enough. Obad. 1.5

m The destruction shalbe so great, that there shalbe none left to take care ouer the widowe and fatherlesse.

n I haue not spared mine owne people, and how should I pitie thee?

o Which was a chiefe citie of Edom.

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ambassadour is sent vnto the heathen, *saying*, Gather you together, and come against [p] her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, *and* the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the egle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shalbe desolate: euery one that goeth by it, shall bee astonished, and shall hisse at all the plagues thereof.

18 As in the ouerthrowe of Sodom, and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, [q] he shal come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I wil make *Israel* to rest, *euen* I wil make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will apoint me the time? and who is the [s] shepheard that will stand before me?

20 Therefore heare the counsell of the Lorde that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least [t] of the flocke shall draw them out: surely [u] he shal make their habitations desolate with them.

21 The earth is moosed at the noise of their fal: the crie of their voice is heard in the red sea.

22 Behold, he shall come vp, and flie as the Egle, [x] and spread his wings ouer Bozrah, and at that day shal the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto [y] Damascus *hee saith*, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted *as one* on the feareful sea that cannot rest.

24 Damascus is discouraged, *and* turneth her selfe to flight [z] and feare hath seased her: anguish & sorowes haue taken her as a woman in trauaile.

25 How is the glorious [a] citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fall in her streetes, and all her men of warre shal bee cut off in that day, saith the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shal consume the palaces of [b] Benhadad.

28 ¶ Vnto [c] Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar, king of Babel shal smite thus sayeth the Lord, Arise, *and* goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flockes shal they take away: yea, they shal take to themselues their [d] curtaines and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwel) O ye inhabitantes of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsel against you, and hath deuised a purpose against you,

31 [f] Arise, & get you vp vnto the welthy nation [y] dwelleth without care, saith the Lord, which haue neither gates nor barres, *but* dwell alone.

32 And their camels shalbe a bootie, and the multitude of their cattel a spoile, and I wil scatter them into all winds, and to the vttermost corners, and I wil bring their destruction from al the sides thereof, saith the Lord.

33 And Hazor shalbe a dwelling for dragons, *and* desolation for euer: there shal no man dwel there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lorde that came to Ieremiah the Prophet, concerning [g] Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

35 Thus sayeth the Lorde, of hostes, Beholde, I wil breake the [h] bowe of Elam, *euen* the chiefe of their strength.

36 And vpon Elam I will bring the foure winds from the foure quarters of heauen, and will scatter them towards al these winds, & there shal be no nation, whither the fugitiues of Elam shal not come.

37 For I will cause Elam to be afraide before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euen* the indignation of my wrath, saith the Lorde, & I will send the sworde after them til I haue consumed them.

38 And I will set my [i] throne in Elam, & I wil destroy *both* the King & the princes from thence, saith the Lord: but [k] in the latter daies I wil bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

He prophecieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake, concerning Babel, *and* concerning the land of the Caldeans by the † ministerie of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it *and* conceale it not: say, [a] Babel is taken, Bel is confounded, [b] Merodach is bro ken downe: her idoles are confounded, *and* their images are burst in pieces.

3 For out of the North there [c] commeth vp a nation against her, which shal make her lande waste, and none shall dwel therein: they shal flee *and* depart, both man and beast.

4 In those dayes, and at that time, saieth the Lord, the children of Israel shal [d] come, they and the children of Iudah together, going, and [e] weeping shal they go, and seeke the Lord their God.

5 They shal aske the way to Zion, with their faces thitherward, *saying*, Come, and let vs cleaue to the Lorde in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath beene *as* lost sheepe: their [f] shepheards haue caused them to go astray, and haue turned them away to the mountaines: they haue gone from [g] mountaine to hil, *and* forgotten their resting place.

7 Al that found them, haue deuoured them, & their enemies said, We offend not, because they haue sinned against the Lord, [h] the habitation of iustice, euen the Lord the hope of their fathers.

8 [i] Flee from the middes of Babel, and depart out of the land of the Caldeans, and bee ye as the hee goates [k] before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations frō the North countrey, and they shall set themselues in aray against her, whereby shee shal be taken: their arrowes *shalbe* as of a strong man, which is expert, *for* none shal returne in vaine.

10 And Caldea shal be a spoile: all that spoile her.

---

p That is, Bozrah.

‖ Or, *idole.*

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is meant by the swelling of Iorden, shal come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the armie, meaning, Nebuchad nezzar.

t They shall not be able to resist his petite captaines.

u To wit, the enemie.

x As Chap. 48. 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When she heard the sudden comming of the enemie.

a He speaketh this in the person of the king and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1. King. 20 26, and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies wil dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

g That is, Persia, so called of Elam the son of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust should not profite them.

i I will place Nebucad-nezzar there, and in these prophecies Ieremiah speaketh of those countries, which should be subdued vndet the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

† *Ebr. hand.*

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel.

e Reade Chap. 31. 9

f Their gouernours and ministers by their examples had prouoked them to idolatrie.

g They haue committed idolatrie in euery place.

h For the Lord dwelt among thē in his Temple, and would haue maintained them by his iustice against their enemies.

i When God shal deliuer you by Cyrus.

k That is, most forward and without feare.

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her, [1] shalbe satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, & because ye are growen fatte, as the calues in the grasse, [m] and neyed like strong *horses*,

12 *Therefore* your mother shall be sore confounded, and she that bare you, shalbe ashamed: behold, the vttermost of the nations *shalbe* a desert, a drie land, and a wildernesse.

13 Because of the wrath of the Lorde it shall not be inhabited, but shalbe wholy desolate: euery one that goeth by Babel, shall be astonished, [n] and hisse at all her plagues.

14 [o] Put your selues in aray against Babel round about: all yee that bend the bowe, shoote at her, spare no arrowes: for shee hath [p] sinned against the Lord.

15 Crie against her round about: shee hath ‖ giuen her hand: her foundations are fallen, *and* her walles are destroyed: for it is the vengeance of the Lorde: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the [q] sower from Babel, and him that handleth the sithe in the time of harueste: because of the sworde of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel *is like* scattered sheepe: the lions haue dispersed them: first the king of [r] Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken [t] his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I wil visite [s] king of Babel, and his land, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, and his soule shal be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time saieth the Lorde, the iniquitie of Israel shal be sought for, & there shall be none: and the sinnes of Iudah, and they shall not be found: for I will be merciful vnto them, whom I reserue.

21 Go vp against the land of the [r] rebelles, *euen* against it, & against the inhabitants * of ‖ Pekod: destroy, and lay it wast after them, saith the Lorde, and do according to all that I haue commanded thee.

22 A crie of battell [u] in the land, and of great destruction.

23 How is the [u] hammer of the whole worlde destroyed, and broken! howe is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lorde hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lorde God of hostes in the land of the Caldeans.

26 Come against her † from the vtmost border: open her store houses: treade on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her [x] bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, *and* the time of their visitation.

28 The voice of them that [y] flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, *and* the vengeance of his Temple.

29 Call vp the archers against Babel: al ye that bend the bowe, besiege it round about: let none thereof escape: * recompense her according to her worke, *and* according to all that shee hath done, do vnto her: for she hath bin proud against the Lord, *euen* against the holy one of Israel.

30 Therefore shall her yong men fall in the streetes, and al her men of warre shalbe destroied in that day, saith the Lord.

31 Beholde, I *come* vnto thee, O proude *man* saith the Lord God of hosts: for thy day is come, *euen* to the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all rounde about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, *and* would not let them goe.

34 *But* their strong redeemer, whose Name [z] is the Lord of hostes, he shall maintaine their cause, that he may giue rest to the lande, [z] and disquiet the inhabitants of Babel.

35 A sworde [a] vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sworde [a] vpon the † soothsaiers, and they shall dote: a sworde [a] vpon her strong men, and they shalbe afraide.

37 A sworde [a] vpon their horses, and vpon their charets, and vpon all the multitude that are in the middes of her, and they shalbe like women: a sworde [a] vpon her treasures, and they shal be spoiled.

38 A [a] drought [a] vpon her waters, and they shalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the [b] Zijms with the Iims shall dwell *there*, and the ostriches shall dwel therein: for it shalbe no more inhabited, neither shal it be inhabited from generation vnto generation.

40 As God destroied * Sodom and Gomorah with the places thereof neere about, sayeth the Lord: *so* shall no man dwell there, neither shal the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from [c] the coastes of the earth.

42 They shall holde the bowe and the buckeler: they are cruell and vnmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, *and* bee put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, & his hands [d] waxed feeble: sorow came vpon him, *euen* sorowe as of a woman in trauaile.

44 Behold, he * shal come vp like a lion from the swelling of Iorden vnto the strong habitation: for I wil make *Israel* to rest, and I will make them to haste away from her: & who is a chosen man † I may appoint against her? for who is like me, and who will appoint me the time? and who is the [c] shepheard that wil stand before me?

45 Therefore heare the counsell of the Lorde that he hath deuised against Babel, and his purpose that he hath conceiued against the lande of the Caldeans: surely the least of the flocke shall drawe

1 Shalbe made rich thereby.

m For ioy of the victorie, that ye had against my people.

n In signe of contempt, & disdaine.

o He speaketh to the enemies the Medes & Persians.

p Though the Lord called the Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite them selues, it is here called sinne.

‖ *Or, reuolted or made peace.*

q Destroy her so that none be left to labour the ground or to rake the fruit thereof.

r Meaning Tiglath pelezar who caried away the ten tribes.

s He caried away the rest to wit, Iudah, and Beniamin.

t That is, Babylon: thus the Lord raiseth vp Cyrus.

* *Ezek. 23. 23.*

‖ *Or, of them that should be visited.*

u Nebuchad-nezzar, who had smitten downe all the princes & people of the world.

† *Ebr. from the end.*

x Her princes and knightie men.

y Of the Iewes which should be deliuered by Cyrus.

*Reuel. 18. 6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

† *Ebr. lyars.*

a For Cyrus did cut the riuer Euphrates and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captains, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.

b Reade Isa. 13. 21.

† *Ebr. sonnes of the ostriches, or yong.*

* *Genes. 19. 24.*

*Isa. 13. 19.

c Meaning, that the Persians should gather their armie of many nations.

d Which is meant of Belshazzar, Dan. 5. 6.

* *Chap. 49. 19.*

e Reade Chap. 49. 19.

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drawe them out: surely he shall make *their* habitation desolate with them.

46 At the noyse of the winning of Babel the earth is mooued, and the crie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants ‖ that lift vp *their* heart against me, a destroying a wind,

‖ Or, of the land that riseth vp.

a The Medes and Persians, that shall destroy them as the winde doeth the chaffe.

2 And will send vnto Babel fanners that shal fanne her, & shall emptie her land: for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bow, and to him that lifteth himselfe vp in his brigandine, *will I say*, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

5 For Israel hath bene no b widowe, nor Iudah from his God, from the Lorde of hostes, though their land was filled with sinne against the Holy one of Israel.

b Though they were forsaken for a time, yet they were not vtterly cast off, as though their husband were dead.

6 ¶ c Flee out of the mids of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: he will render vnto her a recompence.

c He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. and 48.6.

7 Babel *hath bene as* a golden cuppe in the d Lordes hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations e rage.

d By whome the Lord powred out the drinke of his vengeance, to whom it pleased him.

e For the great afflictions that they haue felt by the Babylonians.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

* *Ier. 21.9. reuel. 14 8.*

9 We would haue cured Babel, but she could not be healed: forsake her, and let f vs go euery one into his owne country: for her iudgement is come vp vnto heauen, & is lifted vp to ȳ clouds.

f Thus the people of God exhort one another to goe to Zion and praise God.

10 The Lord hath brought foorth our g righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

g In approuing our cause and punishing our enemies.

11 Make bright the arrowes: ‖ gather the shieldes: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the h vengeance of the Lord, *and* the vengeance of his Temple.

‖ Or, fill, or multiply.

h For the wrong done to his people and to his Temple, Chap. 50 28.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skoutes: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many i waters, abundant in treasures, thine ende is come, *euen* the ‖ ende of thy couetousnesse.

i For the land of Caldea was full of riuers which ran into Euphrates.

‖ Or, measure.

14 The Lord of hostes hath sworne by † him * selfe, *saying*, Surely I will fill thee with men, as with caterpillers, and they shall cry and showte against thee.

† Ebr. his soule.

* *Amos 6.8.*

15 * He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

* *Chap. 10.12.*

16 Hee giueth by *his* voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by *his owne* k knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

k Reade Chap. 10.14.

18 They are vanitie, & the worke of errours: in the time of their l visitation they shall perish.

l When God shal execute his vengeance.

19 The m portion of Iaakob *is* not like them: for he is the maker of all things, and *Israel is* the rod of his inheritance: the Lord of hosts *is* his Name.

m That is, the true God of Israel is not like to these idoles: for he can helpe when all thiugs are desperate.

20 Thou art mine n hammer, *and* weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

n He meaneth the Medes & Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

21 And by thee will I breake horse and horseman, and by thee will I breake the charet and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the mayde.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *euen* in your sight, saith the Lord.

25 Behold, I *come* vnto thee, O destroying o mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe from the p rockes, and will make thee a burnt mountaine.

o Not that Babylon stood on a mountaine, but because it was strong and seemed inuincible.

p From thy strong holdes and fortresses.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes of q Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillars.

q By these three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorow: for the deuise of the Lord shalbe performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, *and* they were like women: they haue burnt her dwelling places, *and* her barres are broken.

31 A post shall runne to meete the post, and a messenger to meete the messenger, to shewe the King of Babel, that his citie is taken on a r side thereof,

r By turning the course of the riuer one side was made open, & the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobrta and Gabatha Belthazzars captaines.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, the daughter of Babel *is* like a threshing floore, the time of her threshing *is come*: yet a litle while, and the time of her haruest s shall come.

s When she shall be cut vp and threshed.

34 Nebuchad-nezzar the King of Babel hath t deuoured me, and destroyed me: he hath made me an emptie vessell: he swallowed me vp like a dragon, and filled his belly with my delicates, *and* hath cast me out.

t This is spoken in the person of the Iewes, bewayling their state, and the cruelties of the Babylonians.

35 The spoyle of me, and that which was left of me, *is brought* vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants

of Caldea,shall Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I wil maintaine thy [u] cause,and take vengeance for thee, and I will drie vp the sea, and drie vp her springs.

37 And Babel shalbe *as* heapes, a dwelling place for dragons, an astonishment, and an hissing,without an inhabitant.

38 They shall roare together like lyons, and yell as the lyons whelpes.

39 In their [x] heate I wil make them feasts,and I wil make them drunken,that they may reioyce, and sleepe a perpetuall sleepe,and not wake,saith the Lord.

40 I will bring them downe like lambes to the slaughter,*and* like rammes and goates.

41 Howe is [y] Shesshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The [z] sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is dry and a wildernesse, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel,& I wil bring out of his mouth that which [a] he hath swallowed vp, and the nations shall run no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the middes of her, & deliuer ye euery man his soule from the fierce wrath of the Lord,

46 Least your heart faint, and yee feare the rumour that shalbe heard in the land: the rumour shall come *this* yeere, and after that in the *other* [b] yeere *shall come* a rumour, and crueltie in the land,and ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the middes of her.

48 Then the heauen and [c] the earth, and all that is therein,shal reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the [d] slaine of Israel to fal, so by Babel the slaine of all the earth did fall.

50 Yee that [e] haue escaped the sword, goe away, stand not still: remember the Lord afarre off,and let Ierusalem come into your minde.

51 Wee are [f] confounded, because wee haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords House.

52 Wherefore beholde, the dayes come,saith the Lord,that I will visite her grauen images,and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though shee should defend her strength on hie, *yet* from mee shall her destroyers come, saith the Lord.

54 A sound of a cry *commeth* from Babel, and great destruction from the land of the Caldeans,

55 Because the Lord hath laide Babel waste, and destroyed from her the great voyce, and her waues shall roare like great waters, *and* a sound was made by their noyse:

56 Because the destroyer is come vpon her, *euen* vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenceth,shall surely recompence.

57 And I will [h] make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe,and not wake,saith the King, whose Name *is* the Lord of hostes.

58 Thus saith the Lord of hostes, The [i] thicke wall of Babel shalbe broken, & her hie gates shall be burnt with fire,& the people shal labour in vaine, and the folke in the fire,for they shall be wearie.

59 The worde which Ieremiah the Prophet commanded Seraiah the sonne of Neriiah, the sonne of Maaseiah, when he went with Zedekiah the King of Iudah into Babel,in the [k] fourth yeere of his reigne:& this Seraiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel, *euen* all these things,that are written against Babel.

61 And Ieremiah said to Seraiah, When thou commest vnto Babel,and shalt see,and shalt reade all these wordes,

62 Then shalt thou say,O Lord,thou hast spoken against this place to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a [l] stone to it, and cast it in the middes of Euphrates,

64 And shalt say, Thus shall Babel bee drowned, and shall not rise from the euill, that I will bring vpon her: and they shal [m] be wearie. Thus farre *are* the wordes of Ieremiah.

CHAP. LII.

1 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face,and his eyes put out. 13 The citie burnt. 31 Jehoiachin is brought from prison,and fedde like a King.

ZEdekiah * *was* one and twentie yeere olde when he began to reigne,and he reigned eleuen yeeres in Ierusalem, & his mothers name *was* Hamutal,the daughter of Ieremiah of Libnah.

2 And he did euil in the eyes of the Lord,according to all that Iehioiakim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the King of Babel.

4 * But in the ninth yeere of his reigne, in the tenth moneth the tenth *day* of the moneth, came Nebuchad-nezzar King of Babel, hee and all his hoste against Ierusalem,and pitched against it,and built fortes against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the King Zedekiah.

6 Nowe in the fourth moneth, the ninth *day* of the moneth,the famine was sore in the citie,so that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the citie by night,by the [b] way of the gate betweene the two walles,which was by the Kings garden: (now the Caldeans *were* by the city round about) and they went by the way of the wildernesse.

8 But the armie of the Caldeans pursued after the King,and tooke Zedekiah in the desert of Iericho,and all the hoste was scattered from him.

9 Then they tooke the King and caryed him vp vnto the King of Babel to Riblah in the land of Hamath,[c] where he gaue iudgement vpon him.

10 And the King of Babel slewe the sonnes of Zedekiah before his eies:he slue also al the princes of

u Thus the Lord esteemeth the iniurie done to his Church,as done to himselfe,because their cause is his.

x When they are inflamed with surfetting and drinking,I will feast with them,alluding to Belshazzars banket, Dan.5.2.

y Meaning, Babel, as Chap.25.26.

z The great armie of the Medes and Persians.

a That is,his gifts & presents which he had receiued as part of the spoyle of other nations, and which the idolaters brought vnto him from all countreyes.

b Meaning, that Babylon should not be destroyed all at once,but by litle & litle should be brought to nothing: for the first yeere came the tidings, the next yeere the siege,and in the third yeere it was taken: yet this is not that horrible destruction which the Prophets threatned in many places: for that was after this, when they rebelled and Darius ouercame them by the policie of Zopyrus,and hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon the great enemie of his Church.

d Babylon did not onely destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundreth foote high.

h I will so astonish them by afflictions,that they shall not know which way to turne them.

i The thickenesse of the wall was fiftie foote thicke.

k This was not in the time of his captiuitie,but seuen yeeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters.

l S.Iohn in his Reuelation alludeth to this place, when he saith that the Angel tooke a millstone and cast it into the sea: signifying thereby the destruction of Babylon,Reuel. 18.21.

m They shall not be able to resist, but shall labour in vaine.

*2.*King.*24.18. 2.chron.36.11.

a So the Lord punished sinne by sinne,& gaue him vp to his rebellious heart, till hee had brought the enemie vpon him to leade him away and his people. *2.*King* 25.1. *and chap.39.1.

b Reade Chap. 39.4.

c Reade 2.King. 25.6. and Chap. 39.5.

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of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the King of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Nowe in the fift moneth in the [d] tenth *day* of the moneth (which was the nineteenth yere of the King Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward *which* [e] stood before the King of Babel in Ierusalem,

13 And burnt the House of the Lorde, and the Kings House, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And al the army of the Caldeans that were with the chiefe steward brake downe all the wals of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue *certaine* of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left *certaine* of the poore of the lande, to dresse the vines, and to til the land.

17 Also the [f] pillars of brasse that were in the House of the Lorde, and the bases, and the brasen Sea, that was in the house of the Lorde, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pots also and the [g] besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the ashpans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cuppes, *and all* that was of golde, and that was of siluer, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which King Salomon had made in the house of the Lord: the brasse of all these vessels was without [h] weight.

21 And concerning the pillars, the height of one pillar *was* eighteene cubites, and a threede of twelue cubites did compasse it, and the thickenes thereof *was* foure fingers: *it was* holow.

22 And a chapiter of brasse *was* vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates *were* like vnto these.

23 And there were ninetie and sixe pomegranates on a side: *and* all the pomegranates vpon the networke *were* an [i] hundreth round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah the [k] second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and [l] seuen men that were in the kings presence, which were founde in the citie, and Sopher captaine of the hoste who mustered the people of the lande, and threescore men of the people of the land, that were found in the middes of the city.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the King of Babel smote them, and slewe them in Riblah, in the lande of Hamath: thus Iudah was caryed away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar caryed away captiue, in the [m] seuenth yeere, *euen* three thousand Iewes, and three and twentie.

29 In the [n] eighteenth yere of Nebuchad-nezzar hee caried away captiue from Ierusalem eight hundreth thirtie and two † persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caryed away captiue of the Iewes seuen hundreth fourtie and fiue persons: al the persons *were* foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the fiue and twentieth *day* of the moneth, Euil-merodach King of Babel, in the *first* yeere of his reigne, [o] lifted vp the head of Iehoiachin King of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne aboue the throne of the Kings, that were with him in Babel,

33 And changed his prison [p] garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion *was* a [p] continuall portion giuen him of the King of Babel, euery day a certaine, all the dayes of his life vntil he died.

d In the 2. King. 25.8 it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25.8.

f Of these pillars reade 1. King. 7.15.

g Which were also made of brasse, as 1. King. 7.45.

h It was so much in quantitie.

i But because of the roundnesse no more could be seene but ninetie and sixe.

k Which serued in the high Priests stead, if he had any necessary impediment.

l In the 2. King. 25.19 is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which was the latter ende of the seuenth yeere of his reigne, and the begioning of the eight.

n In the latter end also of that yeere, and the beginning of the nineteenth. † *Ebr. soudot.*

o That is, restored him to libertie and honour.

p And gaue him princely appatel.

q That is, he had allowance in the court and thus at length he had rest and quietnesse, because hee obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

LAMENTATIONS.

CHAP. I.

1 *The Prophet bewaileth the miserable estate of Ierusalem,* 5 *And sheweth that they are plagued because of their sinnes. The first and seconde chepter begin euery verse accordaing to the letters of the Ebrewe Alphabet. The thirde hath three verses for euery letter, and the fourth is as the first.*

HOw doeth [a] the citie remaine solitarie that was ful of people? she is as a widowe: she that was great among the nations, *and* [b] princesse among the prouinces, is made tributarie.

2 Shee weepeth continually in the [c] night, and her teares *runne downe* by her cheekes among all her [d] louers, she hath none to comfort her: al her friends haue dealt vnfaithfully with her, *and* are her enemies.

3 Iudah is caried away captiue, because [e] of affliction, and because of great seruitude: she dwelleth among the heathen, *and* findeth no rest: all her persecuters tooke her in the straites.

4 The wayes of Zion lament, because no man commeth [f] to the solemne feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in † heauinesse.

5 Her aduersaries [g] are the chiefe, *and* her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, *and* her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be nowe destroyed and desolate.

b Which had chiefe rule ouer many prouinces and countreys.

c So that shee taketh no rest.

d Meaning, the Egyptians and Assyrians, which promised helpe,

e For her crueltie toward the poore, and oppressien of seruants, Ieie. 34. 11.

f As they vsed to come vp with mirth and ioy, Psal. 42. 4. † *Ebr. bitternesse.*

g That is, haue rule ouer her, Deut 28. 44.

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h As men pined away with sorow and that haue no courage.

h like harts that finde no pasture, & they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, *and* all her pleasant things, that she had in times past, when her people i fell into the hande of the enemie, and none did helpe her: the aduersarie sawe her, *and* did mocke at her k Sabbaths.

8 Ierusalem hath grieuously sinned, therefore shee is ‖ in derision: all that honoured her, despise her, because they haue seene her filthines: yea, she sigheth and turneth backeward.

9 l Her filthinesse *is* in her skirts: shee remembred not her last ende, therefore she came downe wonderfully: she had no comforter: O Lorde, behold mine affliction: for the enemy † is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuary, whome m thou diddest commaund, that they should not enter into thy Church.

11 All her people sigh and seeke *their* bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by *this* way? beholde and see, if there be any n sorow like vnto my sorow, which is done vnto mee, wherewith the Lorde hath afflicted *me* in the day of his fierce wrath.

13 From aboue hath o hee sent fire into my bones, which preuaile against them: he hath spred a net for my feete, *and* turned me backe: he hath made me desolate, *and* dayly in heauinesse.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, & come vp vpon my necke: hee hath made my strength to fall: the Lord hath deliuered me into *their* handes, neither am I able to rise vp.

15 The Lorde hath troden vnder foote all my valiant men in the middes of mee: he hath called an assembly against me to destroy my yong men: the Lorde hath troden q the wine presse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, *euen* mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretched out her handes, and there *is* none to comfort her: the Lord hath appointed the enemies of Iaakob rounde about him: Ierusalem is r as a menstruous woman in the middes of them.

18 The Lord is righteous: for I haue rebelled against his † commandement: heare, I pray you, all people, and beholde my sorowe: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, *but* they deceiued mee: my Priestes and mine Elders perished in the citie while they s sought their meate to refresh their soules.

20 Beholde, O Lord, howe I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sword spoyleth abroad, as death *doeth* at home.

21 They haue heard that I mourne, *but* there *is* none to comfort mee: all mine enemies haue heard of my trouble, *and* are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 t Let all their wickednes come before thee: ‖ do vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

i In her misery she confidered the great benefits and commodities that she had loft.

k At her religion and ſeruing of God, which was the greateſt griefe to the godly.

‖ *Or, driuen away.*

l She is not aſhamed of her ſinne, although it be manifeſt

† *Ebr. hath magnified himſelfe.*

m God forbiddeth that the Ammonites and Moabites ſhould enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies, Deut 23.3.

n Thus Ieruſalem lamenteth, mouing others to pitie her, and to learne by her example.

o This declareth that we ſhould acknowledge God to be the author of al our afflictions, to the intent that we might ſeeke vnto him for remedie.

p Mine heauie ſinnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

q He hath troden them vnder foote as they that tread grapes in the wine preſſe.

* *Ier. 14 17. chap. 2. 18.*

r Which becauſe of her pollution was ſeparate from her husband, Leui. 15. 19. and was abhorted for the time.

† *Ebr. mouth.*

s That is, they died for hunger.

t Of deſiring vengeance againſt the enemie, reade Iere. 11. 20. & 18. 21.

‖ *Or, gather them like grapes.*

CHAP. II.

HOw hath the Lorde a darkened the daughter of Zion in his wrath! *and* hath caſt downe from b heauen vnto the earth the beautie of Iſrael, and remembred not his c footeſtoole in the day of his wrath!

2 The Lord hath deſtroied al the habitations of Iaakob, and not ſpared: hee hath throwen downe in his wrath ŷ ſtrong holds of the daughter of Iudah: he hath caſt them down to ŷ ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the d horne of Iſrael: he hath drawen backe his e right hand from before the enemy, & there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 Hee f hath bent his bowe like an enemie: his right hande was ſtretched vp as an aduerſarie, and ſlew all that was pleaſant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Iſrael, & conſumed al his palaces: he hath deſtroied his ſtrong holdes, and hath increaſed in the daughter of Iudah lamentation and mourning.

6 For hee hath deſtroyed his Tabernacle, as a garden, hee hath deſtroyed his Congregation: the Lorde hath cauſed the feaſtes and Sabbaths to bee forgotten in Zion, and hath deſpiſed, in the indignation of his wrath, the King and the Prieſt.

7 The Lorde hath forſaken his altar: hee hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemie the walles of her palaces: they haue made a g noyſe in the Houſe of the Lorde, as in the day of ſolemnitie.

8 The Lorde hath determined to deſtroy the wall of the daughter of Zion: hee ſtretched out a line: hee hath not withdrawen his hande from deſtroying: therefore hee made the rampart h and the wall to lament: they were deſtroyed together.

9 Her gates are ſunke to the ground: hee hath deſtroyed and broken her barres: her King and her princes *are* among the Gentiles: the Lawe *is* no more, neither can her Prophetes ‖ receiue *any* viſion from the Lord.

10 The Elders of the daughter of Zion ſit vpon the grounde, and keepe ſilence: they haue caſt vp duſt vpon their heades: they haue girded themſelues with ſackecloth: the virgins of Ieruſalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels ſwell: my liuer is powred vpon the earth, for the deſtruction of the daughter of my people, becauſe the children and ſucklings ‖ ſwoone in the ſtreets of the citie.

12 They haue ſaide to their mothers, Where is † bread and drinke? when they ſwooned as the wounded in the ſtreetes of the citie, *and* when they † gaue vp the ghoſt in their mothers boſome.

13 i What thing ſhall I take to witneſſe for thee? What thing ſhall I compare to thee, O daughter

a That is, brought her from proſperitie to aduerſitie.

b Hath giuen her a moſt ſore fall.

c Alluding to the Temple or to the Arke of the couenant, which was called the footeſtoole of the Lord, becauſe they ſhould not ſet their mindes ſo lowe, but lift vp their hearts toward the heauens.

d Meaning, the glory & ſtrength, as 1. Sam. 2. 1.

e That is, his ſuccour which he was wont to ſend vs, when our enemies oppreſſed vs.

f Shewing that there is no remedy but deſtruction where God is the enemie.

g As the people were accuſtomed to praiſe God in the ſolemne feaſtes with a loud voyce, ſo now the enemies blaſpheme him with ſhouting and crying.

h This is a figuratiue ſpeach, as that was, when he ſaid, the wayes did lament, Chap. 1. 4. meaning, that this ſorow was ſo great that the inſenſible things had their part thereof.

‖ *Or, ſinde.*

‖ *Or, faint.*

† *Ebr. wheate and wine.*

† *Ebr. powred out the ſoule.*

i Meaning that her calamitie was ſo euident that it needed no witneſſes.

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daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach *is* great like the sea: who can heale thee?

14 Thy Prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuity, but haue looked out for thee false ‖ propheſies, and causes of banishment.

15 All that passe by the way, clap their handes at thee: they hisse and wagge their head vpon the daughter of Ierusalem, *saying*, Is this the citie that men call, The perfection of beautie, *and* the ioye of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found *and* seene it.

17 * The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of old time: he hath throwen down, and not spared: hee hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, and consider to whome thou hast done thus: shall the women eate their fruite, *and* children of a ‖ spanne long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong and the olde lie on the ground in the streetes: my virgins and my yong men are fallen by the sword: thou hast slaine *them* in the day of thy wrath: thou hast killed & not spared.

22 Thou hast called as in a solemne day my ‖ terrours round about, so that in the day of the Lordes wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemie consumed.

* Because the false prophets called themselues Seers, as the other were called, therefore he theweth that they sawe amisse, because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.

‖ *Or, burdens.*

**Leuit.26.15,25. deut.28.15,25.*

* *Iere.14.17. chap.1.16.*

‖ *Or, brought vp in their owne hands.*

‖ *Or, enemies, whom I feared.*

CHAP. III.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when hee declared the destruction of Ierusalem, as Iere. 20.2.

b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore setteth them out with this diuersitie of wordes.

c This is a great tentation to the godly, when they see not the fruite of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftner.

d And keepeth me in hold as a prisoner.

a Am the man, that hath seene [a] affliction in the rod of his indignation.

2 He hath ledde me, and brought mee into darkenesse, but not to light.

3 Surely he is turned against me: he turneth his hand *against me* all the day.

4 My flesh and my skinne hath he caused to waxe old, *and* he hath broken my bones.

5 Hee hath [b] builded against me, and compassed *me* with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: he hath made my chaines heauie.

8 Also when I cry and showte, hee shutteth out my [c] prayer.

9 He hath [d] stopped vp my wayes with hewen stone, *and* turned away my paths.

10 [e] He was vnto me *as* a beare lying in wayt, *and as* a Lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 Hee hath bent his bowe, and made mee a marke for the arrow.

13 Hee caused † the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, *and* their song all the day.

15 He hath filled me with bitternes, & made me drunken with [f] wormewood.

16 He hath also broken my teeth with stones, *and* hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie,

18 And I said, My strength and mine hope [g] is perished from the Lord,

19 Remembring mine affliction, & my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled [h] in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lordes [i] mercies that wee are not consumed, because his compassions faile not.

23 *They are* renued [k] euery morning: great is thy faithfulnesse.

24 The Lord *is* my [l] portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust in him, *and* to the soule that seeketh him.

26 It is good both to trust, and to wait for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his [m] youth.

28 He sitteth alone, [n] and keepeth silence, because he hath borne it vpon him.

29 He putteth his [o] mouth in the dust, if there may be hope.

30 He giueth his cheeke to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For he doeth not [p] punish † willingly, nor afflict the children of men,

34 In stamping vnder his feete all the prisoners of the earth.

35 In ouerthrowing the right of a man before the face of the most High,

36 In subuerting a man in his cause: the Lord [q] seeth it not.

37 Who is he then that saith, and it commeth to passe, *and* the Lord [r] commandeth it not?

38 Out of the mouth of the most High proceedeth not [s] euill and good?

39 Wherefore *then* is the liuing [t] man sorowfull? man *suffereth* for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp [u] our hearts with our handes vnto God in the heauens.

42 We haue sinned, and haue rebelled: *therefore* thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine, *and* not spared.

44 Thou hast couered thy selfe with a cloude, that *our* prayer should not passe through.

e He hath no pitie on me.

† *Ebr. iornes.*

f With great anguish & sorow he hath made me to lose my sense.

g Thus with paine he was driuen to and fro betweene hope & despaire as the godly oft times are, yet in the end the Spirit getteth the victorie.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselues and seeke his mercies.

i Considering the wickednes of man, it is maruel that any remaineth alive: but only that God for his owne mercies sake & for his promise will euer haue his Church to remaine though they be neuer so fewe in number, Isa 1.9.

k We feele thy benefites daily.

l The godly put their whole confidence in God, and therfore looke for none other inheritance, as Psal.16.5.

m He sheweth that we can neuer begin too timely to be exercised vnder the crosse that when the afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient

o He humbleth himselfe, as they that fall downe with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doeth it of necessity for our amendment, when he forbeareth the wicked to oppresse the poore.

† *Ebr. with his heart.*

q He doeth not delite therein.

r He sheweth that nothing is done without Gods prouidence.

s That is, aduersitie and prosperitie, Amos 3.6.

t When God afflicteth him.

u That is, both hearts & hands: for els to lift vp the hands is but hypocrisie.

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2 Cor.4.13.

45 Thou haſt made vs *as* the * offſkowring and refuſe in the middes of the people.

46 All our enemies haue opened their mouth againſt vs.

47 Feare, and a ſnare is come vpon vs *with* deſolation and deſtruction.

48 Mine eye caſteth out riuers of water, for the deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay and ceaſeth not,

50 Till the Lord looke downe, and beholde from heauen.

x I am ouercome with ſore weeping for all my people.

51 Mine eye x breaketh mine heart becauſe of all the daughters of my citie.

52 Mine enemies chaſed me ſore like a birde, without cauſe.

y Reade Iere.37.16. how he was in the miry dungeon.

53 They haue ſhut vp my life y in the dungeon, and caſt a ſtone vpon me.

54 Waters flowed ouer mine head, *then* thought I, I am deſtroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou haſt heard my voyce: ſtop not thine eare from my ſigh *and* from my crie.

57 Thou dreweſt neere in the day that I called vpon thee: thou ſaideſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of my z ſoule, *and* haſt redeemed my life.

z Meaning, the cauſe wherefore his life was in danger.

59 O Lord, thou haſt ſeene my wrong, iudge thou my cauſe.

60 Thou haſt ſeene all their vengeance, *and* all their deuiſes againſt me.

61 Thou haſt heard their reproche, O Lorde, *and* all their imaginations againſt me:

62 The lips *alſo* of thoſe that roſe againſt me, and their whiſpering againſt me continually.

63 Behold, their ſitting downe and their riſing vp, *how* I am their ſong.

* *Pſalme 28.4.*

64 * Giue them a recompence, O Lord, according to the worke of their handes.

‖ *Or, an obſtinate heart.*

65 Giue them ‖ ſorow of heart, *euen* thy curſe to them.

66 Perſecute with wrath and deſtroy them from vnder the heauen, O Lord.

CHAP. IIII.

a By the golde he meaneth the princes, as by the ſtones he vnderſtandeth the Prieſtes.
‖ *Or, bid.*
‖ *Or, ſonnes.*

HOwe is the a golde become ſo ‖ dimme? the moſt fine gold is changed, *and* the ſtones of the Sanctuary are ſcattered in the corner of euery ſtreete.

b Which are of ſmall eſtimation, and haue none honour.

2 The noble ‖ men of Zion comparable to fine golde, howe are they eſteemed as earthen b pitchers, *&* the worke of the handes of the potter!

c Though the dragons be cruell, yet they pitie their yong and nouriſh them, which thing Ieruſalem doth not.

3 Euen the dragons c draw out the breaſtes, and giue ſucke to their yong, *but* the daughter of my people *is become* cruell like the d oſtriches in the wilderneſſe.

d The women forſake their children, as the oſtrich doeth her egges, Iob.39.17.

4 The tongue of the ſucking childe cleaueth to the rooſe of his mouth for thirſt: the young children aſke bread, *but* no man breaketh it vnto them.

5 They that did ſoede delicately, periſh in the ſtreetes: they that were brought vp in ſcarlet embrace the dongue.

6 For the iniquitie of the daughter of my people is become greater then the ſinne of Sodom, that was * deſtroyed as in a moment, and ‖ none pitched campes againſt her.

* *Gene 19 25.*
‖ *Or, no ſtrength was againſt her.*
* *Numb.6.2.*

7 Her * Nazarites were purer then the ſnow, *and* whiter then the milke: they were more ruddie in bodie, then the redde precious ſtones: they were *like* poliſhed ſaphir.

e They that were before moſt in Gods fauour, are nowe in greateſt abomination vnto him.

8 *Nowe* their e viſage is blacker then a cole: they cannot knowe them in the ſtreets: their ſkinne cleaueth to their bones: it is withered like a ſtocke.

f For lacke of fonde they pine away, and conſume.

9 They that be ſlaine with the ſword are better then they that are killed with hunger: for they fade away *as* they were ſtricken through for the f fruites of the fielde.

10 The handes of the pitifull women haue ſodden their own children, *which* were their meat in the deſtruction of the daughter of my people.

g He meaneth that theſe things are come to paſſe therefore, contrary to all mens expectation.

11 The Lord hath accompliſhed his indignation: he hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.

h Some referre this to the blinde men, which as they went ſtumbled on the blood, whereof the citie was full.

12 The Kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduerſarie and the enemie ſhould haue entred into the gates of Ieruſalem:

i Meaning, the heathen, which came to deſtroy them, could not abide them.

13 For the ſinnes of her Prophets, *&* the iniquities of her Prieſts that haue ſhed the blood of the iuſt in the middes of g her.

‖ *Or, face.*

14 They haue wandred *as* blinde men h in the ſtreetes, and they were polluted with blood, ſo that i they would not touch their garments.

k That is, the enemies.

15 *But* they cryed vnto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue ſaid among the heathen, They ſhall no more dwel there.

l He ſheweth two principal cauſes of their deſtruction: their crueltie, and their vaine confidence in man: for they truſted in the helpe of the Egyptians.

16 The ‖ anger of the Lorde hath ſcattered them, he wil no more regard them: k they reuerenced not the face of the Prieſtes, nor had compaſſion of the Elders.

m Our King Ioſiah, in whom ſtoode our hope of Gods fauour, and on whome depended our ſtate, and life, was ſlaine, whome he calleth anointed, becauſe he was a figure of Chriſt.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for l a nation that could not ſaue vs.

18 They hunt our ſteppes that we cannot goe in our ſtreetes: our ende is neere, our dayes are fulfilled, for our end is come.

n This is ſpoken by deriſion.
‖ *Or, ſhewe thy nakednes.*

19 Our perſecuters are ſwifter then the egles of the heauen: they purſued vs vpon the mountaines, and laid waite for vs in the wilderneſſe.

o He comforteth the Church by that after ſeuentie yeeres their ſorowes ſhal haue an end, whereas the wicked ſhould be tormented for euer.

20 The m breath of our noſtrels, the Anoynted of the Lord was taken in their nets, of whom we ſaid, Vnder his ſhadowe we ſhalbe preſerued aliue among the heathen.

21 Reioyce and be glad, n O daughter Edom, that dwelleſt in the land of Vz, the cup alſo ſhal paſſe through vnto thee: thou ſhalt be drunken, ‖ and vomit.

22 Thy puniſhmẽt is accompliſhed, O daughter Zion: he o wil no more carie thee away into captiuitie, *but* hee will viſite thine iniquitie, O daughter Edom, he will diſcouer thy ſinnes.

CHAP. V.

The prayer of Ieremiah.

a This prayer as is thought, was made when ſome of the people were caryed away captiue rothers, as the pooreſt remained, and ſome went into Egypt and other places for ſuccour: albeit it ſeemeth that * the Prophet foreſeeing their miſeries to come,

REmember, O Lorde, what is come vpon vs: a conſider, and behold our reproche.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 We are fatherleſſe euen without father, *and* our mothers are as widowes.

4 Wee haue drunke our b water for money, *and* our wood is ſold *vnto vs.*

b Meaning their extreme ſeruitude and bondage.

5 Our neckes are vnder perſecution: we are wearie, and haue no reſt.

6 We haue giuen our c handes to the Egyptians,

c We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

thus prayed.

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d As our fathers haue bin punished for their sinnes, so we that are culpable of the same sinnes, are punished.
e Because of the enemie ‖ came frō the wildernes, and would not suffer vs to goe & seeke our necessary foode.
f That is, by the enemies hand.
g Their slauery was so great that they were not able to abide it.
h There were no more lawes nor forme of common wealth.

tians, *and* to Asshur: to be satisfied with bread.
7 Our fathers haue sinned, and are not, and we haue borne their d iniquities.
8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.
9 Wee gate our bread with the *peril* of our liues, because of the sword e of the wildernesse.
10 Our skinne was blacke like as an ouen because of the terrible famine.
11 They defiled the women in Zion, *and* the maydes in the cities of Iudah.
12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour.
13 They tooke the yong men to grind, and the children fell vnder g the wood.
14 The Elders haue ceased from the hgate *and* the yong men from their songs.
15 The ioy of our heart is gone, our daunce is turned into mourning.
16 The crowne of our head is fallen: wo now vnto vs, that we haue sinned.
17 Therefore our heart is heauie for these things, our i eyes are dimme,
18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.
19 *But* thou, O Lord, remainest for k euer: thy throne is from generation to generation.
20 Wherefore doest thou forget vs for euer, *and* forsake vs so long time?
21 l Turne thou vs vnto thee, O Lord, and wee shalbe turned: renue our dayes as of olde.
22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

i With weeping.
k And therefore thy couenant and mercies can neuer faile.
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere. 31.18.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counsel of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine beganne to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophecied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by newe visions and reuelations shewed vnto him, that the citie should most certainely bee destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, shoulde bee brought into cruel bondage. And lest the godly should despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whome in this booke are many notable promises, and in whome the glory of the newe Temple should perfectly bee restored. He prophecied these things in Caldea, at the same time that Ieremiah prophecied in Iudah, and there beganne in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

c *The time wherein Ezekiel prophecied, and in what place.* 3 *His kindred.* 5 *The vision of the foure beastes.* 26 *The vision of the Throne.*

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.
b Which was a part of Euphrates, so called.
c That is, notable, and excellent visions, so that it might be knowen, it was no naturall dreame, but came of God.
d That is, the Spirit of prophecie, as Chap. 3.22, and 37.1.
e By this diuersity of words, he signifieth the fearefull iudgement of God, and the great afflictions, that should come vpon Ierusalem,
‖ Or, *pale yellow.*
f Which were the foure Cherubims that represented the glory of God, as Chap. 3.23.

IT came to passe in the a thirtieth yeere in the fourth *moneth*, *and* in the fift *day* of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, and I sawe visions of c God.
2 In the fift *day* of the moneth (which was the fift yeere of King Ioiachins captiuitie)
3 The word of the Lorde came vnto Ezekiel the Priest, the sonne of Buzi, in the lande of the Caldeans, by the riuer Chebar, where the d hande of the Lord was vpon him.
4 And I looked, and beholde, e a whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse *was* about it, and in the middes thereof, *to wit*, in the middes of the fire *came out* the likenesse of ‖ amber.
5 Also out of the mids thereof *came* the likenesse of foure beastes, f and this was their forme: they had the appearance of a man.
6 And euery one had foure faces, and euery one had foure wings.
7 And their feete *were* streight feete, and the sole of their feete *was* like the sole of a calues foote, and they sparkled like the appearance of bright brasse.
8 And the hands of a man *came out* from vnder their wings in the foure parts of them, & they foure had their faces, and their wings.
9 They were g ioyned by their wings one to another, *and* when they went foorth, they returned not, *but* euery one went streight forward.
10 And the similitude of their faces *was as* h the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.
11 Thus were their faces: but their wings *were* spred out aboue: two *wings* of euery one were ioyned one to another, and two couered their bodies.
12 And euery one went streight forward: they went whither their † spirit lead them, *and* they returned not when they went forth.
13 The similitude also of the beastes, *and* their appearance *was* like burning coales of fire, *and* like the appearance of lampes: *for the fire* ranne among the beastes, and the fire gaue a glister, and out of the fire there went lightning.
14 And the beastes ranne, and i returned like vnto lightning.
15 ¶ Nowe as I behelde the beastes, beholde a wheele *appeared* vpon the earth by the beasts, hauing foure faces.
16 The fashion of the wheeles and their worke *was* like vnto a k chrysolite: and they foure had one forme, and their fashion, and their worke *was* as one wheele in *another* wheele.
17 When they went, they went vpon their foure sides, *and* they returned not when they went.
18 They had also ‖ rings, and height, and were *feareful* to beholde, and their rings were full of eyes, round about them foure.

g The wing of the one touched the wing of the other.
h Euery Cherubim had foure faces, the face of a man, and of a lyon on the right side, and the face of a bullocke, and of an egle on the left side.
† *Ebr. Whither their spirit or will was to goe.*
i That is, when they had executed Gods will: for afore they returned not, til God had changed the state of things.
k The Ebrewe worde is Tarshishe meaning, that the colour was like the Cilician sea, or a precious stone so called.
‖ Or, *the wrest.*

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The Vision Of Ezekiel.

A. The whirlewinde that came out of the North, or Aquilon.
B. The great cloud.
C. The fire wrapped about it.
D. The brightnesse about it.
E. The likenesse of Amber, or the pale colour.
F. The forme of the foure beastes.
G. Their feete like calues feete.
H. Hands comming out from vnder their wings.
I.K.L.M. The fashion of the foure faces of euery beast.
N. Their wings ioyned one to another.
O. Their two wings, which couered their bodies.
P. Fire running among the beasts.
Q. Wheeles hauing euery one foure faces.
R. The rings of the wheeles which were full of eyes.
S. The firmament like vnto christal.
T. The throne, which was set vpon the firmament.
V. Where sate like the appearance of a man.
X. The appearance of amber aboue, and beneath the man.
Y. The fire about him.
Z. The brightnes of fire like the rainebow.



Midi, or the South.

19 And when the beastes went, the wheeles went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither the spirit led them, they went, *and* thither did the spirite of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beastes *was* in the wheeles.

21 When the *beastes* went, they went, & when they stoode, they stoode, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirite of the beastes *was* in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes *was* wonderfull, like vnto chrystall, spred ouer their heads aboue.

23 And vnder the firmament *were* their wings streight, the one toward the other: euery one had two, which couered them, & euery one had two, which couered their bodies.

24 And when they went foorth, I heard the noyse of their [l] wings, like the noyse of great waters, *and* as the voyce of the Almightie, *euen* the voyce of speach, as the noyse of an hoste: *and* when they stood, they [m] let downe their wings.

25 And there was a voyce frō the firmament, that was ouer their heades, when they stoode, *and* had let downe their wings.

26 And aboue the firmament that was ouer their heads, *was* the fashion of a throne like vnto a Saphir stone, & vpon the similitude of the throne *was* by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, *and* as the similitude of fire [n] rounde about within it to looke to, euen from his loynes vpwarde: and to looke to, euen from his loynes downe-warde, I sawe as a likenesse of fire, and brightnesse round about it.

28 As

l Which declared the swiftnesse, and the fearefulnesse of Gods judgements.

m Which signified, that they had no power of themselues, but onely waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

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28 As the likenesse of the bowe, that is in the cloud in the day of raine, so *was* the appearance of the light round about.

29 This was the appearance of the similitude of the glorie of the Lord: and when I saw it, I fell [o] vpon my face, and I heard a voice of one that spake.

o Considering the maiestie of God, & the weakenesse of flesh.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND [a] he said vnto me, [b] Sonne of man, stand vp vpon thy feet, and I wil speake vnto thee.

2 [c] And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feet, so that I heard him that spake vnto me.

3 And he sayd vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: *for* they & their fathers haue rebelled against me, euen vnto this very day.

4 For *they are* † impudent children, and stiffe hearted: I doe send thee vnto them, & thou shalt say vnto them, Thus saith the Lord God.

5 But surely they will not heare, neither in deed will they cease: for they are a rebellious house: yet shall they know that [d] there hath bene a Prophet among them.

6 And thou sonne of man, [e] feare them not, neither be afraid of their words, although rebels, and thornes *be* with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their looks, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: *but* surely they will not heare, neither will they indeed cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like *this* rebellious house: open thy mouth, and [f] eat that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke *was* therein.

10 And he spred it before me, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and woe.

a That is, the Lord.
b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.
c So that he could not abide in Gods presence till Gods spirit did enter into him.
† *Ebr. hard of face.*
d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion yet he will send his Prophets among thē, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the word of God shall be either to their saluation or greater condemnation.
e Reade Ierem. 1.17: he sheweth that for none afflictions they should cease to doe their duties.
f Hee doth not onely exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it.
g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

MOreouer he said vnto me, Sonne of man, eat that thou findest: [a] eate this roule, and goe, *and* speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he sayd vnto me, Sonne of man, cause thy bellie to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, & it was in my mouth as sweet as honie.

4 And he said vnto me, Sonne of man, go, *and* enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vnknowen † tongue, or of an hard language, *but* to the house of Israel,

6 Not to many people of an vnknowen toung, or of an hard language, whose wordes thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, *and* harder then the flint: feare them not therefore, neither be afraid at their looks: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, receiue in thine heart all my words that I speake vnto thee, and heare *them* with thine eares,

11 And goe *and* enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: *but* surely they will not heare, neither will they indeed cease.

12 Then the spirit tooke me vp, and I heard behind mee a noyse of a great rushing, *saying*, [d] Blessed *be* the glory of the Lord out of his place.

13 *I heard* also the noyse of the wings of the beasts, that touched one another, and the rattling of the wheeles that were by them, euen a noise of a great rushing.

14 So the Spirit lift me vp, and tooke me away and I [e] went in bitternesse, *and* indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them [g] seuen dayes.

16 And at the end of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from mee.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet, if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnesse, and commit iniquitie, I will lay a [k] stumbling blocke before him, and he shal die, because thou hast not giuen him warning: he shal die in his sinne, and his [l] righteous deeds, which he hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lord was there vpon me, and he said vnto me, Arise, *and* go into the ‖field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the [n] glory of the Lord stood there, as the glory which I saw by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which [o] set me

a Whereby is meant that none is meet to be Gods messenger before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delight therein, as Ierem. 15.16. reuel. 10.10.

† *Ebr. deepe lippes.*

b God promiseth his assistance to his ministers, and that he will giue them boldnesse & constancie in their vocation, Isa 50.7. ierem. 1.18. mich. 3.8.
c Hee sheweth what is meant by the eating of the booke, which is, that the ministers of GOD may speake nothing as of themselues, but that onely, which they haue receiued of the Lord.
d Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple: for this declared that the citie and Temple should be destroyed.
e This sheweth that there is euer an infirmitie of the flesh which can neuer be readie to render full obedience to God, & also Gods grace, who euer assisteth his, and ouercometh their rebellious affections.
f Which was a place by Euphrates, where the Iewes were prisoners.
g Declaring hereby that Gods ministers must with aduisement and deliberation vtter his iudgements.
h Of this reade Chap. 33.2.

i If he that hath bene instructed in the right way turne backe.
k I will giue him vp into a reprobate minde, Rom. 1.28.
l Which seemed to haue bin done in faith, and were not.

m That is, the Spirit of prophesie.
‖ *Or, valley.*
n Meaning the vision of the Cherubims, and the wheeles.
o Reade Chap. 2.2.

me

me vp vpon my feet, and spake vnto mee, and said to me, Come, *and* p shut thy selfe within thine house.

p Signifying, that not only he should not profit, but they should grieuously trouble and afflict him.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I wil make thy tongue q cleaue to the roofe of thy mouth, that thou shalt be dumbe, & shalt not be to them as a man that rebuketh: for they are a rebellious house.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that do it. *Reuel.22.11.

27 But when I shall haue spoken vnto thee, I will open thy mouth, & thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and hee that leaueth off, *let him leaue: for they are a rebellious house.

CHAP. IIII.

r The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

THou also, sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, *euen* Ierusalem.

2 And lay siege against it, and build a fort against it, & cast a mount against it, set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an a yron pan, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

a Which signified the stubburnnesse and hardnesse of their heart.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it: *according* to the nũber of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

b Hereby he represented the idolatrie and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundreth and ninetie yeeres.

5 For I haue layd vpon thee the yeres of their iniquitie, according to the number of the dayes, *euen* three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy c right side, and thou shalt beare the iniquitie of the house of Iudah fortie dayes: I haue appointed thee a day for a yeere, *euen* a day for a yeere.

c Which declared Iudah, who had nowe from the time of Iosiah slept in their sinnes fortie yeres.

d In token of a speedie vengeance.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine d arme *shall be* vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay e bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

e The people should so straitly be besieged, that they should not be able to turne them.

9 Thou shalt take also vnto thee wheat, and barley, and beanes, and lentiles, and millet, f and fitches, and put them in one vessell, & make thee bread thereof *according* to the number of the dayes, that thou shalt sleepe vpon thy side: *euen* g three hundreth and ninetie dayes shalt thou eat thereof.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were foureteene monethes that the citie was besieged, and this was as many dayes as Israel sinned yeres.

10 And the meate, whereof thou shalt eate, *shalbe* by weight, *euen* h twenty shekels a day: *and* from time to time shalt thou eate thereof.

h Which make a pound.

11 Thou shalt drinke also water by measure, *euen* the sixt part of i an Hin: from time to time shalt thou drinke.

i Reade Exod. 29.40.

12 And thou shalt eate it *as* barley cakes, and thou shalt bake it k in the doung that commeth out of man in their sight.

k Signifying, hereby the great scarsitie of fuell, and matter to burne.

13 And the Lord said, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any l vncleane flesh in my mouth.

l Much lesse such vile corruption.

15 Then he sayd vnto me, Loe, I haue giuen thee bullocks m doung for mans doung, and thou shalt prepare thy bread therewith.

m To be as fire to bake thy bread with.

16 Moreouer, he said vnto me, Sonne of man, beholde, I will breake n the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

n That is, the force and strength wherewith it should nourish, Isa.3 1.chap.5.16 and 14.13.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, *or* take thee a barbours rasor, and cause it a to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the *haire.*

a To shaue thine head & thy bread.

2 Thou shalt burne with fire the third part in the mids of b the citie, when the dayes of the siege are fulfilled, and thou shalt take the *other* third part, and smite about it with a knife, and the *last* third part thou shalt scatter in the winde, and I will draw out a sword after them.

b To wit, of that city which he had pourtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchadnezzar. By the sworde, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde those that fled into Egypt, and into other parts after the citie was taken.

3 Thou shalt also take thereof a few in number, and binde them in thy c lappe.

c Meaning, that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles and triall.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: d *for* thereof shall a fire come foorth into all the house of Israel.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countries, *that* are round about her.

6 And she hath changed my e iudgements into wickednesse more then the nations, and my statutes more then the countries, that are round about her: for they haue refused my iudgements and my statutes, *and* they haue not walked in them.

e My word and law into idolatrie and superstitions.

7 Therefore thus sayth the Lord God, Because your f multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you,

f Because your idoles are in greater number, and your superstitions moe then among the professed idolaters, reade Isa. 65.11. or he condemneth their ingratitude in respect of his benefits.

8 Therefore thus sayth the Lord God, Behold, I, euen I *come* against thee, and wil execute iudgement in the mids of thee, *euen* in the sight of the nations.

9 And I will doe in thee, that I neuer did *before*, neither will do any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, & I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

*Leuit.26.29. *deut.28.53.2.king. 6.29.lament.4.10. baruch 2.3.*

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee,

neither

neither shall mine eye spare *thee*, neither will I haue any pitie.

12 The third part of thee shall dye with the pestilence, and with famine shall they be consumed in the mids of thee: and *another* third part shall fall by the sword round about thee: and I will scatter the *last* third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will be g comforted: and they shall know that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

g That is, I will not be pacified, till I be reuenged, Isa.1.24.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, *and* in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

‖ Or, dangerous.

16 When I shall send vpon them the ‖ euill h arrowes of famine, which shalbe for *their* destruction, *and* which I wil send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

h Which were the grashoppers, mildew, & whatsoeuer were occasions of famine.

17 * So will I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee: I the Lorde haue spoken it.

* *Chap.14.15.*

CHAP. VI.

He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towardes the * mountaines of Israel, and prophecie against them,

* *Chap.36.1.*

3 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lorde God to the a mountaines and to the hilles, to the riuers and to the valleyes, Behold, I, *euen* I will bring a sword vpon you, and I will destroy your hie places:

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

4 And your altars shall be desolate, and your images of the b Sunne shall be broken: and I will cast downe your slaine men before your idoles.

b Read 2. King. 23.11.

5 And I will lay the dead carkeises of the children of Israel before their c idoles, and I wil scatter your bones roundabout your altars.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues. 2. King. 23.20.

6 In all your dwelling places the cities shalbe desolate, and the hie places shalbe layed waste, so that your altars shall be made waste and desolate, and your idoles shalbe broken, & cease, and your images of the Sunne shalbe cut in pieces, and your workes shalbe abolished.

7 And the slaine shal fal in the middes of you, and ye shall know that I am the Lord.

d He sheweth that in all dangers God wil preserue a few, which shal be as the seed of his Church, & cal vpon his Name.

8 Yet will I leaue a remnant, d that you may haue *some* that shall escape the sworde among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from mee, and for their eyes, which haue gone a whoring after their idoles, and they e shall be displeased in themselues for the euils, which they haue committed in all their abominations.

e They shalbe ashamed to see that their hope in idoles, was but vaine, and so shal repent.

10 And they shall knowe that I am the Lord, *and* that I haue not said in vaine, that I would do this euil vnto them.

11 Thus saith the Lord God, f Smite with thine hand, and stretch foorth with thy foote, and say, Alas, for al the wicked abominations of the house of Israel: for they shall fall by the sworde, by the famine, and by the pestilence.

f By these signes he would that the Prophet should signifie the great destruction to come.

12 Hee that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then ye shall know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, *which* g the place where they did offer sweete sauour to al their idoles.

g That is, all nations when you shal see my iudgements.

14 So will I * stretch mine hande vpon them, and make the land waste and desolate h from the wilderneesse vnto Diblath in all their habitations, and they shall know that I am the Lord.

* *Chap.5.14.*

h Some reade, more desolate then the wilderneesse of Diblath, which was in Sytia, and bordered vpon Israel, or from the wilderneesse, which was South vnto Diblath, which was North: meaning the whole countrey.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

MOreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus sayth the Lord God, An end *is* come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now *is* the end *come* vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all a thine abominations.

a I will punish thee as thou hast deserued for thine idolatrie.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and yee shall know that I am the Lord.

‖ Or, beholde, euill commeth after euill.

5 Thus sayth the Lord God, ‖ Beholde, one euill, *euen one* euill is come.

b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding delayeth till there be no more hope of repentance.

6 An end is come, the end is come, it b watched for thee: beholde, it is come.

7 The c morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the d sounding againe of the mountaines.

c The beginning of his punishments is alreadie come.

d Which was a voice of ioy and mirth.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eie spare *thee*, neither will I haue pitie, *but* I wil lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

e The scourge is in a readinesse.

10 Beholde, the day, beholde, it is come: the morning is gone foorth, the e rod flourisheth: f pride hath budded.

f That is, the proud tyrant Nebuchadnezzar hath gathered his force and is ready.

11 g Crueltie is risen vp into a rod of wickednesse: none of them *shal remaine*, nor of their riches, nor of any of theirs, neither shall there be h lamentation for them.

g This cruell enemy shalbe a sharpe scourge for their wickednesse.

h Their owne affliction shall be so great, that they shall haue no regard to lament for others.

12 The time is come, the day draweth neere: let not the buier i reioice, nor let him that selleth, k mourne:

i For the present profit.

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k mourne: for the wrath is vpon all the multitude thereof.

13 For hee that selleth, shall not l returne to that which is sold, although they were yet aliue: for the m vision was vnto all the multitude thereof, & they returned not, n neither doeth any encourage himselfe in the punishment of his life.

14 o They haue blowen the trumpet, and prepared all, but none goeth to the battel: for my wrath is vpon all the multitude thereof.

15 The sword without, and the pestilence, and the famine within: he that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the vallies: all they shall mourne, euery one for his iniquitie.

17 * All handes shall be weake, and all knees shall fall away as water.

18 *They shall also gird themselues with sackcloth, and feare shall couer them, and shame *shall be* vpon all faces, and baldnes vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shalbe *cast* farre off: their * siluer and their gold cannot deliuer them in the day of the wrath of the Lorde: they shall not satisfie their soules, neither fil their bowels: for *this* ruine is for their iniquitie.

20 Hee had also set the beautie of his p ornament in maiestie: but they made images of their abominations, *and* for their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the q strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my r secrete place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a s chaine: for the land is full of the t iudgement of blood, and the citie is full of crueltie.

24 Wherefore I wil bring the most wicked of the heathen, & they shall possesse their houses: I will also make the pompe of the mightie to cease, and their u holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not *haue* it.

26 Calamitie shall come vpon calamitie, and rumour shall bee vpon rumour: then shall they seeke a vision of the Prophet: but the Lawe shall perish from the Priest, and counsell from the Ancient.

27 The King shall mourne, and the prince shal be clothed with desolation, and the handes of the people in the land shalbe troubled: I will do vnto them according to their wayes, and according to their iudgements wil I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

1 *An appearance of the similitude of God.* 5 *Ezekiel is brought to Ierusalem in the spirit.* 6 *The Lorde sheweth the Prophet the idolatrie of the house of Israel.*

AND in the a sixt yeere, in the b sixt *moneth, and* in the fift *day* of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and lo, *there was* a likenesse, as the appearance of c fire to looke to, from his loynes downeward, & from his loines vpward, as the appearance of brightnes, & like vnto amber.

3 And hee stretched out the likenesse of an hande, and tooke mee by an hairie locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought mee † by a Diuine d vision to Ierusalem, into the entrie of the inner e gate that lyeth toward the North, where remained the idole of f indignation, which prouoked indignation.

4 And beholde, the glory of the God of Israel *was* there according to the vision, that I sawe g in the fielde.

5 Then said hee vnto me, Sonne of man, lift vp thine eyes nowe towarde the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the h altar, this idole of indignation *was* in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they doe? *euen* the great abominations that the house of Israel committeth here to cause *me* to depart from i my Sanctuarie? but yet turne thee *and* thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then sayd he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, *there was* a doore.

9 And he sayd vnto me, Goe in, and beholde the wicked abominations that they doe here.

10 So I went in, and saw, and beholde, *there was* euery similitude of creeping things & k abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie l men of the Ancients of the house of Israel, and in the middes of them stood Iaazaniah, the sonne of Shaphan, with euery man his censor in his hand, and the vapor of the incense went vp *like* m a cloud.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel h do in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he sayd also vnto me, Turne thee againe, *and* thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for o Tammuz.

15 Then said he vnto me, Hast thou seene *this*, O sonne of man? Turne thee againe, & thou shalt see greater abominations then these.

16 And hee caused me to enter into the inner court of the Lordes house, and beholde, at the doore of the Temple of the Lord, betweene the porch and the altar *were* about fiue and twentie men, with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene *this*, O sonne of man? Is it a smal thing to the house of Iudah to commit these abominations which they do here? for they haue filled the land with crueltie, and haue returned to prouoke me: and loe, they haue cast out p stinke before their noses.

18 Therefore will I also execute *my* wrath: mine

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k For he shall lose nothing.

l In the yeere of the Iubile, meaning, that none should enioy the priuiledge of the law, Leuit. 25. 13. for they should all be carryed away captiues.

m This vision signified, that all should be caryed away, and none should returne for the Iubile.

n No man for all this, indeuoureth himselfe or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euil.

o The Israelites q made a brag, but their hearts fayled them.

* *Isa.* 13. 7. *ierem.* 6 24.

* *Isa.* 15. 3. *ierem.* 48. 37.

* *Prou.* 11. 4. *zephan.* 1. 18. *eccles.* 5 8.

p Meaning, the Sanctuarie.

q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hie Priest.

s Signifying, that they should be bound and led away captiues.

t That is, of sinnes that deserue death.

u Which was the Temple, that was deuided into three parts, Psal. 68 35.

a Of the captiuitie of Ieconiah.

b Which conteined part of August, and part of September.

c As Chap. 1. 27.

† *Ebr. in the visions of God.*

d Meaning, that he was thus caried in spirit, and not in body.

e Which was the porch or the court where the people assembled.

f So called because it prouoked Gods indignation, which was the idole of Baal.

g Reade Chap. 9. 22.

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idoles are.

k Which were forbidden in the Law, Leuit. 11. 4.

l Thus they that should haue kept all the rest in the feare, and true seruice of God, were the ring leaders to all abomination, and by their example pulled others from God.

m It was in such abundance.

n For besides their common idolatry, they had particular seruice, which they had in secret chambers.

o The Iewes write that this was a prophet of the idoles, who after his death was once a yere mourned for in the night.

p Declaring that the censings and seruice of the idolaters, are but infection & vilenie before God.

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mine eye shall not spare *them*, neither will I haue pitie, and * though they crie in mine eares with a loud voice, *yet* will I not heare them.

*Prou.1.28. *isa.* 46.7. *ierem.*11.11. *micha.*3.4.

CHAP. IX.

1 *The destruction of the citie.* 4 *They that shall be saued, are marked.* 8 *A complaint of the Prophet for the destruction of the people.*

a The time to take vengeance.
b Which were Angels in the similitude of men.
c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.
d To marke them that should be saued.
e Which declared that hee was not bound thereunto, neither would remaine any longer, the there was hope that they would returne from their wickednesse, and worship him aright.
‖ *Or, threshold.*
‖ *Or, marke with Thau.*
f He sheweth what is the maner of Gods children, whom he marketh to saluation: to wit, to mourne, and crie out against the wickednes, which they see committed against Gods glory.
g Thus in all his plagues the Lord preserueth his final number, which he marketh, as Exod. 12.22. reuel.7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.
h Which were the chiefe occasion of all these euils, as Chap 8.11.
i This declareth that the seruants of God haue a compassion, when they see his iudgements executed.
k That is, with all kinde of wickednes, reade Isa.1.15.

HE cried also with a loud voice in mine eares, saying, The visitations of a the citie draw neere, and euery man hath a weapon in his hand to destroy it.

2 And beholde, sixe b men came by the way of the hie gate, which lieth toward the c North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers d inke-horne by his side, and they went in, and stood beside the brasen altar.

3 And the glorie of the God of Israel was e gone vp from the Cherub, whereupon he was, *and stood* on the ‖ doore of the house, and he called to the man clothed with linnen, which had the writers inke-horne by his side.

4 And the Lord sayd vnto him, Goe thorow the mids of the citie, *euen* thorow the mids of Ierusalem, and ‖ set a marke vpon the foreheads of them that f mourne, and crie for all the abominations that be done in the mids thereof.

5 And to the other he said, that I might heare, Goe ye after him thorow the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the olde, *and* the yoong, and the maids, and the children, and the women, but touch no man vpon whom is the g marke, and begin at my Sanctuarie. Then they began at the h ancient men, which were before the house.

7 And he sayd vnto them, Defile the house, and fill the courts with the slaine, *then* goe forth: and they went out, and slew *them* in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cried, saying, i Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then sayd he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great: so that the land is full k of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare *them*, neither will I haue pity, *but* will recompense their wayes vpon their heads.

11 And beholde, the man clothed with linnen which had the inke-horne by his side, made report, and said, *Lord*, I haue done as thou hast commanded me.

CHAP. X.

1 *Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims.* 8 *A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.*

* *Chap.1.22.*
a Which in the first chapter ver.5. he called the foure beasts.
b This signified, that ỹ citie should be burnt.

AND as I looked, beholde, in the * firmament that was aboue the head of the a Cherubims there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

2 And hee spake vnto the man clothed with linnen, & said, Go in betweene the wheeles, *euen* vnder the Cherub, & fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer b the citie. And he went in in my sight.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord c went vp from the Cherub, *& stood* ouer the doore of the house, and the house was filled with the cloud, and the court was filled with the brightnesse of the Lords glorie.

c Meaning, that the glorie of God should depart frō the Temple.

5 And the d sound of the Cherubims winges was heard into the vtter court, as the voice of the Almightie God, when he speaketh.

d Reade Chap.1. 24.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betweene the wheeles, *and* from betweene the Cherubims, then he went in, and stood beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke *thereof*, and put it into the hands of him that was clothed with linnen, who tooke it, and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles *were* beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles *was* as the colour of a e Chrysolite stone.

e Reade Chap.1. 16.

10 And their appearance (*for* they were *all* foure of one fashion) was as if one wheele had bene in *another* wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, *and* they f turned not as they went.

f Vntill they had executed Gods iudgements. ‖ *Or, turnes.*

12 And their whole bodie, and their ‖ rings, and their hands, and their wings, and the wheeles were full of eyes round about, *euen* in the same foure wheeles.

13 And *the Cherub* cried to these wheeles in mine hearing, *saying*, O wheele.

14 And euery *beast* had foure faces: the first face *was* the face of a Cherub, & the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beast that I saw at the riuer Chebar.

* *Chap.1.5.*

16 And whē the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the *Cherubims* stood, they stood: and when they were lifted vp, they lifted themselues vp *also*: for the g spirit of the beast *was* in them.

g There was one consent betweene the Cherubims & the wheeles.

18 h Then the glorie of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

h Reade Chap. 9.3.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also *were* beside them: and *euery one* stood at the entrie of the gate of the Lords House at the East side, and the glory of the God of Israel *was* vpon them on hie.

20 * This is the i beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

* *Chap.1.15.*
i That is, the whole body of the foure beasts or Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands *was* vnder their wings.

22 And the likenesse of their faces *was* the selfe same faces, which I saw by the riuer Chebar, *and*

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and the apperance of the *Cherubims was* the selfe same, *and* the went euery one straight forward.

CHAP. XI.

2 Who they were that seduced the people of Israel. 5 Against these he propheseth, shewing them how they shall be dispersed abroad. 19 The renewing of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.

MOreouer, the Spirit lift me vp, and brought mee vnto the east gate of the Lords house, which lieth Eastward, & beholde, at the entrie of the gate *were* fiue & twentie men: among whom I saw Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 *For*, they say, [a] It is not neere, let vs builde houses: this *citie* is the [b] caldron, and we be the flesh.

4 Therefore propheſie against them, sonne of man, propheſie.

5 And the Spirit of the Lord fell vpon me, and sayd vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and ye haue filled the streets thereof with the slaine.

7 Therefore thus sayth the Lord God, They that ye haue slaine, and haue laid in the middes of it, they are [c] the flesh, and this *citie* is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the [d] hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, *and* I will iudge you in the border of [e] Israel, and ye shall know that I am the Lord.

11 This *citie* shal not be your caldron, neither shall ye be the flesh in the middes thereof, *but* I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.

13 ¶ And when I propheſied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cried with a loud voyce, and sayd, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy [g] brethren, *euen* thy brethren, the men of thy kinred, and all the house of Israel, wholly *are they* vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: *for* the land is giuen vs in possession.

16 Therefore say, Thus sayth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a little [h] Sanctuarie in the countreys where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, & assemble you out of the coūtreys where you haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I wil giue them one heart, and I will put a new spirit within their bowels, & I will take the [i] stonie heart out of their bodies, and wil giue them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall be my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, & the glory of the God of Israel *was* vpon them on hie.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the distresse of hunger and thirst is signified.

THe word of the Lord also came vnto mee, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see [a] not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, † prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuity: and thou shalt go forth at euen in their sight, as they that go forth into captiuitie.

5 Digge thou thorow the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon *thy* shoulders, & cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a [b] signe vnto the house of Israel.

7 And as I was commanded, so I brought foorth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorow the wall with mine hand, and brought it forth in the darke, *and* I bare it vpon *my* shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What [c] doest thou?

10 *But* say thou vnto them, Thus sayth the Lord God, This ‖ burden *concerneth* the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage *and* captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe

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a Thus the wicked derided the Prophets, as though they preached but errours, and therefore gaue themselues still to their pleasures.

b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sodde.

c Contratie to their vaine confidence, he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lie as flesh in the caldron.

d That is, of the Caldeans.

e That is in Riblah, reade 2. King. 25. 6.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some straunge iudgement of God toward the rest of the people.

g They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.

h They shall be yet a little Church: shewing that the Lord will euer haue some to call vpon his Name, whom hee will preserue and restore, though they be for a time afflicted.

*Ierc. 32. 39. chap. 36. 26.

i Meaning, the heart whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Iecon. ah was led away captiue.

a That is, they receiue not the fruit of that which they see and heare.

†Ebr. make thee vessels to goe into captiuitie.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings?

‖ Or, propheſie.

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goe foorth: they shall digge through the wall to carie out thereby: he shall couer his face, that he see not the ground with *his* eyes.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17.20. and 32 3.

13 My net also will I spread vpon d him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreis.

e Which should beare his Name, and should be his Church, reade Chap 11.16.

16 But I will leaue a e litle number of them from the sworde, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ¶ Moreouer, the word of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trebling, & drinke thy water w trouble, & with carefulnes,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, *and* of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with desolation: for the land shalbe desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall bee left void, and the land shalbe desolate, and ye shal know that I am the Lord.

21 ¶ And the word of the Lorde came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes f are prolonged, and all visions ‖ faile?

f Because they did not immediatly see the prophecies accomplished, they contemned them as though they should neuer be fulfilled. ‖ Or, take none effect.

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euery vision.

24 For no vision shall be any more in vaine, neither *shall there be* any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, *and* that thing that I shall speake, shall come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe the worde of the Lord came vnto me, saying,

g That is, it shall not come to passe in our dayes and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for g many dayes *to come*, and he prophecieth of the times that are farre off.

28 Therefore say vnto them, Thus sayeth the Lord God, All my wordes shall no longer be delayed, but that thing which I haue spoken, shalbe done, saith the Lord God.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the worde of the Lorde came vnto mee, saying,

*Chap. 14.9.

2 Sonne of man, prophecie against the prophets of *Israel, that prophecie, and say thou vnto them, that prophecie out of their a owne hearts, Heare the word of the Lord.

a After their own fantasie, and not as hauing the reuelation of the Lord, Iere. 23.16.

3 Thus saith the Lorde God, Woe vnto the foolish prophetes that followe their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes b in the waste places.

b Watching to destroy the vineyard.

5 c Yee haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battel in the day of the Lord.

c Hee speaketh to the gouernours and true ministers that should haue resisted them.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lorde hath not sent them: and they haue made *others* to hope that they would confirme the worde *of their prophecie*.

7 Haue yee not seene a vaine vision? and haue ye not spoken a lying diuination? d ye say, The Lord saith it, albeit I haue not spoken.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie & haue seene lies, therfore behold, I am against you, saith the Lord God,

9 And mine hande shalbe vpon the prophetes that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the e writing of the house of Israel, neither shall they enter into the lande of Israel: and ye shall know that I am the Lord God.

e That is, in the booke of life, wherein the true Israelites are written. f Reade Ier. 6.14.

10 And therefore, because they haue deceiued my people, saying, f Peace, & there was no peace: and one built vp a g wall, and beholde, the others daubed it with vntempered *morter*,

g Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him.

11 Say vnto them which daube it with vntempered *morter*, that it shall fall: *for* there shall come a great showre, and I will send haile stones, *which* shall cause it to fall, and a stormie winde shall breake it.

12 Loe, when the wall is fallen, shall it not be sayd vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus say th the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great showre shalbe in mine anger, & haile stones in *mine* indignation to consume it.

14 So I wil destroy the wall that ye haue daubed with vntempered *morter*, and bring it downe to the ground, so that the foundation thereof shalbe discouered, and it shall fall, and ye shalbe consumed in the mids thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with h vntempered *morter*, and will say vnto you, The wall is no more, neither the daubers thereof,

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authoritie of Gods word.

16 *To wit*, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, sayth the Lord God.

i These superstitious women for lucre would prophesie and tell euery man his fortune giuing them pillowes to leane vpon, & kerchiefs to couer their heads, to the intent they might the more allure them & bewitch them.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

k Will ye make my word to serue your bellies?

18 Thus say th the Lord God, Woe vnto the *women* that sowe i pillowes vnder all arme-holes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

l These sorcerers made the people beleeue that they could preserue life or destroy it, and that it should come to euery one according as they prophesied.

19 And will ye pollute me among my people for hand fuls of k barly, and for pieces of bread to slay the soules of them that should not die, and l to giue life to the soules that should not liue in lying to my people, that heare *your* lies?

20 Wherefore thus say th the Lord God, Behold, I will *haue to doe* with your pillowes, where-with

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with ye hunt the [m] soules to make them to flie, and I will teare them from your armes, and will let the soules goe, *euen* the soules that ye hunt, to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shall bee no more in your handes to be hunted, and ye shal know that I am the Lord.

22 Because with *your* lyes, ye haue made the heart of the [n] righteous sadde, whome I haue not made sad, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, & ye shal know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answere him ‖ for my selfe,

8 And I wil set my face against that man, and wil make him an example and prouerbe, and I wil cut him off from the middes of my people, and ye shall know that I am the Lord.

9 And if the Prophet be [f] deceiued, when hee hath spoken a thing, I the Lorde haue deceiued that Prophhet, and I wil stretche out mine hande vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shall bee euen as the punishment of him that asketh,

11 That the house of Israel may goe no more astray from mee, neither bee polluted any more with all their transgressions, but that they may be my people, and I may be their God, sayeth the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, whe the land sinneth against mee by committing a trespasse, then will I stretch out mine hand vpon it, [h] and will breake the staffe of the bread thereof, and will sende famine vpon it, and I wil destroy man and beast forth of it.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer *but* their owne soules by their [k] righteousnes, saith the Lord God.

15 If I bring noisome beasts into the land and they spoile it, so that it bee desolate, that no man may passe through because of beasts,

16 *Though* these three men were in the mids thereof, As I liue, sayeth the Lorde God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or *if* I bring a sworde vpon this land, and say, Sword, goe through the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, saith the Lorde God, they shall deliuer neither sonnes nor daughters, but they onely shalbe deliuered themselues.

19 Or *if* I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And *though* Noah, Daniel & Iob *were in* the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall *but* deliuer their owne soules by their righteousnesse.

21 For thus sayth the Lord God, How much more when I send my * foure sore iudgements vpon Ierusalem, *euen* the sword, and famine, and the noisome beast, and pestilence, to destroy man and beast out of it?

22 Yet beholde, therein shall be left a [l] remnant of them that shalbe caried away *both* sonnes and daughters: behold, they shal come forth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euil that I haue brought vpon Ierusalem, *euen* concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way & their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, sayth the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

AND the word of the Lord came vnto mee, saying,

2 Sonne of man, what commeth of the vine tree aboue all *other* trees? and of the vine branch, which is among the [a] trees of the forest?

3 Shall wood be taken thereof to doe any worke? or will men take a pin of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for *any* worke?

5 Beholde, when it was whole, it was meet for no worke: how much lesse shall it be meet for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus sayth the Lord God, As the vine tree, *that is* among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall go out from *one* [b] fire, and *another* fire shall consume them; and ye shall know, that I am the Lord,

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m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

a He sheweth the hypocrisie of the idolaters, who wil dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Iere. 11.11.

c To inquire of things which the Lord hath appointed to come to passe,

d As his abomination hath deserued: that is, he shalbe led with lies, according as he delited therein, 2. Thes. 2.10.

e That is, conuince them by their owne conscience.

‖ Or, *by my selfe.*

f The Prophet declareth that God for mans ingratitude raiseth vp false Prophets to seduce them that delite in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1. King. 22. 20, 22. & destroieth aswel these Prophetes as the people.

g Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to defile themselues with like abominations.

h Reade Chap. 4. 16, and 5.17. Isa. 3.1.

i Though Noah, and Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Iere. 15.1.

k Meaning, that a very few (which he calleth the remnant, verf. 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his owne sake.

**Chap. 5.17.*

l Reade Chap. 5.3.

a Which bringeth fourth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

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Lord, when I set my face against them.

8 And *when* I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalem, 15 Their vnkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

AGaine, the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to knowe her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuitie when thou wast [b] borne, thy nauell was not cut: thou wast not washed in water to soften *thee*: thou wast not salted with salt, nor swadled in cloutes.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open fielde to the contempt of thy person in the day ỹ thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine [c] owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I sayde vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie as the bud of the field, and thou hast encreased and waxen great, and thou hast gotten excellent ornaments: *thy* breastes are fashioned, thine haire is growen, whereas thou wast naked and bare.

8 Nowe when I passed by thee, and looked vpon thee, beholde, thy time *was as* the time of loue, and I spred my skirtes ouer thee, & couered [d] thy filthinesse: yea, I sware vnto thee, & entred into a couenant with [e] thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with [f] water: yea, I washed away thy blood from thee, and I [g] anointed thee with oyle.

10 I clothed thee also with broydred worke, and shod thee with badgers skinne: and I girded thee about with fine linnen, and I couered thee with silke.

11 I decked thee also with [h] ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull [i] crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linen, and silke, and broydred worke: thou diddest eate fine floure, and hony and oyle, and thou wast very beautiful, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfite through my [i] beautie which I had set vpon thee, saith the Lord God.

15 Now thou diddest [k] trust in thine owne beautie, & playedst the harlot, because of thy renowme, and hast powred out [l] thy fornications on euery one ỹ passed by, *thy desire* was to him.

16 And thou diddest take thy garments, and deckedst thine hie places with diuers colours, [m] and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels *made* of my golde and of my siluer, which I had giuen thee, and [n] madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookest thy broydred garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, *as* fine floure, oyle, and honie, *wherewith* I fedde thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.

20 Moreouer thou hast taken thy sonnes and thy daughters, whome thou hast borne vnto me, and these hast thou sacrificed vnto them, to [o] be deuoured: is *this* thy whoredome a smal matter?

21 That thou hast slaine my childre, & deliuered the to cause the to passe *through fire* for the?

22 And in all thine abominations and whoredomes thou hast not remembred the dayes of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery streete,

25 Thou hast built thine hie place at euery ‖ corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, & multiplied thy whoredom.

26 Thou hast also committed fornication with the [p] Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore did I stretch out mine hand ouer thee, and wil diminish thine ordinary, and deliuer thee vnto the will of them that hate thee, *euen* to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast plaied the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 Howe weake is thine heart, saith the Lord God, seeing thou doest all these things, *euen* the worke of a ‖ presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery streete, and hast not bene as an harlot [q] that despiseth a reward,

32 But *as* a wife that playeth the harlot, *and* taketh others for her husband.

33 They giue giftes to all *other* whores, but thou giuest giftes vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neither *the like* fornication *shall be* after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the worde of the Lord.

36 Thus saith the Lorde God, Because thy ‖ shame was powred out, and thy filthinesse discouered through thy fornications with thy louers,

a Thou boastest to be of the seede of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children doe the maners of their fathers, Isa. 1.4 & 57.3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthines and forsaken of all men, I tooke thee & gaue thee life: whereby is meant that before God wash his Church, and giue life, there is nothing but filthines and death.

d These wordes, as blood, pollution, nakednes, & filthinesse are oft times repeated, to beate down their pride, and to cause them to consider what they were before God receiued the to mercy, fauoured them and couered their shame.

e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee and endue thee with all graces.

f I washed away thy sinnes.

g I sanctified thee with mine holy Spirit.

h Hereby he sheweth how he faued his Church, enriched it, and gaue it power and dominion to reigne.

i He declareth where in the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beautie and excellencie.

k In abusing my giftes & in putting thy confidence in thine own wisdom and dignitie, which were the occasions of thine idolatrie.

l There was none idolatrie so vile wherewith thou diddest not pollute thy selfe.

m This declareth how the idolaters put their chiefe delite in those things, which please the eies & outward senses.

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, reade Leuit. 18.21. 2.King 13.10.

‖ *Or, head.*

p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong.

‖ *Or, cuities.*

‖ *Or, that will beare rule.*

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestowe all their substance, which they receiue of God for his glorie, to serue their vile abominations.

‖ *Or, nether parts.*

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and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I wil gather all [r] thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with al them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

38 And I will iudge thee *after* [ſ] maner of them that are [ſ] harlots, and of them that shead blood, & I will giue thee the blood of wrath & ielousie.

39 I will also giue thee into their handes, and they shal destroy thine hie place, and shal breake downe thine hie places: they shall strippe thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shal also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their swordes.

41 And they * shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my [t] ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembred [ŷ] dayes of thy youth, but hast prouoked me with al these things, behold, therfore I also haue [u] brought thy way vpō thy head, saith [ŷ] Lord God: yet hast not thou had cōsideration of all thine abominations.

44 Behold, all that vse prouerbes, shall vse *this* prouerbe against thee, saying, As *is* the mother, [x]*so is* her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [y] sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her [z] daughters, that dwell at thy left hand, and [†]thy yong sister, that dwelleth at thy right hand, *is* Sodom, and her daughters.

47 Yet hast thou [a] not walked after their wayes, nor done after their abominations: but as it *had bene* a verie litle *thing*, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, *neither* shee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, [b] Pride, fulnesse of bread, and aboundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were hautie, and committed abomination before me: therefore I tooke them away, as pleased me.

51 Neither hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast [d] iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast cōmitted more abominable then they *which* are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe [e] their captiuitie with the captiuitie of Sodom, & her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

54 That thou maiest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast [f] comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state. Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom † was not heard of [h] by thy report in the day of thy pride.

57 Before thy wickednes was [i] discouered, as in the same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about [k] her which despise thee on al sides.

58 Thou hast borne *therefore* thy wickednesse and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise [ŷ] [l] othe, in breaking the couenāt.

60 Neuertheles, I will [m] remember my couenant *made* with thee in the daies of thy youth, & I wil confirme vnto thee an euerlasting couenāt.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue [n] thy sisters, *both* thy elder & thy yonger, and I wil giue them vnto thee for daughters, but not [o] by thy couenāt.

62 And I wil establish my couenant with thee, and thou shalt knowe that I am the Lord.

63 That thou mayest remember, & be [p] ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

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r Egyptians, Assyrians and Caldeans, whome thou tookest to be thy louers, shall come and destroy thee, Chap. 23.9.

ſ I will iudge thee to death, as the adulterers and murtherers.

* 2. *Kings* 25.9.

t I will vtterly destroy thee, and so my ielousie shal cease.

u I haue punished thy faultes, but thou wouldest not repent.

x As were the Canaanites, and the Hittites & others your predecessours, so are you their successours.

y That is, of Samaria and Sodom.

z That is, her cities.

† *Ebr. thy sister yonger then thou.*

a But done farre worse.

b He alledgeth these foure vices, pride, excesse, idlenesse & contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19.14.

c Which worshipped the calues in Beth-el and Dan.

d Thou art so wicked, that in respect of thee Sodom and Samaria were iust.

e This he speaketh in comparison, saying, that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, & yet thoughtest to escape punishmēt.

g Meaning, that it should neuer come to passe.

† *Ebr. was not a rumour in thy mouth.*

h Thou wouldest not cal her punishment to minde when thou wast a-lolt, to learne by her example to feare my iudgements.

i That is, till thou wast brought vnder by the Syrians and Philistims, 2. Chron. 28.19.

k Which ioyned with the Syrians, or compassed about Ierusalem.

l When thou brakest the couenant, which was made betweene thee and me, as vers 8.

m That is, of mercie and loue I will pitie thee, and so stand to my couenant, though thou haste deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church, which he would cause to fructifie in due time: and here he declareth howe he will call the Gentiles.

o But of my free mercie.

p This declareth what fruites Gods mercies worke in his, to wit, sorowe and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto mee, saying,

2 Sonne of man, put foorth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great [a] Egle with great wings, *and* long wings, *and* full of feathers, which had diuers colours, came vnto Lebanon, and tooke the hyest branch of the cedar,

4 And brake off the toppe of his twigge, *and* caried it into the land of [b] Marchants, *and* set it in a citie of marchants.

5 He tooke also of the [c] seede of the lande, and planted it in a fruitfull ground: he placed it by great waters, and set it *as* a willow tree.

6 And it budded vp, and was [d] like a spreading vine of [e] low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought foorth branches, and shot foorth buds.

7 There was also [f] another great egle with great wings and many feathers, and beholde, this vine did turne her rootes toward it, and spredde foorth her branches towarde it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great [g] waters, that it should bring foorth branches, & beare

a That is, Nebuchad-nezzar, who hath great power, riches, and many countreyes, vnder him, shall come to Ierusalem and take away Ieconiah the King, as vers 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, & was left at Ierusalem, & made King in stead of Ieconiah, 2. Kings 24.17. Ierem 37.1.

d This was Zedekiahs kingdome.

e That it might not hane power to rebell against Babylon, as vers 14.

f Meaning, the King of Egypt, of whome Zedekiah sought soccour against Nebuchad-nezzar.

g They thought to be moistned by the waters of Nilus.

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beare fruite, and be an excellent vine.

9 Say thou, Thus saith the Lorde God, Shall it prosper? shall h he not pull vp the rootes thereof, and destroy the fruite thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted: but shal it prosper? shall it not bee dried vp, and wither? i when the East winde shall touche it, it shall wither in the trenches, where it grew.

11 Moreouer, the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Know ye not, what these things *meane*? tell them, Behold, the King of Babel is come to Ierusalem, and hath taken k the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken *one* of the Kings seed, and made a couenant with him, & hath taken l an othe of him: he hath also taken the princes of the land,

14 That the kingdome might bee in subiection, and not lift it selfe vp, *but* keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall he escape, that doeth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, hee shall die in the middes of Babel, in the place of the King, that had made him King, whose othe he despised, and whose couenant *made* with him, he brake.

17 Neither shal Pharaoh with *his* mighty host, and great multitude of people, maintein him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oth, & broken the couenant (yet lo, he had giuen m his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe that he hath despised, and my couenant that he hath broken vpon his owne head.

20 *And I wil spread my net vpon him, and he shalbe taken in my net, & I will bring him to Babel, and will enter into iudgement with him there for his trespasse that he hath cõmitted against me.

21 And all that flee from him with all his host, shall fall by the sworde, and they that remaine, shalbe scattered towarde all the windes: and yee shall know that I the Lord haue spoken it.

22 Thus saith the Lorde God, I will also take off the top n of this hie cedar, and will set it, and cut off the o top of the tender plant thereof, and I wil plant it vpon an hie mountaine and great.

23 *Euen* in the hie mountaine of Israel will I plant it: and it shal bring forth boughes & beare fruite, and be an excellent cedar, and vnder it shal remaine all birdes, and euery p foule shal dwel in the shadow of the branches thereof.

24 And all the q trees of the field shall know that I the Lord haue brought downe the hie tree, and exalted the low tree: that I haue dried vp the greene tree, & made the drie tree to florish: I the Lord haue spoken it, and haue done it.

h Shall not Nebuchadnezzar destroy it?

i By this dry winde, he meaneth the Babylonians.

k That is, Ieconiah, 2. King. 24. 15.

l For his subiection and obedience.

m Because he tooke the Name of God in vaine, and brake his othe which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. * *Iud.* 12. 13. *and* 32. 5.

n This promes is made to the Church which shalbe as a small remnant, and as the top of a tree.

o I will trimme it and dresse it.

p Both the Iewes and Gentiles shalbe gathered into it.

q All the world shall know that I haue plucked down the proude enemies, and set vp my Church which was low and contemned.

CHAP. XVIII.

2 He sheweth that euery man shal beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is propheciied to the righteous, which turneth backe from the right way.

THe word of the Lord came vnto me againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel, saying, a The fathers haue eaten sowre grapes, & the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shal vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull, and right,

6 *And* hath not eaten b vpon the mountaines, neither hath lift vp his eies to ỹ idols of the house of Israel, neither hath defiled his neighbors wife, neither hath †lien with a *menstruous woman,

7 Neither hath oppressed any, *but* hath restored the pledge to his debtour: he that hath spoyled none by violence, * *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon *vsurie, neither hath taken any increase, *but* hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is ‖ a thiefe, *or* a sheader of blood, if he do anyone of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 *Or* hath oppressed the poore and needy, *or* hath spoyled by violence, *or* hath not restored the pledge, or hath lift vp his eyes vnto the idoles, *or* hath committed abomination,

13 *Or* hath giuen forth vpon vsury, or hath taken increase, shal he liue? he shall not liue: seeing he hath done al these abominations, c he shal die the death, *and* his blood shalbe vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eies to ỹ idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 *Neither* hath withdrawen his hand from the afflicted, nor receiued vsury nor increase, *but* hath executed my iudgements, *and* hath walked in my statutes, he shal not die in the iniquitie of his father, *but* he shall surely liue.

18 His father, because hee cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe euen hee dieth in his iniquitie.

19 Yet say ye, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, *and* hath kept all my statutes, and done them, he shall surely liue.

20 *The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, *but* the righteousnes of the righteous shall

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, reade Iere. 31. 29.

b If he hath not eaten of the flesh that hath bene offered vp to idoles, to honour them thereby. * *Leuit.* 18. 20. † *Heb. come neere.* * *Leuit.* 20. 18. * *Isa.* 58. 7. *matt.* 25. 35.

* *Exod.* 22. 25. *leuit.* 25. 37. *deut.* 23. 19. *psal.* 15. 5.

‖ Or, a cruel man.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doeth not repent, he shalbe punished as his father was, or els not.

*Dent. 24. 16. 2. kings 14. 6. 2. chron. 25. 4.

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be vpon him,and the wickednesse of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe all my [d] statutes,and doe that which is lawfull and right, he shall surely liue,*and* shall not die.

22 All his tranigressions that he hath committed,they shal not be ‖ mentioned vnto him,*but* in his [e] righteousnes that he hath done,he shal liue.

23 [f] Haue I any desire that the wicked should die,saith the Lorde God? ‖ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnes,and comit iniquitie,*and* doe according to al the abominations,that the wicked man doeth,shall he liue? all his [g] righteousnes that hee hath done, shall not bee mentioned: *but* in his transgression that he hath committed, and in his sinne that he hath sinned,in them shall he die.

25 Yet yee say, The way of the Lorde is not [h] equall: heare now, O house of Israel. Is not my way equall? *or* are not your wayes vnequall?

26 *For* when a righteous man turneth away from his righteousnes, and committeth iniquitie, he shal euen die for the same,he shal *euen* die for his iniquitie,that he hath done.

27 Againe when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right,he shall saue his soule aliue.

28 Because hee considereth,and turneth away from all his transgressions that hee hath committed,he shall surely liue *and* not die.

29 Yet saith ỹ house of Israel, The way of the Lorde is not equal. O house of Israel, are not my wayes equall? *or* are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel,euery one according to his wayes, sayeth the Lorde God: returne *therefore* and cause *others* to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you al your transgressions, whereby ye haue transgressed, and make [i] you a new heart and a new spirit: for why wil ye die,O house of Israel?

32 For I desire not the death of him that dyeth,sayeth the Lord God: cause therefore *one another* to returne,and liue ye.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah ſignified by the lyons whelpes, and by the lyon. 10 The proſperitie of the citie of Ieruſalem that is paſt, and the miſerie thereof that is preſent.

THou also, take vp a lamentation for the [a] princes of Israel,

2 And say, Wherefore lay thy [b] mother *as* a lyoneſſe among the lyons? shee nourished her yong ones among the lyons whelps,

3 And she brought vp one of her whelps, *and* it became a lyon,and it learned to catch the pray, *and* it deuoured men.

4 The [c] nations also heard of him, *and* he was taken in their nettes, and they brought him in chaines vnto the land of Egypt.

5 Nowe when shee sawe, that she had waited and her hope was lost, shee tooke another of her [d] whelps,and made him a lyon.

6 Which went among the lyons, *and* became a lyon,and learned to catch the praye,*and* he deuoured [e] men.

7 And he knewe their widowes,& he destroyed their cities, and the lande was wasted, and all that was therein by the noyse of his roaring.

8 Then the [f] nations set against him on euery side of the countreys, and layde their nets for him: so he was taken in their pit.

9 And they put him in prison *and* in chaines, and brought him to the King of Babel, *and* they put him in holdes,that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy [g] mother *is* like a vine in thy blood, planted by the waters: she brought foorth fruite and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath:she was cast downe to the ground,& the [h] East wind dried vp her fruit: *her branches* were broken, & withered: *as for* the rod of her strength,the fire cõsumed it.

13 And now she is planted in the wildernes in a drie and thirstie ground.

14 And fire is gone out [i] of a rod of her branches,which hath deuoured her fruite,so that shee hath no strong rod *to be* a scepter to rule: this is a lamentation, and shalbe for a lamentation.

CHAP. XX.

3 The Lord denieth that he will answere them when they pray, becauſe of their vnkindues. 33 He promiſeth that his people ſhall returne from captiuitie. 46 By the fireſt that ſhould be burnt,is ſignified the burning of Ieruſalem.

AND in the [a] seuenth yeere,in the fift *moneth*, the tenth *day* of the moneth, came certaine of the elders of Israel to enquire of the Lord,and sate before me.

2 Then came the word of the Lorde vnto me, saying,

3 Sonne of man,speake vnto the Elders of Israel,and say vnto them,Thus saith the Lord God, Are ye come to enquire of me? as I liue,saith the Lord God,when I am asked,I wil not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge *them*? cause [b] them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus sayeth the Lorde God, In the day when I chose Israel,and [c] lift vp mine hand vnto the seed of the house of Iaakob, and made my self knowen vnto them in the land of Egypt, when I lift vp mine hande vnto them, and said,I am the Lord your God,

6 In the day ỹ I lift vp mine hande vnto them to bring them forth of the lande of Egypt,into a lande that I had prouided for them,flowing with milke & hony,which is pleasant among all lands,

7 Then sayde I vnto them, Let euery man cast away the abominations of his eyes, [d] and defile not your selues with the idoles of Egypt: *for* I am the Lord your God.

8 But they rebelled against mee,& would not heare me: *for* none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, *and* to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my [f] Name, that it shoulde not bee polluted before the heathen, among whom they were,& in whose sight I made my selfe knowen vnto them in bringing them forth of the land of Egypt.

d He ioyneth the obſeruation of the commandements with repentance: for none can repent in deede except he labour to keepe the Lawe. ‖ *Or,not lay a to his charge.*

e That is,in the fruits of his faith which declare that God doeth accept him.

f He speaketh this to commend Gods mercy to poore sinners,who rather is ready to pardon, then to punish,as his long suffering declareth,Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate,yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doeth not approue sinne, therefore it is here said that he would haue them to turne away from it that they might liue. ‖ *Or,rather that hee may returne from his wayes and liue.*

g That is, the false opinion that the hypocrites haue of their righteousnes.

h In punishing the father with the children.

i He sheweth that man cannot forsake his wickednes til his heart be changed, which is only the worke of God.

a That is, Iehoahaz and Iehoiakim,Iosiahs sonnes,who for their pride and cruelrie are compared vnto lyons.

b To wit,Iehoahaz mother, or Ierusalem.

c By Pharaoh Nechoking of Egypt, 2.King 23.33.

d Which was Iehoiakim.

e He slew of the Prophets,& them that feared God, and rauished their wiues.

f Nebuchad nezzar with his great armie which was gathered of diuers nations.

g He speaketh this in the reproch of this wicked King,in whose blood, that is,in the race of his predecessours, Ieruſalem should haue bene blessed,according to Gods promes,and flourished as a fruitful vine.

h Meaning,that the Caldeans should destroy them as the East winde doeth the fruite of the vine.

i Destruction is come by Zedekiah who was the occasion of this rebellion.

a Of the captiuitie of Ieconiah.

b This declareth the great lenitie and patience of God which calleth sinners to repentance before he condemne them.

c I sware that I would be their God, which maner of othe was obserued from all antiquitie,where they vsed to lift vp their hands toward the heauen,acknowledging God to be the author of trueth, and the defender thereof,and also ỹ iudge of the heart, wishing that he should take vengeance, if they cõcealed any thing which they knew to be trueth.

d God had forbidden them to make mention of the idoles,Exod. 23.13.Psal.16.4.

e Which thing declareth the wickednes of mans heart which iudge Gods seruice by their eyes and outward senses.

f God had euer this respect to his glory ỹ hee would not haue his Name euil spoken of among the Gentiles for the punishment that his people deserued,in confidence whereof the godly euer prayed,as Exo.32.12.Num.14.13.

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10 Nowe I caryed them out of the land of Egypt, and brought them into the wildernesse.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man do, he shall liue in them.

12 Moreouer I gaue them also my * Sabbaths to be a signe betweene me & them, that they might knowe that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wildernes: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wildernesse to consume them,

14 But I had respect to my Name, that it should not bee polluted before the g heathen in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wildernesse that I would not bring them into the lande, which I had giuen them, flowing with milke and honie, which was pleasant aboue all lands,

16 Because they cast away my iudgements, & walked not in my statutes, but haue polluted my h Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wildernesse.

18 But I said vnto their children in the wildernesse, Walke ye not in the ordinances of your i fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if a man doe, he shall liue in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, *and* to accomplish my wrath against them in the wildernesse.

22 Neuertheless I withdrewe mine hand and had respect to my Name that it shoulde not bee polluted before the heathen, in whose sight I brought them foorth.

23 Yet I lift vp mine hand vnto them in the wildernes, that I would scatter them among the heathen, & disperse them through the countries,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after k their fathers idoles.

25 Wherefore I l gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne m giftes in that they caused to passe *by the fire* all that *first* openeth the wombe, that I might destroy them, to the ende, that they might knowe that I am the Lord.

27 Therefore, Sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had *before* grieuously transgressed against me.

28 n For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they saw euery hie hill, and all the thicke trees, & they offred there their sacrifices, & there they presented their offering of prouocation: there also they made their sweete sauour, and powred out there their drinke offrings.

29 Then I sayde vnto them, What is the hie place whereunto ye goe? And the name thereof was called o Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are yee not polluted † after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your giftes, and make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, p I will not answere you when I am asked.

32 Neither shall that be done that commeth into your minde: for ye say, We will be as the heathen, and as the families of the countreyes, and serue wood, and q stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in *my* wrath powred out,

34 And I will bring you from the people, and wil gather you out of the countreyes, wherein ye are scattered, with a n ighty hand, & with a stretched out arme, and in *my* wrath powred out,

35 And I will bring you into the r wildernesse of the people, and there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, so will I pleade with you, saith the Lord God.

37 And I wil cause you to passe vnder the rod, & will bring you into the bond of the couenant.

38 And I wil s chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the lande where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, t Goe you, and serue euery one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your giftes and with your idoles.

40 For in mine holy mountaine, *euen* in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the lande, serue me: therefore will I accept them, and there will I require your offrings and the first fruites of your oblations, with all your holy things.

41 I will accept your sweete sauour, when I bring you from the people, & gather you out of the countries, wherin ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall knowe, that I am the Lorde, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your wayes, & all your works, wherein ye haue bene defiled, and ye u shall iudge your selues worthy to be cut off, for all your euils that ye haue committed.

44 And ye shall knowe that I am the Lorde, when I haue respect vnto you for my Names sake, *and* not after your wicked wayes, nor according to your corrupt workes, O ye house of

* *Leuit.18.5. rom.10.5. galat.3.12.*
* *Exod.20.8. and 31.13. ezech.20.12.*

* *Numb.14.28,29. and 26.65.*
g Who might thereby take an occasion to blaspheme my Name and to accuse me of lacke of abilitie, or else that I had sought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commanded them, and gaue themselues to serue me according to their owne fantasies.
i Whereby the holy Ghost confuteth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approueable thereby or no.
k Meaning that they set their delite vpon them.
l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies, as *verf.39. Rom. 1.21,24.*
m I condemned those things and counted them as abominable, which they thought had bene excellent, and to haue declared most zeale, *Luk.16 15.* for that which God required as most excellent, that gaue they to their idoles.
n Not onely in the wildernesse, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seeing that by no admonitions he can be drawen backe.

o Which signifieth an hie place, declaring that they vaunted themselues of their idolatrie, and were not ashamed thereof, though God had commanded them expreslly, that they should haue no altar lifted vp on hie by staires, *Exo.20.26.*
† *Ebr. in the way.*
p He sheweth, that the ingratitude of the people deserueth, that God should cut them off, and that they should not haue the comfort of his word.
q He declareth that man of nature is wholly enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefely by his mercie in forgiuing his rebellion, and wickednesse.
r I will bring you among strange nations as into a wildernesse, and there will visite you, and so call you to repentance, and then bring the godly home againe, *Isa 65.9.*
s Signifying, that he will not burne the corne with the chasse, but chuse out the wicked to punish them when he will spare his.
t This is spoken to the hypocrites.

u Your owne consciences shall conuict you after that you haue felt my mercies.

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Iſrael, ſaith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, ſaying,

46 Sonne of man, Set thy face toward the way of Teman, and droppe *thy word* towarde [x] the South, and prophecie toward the foreſt of the fielde of the South,

47 And ſay to the foreſt of the South, Heare the word of the Lord: thus ſaith the Lord God, Beholde, I will kindle a fire in thee, and it ſhall deuoure all the ygreene wood in thee, and all the drie wood: the continuall flame ſhall not bee quenched, and euery face from the South to the North ſhall be burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, *and* it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of me, Doeth not he ſpeake [z] parables?

CHAP. XXI.

3 He threatneth the ſword, and deſtruction to Ieruſalem. 25 He ſheweth the fall of Zedekiah. 28 He is commaunded to prophecie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

THe word of the Lord came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, [a] and drop *thy word* toward the holy places, and prophecie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Beholde, I *come* againſt thee, and will draw my ſword out of his ſheath, & cut off from thee *both* the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee *both* the righteous and wicked, therefore ſhall my ſword goe out of his ſheath againſt all fleſh from the South to the [c] North,

5 That all fleſh may knowe that I the Lorde haue drawen my ſworde out of his ſheath, *and* it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, *as* in the paine of *thy* [d] reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe [e] of the bruite: for it commeth, and euery heart ſhall melt, & all handes ſhall be weake, and all mindes ſhall faint, and all knees ſhall fall away, *as* water: behold, it commeth, and ſhalbe done, ſaith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, ſaying,

9 Sonne of man, prophecie, and ſay, Thus ſaith the Lord God, ſay, A ſworde, a ſworde both ſharpe and fourbiſhed.

10 It is ſharpened to make a ſore ſlaughter, & it is fourbiſhed that it may [f] glitter: how ſhall we reioyce? *for* it contemneth the rod of my ſonne, *as* [h] all *other* trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſword is ſharpe, & is fourbiſhed, [ỹ] he may giue it into [ỹ] hand of the [i] ſlaier.

12 Cry, & houle, ſonne of man: for this ſhall come to my people, & it ſhall come vnto all the princes of Iſrael: the terrours of the ſword ſhalbe vpon my people: [k] ſmite therfore vpon thy thigh.

13 For *it is* a triall, and what ſhall this be, if *the ſword* contemne euen the rodde? It ſhall be *no more*, ſaith the Lord God.

14 Thou therefore, ſonne of man, prophecie, and ſmite [m] hand to hand, and let the ſword be doubled: let the ſword that hath killed, *returne* the third time: it is the ſword of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſword into all their gates to make *their* heart to faint, and to multiplie *their* ruines. Ah, it is made bright, *and* it is dreſſed for the ſlaughter.

16 Get thee [n] alone: goe to the right hand, *or* get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

17 I wil alſo ſmite mine hands together, & wil cauſe my wrath to ceaſe. I the Lord haue ſaid it.

18 ¶ The word of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee [o] two wayes, that the ſword of the King of Babel may come: both twaine ſhall come out of one lande, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [p] to Iudah in Ieruſalem the ſtrong *citie*.

21 And [ỹ] King of Babel ſtood at the [q] parting of the way, at the head of the two wayes, conſulting by diuination, *and* made his arrowes bright: he conſulted with idoles, [&] looked in [r] the liuer.

22 At his right hand was the diuination for Ieruſalē to appoint captaines, to open *their* mouth in the ſlaughter, and to liſt vp *their* voyce with ſhouting, to lay engins of warre againſt the gates, to caſt a mount, *and* to build a fortreſſe.

23 And it ſhalbe vnto them [ſ] as a falſe diuination in their ſight for the othes made vnto them: [t] but he will call to remembrance *their* iniquitie, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye haue made your iniquitie to be remembred in diſcouering your rebellion, that in all your workes your ſinnes might appeare, becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 And thou [u] prince of Iſrael polluted, *and* wicked, whoſe day is come, when iniquitie *ſhall haue* an ende,

26 Thus ſaith the Lord God, I will take away the [x] diademe, and take off the crowne: this ſhalbe no more the ſame: I wil exalt the humble, and will abaſe him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it ſhall be no more vntill he [y] come, whoſe right it is, and I will giue it him.

28 ¶ And thou, Sonne of man, prophecie, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſword, the ſword is drawen forth, *and* fourbiſhed to the ſlaughter, to conſume, becauſe of the glittering:

29 Whiles they ſee [z] vanitie vnto thee, and prophecied a lie vnto thee to bring thee vpō the neckes of the wicked that are ſlaine, whoſe day is come, when their iniquitie *ſhall haue* an ende.

30 Shall I cauſe it to returne into his ſheath? I will iudge thee in the place where thou waſt created, *euen* in the land of thine habitation.

31 And I wil powre out mine indignation vpon thee, and will blowe againſt thee in the fire of my wrath, and deliuer thee into the hand of beaſtly men, *and* ſkilfull to deſtroy.

32 Thou ſhalt be in the fire to be deuoured: thy blood ſhall be in the middes of the land, *and* thou ſhalt be no more remembred: for I the Lord haue ſpoken it.

CHAP.

x For Iudah ſtood South from Babylon.

y Both ſtrong and weake in Ieruſalem.

z The people ſaid that the Prophet ſpake darkely: therefore he deſireth the Lord to giue them a plaine declaration hereof.

a Speake ſenſibly, that all may vnderſtand.

b That is, ſuch which ſeeme to haue an outward ſhewe of righteouſneſſe, by obſeruation of the ceremonies of the Lawe.

c Meaning, thorow all the land.

d As though thou were in extreme anguiſh.

e Becauſe of the great noyſe of the armie of the Caldeans.

f And ſo cauſe a feare.

g Meaning, the ſcepter: ſhewing, that it will not ſpare the king who ſhould be as the ſonne of God, and in his place.

h That is, the reſt of the people.

i To wit, vnto the armie of the Caldeans.

k Reade Ier. 32. 19.

l Ezekiel mooued with compaſsion, thus complaineth, fearing the deſtruction of the kingdome which God had confirmed to Dauid, and his poſteritie by promes: which promes God performed, although here it ſeemed to mans eye that it ſhould vtterly periſh.

m That is, encourage the ſword.

n Prouide for thy ſelfe: for thou ſhalt ſee Gods plague on all partes of this countrey.

o This was ſpoken, becauſe that when Nebuchadnezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his foothſayers, and ſo went againſt Iudah.

p That is, to the tribe of Iudah that kept themſelues in Ieruſalem.

q To know whether he ſhould goe againſt the Ammonites or them of Ieruſalem.

r He vſed coniuring and ſorcerie.

ſ Becauſe there was a league betweene the Iewes, and the Babylonians, they of Ieruſalem ſhal thinke nothing leſſe thē that this thing ſhould come to paſſe.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpon them.

u Meaning, Zedekiah, who practiſed with [ỹ] Egyptians to make himſelfe hie, & able to reſiſt the Babylonians.

x Some referre this to the Prieſtes attire: for Iehozadek the Prieſt went into captiuitie with the King.

y That is, vnto the comming of Meſſiah, for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Greekes and Romanes, yet this reſtitution was not till Chriſtes comming, and at length ſhould be accompliſhed, as was promiſed, Gen 49. 10.

z Though the Iewes and Ammonites would not beleeue that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſaid that the Prophets, which threatned, ſpake lyes, yet thou ſhalt as ſurely come, as though thou were alreadie vpon their neckes.

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CHAP. XXII.

1 *Jerusalem is reproued for cruelitie.* 25 *Of the wicked doctrine of the false prophets and Priests, and of their vnsatiable couetousnesse.* 27 *The tyrannie of rulers.* 29 *The wickednesse of the people.*

MOreouer, the word of the Lorde came vnto me, saying,

2 Nowe thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody city? wilt thou shewe her all her abominations?

3 Then say, Thus sayeth the Lorde God, The citie shedding blood in the middes of it, that her [b] time may come, and maketh idoles [c] against her selfe to pollute herselfe.

4 Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that bee neere, and those that be farre from thee, shall mocke thee, *which art* vile in [d] name *and* sore in affliction.

6 Beholde, the princes of Israel euery one in thee was *ready* to his power, to shed blood.

7 In thee haue they despised father and mother: in the middes of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shedde blood: in thee *are they* that eate vpon the mountaines: in the mids of thee they commit abomination.

10 *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in *her* floures.

11 And euery one *hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, *euen* his fathers daughter.

12 In thee haue they taken giftes to shedde blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue [f] smitten mine handes vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands [g] bee strong, in the dayes that I shall haue to doe with thee? I the Lorde haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and wil cause thy [h] filthines to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the worde of the Lorde came vnto me, saying,

18 Sonne of man, the house of Israel [k] is vnto me as drosse: all they are brasse, and tinne, and yron, and leade in the mids of the fornace: they are *euen* the drosse of siluer.

19 Therefore, thus saith the Lorde God, Because ye are all as drosse, beholde, therefore I will gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, and yron, and leade, and tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and wil put you *there* and melt you.

21 I wil gather you, I say, and blowe the fire of my wrath vpon you, and you shalbe melted in the mids thereof.

22 As siluer is melted in the midst of the fornace, so shall ye be melted in the mids thereof, and ye shall knowe, that I the Lorde haue powred out my wrath vpon you.

23 And the word of the Lord came vnto mee, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, [m] *and* not rained vpon in the day of wrath.

25 *There is* a conspiracie [n] of her prophetes in the mids thereof like a roaring lyon, rauening the praye: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Lawe, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane, and the cleane, and haue hidde their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the mids thereof *are* like woolues, rauening the praye to shed blood, *and* to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue dawbed them with vntempered *morter*, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, and stand in the gap before mee for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication in [b] Egypt, they committed fornication in their youth: there were their breastes pressed, and there they bruised the teates of their virginitie.

4 And the names of [c] them *were* Aholah the elder, & Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus *were* their names. Samaria *is* Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot † when [d] shee was mine, and shee was set on fire with her louers, *to wit*, with the Assyrians *her* neighbours,

6 Which were clothed with blewe silke, *both* captaines and princes: they were all pleasant yong men, *and* horsemen riding vpon horses.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godly?
b That is, the time of her destruction.
c To her owne vndoing.
d Whose very name al men hate.
e He meaneth hereby that there was no kinde of wickednes which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.
*Leuit. 20.11, 18.
*Iere. 5.8.
f In token of my wrath and vengeance.
g That is, able to defend thy selfe.
h I wil thus take away the occasion of thy wickednes.
i Thou shalt be no more the inheritance of the Lord, but forsaken.
k Which before was most precious.
l Meaning hereby, that the godly should be tried and the wicked destroyed.
m Thou art like a barren land which the Lord plagueth with drought.
n The false prophets haue conspired together to make their doctrine more probable.
o They haue neglected my seruice.
*Mich.3.11, Zepha.3.3.
p They which should haue reproued them, flattered them in their vices, and couered their doings with lyes, Chap.13.10.
q Which would shew himselfe zealous in my cause by resisting vice. Isa.59.16. and 63.5. and also pray vnto me to withhold my plagues, Psal. 105.23.
a Meaning, Israel and Iudah, which came both out of one familie.
b They became idolaters after the maner of the Egyptians.
c Aholah signifyeth a mansion or dwelling in her selfe, meaning Samaria, which was the royal citie of Israel, and Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.
† Ebr. vnder me.
d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

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7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of Asshur, and with all on whom she doted, *and* defiled her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they [e] lay with her, and they bruised the breasts of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the handes of her louers, *euen* into the handes of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes & her daughters, & slewe her with the sword, and she had an *euill* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, she marred her selfe with inordinate loue, more then she, and with her fornications more then her sister with *her* fornications.

12 Shee doted vpon the Assyrians *her* neighbours, *both* captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I sawe that she was defiled, *and* that they were both after one sort,

14 And that she increased her fornications: for when shee sawe men [g] painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with dyed attire vpon their heades (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)

16 Assoone, I say, as shee sawe them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Nowe when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discouered her fornication, and discloſed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet shee increased her whoredome more, and called to remembrance the daies of her youth wherein she had played the harlot in the lande of Egypt.

20 For shee doted vpon their seruaunts whose members are *as* the members of asses, and whose yssue is *like* the yssue of horses.

21 Thou calledst to remembrance the wickednes of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth *are thus*.

22 Therefore, O Aholibah, thus sayeth the Lorde God, Beholde, I will rayse vp thy louers against thee, from whome thine heart is departed, and I will bring them against thee on euery side,

23 *To wit*, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, *and* all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renoumed, riding vpon horses.

24 Euen these shal come against thee with charets, wagons, and wheeles, and with a multitude of people, *which* shall set against thee buckler and shield, and helmet round about: and †I wil leaue the punishment vnto them, and they shall iudge thee according to their ‖ iudgements.

25 And I wil lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, and thy remnant shall fall by the sworde: they shall cary away thy sonnes and thy daughters, and thy residue shal be deuoured by the fire.

26 They shal also strip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hande of them, whome thou hatest: *euen* into the handes of them from whom thine heart is departed.

29 And they shal handle thee despitefully, and shall take away all thy [k] labour, and shall leaue thee naked and bare, and the shame of thy fornications [l] shalbe discouered, both thy wickednes, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with [n] drunkennes and sorow, *euen* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out *to the dregges*, and thou shalt breake the sheards thereof, and teare thine owne breastes: for I haue spoken it, saith the Lord God.

35 Therefore thus sayeth the Lorde God, Because thou hast forgotten mee, and cast mee behinde thy backe, therefore thou shalt also beare thy wickednes and thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood *is* in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe *by the fire* to be their [o] meate.

38 Moreouer, thus haue they done vnto mee: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more *is it* that they sent for men to come from [p] farre vnto whom a messenger was sent, and loe, they came? for whome thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And sattest [q] vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, *was* with her: and with the men to make the company great were brought men of [r] Saba from the wildernes, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I sayde vnto her that was olde in adulteries, Now shall she and her fornications come to an ende.

44 And

e The holy Ghost vseth these termes which seeme straūge to chaste eares, to cause this wicked vice of idolatrie so to be abhorred that vneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lustes dote vpon the images and paintings of them after whome they lust.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

†Ebr. I will giue iudgement before them.

‖Or, lawes.

i They shall destroy the princes and Prieſtes, with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I wil execute the same iudgements and vengeance against thee, and that with greater seueritie.

n Meaning, that the afflictions should be so great that they should cause them to lose their senses, and reason.

o That is, to be sacrifices to their idols, reade Chap. 16.20.

p They sent into other countreys to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

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44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the maner of [f] harlots, and after the maner of murtherers: for they are harlots, and blood *is* in their hands.

[f] That is, worthy death, reade Chap. 16.38.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all [t] women may be taught not to do after your wickednesse.

[t] Meaning all other cities and countries.

49 And they shall lay your wickednesse vpon you, and ye shall beare the sinnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

[a] Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25.1.

AGaine in the [a] ninth yeere, in the tenth moneth, in the tenth *day* of the [b] moneth, came the word of the Lord vnto me, saying,

[b] Called Tebeth, which containeth part of December & part of Ianuary, in the which moneth & day Nebuchad-nezzar besieged Ierusalem.

2 Sonne of man, write thee the name of the day, *euen* of this same day: *for* the king of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lord God, Prepare a [c] pot, prepare it, and also powre water into it.

[c] Whereby was meant Ierusalem.

4 Gather the [d] pieces thereof into it, *euen* euery good piece, *as* the thigh and the shoulder, *and* fill it with the chiefe bones.

[d] That is, the citizens, & the chiefe men thereof.

5 Take one of the best sheepe, and ‖ burne also the [e] bones vnder it, *and* make it boile wel, and seethe the bones of it therein,

‖ Or, heape.

[e] Meaning of the innocents whom they had slain, who were the cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloody citie, *euen* to the pot, [f] whose skumme is therein, & whose skumme is not gone out of it: bring it out ‖ piece by piece: let no [g] lot fal vpon it.

[f] Whose iniquities, and wicked citizens there yet remaine.

[g] Signifying that they should not be destroyed all at once, but by little and little.

‖ Or, peece.

7 For her blood is in the middes of her: shee set it vpon an high [i] rocke, *and* powred it not vpon the ground to couer it with dust,

[h] Spare no estate or condition.

8 That it might cause wrath to arise, and take vengeance: *euen* I haue set her blood vpon an high rocke that it should not be couered.

[i] The citie shewed her cruelties to all the world, and was not ashamed thereof, neither yet hid it.

9 Therefore thus saith the Lord God, * Wo to the bloody city, for I wil make ‖ the burning great.

* Nah. 3.1. Habak. 2.12.

10 Heape on much wood: [k] kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

‖ Or, an heape of wood.

11 Then set it emptie vpon the coles thereof, that ‖ the brasse of it may be hot, and may burne and that the filthinesse of it may be molten in it, *and* that the skumme of it may be consumed.

[k] Meaning, that the citie should be vtterly destroyed, and that hee would giue the enemies an appetite thereunto.

12 [l] She hath wearied her selfe with lies, and her great skumme went not out of her: *therefore* her skumme *shalbe consumed* with fire.

‖ Or, bottome.

[l] The citie hath flattered her selfe in vaine.

13 *Thou remainest* in thy filthinesse *and* wickednesse: because I would [m] haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

[m] I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

14 I the Lord haue spoken it, it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy works shall [n] they iudge thee, saith the Lord God.

[n] That is, the Babylonians.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the [o] pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe.

[o] Meaning, his wife in whom he delighted, as verse 18.

17 Cease from sighing: make no mourning for the dead, *and* binde the tire of thine head vpon thee, [p] and put on thy shooes vpon thy feet, *and* couer not thy lips, and eat [q] not the bread of men.

[p] For in mourning they went bare headed and bare footed, and also couered their lippes.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in [r] the morning, as I was commanded.

[q] That is, which the neighbours sent to them that mourned.

[r] Meaning, the morning following.

19 And the people said vnto me, Wilt thou not tell vs what these things meane toward vs that thou doest so?

20 Then I answered them, The word of the Lord came vnto me saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, behold, I wil [s] pollute my Sanctuarie, *euen* the [t] pride of your power, the pleasure of your eyes, & your hearts desire, & your sonnes, and your daughters whom ye haue left, shall fall by the sword.

[s] By sending the Caldeans to destroy it, as Chap. 7.22.

[t] Wherein you boast and delight.

22 And ye shal do as I haue done: ye shal not couer your lips, neither shal ye eat [u] bread of men.

23 And your tire *shalbe* vpon your heads, and your shooes vpon your feet: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shal it not be in the day whē I take from them their power, the ioy of their honor, the pleasure of their eyes, & the [x] desire of their heart, their sonnes & their daughters?

[u] Ebr. lifting vp of their soules.

26 That he that escapeth in that day, shal come vnto thee *to tell thee* that which hee hath heard with *his* eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, & be no more dumbe, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea, and the Philistims.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, [a] Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie.

[a] Because ye reioyced when the enemy destroyed my citie and Temple.

4 Beholde, therefore I will deliuer thee to the [b] men of the East for a possession, and they shall set their [c] palaces in thee, and make their dwellings in thee: they shall eat thy fruit, & they shall drinke thy milke.

[b] That is, to the Babylonians.

[c] They shall chase thee away and take thy gorgeous houses to dwell in.

5 And I will make [d] Rabbah a dwelling place for camels, and the Ammonites a sheepcote, and ye shall know that I am the Lord.

[d] Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam. 12.27.

6 For thus saith the Lord God, Because thou hast clapped the hands, & stamped with the feet, and

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and reioyced in heart with all thy despight against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer the to be spoyled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countreys, *and* I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, *euen* of the cities [c] of his cities, *I say*, in his frontiers with the pleasant countrey, Beth-iesimoth, Baal-meon, and Kariathaim.

10 *I will call* the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan, shall fal by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shal do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despightfull heart, to destroy it for the olde hatred,

16 Therefore thus saith the Lord God, Beholde, I will stretch out mine hand vpon the Philistims, and I wil cut off the [f] Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

c So that no power or strength should be able to resist the Babylonians.

f Which were certeine garrisons of Philistims, whereby they oft times molested the Iewes: of the Cherethims David also had a gard, 2. Sam. 8. 18.

CHAP. XXVI.

1 He prophesieth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchants for the destruction of Tyrus.

[a] And in the eleuenth yeere, in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath sayd against Ierusalem, Aha, the [b] gate of the people is broken: it is turned vnto me: *for* seeing she is desolate: I shall be [c] replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, & breake downe her towres: I wil also scrape her dust from her, & make her like the top of a rocke.

5 Thou shalt be for the spreading of nettes in the midst of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoyle to the nations.

6 And her [d] daughters which are in the field, shall be slaine by the sword, and they shall know that I am the Lord.

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shal increase thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

7 For thus saith the Lord God, Beholde, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of Kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shal make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheeles, and of the charets, when he shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shal he tread downe all thy streets: he shall slay thy people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harps shall be no more heard.

14 I wil lay thee like the top of a rocke: [f] thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shal not the iles tremble at the sound of thy fal? and at the crie of the wounded, when they shalbe slaine and murthered in the mids of thee?

16 Then all the princes of the [g] sea shal come downe from their thrones: they shall lay away their robes, and put off their broidered garments, and shall clothe themselues with astonishment: they shall sit vpon the ground, and be astonied at *euery* moment, and be amased at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited [h] of the sea *men*, the renowned citie which was strong in the sea, *both* she and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shall the iles be astonished in the day of thy fall: yea, the iles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of old time, & shall set thee in the low parts of the earth, like the olde ruines, with them, *I say*, which goe downe to the pit, so that thou shalt not be inhabited and I shall shew my glory in the land of the [k] liuing.

21 I wil ‖ bring thee to nothing, and thou shalt be no *more*: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

e For Tyrus was much built by art and by labour of men was woon out of the Sea. Some refer this vnto the images of the noble men which they had erected vp for their glory and renowme. * *Ierem. 7. 34.*

f I will make thee so bare that thou shalt haue nothing to couer thee

g The gouernours and rulers of other countreyes that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afrayd.

h Meaning, marchants which by their traffique did enrich her wonderfully and increase her power.

i Which are dead long agoe.

k Meaning in Iudea, when it shall be restored.

‖ Or, *make thee a terrour.*

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were her riches, power and authoritie thereof in time past.

The

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THe word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the marte [a] of the people for many yles, Thus sayeth the Lorde God, O Tyrus, thou hast sayd, I am of perfite beautie.

4 Thy borders are in the † middes of the sea, *and* thy builders haue made thee of perfit beauty.

5 They haue made all thy *shippe* boardes of firre trees of [b] Shenir: they haue brought cedars from Lebanon, to make mastes for thee.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyriãs haue made thy banks of yuory: *brought* out of ỹ iles of [c] Chittim.

7 Fine linen with broidred worke, *brought* from Egypt, was spread ouer thee to be thy saile, blue silke and purple, *brought* from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots:

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the shippes of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, & of Lud & of Phut were in thine army, thy men of war they hanged ỹ shield and helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie *were* vpon thy walles round about, and the [e] Gammadims were in thy towres: they hanged their shields vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish *were* thy merchants for the multitude of all riches, for siluer, yron, tynne, and lead, *which* they brought to thy faires.

13 They of [f] Iauan, Tubal and Meshech were thy merchants, [g] concerning the liues of men, & they brought vessels of brasse for thy marchãdise.

14 They of the house of [h] Togarmah brought to thy faires horses, and horsmen, and mules.

15 The men of Dedan *were* thy merchantes: and the merchandise of many yles *were* in thine handes: they brought thee for a present [i] hornes, teeth, and peacockes.

16 They of Aram *were* thy merchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ Emeraulds, purple, & broidred worke, and ‖ fine linen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy merchandise wheat of [k] Minnith, and Pannag, and honie and oyle, and ‖ balme.

18 They of Damascus *were* thy merchants in the multitude of thy wares, for ỹ multitude of all riches, *as* in the wine of Helbon & white wool.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan *were* thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee, in lambes, and rammes and goates: in these were they thy merchants.

22 The merchants of Sheba, & Raamah were thy merchants: they occupied in thy faires with ỹ chief of al spices, & with al precious stones & gold.

23 They of Haran and Canneh and Eden, the marchants of Sheba, Asshur *and* Chilmad *were* thy merchants.

24 These were thy merchants in all sortes *of things*, in raiment of blewe silke, and of broidred worke, and in coffers for thy rich apparell, which were bound with cordes: chains also *were* among thy merchandise.

25 The shippes of Tarshish ‖ were thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the middes of the sea.

26 The ‖ robbers haue brought thee into great waters: the [l] East wind hath broken thee in the middes of the sea.

27 Thy riches & thy faires, thy merchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy merchandise & all the men of war that are in thee, and all thy multitude which is in the middes of thee, shall fall in the middes of the sea in the day of thy ruine.

28 The [m] suburbs shal shake at the sounde of the crie of thy pilotes.

29 And all that handle the oare, the mariners *and* al the pilots of the sea shal come down from their shippes, *and* shal stand vpon the land,

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heades, and wallow themselues in the ashes,

31 They shal plucke off their haire for thee & gird them with a sackcloth, and they shall weepe for thee with sorow of heart & bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, *saying*, What *citie* is like Tyrus, so destroyed in the middes of the sea!

33 When thy wares went foorth of the seas, thou filledst many people, & thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by ỹ seas in the depths of the waters, thy merchandise and all thy multitude, which was in ỹ mids of thee, shall fall.

35 Al the inhabitants of the yles shall be astonished at thee, and all their Kings shall be sore afraid *and* troubled in their countenance.

36 The merchants among the people shall hisse at thee: thou shalt be a terrour, and neuer shalt be [n] any more.

CHAP. XXVIII.

2 The word of God against the King of Tyrus for his pride. 21 The word of the Lorde against Zidon. 25 The Lorde promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lorde God, Because thine heart is exalted, & thou hast said, [a] I am a god, I sit in the seat of God in ỹ mids of ỹ sea, yet thou art but a man & not God, & † though thou diddest thinke in thine heart, that thou wast equall with God.

3 Beholde, thou art wiser then [b] Daniel: there is no secrete, that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome *and* by thine occupying hast thou encreased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saieth the Lorde God, Because thou diddest thinke in thine heart, that thou wast equall with God.

7 Behold

a Which seruest al the world with thy marchandise.

† *Ebr. heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

c Which is taken for Grecia and Italie.

‖ *Or, shipmasters.*

d Meaning that they built the walles of the citie, which is here meant by the ships: and of these were the builders of Salomons Temple, 1. King. 5. 18.

e That is, they of Cappadocia, or Pigmeis and dwarfes, which were so called, because that out of the hie towres they seemed little.

f Of Grecia, Italie and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

‖ *Or, workes.*

‖ *Or, carbuncle.*

‖ *Or, silke.*

k Where the best wheate growed.

‖ *Or, Turpentine, or triacle.*

‖ *Or, were merchants whose merchandise passed through your hands.*

l That is, Nebuchadnezzar.

‖ *Or, powers.*

m That is, the cities neere about thee, as was Zidon, Aruad and others.

n Whereby is meanta long time: for it was propheciced to be destroyed but seuentie yeeres, as Isa. 23. 15

a I am safe that none can come to hurt me, as God is in the heauen.

† *Though thou set thine heart as the heart of God.*

b Thus he speaketh by derision: for Daniel had declared notable signes of his wisedom in Babylon, when Ezekiel wrote this.

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7 Behold, therefore I will bring strangers vpon thee, *euen* the terrible nations: and they shall drawe their swordes against the beautie of thy wisedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the middes of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the [c] vncircumcised by the handes of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer the word of the Lorde came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, *and* art full of [d] wisedome and perfite in beautie.

13 Thou hast bin in Eden the garden of God: euery precious stone *was* in thy garment, the rubie, the topaze & the ‖ diamond, the chrysolite, the onyx, and the iasper, the saphir, ‖ emeraude, & the carbuncle and golde: the workemanship of thy tymbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art [e] the anointed Cherub, that couereth, and I haue set thee [f] *in honour*: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the [g] stones of fire.

15 Thou wast perfite in thy wayes from the day that thou wast [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the mids of thee with crueltie, & thou hast sinned: therefore I will cast thee as prophane out of the [i] mountaine of God: and I will destroy thee, O couering Cherub from the mids of the stones of fire.

17 Thine heart was lifted vp because of thy beauty, *and* thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the ground: I wil lay thee before kings that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, & by the iniquitie of thy merchandise: therefore wil I bring forth a fire from the middes of thee, which shal deuoure thee: and I wil bring thee to ashes vpon the earth, in the sight of all that behold thee.

19 All they that knowe thee among the people, shalbe astonished at thee: thou shalt be [l] a terrour, and neuer shalt thou be any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophecie against it,

22 And say, Thus sayth the Lord God, behold, I *come* against thee, O Zidon, and I will be [l] glorified in the mids of thee: & they shall know that I am the Lord, when I shall haue executed iudgements in her, and shalbe sanctified in her.

23 For I wil send into her pestilence, & blood into her streetes, and the slaine shall fall in the mids of her: [m] *the enemie shall come* against her with the sword on euery side, and they shal know that I am the Lord.

23 And they shalbe no more a pricking thorne vnto the house of Israel, nor *any* grieuous thorne of al that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shal haue gathered [y] house of Israel frō the people where they are scattered, and shalbe [n] sanctified in them in the sight of the heathen, then shal they dwel in the land, that I haue giuen to my seruant Iaakob.

26 And they shall dwell safely therein, & shal build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon al round about them that despise them, and they shal know that I am the Lord their God.

CHAP. XXIX.

Hee prophecieth against Pharaoh and Egypt. 13 The Lorde promiseth that he will restore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour, whice he tooke against Tyrus.

IN the [a] tenth yeere, *and* in the tenth moneth in the twelfth *day* of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, set thy selfe against Pharaoh the king of Egypt, and prophecie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lorde God, Beholde, I come against thee, Pharaoh king of Egypt, the great [b] dragon, that lyeth in the middes of his riuers, which hath saide, The riuer is mine, and I haue made it to my selfe.

4 But I will put [c] hookes in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernes, *both* thee, and al the fish of thy riuers: thou shalt fal vpon the open field: thou shalt not bee brought together, nor gathered: *for* I haue giuen thee for meate to the beastes of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shal knowe that I am the Lorde, because, they haue bin a staffe of [d] reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou didst breake, & rent all their shoulder: & when they leaned vpon thee, thou brakest and madest all their loynes to ‖ stand [e] vpright.

8 Therefore thus sayeth the Lorde God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, and waste, & they shal know [y] I am the Lord: because he hath said, [f] The riuer is mine, & I haue made it,

10 Behold, therfore I *come* vpon thee, & vpon thy riuers, & I will make the land of Egypt vterly waste, and desolate from the towre of Seueneh, euen vnto [y] borders of the † black Moores.

11 No foote of man shal passe by it, nor foote of beast shall passe by it, neyther shal it be inhabited fourtie yeeres.

12 And I wil make the land of Egypt desolate in the middes of the countries, that are desolate, and her cities shall bee desolate among the cities that are desolate, for fourtie yeeres: and I wil scatter the Egyptians among the nations, and wil disperse them through the countries.

13 Yet thus saith the Lord God, * At the end of fourtie yeeres wil I gather the Egyptians from the people, where they were scattered.

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathros, into the land of their habitation, and they shalbe there a [g] small kingdome.

15 It

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c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

‖ *Or, iasper.*

‖ *Or, carbuncle.*

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof he compareth to the Cherubims which couered the Arke: and by this word *anointed* he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖ *Or, brought to nothing.*

l By executing my iudgements against thy wickednes.

m That is, Nebuchad-nezzar.

n He sheweth for what cause God will assemble his Church, and preserue it stil though he destroy his enemies: to wit, that they should praise him, & giue thanks for his great mercies.

a To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of these prophecies and how the former sometimes standeth after the latter, reade, Iere. 27. 1.

b He compareth Pharaoh to a dragon which hideth himselfe in the riuer Nilus, as Isa. 51. 9.

c I wil send enemies against thee, which shal plucke thee, and thy people which trust in thee, out of thy sure places.

d Reade 2 Kin. 18 21. Isa. 36. 6.

‖ *Or, shake.*

e When they felt their hurt, they would stay no more vpon thee, but stoode vpon their feete, and put their trust in others.

f Thus God can not suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

† *Ebr. Cush, or Ethiopia.*

* *Iere. 46. 26.*

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians and Romans, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

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15 It shall be the smallest of the kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring *their* [h] iniquitie to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the [i] seuen and twentieth yeere also in the first *moneth, and* in the first *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great [k] seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had he no wages [l] nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus sayth the Lord God, Beholde, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and he shall take her multitude, and spoile her spoile, and take her pray, and it shalbe the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued ‖ against it, because they wrought ‖ for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

h Lest I should by this meanes punish their sinnes,

i Counting from the captiuitie of Ieconiah.

k He tooke great paines at the siege of Tyrus and his armie was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

‖ *Or, in it.*

‖ *Or, euill against me.*

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus sayth the Lord God, Howle *and crie*, Wo *be* vnto this day.

3 For the day is nere, and the day of the Lord is at hand, a cloudy day, *and* it shalbe the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shalbe in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and *when* her foundations shall be broken downe.

5 [a] Ethiopia and Phut, and Lud, and all the common people, & Cub, & the men of the land, that is in league, shal fal with them by the sword.

6 Thus sayth the Lord, They also that maintein Egypt, shall fall, & the pride of her power shall come downe: from the towre of [b] Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countries that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, *and when* all her helpers shalbe destroyed.

9 In that day shall there messengers goe forth from me in ships, to make the careless Moores afrayd, and feare shall come vpon them, as in the day of Egypt: for loe, it commeth.

10 Thus sayth the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For he and his people with him, *euen* the terrible nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slaine.

12 And I will make the riuers drie, & sell the land into the hands of the wicked, & I will make the land waste, & all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon ‖ Sin, *which is* the strength of Egypt: and I wil destroy the multitude of ‖ No.

16 And I will set fire in Egypt: Sin shall haue great sorow, and No shalbe destroyed, and Noph shall haue sorowes dayly.

17 The yoong men of ‖ Auen, and of ‖ Phibeseth shall fall by the sword: and these *cities* shall go into captiuitie.

18 At Tehaphnehes the day [c] shall restreine *his light*, when I shall breake there the [d] barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall go into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the first *moneth, and* in the seuenth *day* of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, [f] I haue broken the arme of Pharaoh king of Egypt: and lo, it shall not be bound vp to be healed, neither shall they put a roule to binde it, and *so* make it strong to holde the sword.

22 Therfore thus saith the Lord God, Behold, I *come* against Pharaoh king of Egypt, and will breake [g] his arme that was strong, but is broken, and I wil cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them thorow the countries.

24 And I wil strengthen the arme of the king of Babel, and put my sword in his hand but I will breake Pharaohs armes, & he shall cast out sighings, as the sighings of him, that is wounded before him.

25 But I wil strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, [h] when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I wil scatter the Egyptians among the nations, and disperse them among the countries, and they shall know, that I am the Lord.

‖ *Or, Memphis, or Alkaira.*

‖ *Or, Tanis.*

‖ *Or, Pelusium.*

‖ *Or, Alexandria.*

‖ *Or, Heliopolis.*

‖ *Or, Pubastum.*

c Meaning, that there shalbe great sorow and affliction.

d That is, the strength and force.

e Of the captiuitie of Ieconiah or of Zedekiahs reigne.

f For Nebuchadnezzar destroyed Pharaoh Necho at Charchemish, Ierem. 46.2.

g His force and power.

h Whereby we see that tyrants haue no power of themselues, neither can doe a more harme then God appointeth, and when he will they must cease.

a By Phut and Lud are meant Aphrica and Libya.

b Which was a strong citie of Egypt, Chap. 29.10.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

ANd in the [a] eleuenth yere, in the third *moneth and* in the first *day* of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatnesse?

3 Beholde, Asshur *was like* a cedar in Lebanon with faire branches, & with thicke shadowing boughes, and shot vp very high, and his top was among the thicke boughes.

a Of Zedekiahs reigne or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

4 The

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4 The waters nourished him, and the deepe exalted him on hie with her riuers running round about his plants, and sent out her [c] litle riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which *the deepe* sent out.

6 All the fowles of the heauen made their nestes in his boughes, and vnder his branches did all the beasts of the field bring forth their yong, and vnder his shadow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, *and* in the length of his branches: for his root was nere great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches: and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus sayth the Lord God, Because ‖ he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the [e] mightiest among the heathen: he shall handle him, *for* I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, *euen* the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are [f] broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the fowles of the heauen remaine, and all the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shalbe exalted by their height, neither shall shoot vp their toppe among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hel, I caused them to mourne, *and* I [g] couered the deepe for him, and I did restreine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: *euen* all that are nourished with waters, shal [h] be comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword, and his arme, *and* they that dwelt vnder his shadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the vncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, sayth the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh king of Egypt. 12 He prophesieth that destruction shall come vnto Egypt through the king of Babylon.

AND in the [a] twelfth yeere in the twelfth moneth, *and* in the first *day* of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a [b] lion of the nations, and art as a ‖ dragon in the sea: thou castedst out thy riuers [c] and troubledst the waters with thy feet, and stampedst in the riuers.

3 Thus saith the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, *and* I will cast thee vpon the open field, & I will cause all the fowles of the heauen to remain vpon thee, and I will fill all the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleys [d] with thine height.

6 I will also water with thy blood the land wherein thou [e] swimmest, *euen* to the mountaines, and the riuers shall be full of thee.

7 And when I shall [f] put thee out, I will couer the heauen, and make the starres thereof darke: * I will couer the Sunne with a cloud, and the Moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring [g] darkenesse vpon thy land, sayth the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, *and* vpon the countries which thou hast not known.

10 Yea, I will make many people amased at thee, and their kings shalbe astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shalbe afrayd at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swords of the mightie will I cause thy multitude to fall: they all shalbe terrible nations, & they shall destroy the [h] pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I will destroy also the beasts thereof from the great water-sides, neither shall the foot of man trouble them any more, nor the hooues of beast trouble them.

14 Then will I make [i] their waters deepe, and cause their riuers to runne like oyle, sayth the Lord God.

15 Whē I shall make the land of Egypt desolate, & the country with all that is therein, shalbe layd waste: when I shall smite all thē which dwel therein, then shal they know that I am the Lord.

16 This is the mourning wherewith they shal lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere also in the fifteenth *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt,

c Many other nations were vnder their dominion. ‖ Or, countrey.

d Signifying, that there was no greater power in the world then his was.

‖ Or, thou wast lift vp.

e That is, of Nebuchad-nezzar, who afterward was the monarch and onely tulet of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so hie (meaning his great abundance and pompe) shall now lament as though they were couered with sack-cloth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other kings and princes which are dead as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Reade Chap. 28.10.

a Which was the first yeere of the generall captiuitie vnder Zedekiah.

b Thus the scriptures compare tyrants to cruell and huge beasts which deuoure all that be weaker then they, and such as they may ouercome. ‖ Or, whale.

c Thou preparedst great armies. * Chap. 12.13. and 17.20.

d With heaps of the carkaies of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out. * Isa. 13.10. Ioel 2. 31. and 3.15. Matt. 24.29.

g By this maner of speech is meant the great sorow that shall be for the slaughter of the King and his people.

h This came to passe in lesse then foure yeeres after this prophesie.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

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Egypt,and [k] caſt them downe,*euen* them and the daughters of the mighty nations vnto the nether partes of the earth,with them that go downe into the pit.

19 Whome doeſt thou paſſe [l] in beautie? goe downe and ſleepe with the vncircumciſed.

20 They ſhall fall in the middes of them that are ſlaine by the ſword : [m] ſhe is deliuered to the ſword : draw her downe,and all her multitude.

21 The moſt mighty & ſtrong ſhal ſpeake to [n] him out of the mids of hel with them that helpe her : they are gone downe *and* ſleepe with the vncircumciſed that be ſlaine by the ſword.

22 Aſſhur is there and all his company : their graues are about him : all they are ſlaine *and* fallen by the ſword.

23 Whoſe graues are made in the ſide of the pit,and his multitude are round about his graue: all they are ſlaine *and* fallen by the ſword,which cauſed feare *to be* in the land of the liuing.

24 There [o] is Elam and al his multitude round about his graue:al they are ſlaine & fallen by the ſword,which are gone down with the vncircumciſed into [p] nether parts of the earth, which cauſed themſelues to be feared in the land of the liuing,yet haue they borne their ſhame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the ſlaine with al his multitude:their graues *are* round about him:al theſe vncircūciſed are ſlaine by the ſword:though they haue cauſed their feare in the land of [p] liuing,yet haue they borne their ſhame with them that go downe to the pit:they are laid in the middes of them that be ſlaine.

26 There [q] is Meſhech,Tubal,& al their multitude : their graues *are* rounde about them : all theſe vncircumciſed were ſlaine by the ſworde, though they cauſed their feare *to be* in the lande of the liuing.

27 And they ſhal not lie [r] with the valiant of the vncircumciſed,[p] are fallen,which are gone down to the graue,with their weapons of war,& haue laid their ſwords vnder their heads,but their iniquitie ſhalbe vpon their bones:becauſe *they were* the feare of the mighty in the land of the liuing.

28 Yea,thou ſhalt be broken in the middes of the vncircumciſed, and lie with them that are ſlaine by the ſword.

29 There [s] is Edom, his kings,and all his princes, which with their ſtrength are laide by them that were ſlaine by the ſworde : they ſhall ſleepe with the vncircumciſed, and with them that goe downe to the pit.

30 There *be* al the princes of the [t] North,with al the Zidonians,which are gone down with the ſlaine,with their feare : they are aſhamed of their ſtrength,and the vncircumciſed ſleepe with them that be ſlaine by the ſword, & beare their ſhame with them that go downe to the pit.

31 Pharaoh ſhal ſee thē,& he ſhalbe [t] comforted ouer al his multitude:Pharaoh, and al his army *ſhalbe* ſlaine by the ſword,ſaith [p] Lord God.

32 For I haue cauſed my [u] feare *to be* in the land of the liuing:and he ſhalbe laide in the mids of the vncircumciſed with them, that are ſlaine by the ſword,*euen* Pharaoh and al his multitude, ſaith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours and miniſters. 14 He ſtrengtheneth them that deſpaire, and boldeneth them with the promiſe of mercie. 30 The worde of the Lord againſt the mockers of the Prophet.

AGaine,the word of the Lord came vnto me, ſaying.

2 Sonne of man,ſpeake to the children of thy people:and ſay vnto them,When I bring the ſworde vpon a lande, if the people of the lande take a man ‖ from among them, and make him their [a] watchman,

3 If when he ſeeth the ſword come vpon the land,he blow the trumpet,& warne the people,

4 Then hee that heareth the ſounde of the trumpet, and will not bee warned,if the ſworde come,and take him away,his blood ſhalbe vpon his owne head.

5 For he heard the ſound of the trumpet, and would not be admoniſhed : *therefore* his blood ſhalbe vpon him : but he that receiueth warning, ſhal ſaue his life.

6 But if the watchman ſee the ſworde come, and blow not the trumpet,and the people be not warned : if the ſword come,and take any perſon from among them,he is taken away for his [b] iniquitie,but his blood will I require at the watchmans hand.

7 * So thou, O ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael:therefore thou ſhalt heare the worde at my [c] mouth, and admoniſh them from me.

8 When I ſhall ſay vnto the wicked, O wicked man, thou ſhalt die the death, if thou doeſt not ſpeake,and admoniſh the wicked of his way, that wicked man ſhal die for his iniquitie,but his blood will I [d] require at thine hand.

9 Neuertheleſſe,if thou warne the wicked of his way, to turne from it,if he do not turne from his way,he ſhal die for his iniquity, but thou haſt deliuered thy ſoule.

10 Therefore,O thou ſonne of man, ſpeake vnto the houſe of Iſrael,Thus ye ſpeake and ſay, If our tranſgreſſions and our ſinnes *be* vpon vs, and we are conſumed becauſe of them , [e] howe ſhould we then liue?

11 Say vnto them,As I liue,ſaieth the Lorde God, [f] I deſire not the death of the wicked, but that the wicked turne from his way and liue: turne you,turne you from your euill wayes, for why will ye die,O ye houſe of Iſrael?

12 Therefore thou ſonne of man, ſay vnto the children of thy people, The [g] righteouſneſſe of the righteous ſhall not deliuer him in the day of his tranſgreſſion, nor the wickedneſſe of the wicked *ſhall cauſe* him to fall therein, in the day that he turneth from his wickedneſſe, neyther ſhall the righteous liue for *his righteouſneſſe* in the day that he ſinneth.

13 When I ſhal ſay vnto the righteous, that he ſhall ſurely liue,if he truſt to his owne righteouſnes,and commit iniquitie,al his righteouſnes,ſhal be no more remembred,but for his iniquity that he hath committed,he ſhall die for the ſame.

14 Againe,when I ſhall ſay vnto the wicked, thou ſhalt die the death,if he turne from his ſin, and do that which is lawfull and [h] right,

15 *To wit*, if the wicked reſtore the pledge, *and* giue againe that he had robbed,*and* walke in the ſtatutes of life,without committing iniquity, he ſhall ſurely liue,*and* not die.

16 None of his ſinnes that he hath cōmitted, ſhalbe mētioned vnto him:*becauſe* he hath done that,

[k] That is,prophecie,that they ſhall be caſt downe: thus the Lord giueth his Prophets power both to plant and to deſtroy by his word, reade Iere.1.10.

[l] Haue not other kingdomes,more beautifull then thou periſhed?

[m] That is, Egypt,

[n] To make the matter more ſenſible,he bringeth in Pharaoh whom the dead ſhal meet and marualle at him,reade Iſa.14.9.

[o] Meaning,the Perſians.

[p] Whom in this life all the world feared.

[q] That is,the Cappadocians and Italians,or Spaniards, as Ioſephus writeth.

[r] Which died not by cruell death, but by the courſe of nature,and are honourably buried with their coate armour and ſignes of honour.

[s] The king of Babylon.

[t] As the wicked reioyce when they ſee others partakers of their miſeries.

[u] I will make the Egyptians afraide of me,as they cauſed others to feare them.

‖ *Or,of their coaſts.*

[a] He ſheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them,and to warne them euer of the dangers which are at hand.

[b] Signifying, that the wicked ſhal not eſcape puniſhment though the watchman be negligent : but if the watchman blowe the trumpet,and then he will not obey,he ſhall deſerue double puniſhment.

**Chap.3.17.*

[c] Which teacheth that he that receiueth not his charge at the Lords mouth, is a ſpie,and not a true watchman.

[d] The watchman muſt anſwere for ſ blood of all that periſh through his negligence.

[e] Thus the wicked when they heare Gods iudgements for their ſinnes, deſpair of his mercies and murmure.

[f] Reade Chap. 18.23.

[g] Reade of this righteouſneſſe, Chap.18.22,24.

[h] Hereby he condemneth all them of hypocriſie, which pretend to forſake wickednes,& yet declare not themſelues ſuch by their fruits,that is,in obeying Gods cōmaudements and by godly life.

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that, which is lawfull, & right, he shal surely liue.

*Chap.18.25.

17 Yet the children of thy people say, * The way of the Lorde is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and do that which is lawfull and right, hee shall liue thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelth yeere of i our captiuitie, in the tenth *moneth, and* in the fift *day* of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

i When the Prophet was led away captiue with Ieconiah.

22 Now the k hand of the Lord had bin vpon me in the euening afore hee that had escaped, came, and had opened my mouth vntil he came to me in the morning: and when he had opened my l mouth, I was no more dumme.

k I was indued with the Spirite of prophecie, Chap 8.2.

l Whereby is signified that the ministers of God cannot speak till God giue them courage and open their mouthes, Chap 24.27 & 29.21. Ephe.6.19.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwel in the desolate places of the land of Israel, talke and say, m Abraham was but one, and hee possessed the land: but we are many, *therefore* the land shall be giuen vs in possession.

m Thus the wicked thinke themselues more worthy to enioy Gods promises then the Saints of God, o whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

25 Wherefore say vnto them, Thus saith the Lorde God, Yee eate with the n blood, and lift vp your eies toward your idoles, and sheade blood: should ye then possesse the land?

n Contrary to the Law, Leuit.17.14.

26 Ye leane vpon your o swordes: ye worke abomination, and ye defile euery one his neighbours wife: should ye then possesse the land?

o As they that are ready still to shead blood.

27 Say thus vnto them, Thus saith the Lorde God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, wil I giue vnto the beasts to be deuoured: and they that be in the fortes and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shal cease: and the mountains of Israel shalbe desolate, and none shall passe through.

*Chap.7.24. and 24.21. and 30.6,7.

29 Then shal they know that I am the Lord, whe I haue laid p land desolate & waste, because of al their abominations, p they haue committed.

30 Also thou sonne of man, the children of thy people that p talke of thee by the walles & in the doores of houses, & speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that cōmeth from p Lord.

p In derision.

31 For they come vnto thee, as the people *vseth* to come: and my people sit before thee, and heare thy wordes, but they will not do them: for with their mouthes they make q iestes, *and* their heart goeth after their couetousnesse.

q This declareth that we ought to heare Gods word with such zeale & affection, that we should in al points obey it, els we abuse the word to our own condemnation & make of his ministers as though they were iesters to serue mens fooish fantasies.

32 And lo, thou art vnto them, as a iesting song of one that hath a pleasant voice, & can sing wel: for they heare thy words, but they do them not.

33 And when this commeth to passe (*for* loe, it wil come) then shal they know, that a Prophet hath bene among them.

The pleasant, and false song.

CHAP. XXXIIII.

2 *Against the shepheards that deuoure the flocke of Christ, and seeke their owne gaines.* 7 *The Lord saith that he wil visite his dispersed flocke, and gather them together.* 23 *He promiseth the true shepheard Christ, and with him peace.*

AND the worde of the Lord came vnto mee, saying,

2 Sonne of man prophecie against the shepheards of Israel, prophecie and say vnto them, Thus sayth the Lorde God vnto the shepheards, * Wo *be* vnto the a shepheards of Israel, that feed themselues, should not the shepheards feede the flockes?

*Iere 23.1.

a By the shepheards he meaneth the king, the magistrates, Priests, and Prophets.

3 Yee eate the b fat, and yee cloth you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

b Ye seeke to enrich your selues by their commodities, and so spoile their riches and substance.

4 The c weake haue ye not strengthened: the sicke haue ye not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with crueltie, and with rigour haue ye ruled them.

c He describeth the office & dutie of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them.

5 And they were scattered without a shepheard: and when they were dispersed they were d deuoured of all the beastes of the field.

d For lacke of good gouernment and doctrine they perished.

6 My sheepe wandred through all the mountaines, and vpon euery hie hil: yea, my flocke was scattered through all the earth, and none did seeke or search *after them.*

7 Therefore ye shepheardes, heare the worde of the Lord.

8 As I liue, saieth the Lorde God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepeheard, neyther did my shepheards seeke my sheepe, but the shepheards fedde themselues, and fedde not my sheepe,

9 Therefore, heare ye the worde of the Lord, O ye shepheards.

10 Thus sayeth the Lord God, Behold, I *come* against the shepheards, and wil require my sheep at their hands, and cause them to cease from feeding the sheepe: neither shal the shepheards feed themselues any more: for I will deliuer my sheep from e their mouthes, and they shal no more deuoure them.

e By destroying the couetous hirelings and restoring true shepheards, whereof we haue a signe so oft as God sendeth true preachers who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his worde.

11 For thus saieth the Lorde God, Behold, I wil search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheep that are scattered, so will I seeke out my sheepe and wil deliuer them out of all places where they haue bene scattered in f the cloudie and darke day.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

13 And I will bring them out from the people, and gather them from the countreies, and wil bring them to their owne land, and feed them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I wil feed them in a good pasture, & vpon the hie mountaines of Israel shall their fold be: there shal they lie in a good fold, & in fat pasture shal they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and wil bind vp that which was broken, and will strengthen the weake, but I will destroy the fat and the g strong, *and* I wil feede them with h iudgement.

g Meaning, such as lift vp themselues aboue their brethren, & thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either, as they deserue.

17 Also you my sheepe, Thus saith the Lord God, behold, I iudge betweene sheep, and sheep, *betweene* the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good i pasture, but ye must treade down with your feet the residue of your pasture? and

i By and good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it,

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and to haue drunke of the deepe waters, but yee must trouble the residue with your feete?

19 And my sheepe eate that which yee haue troden with your feete, and drinke that which ye haue troubled with your feete.

20 Therefore thus saith the Lord God vnto them, Beholde, I, *euen* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, & they shall no more bee spoyled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a sheepheard ouer them, and he shall feed them, *euen* my seruant [k] Dauid, he shall feede them, and he shalbe their shepherd.

k Meaning, Christ, of whome Dauid was a figure, Iere. 30.9. hos. 3.5.

24 And I the Lord will be their God, and my seruant Dauid *shalbe* the prince among them, I the Lord haue spoken it.

25 And will make with them a couenant of peace, and will cause the euill beastes to cease out of the land: and they shall [l] dwell safely in the wildernesse, and sleepe in the woods.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the church where they should neuer perish.

26 And I will set them, *as* a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shal be raine of blessing.

27 And the [m] tree of the field shal yeelde her fruite, and the earth shall giue her fruite, and they shalbe safe in their land, and shall know that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the handes of those that serued themselues of them.

m The fruites of Gods graces shall appeare in great abundance in his Church.

28 And they shall no more be spoyled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a [n] plant of renoume, and they shall be no more consumed with hunger in the land, neither beare the reproche of the heathen any more.

n That is, the rod that shall come out of the roote of Ishai, Isa. 11. 1.

30 Thus shall they vnderstand that I the Lord their God am with them, and that they, *euen* the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheep of my pasture are men, & I am your God, saith the Lord God.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount [a] Seir, and prophecie against it,

a Where the Idumeans dwelt.

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I *come* against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when *their* [b] iniquitie had an end,

b When by their punishment I call them from their iniquitie.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shal pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

c Except thou repent thy former cruelties.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out & him that returneth.

8 And I wil fil his mountaines with his slaine men: in thine hilles, and in thy valleyes, and in all riuers shal they fal, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall knowe that I am the Lord.

d To wit, to their former estate.

10 Because thou hast said, [e] These two nations, and these two countreyes shalbe mine, and wee will possesse them, (seeing the Lord was [f] there)

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his own possession.

11 Therefore as I liue, saith the Lord God, I will euen do according to thy [g] wrath, and according to thine indignation which thou hast vsed in thine hatred against them: & I wil make my selfe knowen among [h] them when I haue iudged thee.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: & also that the wicked rage as though there were no God, till they feele his hand to their destruction.

12 And thou shalt know, that I the Lord haue heard al thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lye waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against me, and haue multiplied your wordes against me: I haue heard *them*.

14 Thus saith the Lord God, So shall all the world reioyce *when* I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt bee desolate, O mount Seir, and all Idumea wholly, and they shal know, that I am the Lord.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deserumes. 26 God renueth our hearts that we may walke in his commandements.

ALso thou sonne of man, prophecie vnto the * mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

* *Chap. 6. 2.*

2 Thus saith the Lord God, because the [a] enemie hath said against you, Aha, euen the [b] hye places of the world are ours in possession,

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

3 Therefore prophecie, and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, and yee are come vnto the lippes and [c] tongues *of men*, and vnto the reproche of the people,

c Ye are made a matter of talke and derision to all the world.

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hilles, to the riuers, and to the valleyes, and to the waste, *and* desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which [d] haue taken my land for their possession, with the ioy of all *their* heart, & with despiteful mindes to cast it out for a pray.

d They appointed with themselues to haue it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines, and to the hils, to the riuers, and to the valleyes, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because yee haue suffered the [e] shame of the heathen,

e Because you haue bene a laughing stocke vnto them.

7 Therefore thus saith the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are

f By making a solemne othe, reade Chap. 20. 5.

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about you shall beare their shame.

8 But you, O mountains of Israel, ye shall shoot forth your branches, & bring forth your fruite to my people of Israel: for they are readie to come.

9 For behold, I *come* vnto you, and I wil turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiplie the men vpō you, *euen* al the house of Israel wholly, and the cities shalbe inhabited, & the desolate places shalbe builded.

11 And I wil multiplie vpon you man & beast, and they shall encrease, and bring fruite, and I wil cause you to dwell after your old estate, and I wil bestow benefits vpon you more then *h* at the first, and ye shall know that I am the Lord.

12 Yea, I wil cause men to walke vpon *i* you, *euen* my people Israel, and they shal possesse ‖ you, and ye shall be their inheritance, and ye shall no more hencefoorth deprive them *of men*.

13 Thus saith the Lord God, Because they say vnto you, Thou *k* *land* deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ Morcouer, the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, *wherewith* they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countreyes: *for* according to their wayes, and according to their deedes, I iudged them.

20 * And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine [m] holy Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whome you haue polluted it, and the heathen shal knowe that I am the Lord, saith the Lord God, when I shalbe sanctified in you before ‖ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreies, and wil bring you into your owne land.

25 Then wil I powre cleane [n] water vpon you, and ye shalbe cleane: *yea*, from all your filthinesse, and from all your idoles wil I cleanse you.

26 * A newe heart also will I giue you, and a newe spirit will I put within you, and I will take away the stonie heart out of your bodie, and I will giue you an heart of flesh.

27 And I will put my spirite within you, and cause you to walke in my statutes, and yee shall keepe my iudgements, and doe them.

28 And ye shall dwell in the land, that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for [o] corne, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 Then shal ye remember your owne wicked wayes, & your deedes that were not good, & shal iudge your selues worthy to haue bene [p] destroyed for your iniquities, & for your abominations.

32 Be it knowen vnto you that I doe not this for your sakes, saith the Lord God: *therefore*, O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lorde God, What time as I shall haue clensed you from all your iniquities, I will cause *you* to dwell in the cities, and the desolate places shalbe builded.

34 And the desolate land shalbe tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste and desolate & ruinous cities were strong, *and* were inhabited.

36 Then the residue of the heathen that are left round about you, shal [q] know that I the Lord build the ruinous places, *and* plant the desolate places: I the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of [r] house of Israel, to performe it vnto them: I wil encrease them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, and they shall knowe that I am the Lord.

CHAP. XXXVII.

1 *He prophecieth the bringing againe of the people, being in captiuitie.* 16 *He sheweth the vnion of the ten tribes with the two.*

THe hand of the Lorde was vpon me, and caryed me out in the Spirit of the Lord, and set me downe in the middes of the ‖ field, which was full of [a] bones.

2 And he led mee round about by them, and behold, there *were* very many in the open fielde, and loe, *they were* verie drie.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe hee said vnto me, Prophecie vpon these bones, and say vnto them, O ye drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinne, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophecied, as I was commaunded: and as I prophecied, there was a noyse, and behold, *there was* a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grew vpon them, and aboue the skinne couered them, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the winde:

g God declareth his mercies and goodnesse toward his Church, who stil preserueth his, euen when he destroyeth his enemies.

h Which was so complished vnder Christ, to whom al these temporall deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

‖ *Or, thee.*

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

* *Isa.* 52.5. *rom.* 2.24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me if I had suffered my Church to perish.

m This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God referreth the whole to himselfe, and that onely for the glory of his holy Name.

‖ *Or, your.*

n That is, his Spirit whereby he reformeth the heart, and regenerateth his, Ita. 44.3.

* *Ierem* 32.39. *ebap.* 31.19.

o Vnder the abundance of temporall benefites he concludeth the spirituall graces.

p Ye shall come to true repentance, and thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the soyle or plentifulnesse of the earth that any countrey is so rich, and abundant, but onely to Gods mercies, as his plagues and curses declare, when he maketh it barren.

‖ *Or, valley.*

a He sheweth by a great miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodyes, and raise them vp againe.

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winde: prophecie, sonne of man, and say to the winde, Thus saith the Lorde God, Come from the foure [b] windes, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they liued, and stoode vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they say, Our bones are dried, and our hope is gone, *and* we are cleane cut off.

12 Therefore prophecie, and say vnto them, Thus saith the Lorde God, Beholde, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And yee shall knowe that I am the Lorde, [c] when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

14 And shal put my Spirit in you, and ye shall liue, and I shal place you in your owne land: then ye shal knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer thou sonne of man, take thee a *piece* of wood, & write vpon it, Vnto Iudah, and to the children of Israel his companions: then take [d] another *piece* of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to al the house of Israel his companions:

17 And thou shalt ioyne them one to another into one tree, & they shalbe as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answere them, Thus sayeth the Lorde God, Beholde, I wil take the tree [e] of Ioseph, which is in the hande of Ephraim, and the tribes of Israel his fellowes, and wil put them with him, *euen* with the tree of Iudah, and make them one tree, and they shall bee one in mine hand.

20 And the *pieces* of wood, whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus sayeth the Lord God, Beholde, I wil take the children of Israel from among the heathen, whither they be gone, and wil gather them on euery side, & bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Israel, * and one king shalbe king to them all: and they shal be no more two peoples, neither bee diuided any more henceforth into two kingdomes.

23 Neither shal they bee polluted any more with their idols, nor with their abominations, nor with any of their transgressions: but I wil saue them out of all their dwelling places, wherein they haue sinned, & wil clense them: so shall they be my people, and I wil be their God.

24 And Dauid my * seruaunt *shalbe* King ouer them, and they all shal haue one shepheard: they shal also walke in my iudgements, and obserue my statutes, and do them.

25 And they shal dwel in the [f] land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, and they shal dwel therein, *euen* they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid *shall be* their prince for euer.

26 Moreouer, I wil make *a couenant of peace with them: it shall bee an euerlasting couenant with them, and I will place them, and multiply them, and will set my Sanctuary among them for euermore.

27 My tabernacle also shalbe with them: yea, I wil be their God, and they shalbe my people.

28 Thus the heathen shall know, that I the Lord do sanctifie Israel, when my Sanctuary shal be among them for euermore.

CHAP. XXXVIII.

1 Hee prophecieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

AND the word of the Lorde came vnto mee, saying,

2 Sonne of man, set thy face against [a] Gog, *and against* the land of Magog, the chiefe prince of Meshech and Tubal, and prophecie against him,

3 And say, Thus saith the Lord God, Beholde, I *come* against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I wil destroy thee, & put hookes in thy chawes, and I wil bring thee foorth, and all thine hoste *both* horses, & horsmen, all clothed with all sorts of *armour, euen* a great multitude with bucklers, and shields, all [b] handling swords.

5 They of [c] Paras, of Cush, & Phut with them, *euen* all they *that beare* shield and helmet.

6 [d] Gomer and all his bands, *and* the house of Togarmah of the North quarters, & al his bands, *and* much people with thee.

7 Prepare thy selfe, & [e] make thee ready, *both* thou, and al thy multitude, that are assembled vnto thee, and be thou their safegard.

8 After many dayes thou shalt be visited: *for* in the latter yeeres thou shalt come into the lande, that hath bene destroyed with the sworde, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet ‖ they haue bene brought out of the people, and they shal dwel al safe.

9 Thou shalt ascend and come vp like a tempest, *and* shalt be like a cloude to couer the land, *both* thou, and all thy bandes, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall *many* things come into thy minde, and thou shalt thinke [f] euil thoughts.

11 And thou shalt say, I wil goe vp to the land that hath no walled towres: [g] I wil goe to them that are at rest, and dwel in safetie, which dwel all without walles, and haue neither barres nor gates,

12 *Thinking* to spoyle the praye, and to take a bootie, to turne thine hand vpon the desolate places that are *now* inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods, and dwell in the middes of the land.

13 Sheba and Dedan, and the marchants of Tarshish with al the lyons thereof shall say vnto thee, [h] Art thou come to spoyle the praye? hast thou gathered thy multitude to take a bootie? to cary away siluer and gold, to take away cattel and goods, *and* to spoyle a great praye?

14 Therefore, sonne of man, prophecie, and say vnto Gog, Thus sayeth the Lorde God, In that day when my people of Israel [i] dwelleth safe,

b Signifying, all parts whereas the Israelites were scattered: that is, the faithful shalbe brought to the same vnitie of spirit, and doctrine, wheresoeuer they are scattered through the world.

c That is, when I haue brought you out of those places, and townes where you are captiues.

d Which signifieth the ioyning together of the two houses of Israel, and Iudah.

e That is, the house of Israel.

*Iohn 10.16.

* Isa.40.11 *Iere.23.5.chap.34.23. dan.9.24.*

f Meaning, that the elect by Christ shal dwel in the heauenly Ierusalem, which is meant by the land of Canaan.

*Psal.109.4. and 110.2.

a Which was a people that came of Magog § sonne of Iaphet, Gen.10.2. Magog also here signifieth a certaine countrey, so that by these two countreys, which had the gouernment of Grecia & Italy, he meaneth the principall enemies of § Church, Reue.20.8.

b He sheweth that the enemies should bend themselues against the Church, but it should be to their owne destruction.

c The Persians, Ethiopians, and men of Affrica.

d Gomer was Iapheths sonne, & Togarmah the sonne of Gomer and are thought to be they that inhabite Asia minor.

e Signifying, that all the people of the world should assemble themselues against the Church & Christ their head.

‖ Or, *it meaning, the land of Israel.*

f That is, to molest and destroy the Church.

g Meaning, Israel which had now bene destroyed, & was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depend on the prouidence and goodnes of God.

h One enemy shal enuie another because euery one shal thinke to haue the spoyle of the Church.

i Shalt not thou spy thine occasions to come against my Church, when they suspect nothing?

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shalt thou not know it?

15 And come from thy place out of the North partes, thou and much people with thee? all *shall* ride vpon horses, *euen* a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the [k] latter daies, & I wil bring thee vpō my land, that [ȳ] heathen may know me, when I [l] shall be sanctified in thee, O Gog before their eyes.

17 Thus saith the Lord God, Art not thou he, of whome I haue spoken in olde time, [m] by the hand of my seruants the Prophets of Israel which prophecied in those dayes & yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shal come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation *and* in the fire of my wrath haue I spokē it: surely at that time there shalbe a great shaking in the land of Israel,

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the fielde and all that moone and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, & the mountaines shalbe ouerthrowen, and the [n] staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sworde against him [o] throughout all my mountaines, saith the Lorde God: euery mans sword shalbe against his brother.

22 And I will pleade against him with pestilence, and with blood, and I wil cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a sore raine, and haile-stones, fire, and brimstone.

23 Thus will I bee * magnified, and sanctified, and knowen in the eyes of many nations, & they shall know, that I am the Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog, and Magog. 11 The graues of Gog and his host. 17 They shalbe deuoured of birdes and beastes. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore, thou sonne of man, prophecie against Gog, and say, Thus saith the Lord God, Beholde, I *come* against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I wil destroy thee [a] and leaue but the sixt part of thee, and will cause thee to come vp from the North partes and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bandes and the people, that is with thee: *for* I will giue thee vnto the birdes *and* to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open fielde: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] yles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Israel, and I wil not suffer them to pollute mine holy Name any more, and the heathen shall knowe that I am the Lorde, the holy One of Israel.

8 Beholde, [d] it is come, and it is done, saieth the Lorde God: this is the day whereof I haue spoken.

9 And they that dwel in the cities of Israel, shal [e] goe foorth, and shal burne and set fire vpon the weapons, and on the shieldes, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues *in their* handes, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the fielde, neither cut downe *any* out of the forestes: for they shal burne the weapons with fire, and they shal robbe those that robbed them, and spoyle those that spoyled them, saieth the Lorde God.

11 And at the same time wil I giue vnto Gog [f] a place there for burial in Israel, *euen* the valley whereby men goe toward the East part of the sea: and it shal cause them that passe by, to stoppe their [g] noses, and there shal they bury Gog with all his multitude: and they shal cal it the valley of ‖ Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of them, that they may clense the land.

13 Yea, all the people of the lande shall burie them, and they shal haue a name when I shall bee glorified, saith the Lord God.

14 And they shall chuse out men to goe continually through the [i] land with them that trauel, to bury those that remaine vpon the ground, and clense it: they shall search to the ende of seuen moneths.

15 And the trauailers that passe through the land, if *any* see a mans bone, then shal hee set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie *shalbe* ‖ Hamonah: thus shal they clense the land.

17 And thou sonne of man, thus saieth the Lorde God, Speake vnto euery feathered foule, and to all the beastes of the field, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh, and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, *and* of bullockes, *euen* of al fat beastes of Bashan.

19 And ye shal eate fatte til you bee full, and drinke blood, til ye bee drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots with valiant men, and with all men of warre, saith the Lord God.

21 And I wil set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hande, which I haue layed vpon them.

22 So the house of Israel shal know, that I am the Lord their God from that day and so forth.

23 And the heathen shal know, that the house of Israel went into captiuitie for [l] their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fel they al by the sword.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 There-

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.

l Signifying, that God wil be sanctified by maintening his Church, and destroying his enemies, as Chap. 36.23 and 37.28.

m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience when they know that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe shall faile, the affliction in those dayes shall be so great, and the enemies destruction shalbe so terrible.

o Against the people of Gog and Magog.

* *Chap. 36.23. and 37.28.*

a Or, destroy thee with sixe plagues, as Chap. 38.22.

b Meaning, that by the vertue of Gods word the enemie shalbe destroyed wheresoeuer he assaileth his Church.

c That is among all nations where the enemies of my people dwel, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsel & cannot be changed.

e After this destruction of Church shall haue great peace and tranquilitie, and burne all their weapons because they shal no more feare the enemie: and this is chiefly ment of the accomplishment of Christs kingdome, when by their head Christ all enemies shalbe ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

‖ *Or, of the multitude of Gog.*

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compasion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

l The heathen shal know that they ouercame not my people by their strength, neither yet by the weakenes of mine armes, but that this was for my peoples sinnes.

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25 Therefore thus saith the Lord God, Nowe will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies landes, and am * sanctified in them in the sight of many nations,

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

* *Chap. 36. 23.*

CHAP. XL.

The restoring of the citie and the Temple.

a The Iewes counted the beginning of the yeere after two sortes: for their feastes they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

IN the fiue and twentieth yeere of our being in captiuitie, in the a beginning of the yeere, in the tenth *day* of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he mee by ‖ a diuine vision, and set mee vpon a verie hie mountaine, whereupon *was* as the building of a citie, toward the South.

‖ *Or, visions of God.*

3 And he brought me thither, & behold, there *was* a b man, whose similitude was to looke to, like brasse, with a linnen thread in his hand, & a reede to measure with: and he stood at the gate.

b Which was an Angel in forme of a man, that came to measure out this building.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, & set thine heart vpon all that I shal shew thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, *I saw* a wall on the outside of the house round about: and in the mans hand *was* a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the ‖ poste of the gate, *which was* one reede broad, and ‖ the other poste of the gate, *which was* one reede broad.

‖ *Or, threshold.* ‖ *Or, vpper poste.*

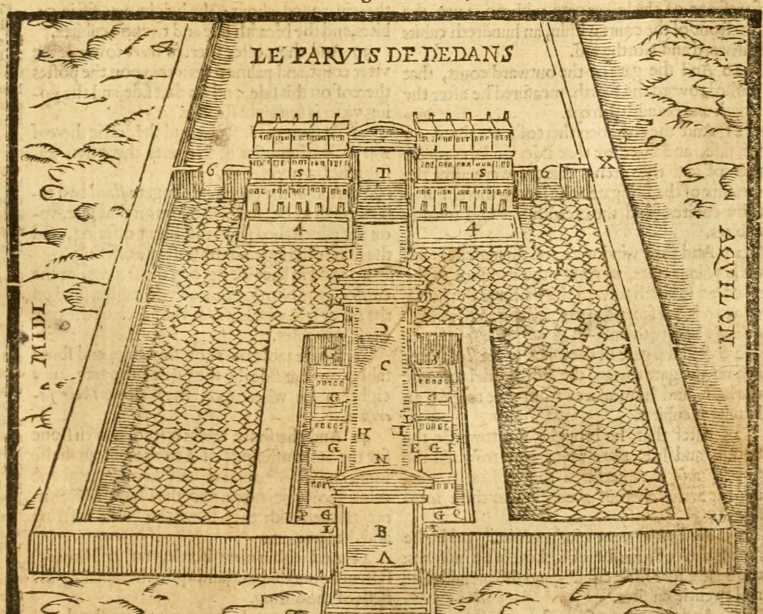
7 And *euery* chamber was one reede long, and one reede broade, and betweene the chambers *were* fiue cubites: & the poste of the gate by the porch of the gate within *was* one reede.

8 Hee measured also the porch of the gate within with one reede.

9 Then measured he the porch of the gate of eight cubites, and the ‖ postes thereof, of two cubites, and the porch of the gate *was* inward.

‖ *Or, pentises.*

THE DESCRIPTION OF THE FIGVRE
which beginneth verse 5.



Le Parvis dededans: or, The inner court.

verse 5 The wall that compasseth about the Temple and the courts as appeareth in the second and in the great figure.

A B. The thicknesse of the wall was sixe cubites: for so long the reede was.

A C. The height of the wall, which was also six cubits, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K 500. on the side.

I L. This wall did separate the Temple from the citie, Chap 42. 20.

Vers. 6. This gate in the great figure is marked with D. vnto the which appertaine seuen steppes. E Thence they goe into the porch where are fiue chambers F. which porch was closed with a wall G.

Vers. 7. E F G. The length. The bredth E O G. The space of fiue cubites betweene the chambers, and so much space was on this side, and beyond the chambers G. From the threshold inward to the porch was sixe cubites A B. B C. The porch. *Vers. 9.* C D. The vpper postes. H I. The breadth of the alley of the porch. B C The length of the porch which was inward.

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10 And the chambers of the gate Eastwarde, *were* three on this side, & three on that side: they three *were* of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubites, *and* the height of the gate thirteene cubites.

12 The space also before the chambers *was* one cubite *on this side*, and the space *was* one cubite on that side, and the chambers *were* sixe cubites on this side, and sixe cubites on that side.

13 He measured then the gate from the roofe of a chamber to the top of the *gate*: the breadth *was* fiue and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the postes of the court, *and* of the gate *had one measure* round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within *were* fiftie cubites.

16 And *there were* narrowe windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes *went* round about within: and vpon the postes *were* palme trees.

17 ¶ Then brought he me into the outward court, and loe, *there were* chambers, and a pauement made for the court round about, *and* thirtie chambers *were* vpon the pauement.

18 And the pauement *was* by the side of the gates ouer against the length of the gates, *and* the pauement *was* beneath.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof *were* three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof *was* fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, *was* after the measure of the gate that looketh toward the East, and the going vp vnto it *had* seuen steppes, and the arches thereof *were* before them.

23 And the gate of the inner court *stood* ouer against the gate toward the North, and towarde the East, and he measured from gate to gate an hundreth cubites.

24 After that, he brought me towarde the South, and loe, *there was* a gate towarde the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And *there were* windowes in it, and in the arches thereof round about, like those windowes: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steppes to goe vp to it, and the arches thereof *were* before them: and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And *there was* a gate in the inner court toward the South, and hee measured from gate to gate toward the South an hundreth cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and *there were* windowes in it, and in the arches thereof round about, *it was* fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about *were* fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof *were* towarde the vtter court, and palme trees *were* vpon the postes thereof, and the going vp to it *had* eight steppes.

32 ¶ Againe he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and *there were* windowes therein, and in the arches thereof round about *it was* fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof *were* towarde the vtter court, and palme trees *were* vpon the postes thereof, on this side and on that side, and the going vp to it *had* eight steppes.

35 ¶ After hee brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and *there were* windowes therein round about: the height *was* fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof *were* towarde the vtter court, and palme trees *were* vpon the postes thereof on this side, and on that side, and the going vp to it *had* eight steppes.

38 And *euery* chamber, and the entrie thereof *was* vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate *stood* two tables on this side, and two tables on that side, vpon the which they slewe the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steppes, at the entrie of the North gate *stood* two tables, and on the other side, which was at the porch of the gate *were* two tables.

41 Foure tables *were* on this side, and foure tables on that side by the side of the gate, *euen* eight tables whereupon they slewe *their sacrifice*.

42 And the foure tables *were* of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broade, and one cubite hie: whereupon also they layd the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within *were* borders an hand broade, fastened round about, and vpon the tables *lay* the flesh of the offring.

44 And without the inner gate *were* the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect *was* toward the South, *and* one *was* at the side of the East gate, hauing the prospect toward the North.

THE

Verſ. 12. L M. The breadth of the gate, & the height A N.
Verſ. 12 The space before the chabers as a litle gallery O.
Verſ. 13. The breadth of the whole porch from the vtmoſt chamber to the gate 25 cubites P. Q.
In the 14 *verſe* he speaketh of the vpper postes, or pentises which in al were 60 cubits: for euery chamber had sixe, and the threshold, & lintell of the doore, either 12. K figures.
Verſ. 15. A D. The fiftie cubites.
Verſ 17. The outward court R. so called, because it was the outward court in respect of the Temple, as appeareth in the great figure N. but it is the inner court in respect of the porch which hath bene described. S. The thirtie chambers, fifteene on a side. The two litle gates 6. which are by the great gate T.
Verſ 19. The lower gate A. which had seuen steps, and the gate within eight. T betweene A T were 100 cubites, and had as much from South to North V X.
Verſ. 20. This must be considered in the great figure. The outward court in respect of the Temple M R. the North side. The porch S. The court without T. The length of the porch with the chambers, as in the East side. V X. The breadth 25 cubites Y Z.
Verſ. 23. The gate of the inner court B. ouer against the gate of the outward court R and toward the East C an hundreth cubites R. B.
Verſ. 24. The South gate in the great figure d. The outward court e.
Verſ. 27. The inner court gate. f An hundreth cubites d f. which was the length of a court, and his chambers.

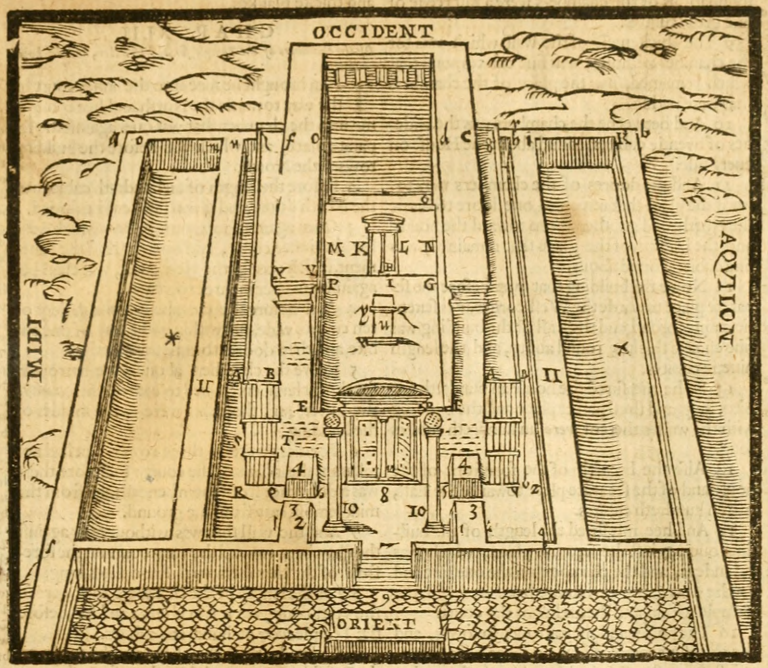
Verſ. 28. The inner court g. the eight steps are hid with the building, but they are like them of the East gate Q. for all the courtes were of one measure, quantitie and fashion.

Verſ. 31. The inner court on the East side N. And so in all he maketh sixe courtes, two on the East side, two on the North, and two on the South side. Looke in the great figure.

Verſ. 38. He speaketh of sixe chambers, which were in the porch of the inner court on the Northside: The entry of the chambers, that is, the doores, were vnder the vpper postes or pentises, which hanged ouer the chambers, as also did ouer the gate. Looke in the great figure.
Verſ. 39. In the porch of the inner court: were foure tables X & as many in the outward court Y, a cubite & an halfe long and as broad, and one cubite high.
Verſ. 44. The chambers in the inner porch on the North side for the singers L. but the perspective hindereth the sight, therefore behold them which are in the East court. for they are all alike: likewise on the South side. The Prophet was now in the East court, where he sawe the altar measured, and describeth one row of chambers, which was for the Priestes.

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THE VISION OF THE TEMPLE.



45 And he ſaide vnto me, This chamber whoſe proſpect is towarde the South, *u* for the Prieſtes that haue charge to keepe the houſe,

46 And the chamber whoſe proſpect is toward the North, *u* for the Prieſtes that haue the charge to keepe the altar: theſe are the ſonnes of Zadok among the ſonnes of Leui which may come neere to the Lord to miniſter vnto him.

47 So he meaſured the court, an hundreth cubits long, & an hundreth cubits broad, *euen* foure ſquare: likewiſe the altar *that was* before ỹ houſe.

48 And hee brought mee to the porch of the houſe, and meaſured the poſtes of the porch, fiue cubites on this ſide, and fiue cubites of that ſide: and the breadth of the gate *was* three cubites on this ſide, and three cubites on that ſide.

49 The length of the porch *was* twentie cubits, and the breadth eleuen cubits, and *he brought me* by the ſteps whereby they went vp to it, and *there were* pillars by the poſtes, one on this ſide, and another on that ſide.

Verſ. 45. He ſpeaketh of the two rowes of chambers, which were in the inner court N whereof they on the North ſide were for the Prieſts that ſacrificed O. and they on the South ſide for them that kept the Temple N. which chambers were Eaſt and by South, as the other O were Eaſt & by North. Theſe muſt be ſeene in the great figure.

Verſ. 47. The altar p.

Verſ. 48. He entred by the gate Q. to come into the porch of the Temple R. The which Temple is here deſcribed more at large, becauſe the things here mentioned might the better be vnderſtood. *Verſ.* 48 By the poſtes of the porch he meaneth the wal which was fiue cubits thicke on either ſide of the alley or porch. 1 2. The two litle gates in the ſide of the porch 3 3. which were to go to the Prieſtes chambers that were by the Temple, A B. *Verſ.* 45. The length of the porch 20. cubites 5. 6. And the breadth eleuen 7. 8. The ſteps whereby the Prophet came into the porch of the Temple 9. 7. The two pillars 10.

CHAP. XLI.

1 *The diſpoſition and ordre of the building of the Temple and the other things thereto belonging.*

AFterwarde, hee brought mee to the Temple, and meaſured the poſtes, ſixe cubites broade on the one ſide, and ſixe cubites broad on the other ſide, *which was* the breadth of the Tabernacle.

2 And the breadth of the entrie *was* tenne cubites, and the ſides of the entrie *were* fiue cubites on the one ſide, and fiue cubits on the other ſide, and hee meaſured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went he in, and meaſured the poſtes of the entrie two cubites, and the entrie ſixe cubites, and the breadth of the entrie ſeuen cubites.

4 So hee meaſured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he ſaid vnto me, This is the moſt holy place.

5 After, hee meaſured the wall of the houſe, ſixe cubites, and the breadth of *euery* chamber foure cubites round about the houſe, on euery ſide.

6 And the chambers *were* chamber vpō chamber, three and thirtie foote *high*, and they entred into the wall made for the chambers which was rounde about the houſe, that *the poſtes* might bee faſtened *therein*, and not be faſtened in the wall of the houſe.

7 And it was large and went rounde mounting vpward to the chambers: for the ſtaire of the houſe *was* mounting vpwarde, round about the houſe: therefore the houſe was larger vpward: ſo they went vp from the loweſt *chamber* to the hieſt by the middes.

Verſe 2. The breadth of the entrie or gate ten cubites. C D. Fiue cubites from the Temple wall to the gate on either ſide E C D F. The length of fourtie cubites from the Temple gate to the moſt holy place 8. 1. The breadth of the Temple 20. cubites E F, or G. p He ſpeaketh not here of the height: therefore it is made of 30 cubits according to Salomons.

Verſ 3. The Angel went into the moſt holy place. The poſt of the entrie, that is, the threſholde, or thickneſſe of the wall. H I. The gate 6 cubites, K L. The breadth on either ſide the gate 7. cubites, M K. and I. N. which make in all 20. cubites. *Verſ.* 4. The length 20. cubites G O. ſo it was ſquare. *Verſe* 5. The firſt chamber was 4. cubites. Q R. The ſecond fiue, S T. and the thirde ſixe A B. There were three heights or ſtages of chambers. R S A. The turning ſtaire cannot bee ſhewed in the figure, but may eaſily be conceiued.

Verſ. 1. The vpper poſtes or pentiſes, meaning the tops of the chambers on the ſides of the Temple. A B The ſecond chamber G goeth out more then the firſt R and the third A more then the ſecond.

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8 I sawe also the house hie rounde about: the foundations of the chambers *were* a full reede of sixe great cubites.

9 The thickenesse of the wall which was for the chamber without, *was* fiue cubites, and that which remained, *was* the place of the chambers that were within.

10 And betweene the chambers was the widenes of twentie cubites round about the House on euery side.

11 And the doores of the chambers *were* toward the place that remained, one doore towarde the North, and another doore toward the South, and the breadth of the place that remained, *was* fiue cubites round about.

12 Nowe the buildiug that was before the separate place towarde the West corner, *was* seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundreth cubites long, and the separate place and the building with the walles thereof *were* an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place towarde the East, *was* an hundreth cubites.

15 And hee measured the length of the building ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with *cedar* wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall rounde about within and without it was *sieled according* to the measure.

18 And it was made with Cherubims & palme trees, so that a palme tree *was* betweene a Cherub and a Cherub: and *euery* Cherub had two faces.

19 So that the face of a man *was* toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: *thus* was it made through all the house round about.

20 From the ground vnto aboue the doore *were* Cherubims and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, *and* thus to looke vnto *was* the similitude *and* forme of the Sanctuarie.

22 The altar of wood *was* three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof *were* of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, *euen* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and *there were* thicke planks vpon the forefront of the porch without.

26 And *there were* narrow windowes & palme trees on the one side, and on the other side, by the sides of the porch, and *vpon* the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priester, and the holy things.

THen brought he mee into the inner court by the way towarde the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North,

2 Before the length of an hundreth cubits, *was* the North doore, and *it was* fiftie cubites broad.

3 Ouer against the twentie *cubites* which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers *was* a gallery of ten cubites wide, *and* within *was* a way of one cubite, and their doores toward the North.

5 Nowe the chambers aboue were narrower: for those chambers *seemed* to eate vp these, *to wit* the lower, and those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, *euen* from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, *was* fiftie cubites long.

8 For the length of the chambers that were in the vtter court, *was* fiftie cubites: and loe, before the Temple *were* an hundreth cubites.

9 And vnder these chambers *was* the entrie, on the Eastside, as one goeth into them from the outward court.

10 The chambers *were* in the thickenes of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them *was* after the maner of the chambers, which were towarde the North, as long as they, *and* as broad as they: and all their entries were like, both according to their facions, and according to their doores.

12 And according to the doores of the chambers that were towarde the South, *was* a doore in the corner of the way, *euen* the way directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers *and* the South chambers which are before the separate place, they be holy chambers, wherein the Priestes that approch vnto the Lord, shall eat the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place *is* holy.

14 When the Priestes enter therein, they shall not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, *and* shall put on other garments, and so shall approche to those things, which are for the people.

15 Nowe when hee had made an ende of measuring the inner house, hee brought me forth toward the gate whose prospect is towarde the East, and measured it round about.

16 He measured the East side with the measuring rod, fiue hundreth reedes, *euen* with the measuring round about.

17 He measured *also* the Northside, fiue hundreth

Verse 8. The foundations of sixe cubites, meaning the hie chamber was so, and the nether from thence seemed so likewise by a perpendicular line or plummet, B Z.

Vers. 9 The chamber without was the hie chamber, and fro that chamber the wall was but fiue cubites thicke B X Y: for downward it was sixe Q 6.

Vers. 10. The chabers on the one side were distant from them on the other side 20. cubits, which was the breadth of the Temple.

Vers. 11. The dores of the chambers on the Northside, opened toward the North V and they on the Southside toward the South R for there was an alley of fiue cubits round about the Temple V Z and was so closed with a wall 11.

Vers. 12 The building, or the great place compassed with a wall of fiue cubites thicke and was farther off the Temple then the alley, or separate place,* and this is more plainly set forth in the great figure.

Vers 16. He declareth that whatsoeuer was of stone worke from the bottome to the top, was couered with wood on the East, South, and Northside.

Vers. 22. The altar V which was three cubites high Y X and two cubites long Y Z.

Vers. 1. Hauing described the length and bredth of the Temple, he commeth to the outward court on the Northside. T. This appeareth in the great figure. He brought me into the chamber: that is, the rowe of chambers, which were toward the separate place Westward. t.

Vers 2 He meaneth that the North was an hundreth cubites long x. y. and in breadth fiftie. b. X.

Vers. 4. This gallerie appeareth in the great figure by this number 12.

Vers. 5. These chambers were contrary facioned to them of the Temple.

Vers. 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

Vers. 9. Vnder these chambers were entries, or doores to passe from one place to another, which are noted euer by z in the great figure.

Vers. 10. 11. The chambers p of the East court M were like to the chambers of the North court.

Vers. 13. Which chambers were in the East gate toward the North and South 3 and toward the separate place or backe building 4. which chambers are called holy, because they were by the Temple.

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dreth reeds, *euen* with the measuring reed round about.

‖Or, wide.

18 And he measured the South ‖ side fiue hundreth reeds with the measuring reed,

19 He turned about *also* to the West side, *and* measured fiue hundreth reeds with the measuring reed.

20 He measured it by the foure sides: it had a wall round about, fiue hundreth *reeds* long, and fiue hundreth broad to make a separation betweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 He seeth the glorie of God going into the Temple from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to noughts. 9 He is commanded to call them againe to repentance.

AFterward he brought me to the gate *euen* the gate that turneth toward the East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noise of great waters, and the earth was made light with his glory.

*Chap.9.3.

3 And the vision which I saw *was* * like the vision, *euen* as the vision that I saw a when I came to destroy the citie: and the visions *were* like the vision that I saw by the riuer Chebar: *and* I fell vpon my face.

a When I prophesied the destruction of the citie by the Caldeans.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap.10.4 and 11.23.

5 So the Spirit tooke me vp and brought mee into the inner court, and beholde, the glory of the Lord filled the house.

6 And I heard one speaking vnto mee out of the house: and there stood a man by me,

7 Which sayd vnto mee, Sonne of man, *this* place is my throne, & the place of the soles of my feet, whereas I will dwell among the children of Israel for euer, & the house of Israel shal no more c defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of d their Kings *in* their high places.

c By their idolatties.

d He alludeth to Ammon and Manasseh, who were buried in their gardens nere the Temple, & there had erected vp monuments to their idoles.

8 Albeit they set their thresholds by my thresholdes, and their postes by my postes (for there *was but* a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I consumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwell among them for euer.

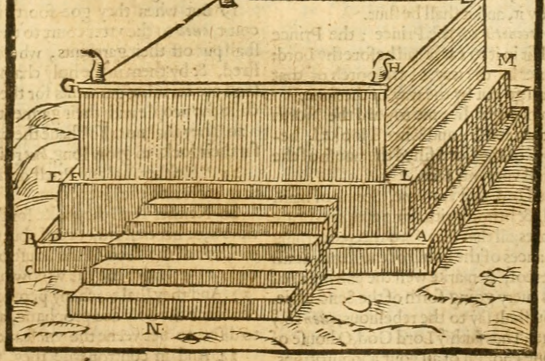
10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of al that they haue done, shew them the forme of the House, and the paterne thereof, & the going out thereof, and the comming in thereof, & the whole fashion thereof, & all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, & all the ordinances thereof, & do them.

12 This is the † description of the house, *It shalbe* vpon the top of the mount: all the limits thereof round about shalbe most holy. Beholde, this is the description of the house.

† Ebr. Law.

THE FIGVRE OF THE ALTAR.



13 And these are the measures of the Altar, after the cubits, the cubit *is* a cubit, and an hand breadth, euen the bottome *shalbe* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shalbe* a spanne and this *shalbe* the height of the altar.

Verse 13. The midst or bottomes A. which was a cubit high B C. and a cubit broad B D.

14 And from the bottome *which toucheth* the ground to the lower piece *shalbe* two cubits: and the breadth one cubit, and from the little piece to the great piece *shalbe* foure cubits, and the breadth one cubit.

Verse 14. The lower piece which standeth on the bottom and is the middlemost piece and vnder the highest is two cubits, D. E. The breadth one cubit, E. F. From the little piece, which was the second to the highest foure cubits, F. G.

15 So the altar *shalbe* foure cubits, and from the altar vpward *shalbe* foure hornes.

Verse 15 Foure cubits, meaning the higher part of the altar, F. G.

16 And the altar *shalbe* twelue *cubits* long, and twelue broad, *and* foure square in the foure corners therof.

Verse 16. Length & breadth G. H. I. K. Which note also the foure hornes of the altar.

17 And the frame *shalbe* fourteene *cubits* long, and foureteene broad in the foure square corners thereof, and the border about it *shalbe* halfe a cubit, and the bottome thereof *shalbe* a cubit about, & the steps thereof *shalbe* turned toward the East.

Verse 17. The frame whereupon the highest piece stood, is fourteene cubits: for on euery side it is longer by a cubit then the vppermost E. L. I. M.

18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinckle blood thereon.

19 And thou shalt giue to the Priests, *and* to the

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the Leuites, that be of the seed of Zadok, which approch vnto me, to minister vnto me, sayth the Lord God, a yoong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, & on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, and burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of clensing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shal offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and † consecrate it.

† Ebr. fill his hand.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shal make your burnt offrings vpon the altar, and your peace offrings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Verse 1. The East gate D in the great figure.

THen he brought mee toward the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

2 Then sayd the Lord vnto me, This gate shall be a shut, *and* shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

a Meanidg, from the common people, but not from the Priests, nor the prince, reade Chap. 46.8,9.

3 *It appertaineth* to the Prince: the Prince himselfe shal sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought hee me toward the North gate before the House: and when I looked, behold the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, † marke well, & behold with thine eyes, and heare with thine eares, all that I say vnto thee, cõcerning all the ordinances of the house of the Lord, & all the lawes thereof, & marke well the entring in of the house with euery going forth of the Sanctuarie.

† Ebr. set thine heart.

6 And thou shalt say to the rebellious, *euen* to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue enough of all your abominations,

7 Seeing that ye haue brought into my Sanctuarie [b] strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offer my bread, *euen* fat, and blood: and they haue broken my couenant, because of all your abominations.

b For they had brought idolaters which were of other countries, to teach them their idolatrie, Chap. 23.40.

8 For yee haue not kept the [c] ordinances of mine holy things: but you your selues haue set *other* to take the charge of my Sanctuarie.

c Ye haue not offered vnto me according to my Law.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the [d] Leuites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but they shall beare their iniquitie.

d The Leuites which had committed idolatrie, were put from their dignitie and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue in the inferiour offices, as to watch and to keepe the doores, reade 2. Kin. 23.9.

11 And they shall serue in my Sanctuarie, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fal into iniquity, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquity,

13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that [e] kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer me the fat and the blood, saith the Lord God.

e Which obserued the Law of God and fell not to idolatrie.

16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, & shal haue linen breches vpõ their loines: they shal not gird themselues in the sweating *places*.

19 But when they goe foorth into the vtter court, *euen* to the vtter court to the people, they shall put off their garments, wherein they ministred, & by them in the holy chambers, and they shall put on other garments for they shal not sanctifie the people with their garments.

20 They shal not also [f] shaue their heads, nor suffer their locks to grow long, *but* roũd their heads.

f As did the infidels and heathen.

21 * Neither shal any Priest drinke wine when they enter into the inner court.

* *Leuit.* 10.9.

22 Neither shall they take for their * wiues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

* *Leuit.* 21.13,14.

23 And they shal teach my people *the difference* betweene the holy and prophane, and cause them to discerne betweene the vncleane & the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shal come at no dead person to defile themselues, except at *their* father or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: *in these* may they [g] be defiled.

* *Leuit.* 21.1,2,11.

g They may be at their buriall, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

28 * And

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28 * And the *Priesthood* shall be their inheritance, *yea*, I am their inheritance: therefore shall ye giue them no possession in Israel, *for* I am their possession.

29 They shall eate the meate offring, and the sinne offring, and the trespasse offring, and euery dedicate thing in Israel shalbe theirs.

30 * And all the first of all the first borne, and euery oblation, *euen* all of euery sort of your oblations shall be the Priestes. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shal not eate of any thing, that is * dead, or torne, whether it be foule or beast.

*Deut.18.1. numb.18.20.

*Exod.13.2.& 22.29. and 34.19. numb.3.13.

*Exod.22.31. leuit.22.8.

CHAP. XLV.

1 *Out of the land of promise are there separate foure portions, of which the first is giuen to the Priest, & to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince.* 9 *An exhortation vnto the heads of Israel.* 10 *Of iust weights and measures.* 13 *Of the first fruits, &c.*

MOreouer when ye shall diuide the lande for inheritance, ye shall offer an oblation vnto the Lord an [a] holy portion of the land, fiue and twentie thousand reedes long, and ten thousande broad: this shalbe holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priestes, for the citie and for the prince.

2 Of this there shalbe for the Sanctuarie fiue hundreth *in length*, with fiue hundreth *in breadth*, all square round about, and fifte cubites round about for the suburbes thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousande, and the breadth of tenne thousande: and in it shall be the Sanctuarie, *and* the most holy place.

4 The holy portion of the land shall bee the Priestes, which minister in the Sanctuarie, which came neere to serue the Lord: and it shall bee a place for their houses, and an holy place for the Sanctuarie.

5 And *in* the fiue and twentie thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also yee shall appoynt the possession of the citie, fiue thousand broade, and fiue and twentie thousand long ouer against ỹ oblation of the holy portion: it shalbe for the whole house of Israel.

7 And *a portion shalbe* for the prince on ỹ one side, and on that side of the oblation of the holy portion, and of the possession of the citie, *euen* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastwarde, and the length *shalbe* by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and *the rest* of the land shall they giue to the house of Israel, according to their tribes.

b The Prophet sheweth that the heads must be first reformed afore any good order can be established among the people.

9 Thus sayth the Lorde God, Let it [b] suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.

c Ephah & Bath were both of one quantitie, saue that Ephah conteined in dry things, that which Bath did in licour, Leuit.5,11. 2 kings 5.11.

10 Ye shall haue iust balances, and a true [c] Ephah, and a true Bath.

11 The Ephah and the Bath shalbe equall: a Bath shall conteine the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.

*Exod.30.13. leuit.27.25. numb.3.47.

12 * And the shekel *shall be* twentie gerahs, *and* twentie shekels, and [d] fiue and twentie shekels and fifteene shekels shalbe your Maneh.

d That is, three score shekels make a weight called Minai for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that ye shal offer, the sixt part of an Ephah of an Homer of wheate, and ye shall giue the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oile, *euen* of the Bath of oyle, *ye shall offer* the tenth part of a Bath out of the Cor (ten Baths *are* an Homer: for ten Baths *fill* an Homer)

15 And one lambe of two hundreth sheepe out of the fat pastures of Israel for a meat offring, and for a burnt offring and for peace offrings, to make reconciliation for them, sayeth the Lorde God.

16 All the people of the land shall *giue* this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offrings, and meate offrings, and drinke offrings in the solemne feastes & in the newe moones, and in the Sabbaths, *and* in all the hie feastes of the house of Israel: he shall prepare the sinne offring, and the meate offring, and the burnt offring, and the peace offrings to make reconciliation for the house of Israel.

18 ¶ Thus sayeth the Lorde God, In the first *moneth*, in the first *day* of the moneth, thou shalt take a yong bullocke without blemish and clense the Sanctuarie.

e Which was Nisan, conteining part of March and part of Aprill.

19 And the Priest shall take of the blood of the sinne offring, and put it vpon the posts of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the posts of the gate of the inner court.

‖ Or, court.

20 And so shalt thou doe the seuenth *day* of the moneth, for euery one that hath erred and for him that is deceiued: so shall you reconcile the house.

21 * In the first *moneth* in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen daies, *and* ye shal eat vnleauened bread.

*Exod.12.18. leuit.23.5.

22 And vpon that day, shall the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offring.

23 And in the seuen dayes of the feast he shall make a burnt offring to the Lorde, *euen* of seuen bullockes, and seuen rammes without blemish dayly for seuen dayes, and an hee goate dayly for a sinne offring.

24 And he shall prepare a meate offring of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah.

f Reade Exod. 29.40.

25 In the seuenth *moneth*, in the fifteenth day of the moneth, shall he do the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offring, and according to the meate offring, and according to the oyle.

CHAP. XLVI.

1 *The sacrifice of the Sabbath and of the newe moones.* 8 *Thorowe which doores they must go in, or come out of the Temple, &c.*

THus saieth the Lord God, The gate of the inner court that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shalbe opened, and in the day of the newe moone it shall be opened.

Vers.1. The inner court gate Q. whereunto they went vp by eight steppes, as appeareth in the great figure.

8 And the prince shall enter by the way of the porche of that gate without, and shall stande by the post of the gate, and the Priests shal make his burnt offring, and his peace offrings, and hee shall

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shall worship at the threshold of the gate: after he shall goe foorth, but the gate shall not be shut till the euening.

3 Likewise the people of the land shall worshippe at the entrie of this gate before the Lorde on the Sabbaths, and in the new moones.

4 And the burnt offring that the prince shall offer vnto the Lord on the Sabbath day, *shall bee* sixe lambes without blemish, and a ram without blemish.

5 And the meate offring *shalbe* an Ephah for a ram: and the meate offring for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone *it shall be* a yong bullocke without blemish, and sixe lambes and a ram: they shalbe without blemish.

7 And he shall prepare a meat offring, *euen* an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand shall bring, and an Hin of oyle to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shall enter, hee shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

Vers. 9. He that entreth in by the North gate R. shall goe out by the South gate D. and contrary, and in going forward they worshipped in the middes M.

9 But when the people of the land shall come before the Lord in the solemne feasts, he that entreth in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entreth by the way of the South gate, shal go foorth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall goe forth ouer against it.

10 And the prince shall bee in the middes of them: he shall goe in when they go in, and when they goe forth, they shall goe forth *together*.

11 And in the feastes, and in the solemnities the meate offring shall bee an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall goe foorth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offring vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, & the third part of an Hin of oyle, to mingle with the fine floure: *thu* meate offering shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering and the oyle euery morning for a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, *and* it shall be their possession by inheritance.

17 But if hee giue a gift of his inheritance to one of his seruants, then it shall bee his to the [c] yeere of libertie: after it shal returne to ỹ prince, but his inheritance shal remaine to his sonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer the prince shal not [d] take of the peoples inheritance, nor thrust them out of their possession: *but* he shall cause his sonnes to inherit of his owne possession, that my people bee not scattered euery man from his possession.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

19 ¶ After, hee brought mee through the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stoode toward the North: and beholde, there was a place at the West side of them.

20 Then sayd hee vnto mee, This is the place where the Priests shall seethe the trepasse offring and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, [e] to sanctifie the people.

21 Then he brought me foorth into the vtter court, and caused me to goe by the foure corners of the court: and beholde, in euery corner of the court there *was* a court.

22 In the foure corners of the court there were courts ioyned of fourty *cubits* long, & thirty broade: these foure corners were of one measure.

23 And there *went* a wall about them, *euen* about those foure, and kitchins were made vnder the walles round about.

24 Then sayd hee vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

Vers. 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place, which was on the West side. S. which verse 21. is called the vter court in respect of the inner court as also where the people were, was the vtter court in respect of this inner.

e That the people should not haue to do with those things which apperteine to the Lord, and thinke it lawfull for them to eate them *Vers.* 21. The litle court in euery corner, was fourty cubites long 7, 8. and litle courts, which thirtie broad 8 & 7, 9. *Verse* 23. About the walles of these were as kitchins, were litle chambers for the cookes 10.

CHAP. XLVII.

1 *The vision of the waters that came out of the Temple.* 13 *The coasts of the land of promise, and the diuision thereof by tribes.*

Vers 1. The doore of the Temple R. and from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Looke in the great figure 11.

AFterward he brought me vnto the doore of the house: and beholde, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house *stoode* towarde the East, and the waters ranne downe from vnder the right side of the house, at the southside of the altar.

a Whereby are meant the spiritual graces that should be giuen to the Church vnder the kingdom of Christ.

2 Then brought hee me out toward the north gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and beholde, there came foorth waters on the right side.

3 And when the man that had the line in his hand, went foorth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters *were* to the ancles.

4 Again e hee measured a thousande, and brought me through the waters: the waters *were* to the knees: againe he measured a thousand, and brought me through: the waters *were* to ỹ loynes.

b Signifying that the graces of God should neuer decrease but euer abound in his Church.

5 Afterward hee measured a thousand, *and it was* a [b] riuer, that I could not passe ouer: for the waters were risen, *and* the waters did flowe, *as* a riuer that could not be passed ouer.

c Meaning, the multitude of them that should be refreshed by the spirituall waters.

6 And he saide vnto mee, Sonne of man, hast thou seene this? then hee brought me, and caused me to returne to the brinke of the riuer.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian Sea, or Genezareth, and the Sea called Mediterraneum, Zech 14 8.

7 Now when I returned, behold, at the brinke of the riuer *were* very many [c] trees on the one side, and on the other.

8 Then sayde he vnto mee, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into *one* [d] sea: they shall runne into *another* sea, and the [e] waters shalbe wholesome.

e The waters which of nature are salt and vnholsome, shalbe made sweete and comfortable.

9 And euery thing that liueth, which mooueth, whersoeuer the riuers shall come, shal liue, and there shall bea very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuer commeth.

10 And

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10 And then the [f] fishers shall stand vpon it, *and* from En-gedi euen vnto [g] En-eglaim, they shall spread out their nets: *for* their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the mirie places thereof, and the marshes thereof shall not be wholesome: they shalbe made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring foorth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shall be meat, and the leafe thereof shall be for ‖ medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherit the land according to the twelue tribes * of Israel: Ioseph shall haue *two* portions.

14 And ye shall inherit it, one aswell as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border [k] of the land toward the North side, from the maine sea toward Hethlon, as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, *and* Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, *and* the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so *shall be* the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the Land of Israel by Iorden, *and* from the border vnto the East sea: and so *shall be* the East part.

19 And the South side *shall be* toward Teman from Tamar to the waters of ‖ Meriboth *in* Kadesh, *and* the riuer to the maine sea: so *shall be* the South part toward Teman.

20 The West part also *shalbe* the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, [l] they shal part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests of the Temple, of the Leuites, of the citie and of the Prince are rehearsed.

NOw these are the names of the [a] tribes, From the North side to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, *and* the border of Damascus: Northward the coast of Hamath, euen *from* the East side to the West shall be a *portion* for Dan.

2 And by the border of Dan from the East side vnto the West side, a *portion* for Asher.

3 And by the border of Asher from the East part euen vnto the West part a *portion* for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a *portion* for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a *portion* for Iudah.

8 And by the border of Iudah from the East part vnto the West part [b] shalbe the offring which they shall offer of fiue and twentie thousand *reeds* broad, and of length as one of the *other* parts, from the East side vnto the West side, and the Sanctuarie shalbe in the mids of it.

9 The oblation that ye shall offer vnto the Lord, *shall be* of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, *euen* for the Priests shall be this holy oblation, toward the North fiue and twentie thousand *long*, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South fiue and twentie thousand long, and the Sanctuarie of the Lord shall be in the mids thereof.

11 *It shall be* for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray.

12 Therefore *this* oblation of the land that is offered, shalbe theirs, *as* a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites *shall haue* fiue and twentie thousand long, and ten thousand broad: all the length *shall be* fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof, the North part fiue hundred and foure thousand, and the South part [c] fiue hundred and foure thousand, and the East part fiue hundred and foure thousand, and the West part fiue hundred and foure thousand.

17 And the suburbs of the citie shalbe toward the North two hundred and fiftie, and toward the South two hundreth & fiftie, and toward the East two hundred and fiftie, and toward the West, two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion *shalbe* ten thousand Eastward, and tenne thousand Westward: and it shalbe ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the citie.

19 And they that serue in the citie, *shalbe* of all the tribes of Israel that shall serue therein.

20 All

f Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
g Which were cities at the corners of the salt or dead sea.
h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.
i That is, the wicked and reprobate.
‖ *Or, tree for meat.*
‖ *Or, for bruises and sores.*
* *Gene.* 48.22.
* *Gene.* 12.7. *and* 13.15. *and* 15.18. *and* 26.4. *deut.* 34.4.
k By the land of promise he signifieth the spirituall land whereof this was a figure.
‖ *Or, strife.*
l Meaning that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.
a The tribes after that they entred into the land vnder Iosh. diuided the land somewhat otherwise then is here set forth by this vision.
b That is the portion of the ground which they shall separate and appoint to the Lord, which shall be diuided into three parts: for the Priests, for the Prince, and for the citie.
* *Chap.* 44.15.
c Meaning that it should be square.

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20 All the oblation *shall be* fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

d Euery way it shall be fiue and twentie thousand.

21 And the residue *shalbe* for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twentie thousand of the oblation toward the East border, and Westward ouer-against the fiue and twentie thousand toward the West border, ouer-against *shalbe* for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie *shalbe* in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shalbe the princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shall be the princes.

e So that Iudah was on the North side of the Princes and Leuites portions, and Beniamin on the South side.

23 And the rest of the tribes *shalbe thus:* from the East part vnto the West part Beniamin *shalbe a portion.*

24 And by the border of Beniamin, from the East side vnto the West side Simeon *a portion.*

25 And by the border of Simeon from the East part vnto the West part, Issachar *a portion.*

26 And by the border of Issachar, from the East side vnto the West, Zebulun *a portion.*

27 And by the border of Zebulun from the East part vnto the West part, Gad *a portion.*

28 And by the border of Gad at the South side, toward [f] Temah, the border shall be euen from [g] Tamar, *vnto* the waters of Meribath *in* Kadesh, *and* to the [h] riuer, *that runneth* into the maine sea.

f Which is here taken for Idumea.

g Which was Iericho the citie of palme trees.

h Meaning, Nilus that runneth into the Sea, called Mediterraneum.

29 This is the land, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portion, saith the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie *shalbe* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, *and* one gate of Leui.

32 And at the East side fiue hundred & foure thousand: and three gates, and one gate of Ioseph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South side, fiue hundred and foure thousand measures, and three ports, one gate of Simeon, one gate of Issachar, *and* one gate of Zebulun.

34 At the West side, fiue hundred and foure thousand, *with* their three gates, one gate of Gad, one gate of Asher, *and* one gate of Naphtali.

35 *It was* round about eighteene thousand *measures*, and the name of the citie from that day *shalbe*, † The Lord is there.

† Ebr. Iehouah-shammah.

DANIEL.

THE ARGVMENT.

THe great prouidence of God, and his singular mercy toward his Church, are most liuely here set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Empires of the world, to wit, of the Babylonians, Persians, Grecians, and Romans. Also of the certeine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his vnto his kingdome in the heauens.

CHAP. I.

1 *The captiuitie of Iehoiakim King of Iudah.* 4 *The King chuseth certeine yong men of the Iewes to learne his law.* 5 *They haue the Kings ordinarie appointed,* 8 *but they abstaine from it.*

a Reade 2. King. 24. 1. & Ier. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

IN the [a] third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim King of Iudah into his hand, with part of the vessels of the house of God, which he carried into the land of [b] Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

c Who was as master of the wards.

d He calleth them Eunuches whom the King nourished and brought vp to be rulers of other countries afterward.

3 And the King spake vnto [c] Ashpenaz the master of his [d] Eunuches, that he should bring *certeine* of the children of Israel, of the [e] Kings seed, and of the princes:

4 Children in whom was no blemish, but well [f] fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the Kings palace, and whom they might teach the [g] learning, and the tongue of the Caldeans.

f The King required three things, that they should be of noble birth, that they should be wittie and learned, and that they shoulde be of a strong and comely nature, that they might do him better seruice: this he did for his owne commodity, therefore it is not to praise his liberalitie: yet in this he is woorthie praise, that he esteemed learning, and knew that it was a necessarie meane to gouerne by. g That they might forget their owne religion, and contrey fashions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, insomuch that he would not eat the meat which the King appointed him, but was content to learne the knowledge of naturall things. h That by their good entertainment they might learne to forget the mediocritie of their owne people. i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue. k As well to serue at the table, as in other offices.

5 And the king appointed them prouision euery day of a [h] portion of the Kings meat, and of the wine, which he dranke, so nourishing them [i] three yeere, that at the end thereof, they might stand [k] before the King.

6 Now among these were *certeine* of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

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7 Vnto whome the chiefe of the Eunuches gaue *other* names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not [m] defile himselfe with the portion of the Kings meate, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Nowe God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches said vnto Daniel, [n] I feare my lord the King, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the *other* children which are of your sort, then shall you make me lose mine head vnto the King.

11 Then said Daniel to Melzar, whome the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Prooue thy seruants, I beseech thee, [o] ten dayes, and let them giue vs [p] pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and prooued them ten dayes.

15 And at the end of ten dayes, their [q] countenances appeared fairer, and in [†] better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzar tooke away the portion of their meat, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, & vnderstanding in all learning, [r] and wisdome: also he gaue Daniel vnderstanding of all [s] visions and dreames.

18 Nowe when the time [t] was expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stoode they before the King.

20 And in all matters of wisdome, *and* vnderstanding that the King enquired of them, hee founde them tenne times better then all the inchanters *and* astrologians, that were in all his Realme.

21 And Daniel was vnto [u] the first yeere of King Cyrus.

solute the question. 24 Daniel is brought vnto the King and sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting kingdome of Christ.

AND in the [a] second yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his spirit was troubled, and his [d] sleepe was vpon him.

2 Then the King commaunded to call the inchanters, and the astrologians and the sorcerers, and the [e] Caldeans for to shewe the King his dreames: so they came and stoode before the King.

3 And the King sayde vnto them, I haue dreamed a dreame, and my spirite was troubled to know the dreame.

4 Then spake the Caldeans to the King in the [f] Aramites language, O King, liue for euer: shewe thy seruants the dreame, and wee shall shewe the interpretation.

5 *And* the King answered & saide to the Caldeans, The thing is gone from mee. If ye will not make mee vnderstand the dreame with the interpretation thereof, ye [g] shall bee drawen in pieces, and your houses shalbe made a iakes.

6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shew [h] his seruants the dreame, and we will declare the interpretation thereof.

8 *Then* the King answered, and said, I know certeinly that ye [†] would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt words, to speake before me till the time be changed: therefore tell me the dreame, that I may know if ye can declare me the interpretation thereof.

10 *Then* the Caldeans answered before the King, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither King nor Prince nor Lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie and in great furie, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the Kings ‖ chiefe steward, which was gone foorth to put to death the wise men of Babel.

15 *Yea*, hee answered and sayd vnto Arioch the kings captaine, why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the King that he would giue him leasure, and that hee would shew the King the interpretation thereof.

CHAP. II.

1 *The dreame of Nebuchad-nezzar.* 13 *The King commaundeth all the wise men of Babylon to bee slaine, because they could not interprete his dreame.* 16 *Daniel requireth time to*

1 That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation and a signe of seruitude which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but because the King should not entise him by this sweet poyson to forget his religion and accustomed sobrietie, and that in his meat & drinke he might daily remember of what people he was: and Daniel bringeth this in, to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

n He supposed they did this for their religion, which was contrarie to the Babylonians, and therefore herein he representeth them, which are of no religion: for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this space he might haue the trial, and that no man should be able to discerne it: and thus he spake, being moued by the Spirit of God.

p Not that it was a thing abominable to eate deintie meates, and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the King and haue refused their owne religion, that meate and drinke had bene accursed. q This bare feeding and that also of Moses when he fled from the court of Egypt, declareth that we must liue in such sobrietie as God doeth call vs vnto, seeing he wil make it more profitable vnto vs, then all deinties: for his blessing onely sufficeth. † *Ebr. fatter in flesh.* r Meaning, in the liberall sciences, and natural knowledge, and not in the magical arts which are forbidden. Deut. 18. 11. s So that he only was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Num. 12. 6. t Of the three yeeres aboue mentioned, vers. 5. u That is, hee was esteemed in Babylon as a Prophet so long as that common wealth stoode.

a The father and the sonne were both called by this name: so that this is ment of the sonne, when he reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreams, but because many matters were conteined in this dreame.

c Because it was so rare & strange a dreame that he had not had the like.

d He was so heauy with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and sorcerers called themselues by this name of honour: as though all the wisedome and knowledge of the countrey depended vpon them, and that all other countreys were voyd of the same.

f That is, in the Syrian tongue, which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers do to this day.

g This is a iust reward of their arrogancie (which vanted of themselues that they had the knowledge of all things), that they should be proued fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their bragges, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deinders of the people, they were woorthie to die.

† *Ebr. redeeme the time.* i Which declareth that God would not haue his seruant ioyned in the companie of these sorcerers, and Astrologers, whose artes were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale. ‖ *Or, the captaine of the garde.*

17 ¶ Then

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17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secrete, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secrete reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and sayde, * The Name of God be praised for euer and euer: for wisedome and strength are his,

21 And he changeth the times and seasons: he taketh away Kings: he setteth vp Kings: he giueth wisdome vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secrete things: he knoweth what is in the darkenesse, and the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisdome and [m] strength, and hast shewed mee nowe the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not [n] the wise men of Babel, *but* bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all hatte, and said thus vnto him, I haue found a man of the children of Iudah that were captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayde vnto Daniel, whose name was Belteshazzar, Art thou able to shew me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demaunded, can neither the wise, the astrologians, the inchanters, *nor* the southsayers declare vnto the King.

28 But there is a God in [o] heauen that reueileth secrets, and sheweth the King Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bedde, thoughts came into thy *minde*, what should come to passe hereafter, and hee that reueileth secrets, telleth thee what shal come.

30 As [p] for mee, this secret is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shewe the King the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O King, thou sawest, and behold there was a great image: this great image, whose glory was so excellent, stoode before thee, and the forme thereof was terrible.

32 This images head was of fine [q] golde, his breast and his armes of siluer, his belly and his thighs of brasse,

33 His legges of yron, *and* his feete *were* part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the golde broken all together, and became like the chaffe of the summer floures, and the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee wil declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of Kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all *places* where the children of men dwel, the beastes of the field, and the foules of the heauen hath hee giuen into thine hande, and hath made thee ruler ouer them all: thou art [r] this head of golde.

39 And after thee shal rise another kingdome, [s] inferiour to thee, *of siluer*, and another [t] third kingdome *shalbe* of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, *so* shall it breake in [u] pieces, and bruise *all*.

41 Where as thou sawest the feet and toes, part of potters clay, and part of yron: the kingdome shall be [x] diuided, but there shalbe in it of the strength of the yron, as thou sawest the yron mixt with the clay *and* earth.

42 And *as* the toes of the feet *were* part of yron, and part of clay, *so* shall the kingdome be partly strong, and partly broken.

43 And where as thou sawest yron mixt with clay *and* earth, they shall mingle themselues with [y] the seed of men: but they shall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome, which [z] shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, and it shal stand for euer.

45 Where as thou sawest, that the [a] stone was cut out of the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the golde: *so* the great God hath shewed the King what shall come to passe hereafter, and the dreame *is* true, and the interpretation thereof *is* sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweet odours vnto him.

47 *Also* the King answered vnto Daniel, and

* *Psal.* 113. *and* 115. 18.

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnesse & ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whome thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning power to interprete it.

n Whereby appeareth that many were slaine, as verse 13. and the rest at Daniels offer were prestrued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, & not considering if their science were lawful or no.

o He affirmeth that man by reason and arte is not able to atteine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he stirreth the king with a certaine feare & reuerence of God, that he might be the more apt to receiue the hie mysteries that should be reueiled.

p Because he had said that God onely must reueile the significatio of this dreame, the King might haue asked, why Daniel did enterprise to interprete it and therfore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.

q By golde, siluer, brasse and yron, are ment the Caldean, Persian, Macedonian and Romane kingdoms, which should successiuely rule all the world, till Christ (which is he called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not ende with the empire of the Caldeans, but that they should be patiently abide the comming of Messiah, which should be at the ende of this fourth Monarchie.

r Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a Monarchie and generall empire, and also because he would declare the things, that were tocome, to the comming of Christ, for the cõfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruel.

s Meaning, ỹ Persians, which were not inferiour in dignitie, power, & riches, but were woorse touching ambition, cruelty, and all kinde of vice: shewing, that the world should grow woorse and woorse, till it was restored by Christ.

t That is, of the Macedonians shall be of brasse, not alluding to the hardnesse thereof, but to the vilenesse in respect of siluer.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

x They shall haue ciuill wars & continuall discords among themselues.

y They shall by marriages, and affinities thinke to make themselues strong: yet shall they neuer be ioyned in hearts.

z His purpose is to shew, that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

a Meaning, Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should be small and without beautie, to mans iudgement, but should at length growe and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be eternall: for the spirit that is in them, is life eternall, Rom 8. 10.

b Though this humbling of the King seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred, if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

said

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said, *I know* of a trueth that your c God is a God of gods, and the Lord of Kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So ỹ King made Daniel a great man, & gaue him many and great d gifts. He made him gouernour ouer the whole prouince of Babel, & chiefe of the rulers, & aboue all the wise men of Babel.

49 Then Daniel e made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel *sate* in the f gate of the King.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 28. but his heart was not touched, as appeared soone afterward.

d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren, which were grieuously oppressed in this their captiuitie, and also he receiued them, least he should ouerlead this cruell King, which willingly gaue them.

e He did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some release and ease by this benefite.

f Meaning, that either he was a Iudge, or that he had the whole authoritie, so that none could be admitted to the Kings presence, but by him.

CHAP. III.

1 *The King setteth vp a golden image.* 8 *Certaine are accused because they despised the Kings commandement, and are put into a burning ouen.* 25 *By beleefe in God they are deliuered from the fire.* 26 *Nebuchad-nezzar confesseth the power of God, after the sight of the miracle.*

NEbuchad-nezzar the King made a an image of gold, whose height *was* threescore cubits, & the breadth thereof fiue cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the King sent forth to gather together the nobles, the princes, and the dukes, the Iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the b dedication of the image, which Nebuchad-nezzar the c King had set vp.

3 So the nobles, princes & dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto ỹ dedicating of the image, that Nebuchad-nezzar the King had set vp: & they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cryed aloud, Be it knowen to you, O people, d nations, and languages,

5 That when ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musike, ye fall downe and worship the golden image, that Nebuchad-nezzar the King hath set vp,

6 And whosoeuer falleth not downe and worshippeth, shall the same houre be cast into the middes of an hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the King had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 *For* they spake and said to the King Nebuchad-nezzar, O King, liue for euer.

10 Thou, O King, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that he should be cast into the midst of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, e Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath commaunded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the King.

14 *And* Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?

15 f Nowe therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musike, to fall downe, and worship the image, which I haue made? for if ye worship it not, yee shall be cast immediatly into the middes of an hote fierie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchad-nezzar, we g are not carefull to answere thee in this matter.

17 Behold, our God whom we serue, is h able to deliuer vs from the hote fierie fornace, and he wil deliuer vs out of thine hand, O King.

18 But if not, be it knowen to thee, O King, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* hee charged and commanded that they should heate the fornace at once seuen i times more then it was wont to bee heat.

20 And hee charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, *and* to cast them into the hote fierie fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their *other* garments, and cast into the middes of the hote fierie fornace.

22 Therefore, because the Kings commaundement was straite, that the fornace should bee exceeding hote, the flame of the fire slewe those men that brought foorth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fel downe bound into the middes of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, *and* spake, and said vnto his counsellers, Did not we cast three men bound into the middes of the fire? Who answered and said vnto the King, It is true, O King.

25 *And* he answered, and said, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the k Sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fierie fornace, & spake and said, Shadrach, Meshach, & Abednego,

a Vnder pretence of religion, & holinesse in making an image to his idol Bel, he sought his owne ambition and vaine glorie: and this declareth that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked when they are ouercome with the greatnesse of his workes. The Greeke interpreters write, that this was done eighteen yeeres after the dreame and as may appeare, the King feared least the Iewes by their religion should haue altered the state of his common wealth and therefore he ment to bring all to one kinde of religion, and so rather sought his owne quietnesse, then Gods glorie.

b Shewing, that the idole is not knowen for an idole so long as he is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.

c This was sufficient with the wicked at all times to approoue their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit. d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude and the crueltie of the punishment: for though some feared God, yet the multitude, which consented to the wickednesse, astonied them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by litle and litle learne to forget their true religion.

e It seemeth that they named not Daniel because he was greatly in the Kings fauour, thinking if these three had bin destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion & ingratitude.

f Signifying, that he would receiue them to grace, if they would nowe at the length obey his decree.

g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

h They ground on two points: first on the power, and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatrie.

i This declareth that the more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie to abide the crueltie of their punishments: for either he deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencies: therefore the King called this Angel, whom God sent to comfort his in these great torments, the sonne of God.

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the seruants of the hie God, goe foorth and come *hither*: so Shadrach, Meshach and Abednego came foorth of the middes of the fire.

27 Then the nobles, princes and dukes, and the Kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 *Wherefore* Nebuchad-nezzar spake and said, [m] Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any [n] blasphemie against the God of Shadrach, Meshach and Abednego, shalbe drawen in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the [o] world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, [y] the hie God hath wrought toward me.

33 How great are his signes, and how mightie are his wonders! [p] his kingdome *is* an euerlasting kingdome, and his dominion *is* from generation to generation.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time was appointed, as Noah remained in the Arke till the Lord called him foorth.

m He was mooued by the greatnesse of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine most chiefly be adioyned without [y] which there can be no faith.

n If this heathen King mooued by Gods spirit would not see blasphemie vnpunished, but made a lawe and set a punishment to such transgressours, much more ought all they that professe religion, take order that such impietie seigne not, least according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so farre as his dominion extended.

p Reade Chap. 2. 44.

CHAP. IIII.

[q] *Another dreame of Nebuchad-nezzar, which Daniel declareth.* 29 *The Prophet declareth howe of a proude King hee should become a beast,* 31 *After, he confesseth the power of God, and is restored to his former dignitie.*

q There was no trouble that might cause mee to dreame, and therefore it came onely of God.

I Nebuchad-nezzar, being at [a] rest in mine house, and flourishing in my palace,

2 Saw a [b] dreame, which made me afraid, and the thoughtes vpon my bed, and the visions of mine head troubled me.

b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was, and what it meant: and here he onely expoundeth the dreame.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whome I tolde the dreame, but [c] they could not shewe me the interpretation thereof,

c In that that he sent abroad to others, whose ignorance in times past he had experimented and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

5 Till at the last Daniel came before mee, (whose name *was* [d] Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, *saying*,

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.

6 O Belteshazzar, [e] chiefe of the inchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

e Which also was a great griefe to the Prophet to be numbred among the sorcerers, and men whose practises were wicked and contrary to Gods word.

7 Then *were* the visions of mine head in my bed, and beholde, I sawe a [f] tree in the middes of the earth, and the height thereof *was* great:

f By the tree, is signified the dignitie of a King, whome God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the endes of all the earth.

9 The boughes thereof *were* faire, and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I sawe in the visions of mine head vpon my bed, and beholde, a [g] watchman and an holy one came downe from heauen,

11 And cryed aloude, and said thus, Hewe downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion *be* with the beastes among the grasse of the field.

13 [h] Let his heart be changed from mans *nature*, and let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 [i] The sentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demand *was answered*, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, *that* I King Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for al the wisemen of my kingdome are not able to shewe me the interpretation: but thou art able: for the spirit of the holy gods *is* in thee.

16 ¶ Then Daniel (whose name *was* Belteshazzar) helde his [k] peace by the space of one houre, and his thoughtes troubled him, *and* the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dreame *be* to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues *were* faire, & the fruit thereof much, & in it was meat for al, vnder the which the beastes of the fielde dwelt, and vpon whose branches the foules of the heauen did sit,

19 It *is* thou, O King, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Where as the King saw a watchman, and an holy one, that came downe from heauen, and said, Hew downe the tree and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wette with the dewe of heauen, and let his portion be with the beastes of the field, [l] till seuen times passe ouer him,

21 This *is* the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

22 That

g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer readie to do Gods will, and is not infect with mans corruption, but is euer holy: and in that that he commaundeth to cut down this tree, he knew that it should not be cut downe by man but by God.

h Hereby he meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.

i God hath decreed this iudgement, and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for the great iudgement of God which he saw ordeined against the King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compasion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.

l Whereby hee meaneth a long space, as seuen yeeres. Some interprete seuen moneths, and others seuen weeks but it seemeth he meant of yeeres.

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22 That they shall driue thee from men, and thy dwelling shalbe with the beastes of the fielde: they shall make thee to eate grasse as the [m] oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that [n] the most High beareth rule ouer the kingdome of men, and giueth it to whom soeuer he will.

23 Whereas they sayde, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee: and [o] breake off thy sinnes by righteousnesse, and thine iniquities by mercy toward the poore: loe, let there bee a [p] healing of thine errour.

25 All these things shall come vpon the King Nebuchad-nezzar.

26 ¶ At the end of twelue [q] moneths, he walked in the royall palace of Babel.

27 *And* the King spake, and sayde, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the word *was* in the Kings mouth, a voyce came downe from heauen, *saying*, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling *shalbe* with the beastes of the fielde: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was the thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, and did eate grasse, as the oxen, and his body was wette with the dewe of heauen, till his haires were growen as egles *feathers*, & his nailes like birds *clawes*.

31 And at the ende of *these* [r] dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto mee, and I gaue thankes vnto the most High, and I praysed and honoured him, that liueth for euer, [*] whose power *is* an euerlasting power, and his kingdome *is* from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his [s] will hee worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hande, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto mee, and *I returned* to the honour of my kingdome: my glory and my beautie was restored vnto mee, and my counsellours: and my princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward me.

34 Now *therefore* I Nebuchad-nezzar [t] praise, and extoll & magnifie the King of heauen, whose workes are al trueth, & his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

Belshazzar King of Babylon seeth an hande writing on the wall. 8 The soothsayers called of the King, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

KIng [a] Belshazzar made a great feast to a thousand of his princes, and dranke wine [b] before the thousand.

2 *And* Belshazzar [||] whiles he tasted the wine, commaunded to bring him the golden and siluer vessels, which his [c] father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King and his princes, his wiues and his concubines dranke in them.

4 They drunke wine and praysed the [d] gods of golde, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hande, which wrote ouer [e] against the candlesticke vpon the plaister of the wal of the Kings palace, and the King sawe the palme of the hande that wrote.

6 Then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his [f] knees smote one against the other.

7 *Wherefore* the King cryed loude, that they should bring [g] the astrologians, the Caldeans and the soothsayers. And the King spake, and sayd to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation thereof, shalbe clothed with purple, and *shall haue* a chaine of golde about his necke, and shall bee the third ruler in the kingdome.

8 Then came all the Kings wise men, but they coulde neither reade the writing, nor shewe the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 *Now* the [h] Queene by reason of the talke of the King, and his princes came into the banket house, *and* the Queene spake, and sayde, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whome is the spirite of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdome like the wisdome of the gods, was founde in him: whome the King Nebuchad-nezzar thy father, the King, *I say*, thy father, made chiefe of the [i] enchanters, astrologians, Caldeans, *and* soothsayers,

12 Because a more excellent spirit, and knowledge, and vnderstanding (*for* hee did expound dreames, & declare hard sentences, and dissolued doubtes) were found in him, *euen* in Daniel, whom the King named Belteshazzar: nowe let Daniel be called, and he wil declare the interpretation.

13 ¶ Then was Daniel brought before the King, *and* the King spake and sayde vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome my father the King brought out of Iewrie?

14 Nowe I haue heard of thee, that [k] the spirit of the holy gods *is* in thee, and that light and vn-

a Daniel receiteth this historie of King Belshazzar Euilmerodachs sonne, to shewe Gods iudgements against the wicked for the deliuerance of his Church, and how the prophecie of Ieremiah was true, that they should be deliuered after seuentie yeeres.

b The Kings of the East parts vsed to sit alone commonly, & disdained that any should sit in their company: and now to shew his power, & howe litle he set by his enemy, which then besieged Babylon, he made a solemne banket, & vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute, and negligent when their destruction is at hand.

|| Or, *ouercome with wine.*

c Meaning, his grandfather.

d In contempt of the true God they praised their idols, not that they thought that the gold or siluer were gods, but that there was a certaine vertue, and power in them to doe them good, which is also the opinion of idolaters.

e That it might the better be seene.

f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgments.

g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

h To wit, his grandmother, Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

i Reade Chap 4.6. and this declareth, that both this name was odious vnto him, and also that hee did not vse these vile practises, because hee was not among them when al were called.

k For the idolaters thought the Angels had power as God, & therefore had them in like estimation, as they had God, thinking that the spirit of prophecie, and vnderstanding came of them.

m Not that his shape or forme was changed into a beast: but that he was either striken mad, and so auoyded mans company, or was cast out for his tyrannie and so wandred among the beastes and ate herbes and grasse.

n Daniel sheweth the cause, why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shewe by thine vpright life that thou hast true faith and repentance.

p Suffer the errors of thy former life to be redressed.

q After that Daniel had declared this vision and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeeres were accomplished.

* *Chap.7.14.mich.4.17.luke 1.33.*

s He confesseth Gods will to be the rule of all iustice and a most persite law where by he gouerneth both man and Angels and deuils, so that none ought to murmure, or aske a reason of his doings, but onely to stand content therewith & giue him the glory.

t By whom it seemeth that he had bene put from his kingdome before.

u He doeth not onely praise God for his deliuerace, but also confesseth his fault that God may onely haue the glory, and man the shame, and that he may be exalted and man cast downe.

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derstãding & excellent wisdome is found in thee.

15 Now therefore, wise-men *and* astrologians haue bene brought before mee, that they should reade this writing, and shewe mee the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doutes: nowe if thou canst reade the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, and *shalt haue* a chaine of golde about thy necke, and shalt bee the thirde ruler in the kingdome.

17 Then Daniel answered, and saide before the King, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I wil reade the writing vnto the King, and shew him the interpretation.

18 O King, *beare* thou, The most high God gaue vnto [1] Nabuchad-nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that hee gaue him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wette with the dewe of the heauen, till hee knewe, that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou kneweſt all these things,

23 But hast lift thy selfe vp against the Lorde of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and golde, and brasse, yron, wood & stone, which neither see, neither heare, nor vnderstand: and the God in whose hande thy breath is and all thy wayes, him hast thou not glorified.

24 [m] Then was the palme of the hande sent from him, and hath written this writing.

25 And this is the writing that hee hath written, [n] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weyed in the balance, and art found ‖too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commaundement of Belshazzar they clothed Daniel with purple, and *put* a chaine of golde about his necke, and made a proclamation concerning him that hee should be the third ruler in the kingdome.

30 The same night was Belshazzar the King of the Caldeans slaine.

31 And Darius [o] of the Medes tooke the kingdome, being threescore and two yeeres olde.

[1] Before he reade the writing, he declareth to the King his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderful worke toward his grandfather, & so sheweth, that hee doeth not sinne of ignorance, but of malice.

[m] After that God had so long time deferred hisanger, and patiently waited for thine amendement.

[n] This word is twise written for the certaintie of the thing shewing that God had moist surely counted: signifying also that God hath appointed a terme for all kingdoms, and that a miserable ende shall come on all that raise themselues against him.

‖ Or, wanting.

[o] Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 *Daniel is made ruler ouer the gouernours.* 5 *An act against Daniel.* 16 *He is put into a denne of lyons by the commandement of the King.* 23 *He is deliuered by faith in God.* 24 *Daniels accusers are put vnto the lyons.* 25 *Darius by a decree magnifieth the God of Daniel.*

IT pleased Darius to set ouer the kingdome [a] an hundreth and twenty gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the King should ‖haue no domage.

3 Nowe this Daniel [b] was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 ¶ Wherefore the rulers and the gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Lawe of his God.

6 Therefore the rulers and these gouernours went together to the King, and saide thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the king and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shalbe cast into the denne of lyons.

8 Now, O King, confirme the decree, and seale the writing, that it bee not changed, according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore King Darius [d] sealed the writing and the decree.

10 ¶ Nowe when Daniel vnderstood that hee had sealed the writing, he went into his house, and his [e] window being open in his chamber toward de Ierusalem, hee kneeled vpon his knees three times a day, and prayed and praised his God, as hee did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, & spake vnto the King concerning the Kings decree, Hast thou not sealed the decree that euery man that shall make a request to any God or man within thirtie dayes, saue to thee, O King, shalbe cast into the denne of lyons? The King answered, and sayde, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and sayde vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and hee laboured till the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and saide vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians [u], that no decree nor statute which the King confirmeth,

[a] Reade Ester, Chap. 1. 1.

‖ Or, not be troubled,

[b] This heathen King preferred Daniel a stranger to all his nobles and familiars because the graces of God were more excellent in him then in others.

[c] Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, & to haue a good conscience.

[d] Herein is condemned the wickednesse of the King, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

[e] Because he would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people when they should pray toward the Temple, and also that others might see, that he would neither consent in heart nor deede for these fewe dayes to any thing that was contrary to Gods glory.

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f Thus the wicked maintein euill lawes by constancie, and authoritie, which is oft times either lightnes, or stubbernes, when as the innocents thereby perish and therefore gouernors neither ought to feare nor be ashamed to breake such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause & vprightnes in this thing, wherein I was charged, is approoued of God.

i For he did disobey the kings wicked commandemēt to obey God, and so did no iniurie to ỹ King, who ought to cōmand nothing whereby God should be dishonoured.

k Because he committed himselfe wholy vnto God whose cause he did defend, he was assured, that nothing but good could come vnto him: wherein we see the power of faith, as Ebrewes 11.33.

l This is a terrible example against al the wicked, which doe against their conscience make cruel lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednes is come to light: though not in euery point or with like circumstances, yet to execute true iustice vpon them.

m This prooueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatrie, and not onely giuen God the chiefe place, but also haue set vp, and cauled him to be honoured according to his worde: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

meth, may be [f]altered.

16 ¶ Then the king commaunded, and they brought Daniel, and cast him into the denne of lyons: *now* the king spake, and sayd vnto Daniel, Thy God, whom thou alway seruest, *euen* he will deliuer thee.

17 And a stone was brought, and laied vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then ỹ king went vnto his palace, & remained fasting, neither were ỹ instruments of musike brought before him, & his sleepe went from him.

19 ¶ Then the King arose earely in the morning, & went in all haste vnto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: and the King spake, and sayd to Daniel, O Daniel, the seruant of ỹ liuing God, is not thy God (whom thou alway seruest) [g]able to deliuer thee from ỹ lions?

21 Then sayd Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt mee: for [h] my iustice was found out before him: and vnto thee, O King, I haue done [i] no hurt.

23 Then was the king exceeding glad for him, and commaunded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no maner of hurt was found vpon him, because he [k] beleeued in his God.

24 And by the cōmandement of the king these men which had accused Daniel, were brought, & were [l] cast into the denne of lions, *euen* they, their children, and their wiues: and the lions had the masterie of them, and brake all their bones apeces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwel in all the world: Peace be multiplied vnto you.

26 [m]I make a decree that in all the dominion of my kingdome, men tremble and feare [m] before the God of Daniel: for he is the [n] liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion *shalbe* euerlasting.

27 He resteueth and deliuereth, and hee worketh signes & wonders in heauen & in earth: who hath deliuered Daniel fro the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

a Whereas the people of Israel looked for a continuall quietnesse after these seuenty yeeres as Ieremiah had declared, he sheweth that this rest shal not be a deliuerance from all troubles but a beginning, and therefore incouraged them to looke for a continuall affliction till the Messiah be vttered & reuealed, by whome they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

IN the first yeere of Belshazzar King of Babel, Daniel sawe a dreame, and there *were* visions in his head, vpon his bed: [a] then hee wrote the dreame, *and* declared the summe of the matter.

2 Daniel spake, and sayd, I sawe in my vision by night, and behold, the foure windes of the heauen stroue vpon [b] the great sea:

3 And foure great beastes came vp from the sea one diuers from another.

4 The first *was* as a [c] lion, & had egles wings: I behelde, till the wings thereof were pluckt off, and it was lifted vp from the earth, and set vpon *his* feete as a man, and a mans heart was giuen him.

5 And behold, another beast *which was* the second, was like a [d] Beare & stood vpon the [e] one side: and hee had three ribbes in his [f] mouth betweene his teeth, & they sayd thus vnto him, Arise *and* deuoure much flesh.

6 After this I behelde, and loe, there *was* an other like a [h] leopard, which had vpon his backe [i] foure wings of a foule: the beast had also foure heads, and [k] dominion was giuen him.

7 After this I sawin the visions by night, and behold, the [l] fourth beast *was* fearefull and terrible and very strong. It had [m] great yron teeth: it deuoured and brake in pieces and stamped [n] the residue vnder his feete: and it was vnlike to the beasts that were before it: for it had [o] ten hornes

8 As I considered the hornes, beholde, there came vp among them another little [p] horne, before whome there were [q] three of the first hornes pluckt away: and behold, in this horne *were* [r] eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the [s] thrones were set vp and the [t] Ancient of dayes did sit, whose garment was white as snowe, and the haire of his head like the pure wooll: his throne *was like* the firie flame, *and* his wheeles *as* burning fire.

10 A firie streame issued, and came foorth from before him: thousand thousands ministred vnto him, and tenne thousand [u] thousands stood before him: the iudgement was set, and the [x] bookes opened.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world and at sundrie times.

c Meaning, the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authoritie as though they had had winges to flie: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning, the Persians, which were barbarous and cruell.

e They were smal in the beginning and were shut vp in their mountaines and had no bruite.

f That is, destroied many kingdomes, and was insatiable.

g To wit, the Angels by Gods commandement, who by this meanes punished the ingratitude of the world.

h Meaning, Alexander the king of Macedonie.

i That is his foure chiefe captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus, the lesse, Cassander and after him Antipater was King of Macedonia, and Ptolemeus had Egypt.

k It was not of him selfe nor of his owne power that hee gate all these countries: for his armie conteined but thirtie thousand men, and hee ouercame in one battell Darius, which had tenne hundreth thousand, when hee was so heauie with sleepe that his eyes were scarse open, as the stories report: therefore this power was giuen him of God.

l That is, the Romane empire which was as a monster & could not be compared to any beast, because the nature of none was able to expresse it.

m Signifying the tyrannie and greedinesse of the Romanes.

n That which the Romanes could not quietly inioy in other countries, they would giue it to other Kings and rulers, that at all times when they would, they might take it against which liberalitie is here called the stamping of the rest of vnder the feet.

o That is, sundrie and diuers prouinces which were gouerned by the deputies and proconsuls, where of euery one might be compared to a king.

p Which is meant of Iulius Cæsar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they coulde not rule but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them. and also in this prophesie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of choosing the deputies to send into the prouinces, and tooke the gouernement of certaine countries to himselfe.

r These Romane Emperours at the first vsed a certaine humanitie and gentlenesse, and were content that others, as the Consuls and Senate, should beare the name of dignitie, so that they might haue the profite, and therefore in Elections and Counsels would behaue themselues according as did other Senatours: yet against their enemies and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.

s Meaning the places where God & his Angels should come to iudge these Monarchies, which iudgement should beginne at the first comming of Christ.

t That is, God which was before all times, and is heere described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandement.

x This is meant of the first comming of Christ, when as the will of God was plainely reuelled by his Gospel.

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y Meaning, that he was astonied, when he saw these Emperours in such dignity, and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subiect to men of other nations.

z As the three former Monarchies had an ende at the time that God appointed, although they florished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shal enioy the promises.

a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie.

b To wit, when he ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediatour.

c This is ment of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne here his Church in earth continually till the time that he brought them to eternall life.

d Through the strangenesse of the vision.

e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beastes or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

11 Then I behelde, y because of the voyce of the presumptuous words, which the horne spake: I behelde, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As z concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheld in visions by night, beholde, a one like the sonne of man came in the cloudes of heauen, and b approched vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion *is* an euerlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was d troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto e one of them that stoode by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretation of these things.

17 These great beastes which are foure, *are* foure Kings, which shall arise out of the earth,

18 And they shall take the f kingdome of the Saints of the g most High, which shal possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would *know* the trueth of the fourth beast, which was so h vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: *which* deuoured, brake in pieces, and stamped the i residue vnder his feete.

20 Also *to know* of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumytuous things, whose k looke was more stoute then his fellowes.

21 I behelde, and the same l horne made battell against the Saints, yea, and preuailed against them,

22 Vntill m the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approched, that the Saintes possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shalbe vnlike to all the kingdomes, and shall deuoure the whole earth, and shal treade it downe and breake it in pieces.

24 And the ten hornes out of the kingdome *are* tenne Kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue n three Kings.

25 And shall speake words against o the most High, and shall consume the Saintes of the most High, and thinke that he may p change times and Lawes, and they shalbe giuen into his hand, vntill a q time, and times, and the diuiding of time.

26 But the r iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the ende.

27 And the s kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome *is* an euerlasting kingdome and all t powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many u cogitations *which* troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

g That is, of the most high things, because God hath chosen them out of this worlde, that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a King & the Romane empire by Consuls: the Romanes changed their gouernours yeerely, and the other Monarchies receiued them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.

i Reade verse 7.

k This is ment of the fourth beast, which was more terrible then the other.

l Meaning the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles.

m Till God thewed his power in the person of Christ, & by the preaching of the Gospel gaue vnto his some rest, and so obteined a famous name in the world, & were called the Church of God, or the kingdome of God.

n Reade the exposition here of verse 8.

o That is, shal make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did professe it.

p These Emperours shal not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times, for his elects sake.

r God by his power shall restore things that were out of order, and so destroy this little horne, that it shal neuer rise vp againe.

s He sheweth wherefore the beast should be destroied, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes, *vnder the heauens* and therefore he heere speaketh of the beginning of Christes kingdome in this worlde, which kingdome the faithfull haue by the participation that they haue with Christ their head.

t That is, some of euery sort that beare rule.

u Though he had many motions in his heart which mooued him to and fro to seeke out this matter curiously: yet he was content with that which God reuealed, and kept it in memorie, and wrote it for the vse of the Church.

but at length will asswage these troubles and shorten the time Matth. 24. 22. which is here meant by the diuiding of time.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 *The vnderstanding of the vision.*

IN the third yeere of the reigne of King Belshazzar, a vision appeared vnto mee *euen* vnto me Daniel, a after that *which* appeared vnto mee at the first.

2 And I saw in a vision, and when I sawe it, I was in the palace of Shushan, which is in the prouince b of Elam, and in a vision mee thought I was by the riuer of Vlai.

3 Then I looked vp and sawe, and beholde, there stoode before the riuer a c ramme, which had two hornes: and these two hornes *were* hie: but one was d hier then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no e beastes might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, beholde, f a goate came from the West ouer the whole earth, and touched not the ground: and this goate *had* no g horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whome I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I sawe him come vnto the ramme, and being moued against him, he h smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great i horne was broken: and for it came vp foure that

a After the generall vision, he commeth to certaine particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdome of the Persians and Medes, which were ioyned together.

d Meaning Cyrus, which after grewe greater in power then Darius his vncle and father in lawe.

e That is, no kings or nations.

f Meaning Alexander that came from Grecia with great speede and expedition.

g Though he came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this

horne.

h Alexander ouercame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when hee had ouercome all the East, hee thought to returne toward Grecia to subdue them that there had rebelled, and so dyed by the way.

k appeared

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k That is, which were famous: for almost in the space of fifteene yeere there were fifteene diuers successours before this monarchie was diuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.
l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betweene him and the kingdome, and therefore is here called the litle horne, because neither princely conditions, nor any other thing was in him, why he should obteine this kingdome.
m That is, toward Egypt.
n Whereby he meaneth Ptolemais
o That is, Iudea.
p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.
q That is, God, who gouerneth and maintaineth his Church.
r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his Name there truely called vpon.
s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that hee appoynteth this tyrant a time, whom he wouldnt not suffer vtterly to abolish his religion.
t This horne shall abolish for a time the true doctrine, & so corrupt Gods seruice.
u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one or a secret one, or a marueilous one.
x That is, the Iewes sinnes, which were cause of this destruction.
y That is, which suppresseth Gods religion, and his people.
z Christ answered mee for the comfort of the Church.
a That is, vntill so many naturall dayes be past, which make sixe yeeres three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.
b Which was Christ, who in this maner declared himselfe to the olde fathers before he would be God manifested in the flesh.
c This power to command the Angel, declared that hee was God.
d The effect of this vision shall not yet appeare, but a long time after.
e Meaning the great rage which Antiochus should shew against the Church.
f That is, Grecia.
g They shall not haue like power as had Alexander.
h Noting that this Antiochus was impudent and cruell, and also craftie that he could not be deceiued.
i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes,

k appeared toward the foure winds of the heauen.

9 And out of one of them came foorth l a little horne, which waxed very great toward the m South, and towarde the n East, and towarde the o pleasant *land*.

10 Yea, it grewe vp vnto the p hoste of heauen, and it cast downe *some* of the hoste, & of the starres to the ground, and trode vpon them,

11 And extolled himselfe against the q prince of the hoste from whom the r dayly *sacrifice* was taken away, and the place of his Sanctuarie was cast downe.

12 And s a time shall bee giuen *him* ouer the daily *sacrifice* for the iniquite: and it shall t cast downe the trueth to the ground, and thus shall it doe, and prosper.

13 Then I heard one of the u Saints speaking, and one of the Saints spake vnto a certaine one, saying, Howe long *shall endure* the vision of the dayly *sacrifice*, and the iniquitie of the x desolation to treade both the Sanctuarie and the y armie vnder foote?

14 And z he answered me, Vnto the a euening *and* the morning, two thousand and three hundreth: then shall the Sanctuarie be clensed.

15 ¶ Nowe when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before me b like the similitude of a man.

16 And I heard a mans voyce betweene *the bankes* of Vlai, which called, and sayde, Gabriel, c make this man to vnderstand the vision.

17 So he came where I stoode: and when he came, I was afraid, and fell vpon my face: but he sayd vnto me, Vnderstand, O sonne of man: for d in the last time *shalbe* the vision.

18 Nowe as he was speaking vnto mee, I being a sleepe *fell* on my face to the ground: but he touched me, and set me vp in my place.

19 And hee sayde, Beholde, I will shewe thee what shalbe in the last e wrath: for in the ende of the time appointed *it shall come*.

20 The ramme which thou sawest, hauing two hornes, *are* the Kings of the Medes and Persians.

21 And the goate *is* the King of Grecia, and the great horne that is betweene his eyes, is the first King.

22 And that that is broken, and foure stoode vp for it, *are* foure kingdomes, which shall stand vp f of that nation, but not g in his strength.

23 And in the ende of their kingdome, when the rebellious shalbe consumed, a King of h fierce countenance, and vnderstanding darke sentences, shall stand vp,

24 And his power shalbe mightie, but not i in his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the k mightie, and the holy people.

25 And through his l policie also, hee shall cause craft to prosper in his hand, and he shall extoll himselfe in his heart, and by m peace shall destroy many: hee shall also stand vp against the n prince of princes, but he shalbe broken downe o without hand.

26 And the vision of the p euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it *shall be* after many dayes.

27 And I Daniel was stricken and sicke q *certaine* dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 6 9.
p Reade verse 14.
q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expounideth vnto him the vision of the seuenty weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of a Ahasheuerosh, of the seede of the Medes, which was made King ouer the b realme of the Caldeans,

2 *Euen* in the first yeere of his reigne, I Daniel vnderstoode by c bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that hee would accomplish seuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and d sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, *which art* e great and feareful, and keepest couenant and mercy towarde them which † loue thee, and toward them that keepe thy commandements,

5 Wee haue sinned, and haue committed iniquitie and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee woulde not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, † righteousnesse *belongeth* vnto thee, and vnto vs † open shame, as *appeareth* this day vnto euery man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, *both* neere and farre off, through al the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs *appertaineth* open shame, to our g Kings, to our princes, and to our fathers, because we haue sinned against thee.

9 *Yet* compassion and forgiuenesse *is* in the Lorde our God, albeit wee haue rebelled against him.

10 For we haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which hee had layde before vs by the ministerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voyce: therefore the i curse is powred vpon vs, and the othe that is written in the Law of Moses

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countreys, and therfore Darius had the title of the kingdome, though Cyrus was King in effect.
c For though he was an excellent Prophet, yet hee daily increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinarie prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, lest their fiones should cause God to delay the time of their deliuerance prophecied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercie to comfort them which obey thy word and loue thee.
† *Ebr. him.*
f He sheweth that when soeuer God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so intreate them.
g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement and word.
i As Deut. 27. 15. & the curse confirmed by an othe.

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the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes, which hee spake against vs, and against our iudges that ‖iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made wee not our praier before the Lord our God, that wee might turne from our iniquities & vnderstand thy truth.

14 Therefore hath the Lord † made ready the plague, and brought it vpon vs: for the Lord our God is righteous in al his workes, which he doeth: for we would not heare his voyce.

15 * And nowe, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renoume, as *appeareth* this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy k righteousnesse, I beseech thee, let thine anger and thy wrath bee turned away from thy citie Ierusalem thine holy Mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people *are* a reproch to all *that are* about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to l shine vpon thy Sanctuarie, that lyeth waste for the m Lords sake.

18 O my God, encline thine eare and heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for we doe not present our supplications before thee for our owne n righteousnesse, but for thy great tender mercies.

19 O Lorde heare, O Lord forgiue, O Lord o consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel, whome I had seene before in the vision, came flying, and touched mee about the time of the euening oblation.

22 And hee informed *me*, and talked with me, and said, O Daniel, I am now come forth to giue thee knowledge *and* vnderstanding.

23 At the beginning of thy supplications the commandement came foorth, and I am come to shewe *thee*, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision.

24 Seuentie p weekes are determined vpon q thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the r sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophecie, and to anoynt the most Holy.

25 Knowe therefore and vnderstand, that from s the going foorth of the commaundement to bring againe *the people*, and to builde Ierusalem, vnto Messiah the prince, *shall bee* seuen t weekes and u threescore and two weekes, *and* the streete shalbe built againe, and the wall euen in a † troublous time.

26 And after threescore and two x weekes, shal Messiah be slaine, and shall y haue nothing, and the people of z the prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof *shalbe* with a flood: and vnto the ende of the battell it shalbe destroyed by desolations.

27 And he a shall confirme the conenant with many for one weeke: and in the middes of the weeke he shall cause the sacrifice and the oblation to b cease, c and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shalbe powred vpon the desolate.

‖ Or, gouerned vs.
† Ebr. watched vpon the euill.
* Exod. 14.28. Isa. 2.11.
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christes sake in whom thou wilt accept all our prayers.
n Declaring, that the godly fle only vnto Gods mercies, and renounce their owne works when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of wordes: for he was so led with a feruent zeale considering Gods promise made to the citie in respect of his Church, and for the aduancement of Gods glory.
* Chap. 8.16.
p He alludeth to Ieremiahs prophecie, who prophecied that their captiuitie should be seuentie yeeres: but now Gods mercie should seuen folde exceede his iudgement, which should be foure hundred and ninetie yeeres, euen to the comming of Christ, and so then it should continue for euer.
q Meaning, Daniels nation, ouer whom he was carefull.
r To shew mercy & to put sinne out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make fourtie nine yeere, whereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundation.
u Counting from the fixt yeere of Darius, who gaue the second commandement for the building of the Temple, are 62. weekes, which make 439 yeeres, which comprehend the time from the building of the Temple vnto the Baptisme of Christ.
† Ebr. in straits of time.
x In this last weeke of the seuentie, shall Christ come and preach and suffer death.
y He shall seeme to haue no beautie, nor to be of any estimation, as Isa. 53 2.
z Meaning Titus Vespasianus sonne, who should come and destroy both the Temple and the people without all hope of recouerie.
a By the preaching of the Gospel hee confirmed his promise, first, to the Iewes and after to the Gentiles.
b Christ accomplished this by his death & resurrection.
c Meaning, that Ierusalem and the Sanctuarie should be vtterly destroyed for their rebellion against God, and their idolatry: or as some reade, that the plagues shalbe so great, that they shall all be astonished at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 Which sheweth him wherefore he is sent.

IN the a third yeere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Beltesh-azzar) & the word *was* true, but the time appointed *was* b long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of daies were fulfilled.

4 And in the foure and twentieth day of the c first moneth, as I d was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and beholde, there *was* a man e clothed in linnen, whose loynes were girded with fine golde of * Vphaz.

6 His body also *was* like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete *were* like in colour to polished brasse, and the voyce of his wordes *was* like the voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with me, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for f my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his wordes, I slept on my face: and my face *was* toward the ground.

10 And behold, an hand g touched me, which set me vp vpon my knees and vpon the palmes of mine hands.

11 And he sayde vnto mee, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stand in thy place: for vnto thee am I nowe sent. And when hee had sayd this word vnto me, I stood trembling.

12 Then sayd he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

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a He noteth this third yere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.
b Which is to declare that the godly should not hasten too much but patiently to abide the ysue of Gods promise.
c Called Abib, which conteineth part of March and part of April.
d Being caried by the Spirit of prophecie to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth.
* Iere. 10.9.
f The word also signifieth comelinesse, or beautie, so that for feare he was like a dead man for deformitie.
g Which declareth that when we are stricken down with the maiestie of God, we cannot rise except he also list vs vp with his hand, which is his power.

13 But

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13 But the [b] prince of the kingdome of Persia withstoode mee one and twentie dayes: but loe, [i] Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the [k] vision *is* for *many* dayes.

15 And when he spake these words vnto me, I set my face toward the ground, and held my tongue.

16 And behold, [l] one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, and spake, & said vnto him that stood before me, O my Lord, [m] by the vision my sorowes are returned vpon me, and I haue reteined no strength.

17 For how can the seruant of this my Lord talke with my Lord *being* such one? for as for me straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe and touched me one like the appearance of a man, and he strengthened me,

19 And saide, O man, greatly beloued, feare not: [n] peace *be* vnto thee: be strong and of good courage. And when he had spoken vnto mee, I [o] was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said hee, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the [p] prince of Grecia shal come.

21 But I will shew thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with me in these things, but Michael your prince.

h Meaning Cambyses who reigned in his fathers absence, and did not only for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therfore haue I stayed for the profite of the Church.

i Though God could by one Angel destroy all the world, yet to assure his children of his loue, he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should ende and cease, yet the Spirit shall continue till the coming of Christ for the comfort of his Church.

l This was the same Angel that spake with him before in the similitude of a man.

m I was ouercome with feare and sorow, when I sawe the vision.

n He declareth hereby that God would be mercifull vnto the people of Israel.

o Which declareth that when God smiteth downe his children, hee doeth not immediatly lift them vp at once (for now the Angel had touched him twise) but by litle and litle.

p Meaning that he would not only himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.

q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

A prophecie of the kingdomes, which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

ALso I in [y] first yere of Darius of [y] Medes, *euen* I [a] stood to incourage & to strengthen him.

2 And now will I shewe thee the trueth. Behold, there shal stand vp yet [b] three Kings in Persia, and the fourth shall be farre richer then they all: and by his strength, *and* by his riches hee shall stirre vp [c] all against the realme of Grecia.

3 But a [d] mightie King shall stand vp, that shal rule with great dominion, and do according to his pleasure.

4 And when he shal stand vp, [e] his kingdome shalbe broken, [f] and shall be diuided toward the [g] foure windes of heauen: and not to his [h] posteritie, nor according to [i] his dominion, which he ruled: for his kingdome shalbe pluckt vp, euen *to be* for others besides [k] those.

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius, when he ouercame the Caldeans.

b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third, Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

c For he raised vp all the East countries to fight against the Grecians: and albeit he had in his armie nine hundred thousand men yet in foure battels he was discomfited & fled away with shame.

d That is, Alexander the great.

e For when his estate was most flourishing, he ouercame himselfe with drinke, and so fell into a disease: or as some write, was poysoned by Cassander.

f For his twelue chiefe princes first deuided his kingdome among themselues.

g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt.

h Thus God reuenged Alexanders ambition and cruelties in causing his posteritie to bee murthered, partly of the fathers chiefe frendes, and partly one of another.

i None of these foure shalbe able to be compared to the power of Alexander.

5 And the [l] king of the South shalbe mighty, and *one* of [m] his princes, and shall preuaile against him, and beare rule: his dominion *shalbe* a great dominion.

6 And in the end of yeres they shalbe ioyned together: for the Kings [n] daughter of the South shall come to the King of the North to make an agreement, but she shall not retaine the power of the [o] arme, neither shall [p] hee continue, nor his [q] arme: but shee shall be deliuered *to death*, and they that brought her, and hee [r] that begate her, and he that comforted her in these times.

7 But out of the bud of her [s] rootes shall one stand vp in his stead, [t] which shall come with an armie, and shall enter into the fortresse of the King of the North, and doe with them *as hee list*, and shall preuaile,

8 And shal also cary captiues into Egypt their gods with their molten images, *and* with their precious vessels of siluer and of gold, and he shal continue [u] mo yeres then the king of the North.

9 So the king of the South shal come into *his* kingdome, and shall returne into his owne land.

10 Wherefore his [x] sonnes shall be stirred vp, and shall assemble a mighty great armie: and *one* [y] shal come, and ouerflow, & passe through: then shal [z] he returne, & be stirred vp at his fortresse.

11 And the king of the South shall be angrie, and shall come forth, and fight with him, *euen* with the king of the North: for he shal set forth a great [a] multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall be proude, and their heart shall be lifted vp: for hee shall cast downe thousandes: but he shall not *still* preuaile.

13 For the king of the North [b] shall returne, and shal set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the same time there shall [c] many stand vp against the King of the South: also the rebellious children of thy [d] people shal exalt themselues to establish the vision, but they shall fall.

15 So the king of the North shal come, & cast vp a mount, and take the strong citie: & the armes of the South shal not resist, neither his chosen people, neither *shall* there *be* any strength to withstand.

16 But he that shall come, shal doe vnto him as he list, and none shall stand against him: and he shall stand in the [f] pleasant lande, which by his hand shalbe consumed.

17 Againe he shall [g] set his face to enter with the power of his whole kingdome, & his confederates with him: thus shal he doe, & he shal giue him [h] the daughter of women, to destroy [i] her: but

l To wit, Ptolemeus king of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia & Syria.

n That is, Berenice the daughter of Ptolemeus Philadelphus, shall be giuen in mariage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together.

o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus nor Antiochus.

q Some reade, Ieede, meaning the child begotten of Berenice.

r Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed.

s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus should succeede in the kingdome being of the same stocke that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned sixe and fourtie yeeres.

x Meaning Seleucus and Antiochus the Great, the sonnes of Calinicus shal make warre against Ptolemeus Philopater the sonne of Philadelphus.

y For his elder brother Seleucus died or was slaine while the warres were preparing.

z That is, Philopater when he shal see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt.

a For Antiochus had sixe thousand horsemen and three score thousand footemen.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not onely Antiochus came against him but also Philip king of Macedonia & these two brought great power with them.

d For vnder Onias which falsely alleaged that place of Isa. 19.19. certaine of the Iewes retyred with him into Egypt to fulfill this prophecie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God.

e The Egyptians were not able to resist Stopas Antiochus captaine.

f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, & shal enter into their countrey, where of he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battel that Antiochus fought against Ptolemeus Epiphanes.

h To wit a beatiful woman, which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter in respect of the kingdome of Egypt.

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k She shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the Sea called Mediterranean: for the Iewes called al countries yles which were diuided from them by Sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Antilius the Consull, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life and obeying of foolish counsell.

o For feare of the Romanes he shall flee to his holdes.

p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slewe him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by forreine enemies, or battel, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t Hee sheweth that great forreine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shall be ouerthroven.

u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germane, and is here called the prince of the couenant, because he was the chiefe, and all other followed his conduct.

x For after the battel Philometor and his vncle Antiochus made a league.

y For he came vpon him at vnwares, and when hee suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a He wil content himselfe with the smal holdes for a time, but neuer labour by craft to attaine to the chiefest.

b He shalbe ouercome with treason.

c Signifying his princes and the chiefe about him.

d Declaring that his souldiers shall braue out and venture their life to slay and to bee slaine for the safegard of their prince.

e The vncle and the nephew shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God, who ruleth the Kings by a secret bridle that they cannot doe what they list themselues.

g Which he shal take of the Iewes in spoiling Ierusalem and the Temple, and this is told them before to moue them to patience, knowing that all things are done by Gods prouidence.

h That is, the Romane power shall come against him: for P. Popilius the Ambassador appointed him to depart in the Romanes name, to which thing he obeied, although with griefe, and to reuenge his rage he came against the people of God the second time,

k shee shall not stand *on his side*, neither bee for him.

18 After this shall he turne his face vnto the Iyles, and shal take many, but a prince m shal cause his shame to light vpon him, beside that he shall cause his owne shame to light vpon n himselfe.

19 For he shal turne his face toward the fortes of o his owne land: but he shall be ouerthrowen and fall, and be no more p found.

20 q Then shal stand vp in his place in the glorie of the kingdome, one that shal raise taxes: but after fewe dayes he shall be destroyed, neither in r wrath, nor in battell.

21 And in his place shall stand vp a s vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obteine the kingdome by flatteries.

22 And the t armes shal be ouerthrowen with a flood before him, and shall be broken: and also the prince of the u couenant.

23 And after x the league *made* with him, hee shall worke deceitfully: for he shall come vp, and ouercome with a y small people.

24 He shall enter into the quiet and plentifull prouince, and hee shall doe that which his fathers z haue not done, nor his fathers fathers: he shall diuide among them the praye and the spoyle, and the substance, yea, and he shal forecast his deuises against the strong holdes, euen for a a time.

25 Also hee shall stirre vp his power and his courage against ŷ King of the South with a great armie, and the King of the South shall be stirred vp to battell with a very great and mightie armie: but he shall not b stand: for they shal forecast and practise against him.

26 Yea, they that feede of the portion of c his meate, shal destroy him: and his armie d shal ouerflow: and many shall fall, and be slaine.

27 And both these Kings hearts *shalbe* to doe e mischiefe, and they shall talke of deceit at one table: but it shall not auaile: for f yet the ende *shall be* at the time appointed.

28 Then shall hee returne inro his land with great g substance: for his heart shall bee against the holy couenant: so shall he doe and returne to his owne land.

29 At the time appointed he shal returne, and come toward the South: but the last shall not be as the first.

30 For the ships h of Chittim shall come against him: therefore he shalbe sory and returne, and fret against the holy couenant: so shall hee doe, he shall euen returne i and haue intelligence with them that forsake the holy couenant.

31 And armes k shal stand on his part, & they shal pollute the Sanctuarie l of strength, and shall take away the daily *sacrifice*, and they shall set vp the abominable desolation.

32 And such as wickedly m breake ŷ couenant, shal he cause to sinne by flatterie: but the people that do know their God, shal preuaile & prosper.

33 And they ŷ vnderstand among n the people, shall instruct many: o yet they shal fall by sword, & by flame, by captiuitie & by spoile many dayes.

34 Now when they shal fall, they shal be holpen with a p litle helpe: but many shal cleaue vnto them q fainedly.

35 And some of r the vnderstanding shal fal to trie them, & to purge, & to make them white, til the time be out: for there *is* a time appointed.

36 And the s king shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all, *that* ŷ God, and shal speake marueilous things against ŷ God of gods, & shal prosper, til ŷ wrath t be accomplished: for the determination is made.

37 Neither shal he regard the u God of his fathers, nor the desires x of women, nor care for any God: for he shal magnifie himselfe aboue all.

38 But in his place shall he honour the y god Mauzzim, and the god whom his fathers knewe not, shal hee honour with z gold and with siluer, and with precious stones, and pleasant things.

39 Thus shal he do in a the holdes of Mauzzim with a strange god whom he shall acknowledge: he shall increase *his* glory, and shall cause them to rule ouer many, and shall deuide ŷ land for gaine.

40 And at the ende of time shall the King of the b South push at him, & the King of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many ships, and he shal enter into the countries, & shal ouerflow and passe through.

41 He shal enter also into the c pleasant land, and many *countries* shalbe ouerthrowen: but these shal escape out of his hand, *euen* Edom & Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countries, & the land of Egypt shal not escape.

43 But he shal haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe.

44 But

i With the Iewes which shal forsake the couenant of the Lord: for first he was called degainst the Iewes by Iason the high Priest, and this second time by Menelaus.

k A great faction of the wicked Iewes shall hold with Antiochus.

l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt ŷ pure seruice of God.

m Meaning such as bare the name of Iewes, but in deede were nothing iesse: for they sold their soules, and betraied their brethren for gaine.

n They that remaine constant among the people shall teache others by their example, and edifie many in the true religion.

o Whereby he exhorteth ŷ godly to cõstancy, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God wil not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees whereof he here prophecieth.

q That is, there shall be euen of this small number many hypocrites.

r To wit, of them that feare God, & wil lose their life for the defence of true religion, signifying also that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

s Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchie of the Romanes which he noteth by the name of a King, who were without all religion, and contemned the true God.

t So long the tyrants shal preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time.

u The Romanes shal obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselues to their gods.

x Signifying that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

y That is, the god of power and riches: they shal esteeme their owne power aboue all their gods and worship it.

z Vnder pretence of worshipping the gods, they shal enrich their citie with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power and riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, & worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they somade others the rulers thereof, that the profite euer came to the Romanes.

b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be ouercome.

c The Angel sore warneth the Iewes that when they should see the Romanes inuade them, and that the wicked should escape their hands, then they should not thinke but that all this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would still preserue them,

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44 But the tidings out of the East & the North shall [d] trouble him: therefore he shall go foorth [e] with great wrath to destroy & roote out many.

45 And he shall plant the tabernacles [f] of his palace betweene the seas in the glorious *and* holy mountaine, yet he shal come to his end, and none shall helpe him.

d Hearing that Crassus was slaine and Antonius discomfited.
e For Augustus overcame the Parthians, and recovered that which Antonius had lost.
f The Romanes after this reigned quietly through all countries and from sea to sea, and in Iudea: but at length for their cruelties God shall destroy them.

CHAP. XII.

1 *Of the deliverance of the Church by Christ.*

AND at [ỹ] a time shal Michael stand vp, [ỹ] great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to be a nation vnto [ỹ] same time: and at [ỹ] time thy people shalbe deliuered, euery one [ỹ] shalbe fou̇d written in [ỹ] book.

2 And many [b] of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetuall contempt.

3 And they [ỹ] be [c] wise, thal shine, as [ỹ] brightnes of the firmament: & they [ỹ] [d] turne many to righteousnes, *shal shine* as the stars, for euer and euer.

4 But thou, O Daniel, [e] shut vp the words, & seale the booke [f] till the end of [ỹ] time: many shal run tȯ and frȯ, and knowledge shall be increased.

a The Angel here noteth two things first that [ỹ] Church shalbe in great affliction & trouble at Christs cōming, & next [ỹ] God will send his Angel to deliuer it, whome here hee calleth Michael, meaning Christ, which is published by the preaching of the Gospel.
b Meaning, al shal rise at the generall resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort.
c Who haue kept the true feare of God & his religion.
d He chiefly meaneth the ministers of Gods word, & next all the faithfull which instruct the ignorant, and bring them to the true knowledge of God.
e Though the most part despise this prophesie, yet keepe thou it sure & esteeme it as a treasure.
f Till the time that God hath appointed for the full revelation of these things: and then many shall runne to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

5 ¶ Thē I Daniel looked, & behold, there stood other two, [ỹ] one on this side of [ỹ] brinke of [ỹ] riuer, & the other on [ỹ] side of [ỹ] brink of the riuer.

6 And *one* saide vnto the man clothed in linen, which was vpon the waters of the riuer, When *shalbe* the end of these wonders?

7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he held vp his [h] right hand, and his left hand vnto heauen, & swareby him that liueth for euer, that *it shall tarie* for a [i] time, two times & an halfe: & when he shal haue accomplished [k] to scatter the power of the holy people, all these things shall be finished.

8 Thē I heard it, but I vnderstood it not, thē said I, O my Lord, what shalbe the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed vp, and sealed, till the end of the time.

10 Many shalbe purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And frō [ỹ] time that the [l] daily *sacrifice* shalbe take away, & [ỹ] abominable desolatiō set vp, there [m] *shalbe* a thousand, two hundred & ninety daies.

12 Blessed *u he* that waiteth & commeth to the thousand, three hundreth & [n] fiue & thirty dayes.

13 But go [o] thou thy way til the end *be*: for thou shalt rest & stand vp in thy lot, at [ỹ] end of [ỹ] days.

g Which was Tygris.
h Which was as it were a double oth and did the more cōfirme the thing.
i Meaning, a long time, a longer time, and at length a short time, signifying that their troubles should haue an end.
k When [ỹ] Church shalbe scattred and diminished in such sort as it shal seem to haue no power.
l From the time that Christ by his sacrifice shal take away the sacrifice and ceremonies of the Lawe.
m Signifying that the time shall be long of Christes second comming, and yet the children of God ought not to be discouraged, though it be deferred.
n In this number he addeth a month and a halfe to the former number, signifying that it is not in man to appoynt the time of Christes comming, but that they are blessed that patiently abide his appearing.
o The Angell warneth the Prophet patiently to bide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

HOSEA.

THE ARGVMENT.

AFter that the ten tribes had fallen away frō God by the wicked & subtile counsel of Ieroboā the son of Nebat, & in stead of his true seruice cōmāded by his word, worshipped him according to their own fantasies & traditiō of mē, giuing thēselues to most vile idolatry & superstitiō, the Lord frō time to time sent thē Prophets to cal thē to repentance: but they grew euer worse & worse, & stil abused Gods benefits. Therfore now when their prosperity was at the highest vnder Ieroboā the son of Ioash, God sent Hosea & Amos to the Israelites (as he did at the same time Isaiah & Micah to them of Iudah) to condemne thē of their ingratitude: & whereas they thought thēselues to be greatly in the fauor of God, & to be his people, the Prophet calleth thē bastards & children borne in adultery: & therfore sheweth thē that God would take away their kingdome, & giue thē to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of fiuety yeres, though they remained stil in their vices & wickednes, & derided the Prophets, & cōtemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter thēselues by the sweetnes of Gods promises, he setteth before thē the two principal parts of the Law, which are the promes of saluation, & the doctrine of life: for the first part he directeth the faithful to Messiah, by whō only they should haue true deliuerāce: and for the second, he vseth threatnings & menaces to bring them frō their wicked maners & vices, and thus is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole Law conteine these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements & the maner.

CHAP. I.

1 *The time wherein Hosea prophecied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THE worde of the Lord that came vnto Hosea the sonne of Beeri, in the daies [a] of Vzziah, Iotham, Ahaz, *and* Hezekiah [b] kings of Iudah, & in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Go, [c] take vnto thee a wife of fornications, and children of fornications: for the lande hath committed great whoredome, *departing* from the Lord.

a Called also Azariah, who being a leper was deposed from his kingdom.
b So that it may be gathered by the reigne of these foure kings, that he preached aboue threescore yeeres.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but hee saw this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

3 So he went, & tooke [d] Gomer, the daughter of Diblaim, which cōceiued & bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Izreel: for yet a litle, and I wil visite the blood of Izreel vpon the house [f] of Iehu, and wil cause to cease the kingdome of the house of Israel.

5 And at that [g] day wil I also breake the bowe of Israel in the valley of Izreel.

6 She conceiued yet againe, & bare a daughter, and God said vnto him, Call her name [h] Lo-cause Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe city of [ỹ] ten tribes vnder Ahab where Iehu shed so much blood 2. Kin. 10. 8.
f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God at the ende declared: for he built vp that idolatrie, which he had destroyed.
g When the measure of their iniquity is ful, and I shal take vengeance and destroy all their policie and force.
h That is not obtaining mercy: whereby he signifieth, that Gods fauor was departed from them.

d Gomer signifieth a consumption or corruption & Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.
e Meaning, [ỹ] they should be no more called Israelites of the which name they boasted, & therefore

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ruhamah: for I wil no more haue pitie vpon the house of Israel: but I wil vtterly i take them away.

7 Yet I will haue mercy vpon the house of Iudah, and will k saue them by the Lorde their God, and will not saue them by bowe, nor by sword nor by battell, by horses, nor by horsemen.

8 Nowe when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then sayd *God*, Call his name l Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the m children of Israel shall be as the sand of the sea, which can not be measured nor told: and in the place where it was sayd vnto them, Ye are not my people, it shall be sayd vnto them, *Ye are* the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be n gathered together, and appoint themselues one head, & they shall come vp out of the land: for great *is* the o day of Izreel.

i For the Israelites neuer returned after that they were taken captiues by the Assyrians.
k For after their captiuitie he restored them miraculously by ỹ means of Cyrus, Ezr. 1.1.
l That is, not my people.
m Because they thought that God could not haue bin true in his promes except he had preserued them, he declareth, that though they were destroied, yet the true Israelites, which are ỹ sonnes of ỹ promes should be without nũber, which stand both of the Iewes, and the Gentiles, Rom. 9.26.
n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who shoud be the head both of the Iewes and Gentiles.
o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 *The people is called to repentance.* 5 *He sheweth their idolatrie and threatneth them except they repent.*

a Seeing ỹ I haue promised you deliuerance, it remaineth that you incourage one another to embrace the same considering that ye are my people on whome I will haue mercy.
b God sheweth that the fault was not in him but in their Synagogue, & their idolatries, that he forsooke them, Isa. 50.1.
c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16.25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie & certaine signes of his fauor, but if they continued still, he would vtterly destroy them.
e When I brought her out of Egypt, Ezek. 16.4.
f That is, bastards and begotten in adulterie.
g Meaning, the idoles which they serued, and by whome they thought they had wealth and abundance.
h I will punish thee that then thou mayest trie whether thine idoles can helpe thee, and bring thee into such straitnesse, that thou shalt haue no lust to play the wanton.
i This he speaketh of the faithfull, which are truely conuerted, and also sheweth the vse and profite of Gods rods.
k This declareth that idolaters defraude God of his honour when they attribute his benefites to their idoles.
l Signifying that God will take away his benefites, when man by his ingratitude doeth abuse them.
m That is, all her seruice, ceremonies and inuentions whereby she worshipped her idoles.

SAy vnto your a brethren, Ammi, and to your sisters, Ruhamah,

2 Pleade with your b mother: plead *with her:* for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries c frõ betwene her breasts,

3 d Lest I strip her naked, & set her as in the day that she was borne, e & make her as a wildernes, and leaue her like a dry land, and slay her for thirst.

4 And I wil haue no pitie vpon her children: for they be the f children of fornications.

5 For their mother hath played the harlot: she that conceiued them, hath done shamefully: for she said, I will goe after my g louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I wil stoppe h thy way with thornes, and make an hedge, that shee shall not finde her paths.

7 Though shee followe after her louers, yet shall shee not come at them: though shee seeke them, yet shall she not finde *them*: then shall shee say, i I will goe and returne to my first husband: for at that time was I better then now.

8 Now shee did not knowe that I k gaue her corne, and wine, and oyle, and multiplied her siluer and gold, *which* they bestowed vpon Baal.

9 Therefore will I returne, and take away l my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe *lent*, to couer her shame.

10 And nowe will I discouer her m lewdnesse in the sight of her louers, and no man shal deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solemne feastes.

12 And I wil destroy her vines and her figtrees, whereof she hath said, These are my rewards that my louers haue giuen me: and I will make them as a forest, and the wilde beasts shall eate them.

13 And I wil visit vpon her the dayes of n Baalim, wherein she burnt incense to them: and shee decked her selfe with her o earings and her iewels, and she followed her louers, and forgate me, saith the Lord.

14 Therefore behold, I will p allure her, and bring her into the wildernesse, and speake friendly vnto her.

15 And I will giue her her vineyardes from thence, and the valley q of Achor for the doore of hope, and she shall r sing there as in the dayes of her youth, and as in the dayes when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me s Ishi, and shalt call me no more t Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembred by their u names.

18 And in that day wil I make a couenant for them, with the x wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sworde and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for euer: yea, I wil marry thee vnto me in righteousnes, and in iudgement, and in mercy and in compassion.

20 I will euen marry thee vnto me in y faithfulnesse, and thou shalt know the Lord.

21 And in that day I wil heare, saith the Lord, I wil *euen* heare z the heauens, and they shal heare the earth,

22 And the earth shal heare the corne, and the wine, and the oyle, and they shall heare Izreel.

23 And I will sowe her vnto me in the earth, and I will haue mercy vpon her, that was not pitied, and I will say to them which were not my people, * Thou art my people. And they shal say, *Thou art* my God.

n I wil punish her for her idolatrie.
o By shewing how harlots trim themselues to please others, he declareth how the superstitious idolaters set a great part of their religiõ in decking themselues on their holidayes,
p By my benefites in offring hir grace and mercie, euen in that place where shee shall thinke her selfe destitute of all helpe & comfort.
q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernes, as Iosh. 7.26. and is called the doore of hope, because it was a departing frõ death, and an entrie into life.
r She shall then praise God as she did when she was deliuered out of Egypt.
s That is, mine husband, knowing ỹ I am ioyned to thee by an inuiolable couenant.
t That is, my master: which name was applied to their idoles.
u No idolatrie shall once come into their mouth,
but they shall serue me purely according to my word.
x Meaning, that he wil so bleese them, that all creatries shall fauour them.
y With a couenant that neuer shalbe broken.
z Then shal the heauen desire raine for the earth which shall bring foorth for the vse of man.
* *Rom.* 9.25. 1. *pet.* 2.10.

CHAP. III.

1 *The Iewes shalbe cast off for their idolatrie.* 5 *Afterward they shall returne to the Lord.*

THen said the Lord to me, a Goe yet, *and* loue a woman (beloued of *her* husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and b loued the wine bottels.

2 So c I bought her to me for fifteene *pieces* of siluer, and for an homer of barlie and an halfe *homer* of barlie.

3 And I said vnto her, Thou shalt abide with d me many dayes: thou shalt not play the harlot, and thou shalt be to none *other* man, and I wil be so vnto thee.

4 For the children of Israel shall e remaine

a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdraw the same whē she gaue her selfe to idoles.
b That is, gaue themselues wholy to pleasures, and could not take vp, as they that are giuen to drunkennesse.
c Yet I loued her and payed a small portion for her, lest shee perceiuing the greatnesse of my loue, should haue abused me and not beene vnder duetie: for fifteene pieces of siluer were but halfe the price of a slaue, Exod. 21.32.
d I will trie thee a long time as in thy widowhoode whether thou wilt be mine or no.
e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

many

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f That is, they should neither haue policie nor religion, and their idoles also where-in they put their confidence, should be destroyed.
g This is meant of Christes kingdome, which was promised vnto Dauid to be eternall, Psal. 72. 17.

many dayes without a King & without a f prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and g Dauid their King, and shal feare the Lord, and his goodnesse in the latter dayes.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

a Because the people would not obey the admonitions of the Prophet, hee citeth them before the iudgement seat of God, against whō they chiefly offended, Isa. 7. 13. Zacha. 12. 10 mich. 6. 1, 2.
b In euery place appeareth a liberty to most hainous vices, so that one followeth in the necke of another.
c As though he would say that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the prophets & priests whose office it is chiefly to rebuke them.
d Ye shall perish altogether: the one, because hee would not obey, and the other because he would not admonish.
e That is the Synagogue wherein thou boastest.
f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, & instruct others, Deu 33 3. Mal. 2. 7.
g Meaning, the whole body of the people, which were weary with hearing the word of God.
h The more I was beneficiall vnto them.
i To wit, ỹ Priests seeke to eate the peoples offerings and flatter them in their sinnes.
k Signifying that as they haue sinned together, so shall they be punished together.
l Shewing, that their wickednesse shall be punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shalbe deceiued of their hope.
m In giuing themselues to pleasures, they become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stocks and sticks. o They are caried away with rage. p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies, Rom. 1. 28. q I will not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation.

Heare the word of the Lord, ye children of Israel: for the Lord a hath a controuersie with the inhabitants of the land, because there is no trueth nor mercie nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and b blood toucheth blood.

3 Therefore shall the land m ourne, and euery one that dwelleth therein, shalbe cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet c let none rebuke, nor reproue another: for thy people *are* as they that rebuke the Priest.

5 Therefore shalt thou fall in the d day, and the Prophet shall fall with thee in the night, and I will destroy thy e mother.

6 My people are destroied for lacke of knowledge: because f thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seeing g thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were h increased, so they sinned against me: *therefore* will I change their glory into shame.

8 i They eate vp the sinnes of my people, and lift vp their mindes in their iniquitie.

9 And there shall be like people, like k Priest: for I will visit their wayes vpon them, & reward them their deeds.

10 For they shall eate, and not haue enough: they shall l commit adulterie, and shall not increase, because they haue left off to take heed to the Lord.

11 m Whoredome, and wine, and new wine take away *their* heart.

12 My n people aske counsell at their stocks, and their staffe teacheth them: for the o spirit of fornications hath caused *them* to erre, and they haue gone awhoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shalbe p harlots, and your spouses shall be whores.

14 I will not q visit your daughters when they are harlots: nor your spouses, when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, *yet* let not Iudah sinne: come not ye vnto r Gilgal, neither goe yee vp to s Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heifer. Now the Lord will feede them as a t lambe in a large place.

17 Ephraim u ioyned to idols: let him alone.

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue *to say* with shame, x Bring ye.

19 The winde hath y bound them vp in her wings, & they shalbe ashamed of their sacrifices.

r God complaineth that Iudah is infected, & willeth them to learne by their example to returne in time.
s For albeit the Lord hath honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should retort thither.
t He called Bethel, that is, the house of God, Beth-auen, that is ỹ house of iniquitie, because of their abominations set vp there, signifying that no place is holy where God is not purely worshipped. u God will so disperse them that they shall not remaine in any certeine place. x They are so impudent in receiuing brides, that they will command men to bring them vnto them. y To cause them suddenly away.

CHAP. V.

1 *Against the Priests and rulers of Israel.* 13 *The help of man is in vaine.*

a The Priests and Princes catched the poore people in their snares as the foulers did the birds, in these two hie mountaines.
b Notwithstanding they seemed to be giuen altogether to kolines and to sacrifices, which here hee calleth slaughter in contempt.
c Though I had admonished them continually by my Prophets.
d They boasted themselues not onely to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe.
e Meaning their contemning of all admonitions.
f That is, their children are degenerate so ỹ there is no hope in them.
g Their destruction is not farre off.
h That is, all Israel cōprehended vnder this part, signifying that ỹ Lords plagues should pursue them frō place to place till they were destroyed.
i By the successe they shall know that I haue surely determined this.
k They haue turned vpside downe all political order, and all maner of religion.
l To wit, after King Ieroboams commandement, and did not rather follow God.
m In sted of seeking for remedie at Gods hand.
n Who was king of the Assyrians.

HEare this, and hearken yee, O house of Israel, and giue ye eare, O house of the King: for iudgement *is* toward you, because you haue bene a a snare on Mizpah, and a net spred vpon Tabor.

2 Yet they were profound, to decline to b slaughter, though I haue bene a c rebuker of them all.

3 I know d Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, *and* Israel is defiled.

4 They will not giue their m indes to turne vnto their God: for the spirit of fornication *is* in the mids of them, and they haue not knowen the Lord.

5 And the e pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullocks to seeke the Lord: but they shall not finde him: *for* he hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten f strange children: now shall a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, *and* the shaume in Ramah: crie out at Bethauen, after thee, O b Beniamin.

9 Ephraim shall be desolate in the day of reproofe: among the tribes of Israel haue I caused to g know the trueth.

10 The princes of Iudah were like them that h remoue the bound: *therefore* will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, & broken in iudgement, because hee willingly walked after the i commandement.

12 Therfore wil I be vnto Ephraim as a moth, and to the house of Iudah as rottennesse.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto m Assur, and sent vnto King n Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a Lion, and as a lions whelpe to the house of Iudah: I *euen* I will spoyle, and goe away: I will take away, and none shall rescue it.

15 I will go, *and* returne to my place, till they acknowledge their fault, & seeke me: in their affliction they will seeke me diligently.

CHAP.

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CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

COme, and let vs [a] returne to the Lord: for he hath spoyled, and he will heale vs: he hath wounded vs, and he will binde vs vp.

2 After two dayes will [b] he reuiue vs, *and* in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, & indeuour our selues to know the Lord: his going foorth is prepared as the morning, & he shal come vnto vs as the raine, *and* as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for [c] your goodnesse *is* as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the wordes of my mouth, and thy [e] iudgements *were as* the light that goeth foorth.

6 For I desired [f] mercy, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they [g] like men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead *is* a city of them that worke iniquitie, *and is* polluted with blood.

9 And as theeues wait for a man, *so* the companie of Priests murther in the way by consent: for they worke mischiefe.

10 I haue seene villenie in the house of Israel: there *is* the whoredom of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe will not be farre off if we returne to him
c You seeme to haue a certeine holinesse and repentance, but it is vp. the sudden, & as a morning cloud.
d I haue still laboured by my prophets, & as it were framed you to bring you to amendment, but all was in vaine: for my word was not meat to feed them, but a sword to slay them.
e My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice. g That is, like light and weake persons. h Which was the place where the Priests dwelt, and which should haue bene best instructed in my word. i That is, doth imitate thine idolatrie, and hath taken graffes of thy trees.

CAHP. VII.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsly: and [a] the thiefe commeth in, and the robber spoileth without.

2 And they consider not in their hearts, *that* I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] King glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, *and* as a very [c] ouen heated by the baker, which ceaseth frō raising vp, & from kneading the dough vntil it be leauened.

5 *This is* the [d] day of our King: the princes haue made him sicke with flagons of wine: hee stretcheth out his hand to scorners.

6 For they haue made readie their heart like an ouen whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their iudges: all their Kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned,

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g] gray haires are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without [h] heart: they call to Egypt: they go to Assiur.

12 *But* when they shall go, I will spred my net vpon them, *and* draw them downe as the foules of the heauen: I will chastise them as their [i] congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction *shall be* vnto them, because they haue transgressed against me: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto mee with their hearts, [l] when they howled vpon their beds: [m] they assembled themselues for corne, and wine, *and* they rebell against me.

15 Though I haue bound & strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, *but* not to the most hie: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage [n] of their tongues: this shall be their derision in the land of Egypt.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.
b They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raised.
d They vsed all riot and excesse in their feasts and solemnities, whereby their King was ouercome with surfet, & brought into diseases, & delited in flatteries.
e By their occasion God hath deprined them of all good rulers. f That is, he counterfeited the religion of the Gentiles yet is but as a cake baked on the one side, and raw on the other, that is, neither thorow hote, nor thorow colde, but partly a Iew, and partly a Gentile.
g Which are a token of his manifolde afflictions.
h That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction & cried out for paine, they sought not vnto me for helpe.
m They onely seeke their owne commoditie and wealth, and passe not for me their God.
n Because they boast of their own strength, and passe not what they speake against me and my seruants, Psalm. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

SEt the trumpet to thy [a] mouth: *he shall come* as an egle against the House of the Lord, because they haue transgressed my couenant, & trespassed against my Law.

2 Israel shall [b] crie vnto mee, My God, wee know thee.

3 Israel hath cast off the thing that is good: the enemie shall pursue him.

4 They haue set vp a [c] King, but not by mee: they haue made princes, and I knew it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [d] innocencie!

6 [e] For it came euen from Israel: the workeman made it, therefore is it not God: but the calfe of Samaria shalbe *broken* in pieces.

7 For they haue [f] sowen the winde, and they shall reape the whirlwinde: it hath no stalke: the bud shall bring foorth no meale: if so be it bring foorth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein *is* no pleasure.

9 For they are gone vp to Assiur: *they are as* a [g] wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorrow a little, for the [h] burden of the King *and* the Princes.

11 Because Ephraim hath made many altars to sinne, his altars *shalbe* to sinne.

12 I haue written to them the great things of my Law: *but* they were counted as a [i] strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: *but* the [k] Lord accepteth them not: now will he remember their iniquitie, and visit their sinnes: they shall returne to Egypt.

a God encourageth the Prophet to signifie ỹ speedie comming of the enemy against Israel, which was once the people of God.
b They shall crie like hypocrites, but not from the heart, as their deeds declare.
c That is, Ieroboam, by whom they sought their owne libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.
f Shewing ỹ their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease but run to and fro to seeke helpe.
h That is, for the tribute which the King and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the word of God as strange in respect of their owne inuentions.
k Saying that they offer it to ỹ Lord, but he accepteth no seruice, which he himselfe hath not appointed.

14 For

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14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel for ioy as [a] *other* people: for thou hast gone awhoring from thy God: thou hast loued [b] a reward vpon euery corne floore.

2 [c] The floore, and the winepresse shall not feede them, and the new wine shall faile in her.

3 They shall not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer [d] wine to the Lorde, neither shall their sacrifices be pleasant vnto him: *but they shalbe* vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their bread [e] for their soules shall not come into the house of the Lord.

5 What will ye do [f] then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from [g] destruction: *but* Egypt shall gather them vp, and Memphis shall burie them: the nettle shal possesse the pleasant *places* of their siluer, *and* the thorne *shall be* in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shal know it: [h] the Prophet *is* a foole: the spirituall man *is* mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [i] *should be* with my God: *but* the Prophet *is* the snare of a fouler in all his wayes, *and* hatred in the House of his God.

9 They [k] are deepely set: they are corrupt as in the dayes of Gibeah: *therefore* he will remember their iniquitie, he will visite their sinnes.

10 I found Israel like [l] grapes in the wildernes: I saw your fathers as the first ripe in the fig tree at her first time: *but* they went to Baal-Peor, and separated themselues vnto that shame, and *their* abominations were according to [m] their louers.

11 Ephraim their glorie shall flee away like a birde: from the birth [n] and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, *is as a tree* [o] in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lorde, giue them: what wilt thou giue them? giue them a [p] barren wombe and drie breastes.

15 All their wickednesse *is* in [q] Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring foorth, yet will I slay euen the deerest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

ISrael *is* an [a] emptie vine, *yet* hath it brought foorth fruite vnto it selfe, *and* according to the multitude of the fruite thereof he hath increased the altars: according to the [b] goodnesse of their land they haue made faire images.

2 Their heart is [c] diuided: nowe shall they be found faultie: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, Wee haue no [d] King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken wordes, swearing falsely in making [e] a couenant: thus [f] iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall [g] feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto King Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fome vpon the water.

8 The high places also of [i] Auen shall be destroyed, *euen* the sinne of Israel: the thorne and the thistle shall growe vpon their altars, and they shal say to the mountaines, * Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battell in Gibeah against the children of iniquitie did not [m] touch them.

10 It is my desire [n] that I shoulde chastise them, and the people shall be gathered against them, when they shall gather themselues in their two [o] furrowes.

11 And Ephraim *is as* an heifer vsed to delight in [p] threshing: but I will passe by her [q] faire necke: I will make Ephraim to ride: Iudah shall plow, *and* Iaakob shall breake his cloddes.

12 Sowe to your selues in righteousnesse: reape after the measure of mercie: [r] breake vp your fallow ground: for *it is* time to seeke the Lord, till hee come and raine righteousnesse vpon vs.

13 *But* you haue plowed wickednes: ye haue reaped iniquitie: you haue eaten the fruit of lies: because thou diddest trust in thine owne wayes, *and* in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as [s] Salman destroyed Beth-arbel in the day

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatrie in hope of reward. & to haue thy barnes filled, Iere. 44. 17. as an harlot that had rather liue by playing the whore then to be intertained of her owne husband.
c These outward things that thou seekest, shalbe taken from thee.
d All their doings both touching policie and religion, shall be reiected as things polluted.
e The meat offring which they offered for themselues.
f When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuitie, when ye shall see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand yet shall they be destroied in the place whither they flee for succour.
h Then they shall know that they were deluded by them, who chalenged to themselues to be their prophets and spirituall men.
i The Prophets duety is to bring men to God & not to be a snare to pol them from God.
k This people is so rooted in their wickednesse, that Gibeah which was like to Sodom, was neuer more corrupt, Iud 19.22
l Meaning, that he so esteemed them and delited in them.
m They were as abominable vnto me, as their louers the idoles.
n Signifying, that God would destroy their children by these sundry meanes, and so consume them by litle and litle.
o As they kept tender plants in their houses in Tyrus, to preserue them from the colde aire of the Sea, so was Ephraim at the first vnto mee, but nowe I will giue him to the slaughter.
p The Prophet seeing the great plagues of God towarde Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.
q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubbernesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come that God shall take away their King, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6. 7.
e In promising to be faithfull toward God.
f Thus their integritie and fidelitie which they pretended, was nothing but bitternesse and griefe.
g When the calfe shall be caried away.
h Chemarims were certeine idolatrous priestes, which did weare blacke apparell in their sacrifices and cried with a loud voyce: which superstition Elias derided, 1. King. 18. 27 reade 2. Kin. 23. 5.
i This he speaketh in contempt of Beth-el, reade Chap 4. 15.
* *Isa. 2. 19. Luk. 23. 30 reuel. 6. 16. and 9. 6.*
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.
l To wit, to fight, or the Israelites remained in that stubburnnesse from that time.
m The Israelites were not mooued by their example to cease from their sinnes.
n Because they are so desperate, I will delight to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I will lay my yoke vpon her fat necke.
r Reade Ieremie 4. 4.
s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

of

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of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednesse: in a morning shall the King of Israel be destroyed.

CHAP. XI.

1 The benefites of the Lord toward Israel. 5 Their ingratitude against him.

WHen Israel [a] *was* a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, *but* they [b] went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 Iledde Ephraim also, *as one* should beare them in his armes: but they knew not that I healed them.

4 I led them with cordes [c] of a man, *euen* with bandes of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layd the meate vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shall be his [d] King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against me: though [e] they called them to the most high, *yet* none at all would exalt *him*.

8 [f] How shall I giue thee vp, Ephraim? *how* shall I deliuer thee, Israel? how shall I make thee, as [g] Admah? *how* shall I set thee, as Zeboim? mine heart is turned within me: [h] my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not [i] enter into the citie.

10 They shall walke after the Lord: hee shall roare like a lyon: when he shall roare, then the children of the West shall feare.

11 [k] They shal feare as a sparow out of Egypt, and as a doue of the land of Asshur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, & the house of Israel with deceit: but Iudah yet ruleth with [l] God, and is faithfull with the Saints.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way, when the Prophets called them to repentance.
c That is, friendly: and not as beastes or slaues.
d Seeing they contemne all this kindnesse, they shalbe led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe howe to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.
h Meaning that his loue where with he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy toward his shal ouercome his iudgements, as he declareth in the next verse.
i To cõsume thee, but will cause thee to yeeld, and so receiue thee to mercie: and this is meant of the small number who shall walke after the Lord.
k The Egyptians and Assyrians shalbe afraide when the Lord maintaineth his people.
l Gouerneth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

Hee admonisheth by Iaakobs example to trust in God, and not in man.

EPhraim is fed [a] with the wind, and followeth after the East winde: he increaseth dayly lies and destruction, and they doe make a couenant with Asshur, and [b] oyle is caried into Egypt.

2 The Lorde hath also a controuersie with [c] Iudah, and will visite Iaakob, according to his wayes: according to his workes, will hee recompence him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had [d] power with God,

4 And had [e] power ouer the Angel, and preuailed: he wept and prayed vnto him: [f] he found him in Beth-el, and there he spake with vs.

a That is, flattreth himselfe with vaine confidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.
d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Reade Genes. 32. 31.
f God founde Iaakob as hee lay sleeping in Bethel. Gene. 28. 12. and so spake with him there, that the fruite of that speech appertained to the whole body of the people, whereof we are.

5 Yea, the Lorde God of hostes, the Lorde [a] himselfe his memoriall.

6 Therefore turne thee to thy God: keepe mercy and iudgement, and hope still in thy God.

7 *He is* [g] Canaan: the balances of deceit *are* in his hand: he loueth to oppresse.

8 And Ephraim saide, Notwithstanding I am rich, I haue found me out riches in al my labours: they shall finde none iniquitie in mee, [h] that were wickednesse.

9 Though I am the Lorde thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in [i] the dayes of the solemne feast.

10 I haue also spoken by the Prophetes, and I haue multiplied visions, and vsed similitudes by the ministerie of the Prophets.

11 Is there [k] iniquitie in Gilead? surely they are vanitie: they sacrifice bullocks in Gilgal, & their altars *are* as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept *sheepe*.

13 And by a [m] Prophet the Lorde brought Israel out of Egypt, and by a Prophet was hee reserued.

14 *But* Ephraim prouoked him with bitter places: therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him.

a As for Ephraim he is more like the wicked Canaanites then godly Abraham or Iaakob.
b Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.
c Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwel in tents as in the feast of the Tabernacles, which thou doest now contemne.
d The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayth, that all their religion was but vanitie.
e If you boast of your riches and nobilitie, ye seeme to reproch your father who was a poore fugitiue and seruant.
f Meaning Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.
m Meaning that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayth, that all their religion was but vanitie.

CHAP. XIII.

1 The abomination of Israel, 5 and the cause of their destruction.

WHen Ephraim spake, there *was* [a] trembling: he [b] exalted himselfe in Israel, but he hath sinned in Baal, [c] and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, *and* idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to an other whiles they sacrifice a [d] man, Let them kisse the calues.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoake that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou shalt know no God but me: for there *is* no Sauiour beside me.

5 I did know thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lion, *and* as a leopard in the way of Asshur.

8 I will meet them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beast shall teare them.

9 O Israel, one [f] hath destroyed thee, but in me *is* thine helpe.

10 [g] I am: where is thy King, that shoulde helpe thee in all thy cities? and thy iudges, of whom thou saidest, Giue me a King, and princes?

11 I gaue thee a King in mine anger, and I tooke him away in my wrath,

a Hee sheweth the excellencie, and authority that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not farre from destruction, and haue lost their authoritie.
d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.
e He calleth them to repentance and reproueth their ingratitude.
f Thy destruction is certeine, and my benefits toward thee, declare that it commeth not of me: therfore thine owne malice, idolatrie and vaine confidence in men must needs be the cause thereof.
g I am all one, Iames 1. 17.

12 The

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h It is surely layd vp to be punished, as Ier. 17. 1.
i But would come out of the wombe, that is, out of this danger wherein he is, and not tary to be ryfeled.
k Meaning, that no power shall resist God when he wil deliuer his, but euen in death wil he giue them life.
l Because they wil not turne to me, I will not change my purpose.

12 The iniquitie of Ephraim *is* h bound vp: his sinne *is* hid.

13 The sorowes of a trauelling woman shall come vpon him: he is an vnwise sonne, els would he not stand still at the time, *euen* at the i breaking forth of the children.

14 I wil redeeme them from the power of the graue: I will deliuer them from death: O k death, I will be thy death: O graue, I will be thy destruction: l repentance is hid from mine eyes.

15 Though he grewe vp among *his* brethren, an East winde shall come, *euen* the winde of the Lord shal come vp from the wildernesse, and drie vp his veine, and his fountaine shalbe dried vp: he shall spoyle the treasure of all pleasant vessels.

CHAP. XIIII.

1 The destruction of Samaria. 2 Hee exhorteth Israel to turne to God, who requireth prayse and thanks.

a He exhorteth them to repentance, to auoyde all these plagues, willing them to declare by wordes their obedience and repentance.
b He sheweth the how they ought to confesse their sinnes.

SAmaria shalbe desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with childe shalbe ript.

2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you words, & turne to the Lord, and say vnto him, b Take away all iniquitie, and receiue *vs* graciously: so wil we render the calues of our c lips.

c Declaring that this is the true sacrifice, that the faithful can offer, euen thanks and prayse, Heb. 13. 15.
d We will leaue off all vaine confidence and pride.
e He declareth how ready God is to receiue them that doe repent.
f Whosoeuer ioyne themselues to this people, shalbe blessed.
g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection, & safegard vnto them as a most sufficient fruite and profite.
h Signifying, that the true wisdome & knowledge consisteth in this, euen to rest vpon God.

4 Asshur shal d not saue vs, neither wil we ride vpon horses, neither will we say any more to the worke of our handes, *Ye are* our gods: for in thee the fatherlesse findeth mercy.

5 e I wil heale their rebellion: I wil loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Israel: hee shall grow as the lilie and fasten his rootes, as *the trees* of Lebanon.

7 His branches shall spread, and his beautie shalbe as the oliue tree, and his smell as Lebanon.

8 They that dwell vnder his f shadow, shal returne: they shall reuiue *as* the corne, and florish as the vine: the sent thereof *shall be* as the wine of Lebanon.

9 Ephraim *shall say*, What haue I to doe any more with idoles? I haue heard him and looked vpon him: I am like a greene firre tree: vpon me is thy fruite found.

10 Who is h wise, and hee shall vnderstand these things? *and* prudent, and hee shall knowe them? for the wayes of the Lorde *are* righteous, and the iust shall walke in them: but the wicked shall fall therein.

IOEL.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grew dayly to a more hardnesse of heart, and rebellion against God not withstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grieuously offended God. And so doing, he promiseth that God wil be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 He exhorteth the people to prayer, and fasting for the miserie that was at hand.

a Signifying, the Princes, y priests, & the gouernours.
b He calleth the Iewes to the consideration of Gods iudgements, who had now plagued the fruites of the ground for y space of foure yeere, which was for their sinnes, and to call them to repentance.
c Meaning, y the occasion of their excesse & drunkennes was taken away.
d This was another plague wherewith God had punished them, when he stirred vp y Assyrians against the.
e Mourne grieuously as a woman, which hath lost her husband, to whome she hath bene maried in her youth.
f The tokens of Gods wrath did appeare in his Temple, insomuch as Gods seruice was let off.

THE word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare ye this, O a Elders, & hearken ye all inhabitants of the land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children *shew* to their children, and their children to another generation.

4 That which is left of y palmer worme, hath the grashopper eaten, & the residue of y grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake ye c drunkards, and weepe, & howle all ye drinkers of wine, because of the new wine: for it shalbe pulled from your mouth.

6 Yea, d a nation commeth vpon my land, mightie, & without number, whose teeth *are like* the teeth of a lyon, and hee hath the iawes of a great lion.

7 He maketh my vine waste, & pilleth off the barke of my figge tree, he maketh it bare, and casteth it down: y branches thereof are made white.

8 Mourne like a virgin girded with sackcloth for the e husband of her youth.

9 The meate offring, & the drinke offring is f cut off from the House of the Lord: the Priests the Lords ministers mourne.

10 The fielde is wasted: the land mourneth: for the corne is destroyed: g the new wine is dried vp, *and* the oyle is decayed.

g All comfort & substance for nourishment is taken away.

11 Be ye ashamed, O husbandmen: howle, O ye vine dressers for the wheate, & for the barley, because the haruest of the field is perished.

12 The vine is dried vp, and the figge tree is decayed: the pomegranate tree & the palme tree, and the apple tree, *euen* all the trees of the fielde are withered: surely the ioy is withered away from the sonnes of men.

13 h Girde your selues and lament, ye Priests: howle ye ministers of the altar: come, *and* lie all night in sackcloth, ye ministers of my God: for the meate offring, and the drinke offring is taken away from the house of your God.

h He sheweth that the onely meanes to auoyde Gods wrath, and to haue all things restored, is vnfeined repentance.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, *and* all the inhabitants of the land into the House of the Lorde your God, and crie vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almightie.

i We see by these great plagues that vtter destruction is at hand.

16 Is not y meate cut off before our eyes? *and* ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the herdes of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath

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deuoured the pastures of the wilderneſſe, and the flame hath burnt vp all the trees of the field.

20 The beaſts of the field cry alſo vnto thee: for the riuers of waters are dried vp, and the [k] fire hath deuoured the paſtures of the wilderneſſe.

k That is, drought.

CHAP. II.

He propheſieth of the comming and crueltie of their enemies. 13 *An exhortation to moone them to conuert.* 18 *The loue of God toward his people.*

BLowe [a] the trumpet in Zion, and ſhoute in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lorde is come: for it *is* at hand.

a He ſheweth the great iudgements of God, which are at hand, except they repent.

2 A [b] day of darkeneſſe, and of blackneſſe, a day of clouds and obſcuritie, as the morning ſpred vpon the mountaines, *ſo is* there a [c] great people, and a mightie: there was none like it from the beginning, neither ſhalbe any more after it, vnto the yeere of many generations.

b Of affliction and trouble.

c Meaning, the Aſſyrians.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land *is* as the garden of [d] Eden before him, and behinde him a deſolate wilderneſſe, ſo that nothing ſhall eſcape him.

d The enemie deſtroyeth our plentiful countrey whereſoeuer he commeth.

4 The beholding of him *is* like the ſight of horſes, and like the horſemen, ſo ſhal they runne.

5 Like the noyſe of charets in the tops of the mountaines ſhall they leape, like the noyſe of a flame of fire that deuoureth the ſtubble, *and* as a mightie people prepared to the battell.

6 Before his face ſhall the people tremble: all faces [e] ſhall gather blackneſſe.

e They ſhalbe pale and blacke for feare, Nahum 2.10.

7 They ſhall runne like ſtrong men, and goe vp to the wall like men of warre, and euery man ſhall goe forward in his wayes, and they ſhall not ſtay in their paths.

8 Neither ſhal one [f] thruſt another, *but* euery one ſhall walke in his path: and when they fall vpon the ſword, they ſhall not be wounded.

f For none ſhalbe able to reſiſt them.

9 They ſhal runne to & fro in the citie: they ſhal runne vpon the wall: they ſhal clime vp vpon the houſes, & enter in at ỹ windowes like ỹ thiefe.

g Reade verſes 2, 31. & Iſa. 13.10. ezek. 32.7. chap. 3. 15 matt. 24.29.

10 The earth ſhal tremble before him, the heauens ſhall ſhake, the [g] ſunne & the moone ſhalbe darke, and the ſtarres ſhal withdraw their ſhining,

h The Lord ſhall ſtirre vp the Aſſyrians to execute his iudgements. **Ieve. 30.7. amos 5. 18. zeph. 1.15.*

11 And the Lord ſhal [h] vtter his voyce before his hoſte: for his hoſt is very great: for *he is* ſtrong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore alſo now the Lord ſaith, Turne you vnto me with all your heart, & with faſting, and with weeping, and with mourning.

i Mortifie your affections & ſeeke God with purenes of heart, and not with ceremonies.

13 And [i] rent your heart, & not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, ſlowe to anger, and of great kindneſſe, and repenteth him of the euill.

k He ſpeaketh this to ſtirre vp their ſlouthfulneſſe, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Iere. 18.8.

14 Who knoweth, *if* he wil [k] returne & repent & leaue a bleſſing behinde him, *euen* a meate offring, & a drinke offring vnto ỹ Lord your God?

15 Blowe the trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſemblie.

16 Gather the people: ſanctifie the congregation: gather the elders: aſſemble the [l] children, and thoſe that ſucke the breaſtes: let the bridegrome goe foorth of his chamber, and the bride out of her bride chamber.

l That as all haue ſinned, ſo all may ſhew forth ſignes of their repentance, that men ſeeing the children, which are not free frõ Gods wrath, might be the more liuely touched with the conſideration of their owne ſinnes. ** Pſal. 79.10.*

17 Let the Prieſts, the miniſters of the Lorde weepe betweene the porch and the altar, and let them ſay, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathen ſhould rule ouer them. * Wherefore ſhould they ſay among the people, Where is their God?

18 Then will the Lorde be [m] ielous ouer his land, and ſpare his people.

m If they repent he theweth that God will preſerue and defend them with a moſt ardent affection.

19 Yea, the Lord wil anſwere and ſay vnto his people, Beholde, I wil ſend you corne, and wine, and oyle, and you ſhalbe ſatisfied therewith: and I wil no more make you a reproch among the heathen,

20 But I will remooue farre off from you the [n] Northren *armie*, and I wil driue him into a land, barren & deſolate with his face toward the [o] Eaſt ſea, and his ende to the vtmoſt ſea, and his ſtinke ſhall come vp, and his corruption ſhal aſcend, becauſe he hath exalted himſelfe to doe *this*.

n That is, the Aſſyrians your enemies.

o Called the ſalt ſea, or Perſian ſea: meaning, that though his armie were ſo great, that it filled all from this ſea to the ſea called Mediterraneum, yet hee would ſcatter them.

21 Feare not, O land, *but* be glad, and reioyce: For the Lord will doe great things.

22 Be not afraid, ye beaſtes of the fielde: for the paſtures of the wilderneſſe are greene: for the tree beareth her fruite: the figge tree and the vine doe giue their force.

p That is, ſuch as ſhould come by iuſt meaſure, and as was wont to be ſent when God was reconciled with them. ** Leuit. 26.4. deut. 11.14.*

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of [p] righteouſneſſe, * & he wil cauſe to come downe for you the raine, *euen* the *firſt* raine, and the latter raine in the firſt *moneth*.

q That is, in greater abundance, and more generally then in times paſt: and this was fulfilled vnder Chriſt, when as Gods graces, and his Spirit vnder the Goſpel was abundantly giuen to the Church, Iſa. 44.3. act. 2.17. iohn 7.38, 39.

24 And the barnes ſhalbe full of wheate, and the preſſes ſhall abound with wine and oyle. [q]

25 And I will render you the yeeres that the graſhopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great hoſte which I ſent among you.

r As they had viſions and dreames in olde time, ſo ſhall they nowe haue clearer reuelations.

26 So you ſhall eate and be ſatisfied and praiſe the Name of the Lord your God, that hath dealt marueilouſly with you: and my people ſhal neuer be aſhamed.

27 Ye ſhal alſo know, that I am in the middes of Iſrael, and that I am the Lord your God and none other, & my people ſhal neuer be aſhamed.

28 And afterward wil I powre [r] out my Spirit vpon all fleſh: and your ſonnes & your daughters ſhall propheſie: your olde men ſhall dreame [r] dreames, *and* your yong men ſhal ſee viſions,

s He warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not looke for continuall quietneſſe in this world, and yet in all theſe troubles he would preſerue them.

29 And alſo vpon the ſeruants, and vpon the maydes in thoſe dayes wil I powre my Spirit.

30 And I will ſhewe [s] wonders in the heauens and in the earth, blood & fire, & pillars of ſmoke.

t The order of nature ſhall ſeeme to be changed for the horrible afflictions that ſhalbe in the world, Iſa. 13.10. ezek. 32.7. chap. 3.

31 The [t] ſunne ſhalbe turned into darkeneſſe, and the moone into blood, before the great and terrible day of the Lord come.

32 But whoſoeuer ſhal call [u] on the Name of the Lord, ſhalbe ſaued: for in mount Zion, & in Ieruſalem ſhalbe deliuerance, as the Lord hath ſaid, and in the [x] remnant, whom the Lord ſhal call.

15. matt. 24.29. u Gods iudgements are for the deſtruction of the infidels, & to moone the godly to call vpon the Name of God, who will giue them ſaluation. x Meaning hereby the Gentiles, Rom. 10.13.

CHAP. III.

Of the iudgement of God againſt the enemies of his people.

FOr beholde, in [a] thoſe dayes and in that time, when I ſhall bring againe the captiuitie of Iudah and Ieruſalem,

a When I ſhall deliuer my Church, which ſtandeth of the Iewes, and of the Gentiles.

2 I wil alſo gather all nations, and wil bring them downe into [b] the valley of Iehoſhaphat, and wil pleade with them there for my people, and for mine heritage Iſrael, whom they haue ſcattered among the nations, and parted my land.

b It appeareth that he alludeth to the great victorie of Iehoſhaphat, when as God without mans helpe deſtroyed the enemies, 2. Chro. 20. 26. alſo he hath reſpect to this word Iehoſhaphat, which ſignifieth pleading, or iudgement, becauſe God would iudge the enemies of his Church as he did there.

3 And they haue caſt lottes for my people,

and

and haue giuen the childe c for the harlot, and ſolde the girle for wine, that they might drinke.

4 Yea, and d what haue you to doe with me, O Tyrus and Zidon and all the coaſtes of Paleſtina? will ye render mee e a recompenſe? and if ye recompenſe me, ſwiftly *and* ſpeedily will I render your recompenſe vpon your head:

5 For yee haue taken my ſiluer and my golde, and haue caried into your temples my goodly *and* pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.

7 Beholde, I will raiſe them out of the place where ye haue ſolde them, and I will render your reward vpon your owne head,

8 And I will ſell your ſonnes and your daughters into the hand of the children of Iudah, and they f ſhall ſell them to the Sabeans, to a people farre off: for the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe neere *and* come vp.

10 g Breake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen & gather your ſelues together round about: there ſhall the Lord caſt downe the mightie men.

12 Let the heathen be wakened, and come vp to the valley of Ichoſhaphat: for there will I ſit to iudge all the heathen round about.

13 Put in your h ſithes, for the harueſt is ripe: come, get you downe, for the winepreſſe is full: yea, the winepreſſes runne ouer, for their wickednes is great.

14 O multitude, O multitude, *come* into the valley of threſhing: for the day of the Lord *is* neere in the valley of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhall withdraw their light.

16 The Lord alſo ſhall roare out of Zion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the i hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye knowe that I am the Lord your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhall no ſtranger goe k thorowe her any more.

18 And in that day ſhall the mountaines l drop downe newe wine, and the hilles ſhall flowe with milke, and all the riuers of Iudah ſhall runne with waters, and a fountaine ſhall come foorth of the Houſe of the Lord, and ſhall water the valley of Shittim.

19 m Egypt ſhalbe waſte, and Edom ſhall be a deſolate wilderneſſe, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I will n clenſe their blood, that I haue not clenſed, and the Lord will dwell in Zion.

c That which the enemie gate for the ſale of my people, and beſtowed vpon harlots and drinke.

d He taketh the cauſe of his Church in hand againſt the enemie, as though the iniurie were done to himſelfe.

e Haue I done you wrong, that ye will render me the like?

f For afterward God ſolde them by Nebuchad-nezzar, and Alexander the great, for the loue he bare to his people, & thereby they were comforted as though the price had bene theirs.

g When I ſhall execute my iudgements againſt mine enemies, I will cauſe euery one to be ready, & to prepare their weapons to deſtroy one another for my Churches ſake.

h Thus he ſhall encourage y enemies when their wickednes is full ripe to deſtroy one another, which he calleth the valley of Gods iudgement.

i God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children, ſhalbe deliuered.

k The ſtrangers ſhall no more deſtroy his Church: which if they doe it is the people which by their ſinnes make the breach for the enemie.

l He promiſeth to his Church abundance of graces, reade Ezek. 47. 1. which ſhould water & comfort the moſt barren places, Amos 9. 13.

m The malicious enemies ſhall haue no part of this grace.

n He had ſuffered his Church hitherto to lie in their filthineſſe, but now he promiſeth to clenſe them and to make them pure vnto him.

AMOS.

THE ARGVMENT.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickednes & idolatrie, he ſtirred vp Amos, who was an heardman or ſhepheard of a poore towne and gaue him both knowledge and conſtancie to reprooue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpared not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Meſſiah, by whom they ſhould haue perfite deliuerance and ſaluation.

CHAP. I.

1 *The time of the prophecie of Amos.* 3 *The word of the Lord againſt Damaſcus,* 6 *The Philiſtims, Tyrus, Idumea and Ammon.*

THE words of Amos, who was among the heardmen at a Tecoa, which he ſawe vpon Iſrael, in the dayes of Vzziah King of Iudah, and in the dayes of b Ieroboam the ſonne of Ioaſh King of Iſrael, two yeere before the c earthquake.

2 And he ſayd, The Lord ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the top of d Carmel ſhall wither.

3 ¶ Thus ſaith the Lord, For e three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue f threſſed Gilead with threſhing inſtruments of yron.

4 Therfore wil I ſend a fire into the houſe of Hazael, and it ſhall deuoure the g palaces of Ben-hadad.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the ſceepter out of Beth-eden, and the people of Aram ſhall goe into captiuitie vnto h Kir, ſaith the Lord.

6 Thus ſaith the Lord, For three tranſgreſſions of Azzah, and for foure, I wil not turne to it, becauſe they i caried away priſoners the whole captiuitie to ſhut them vp in Edom.

7 Therefore will I ſend a fire vpon the walles of Azzah, and it ſhall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſceepter from Aſhkelon, and turne mine hand to Ekron, and the remnant of the Philiſtims ſhall periſh, ſayth the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for foure, I will not turne to it,

a Which was a towne ſixe miles from Ieruſalem in Iudea, but he prophecied in Iſrael.

b In his dayes the kingdome of Iſrael did moſt flouriſh.

c Which as Joſephus writeth, was whē Vzziah would haue vſurped the Prieſtly office, and therfore was ſmitten w the leproſie.

d Whatſoeuer is fruitfull and pleaſant in Iſrael, ſhall ſhortly periſh.

e He ſheweth firſt that all the people round about ſhould be deſtroyed for their manifolde ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgements toward them.

f If the Syrians ſhall not bee ſpared for committing this cruelties againſt ons citie, it is not poſſible that Iſrael ſhould eſcape punishment which hath committed ſo many and grieuous ſinnes againſt God and man.

g The antiquitie of their buildings ſhall not auoyde my iudgements, reade Iere. 49. 27.

h Tiglath Pileſer led the Syrians captiue, & brought them to Cyrene, which he calleth here Kir.

i They ioyned themſelues with the Edomites their enemies, which caried them away captiues.

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it, because they shut the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces therof.

11 ¶ Thus saith the Lorde, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and did † cast off all pitie, and his anger spoyled him euermore, and his wrath watched him [l] alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they haue [m] ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell *and* with a tempest in the day of the whirlewinde.

15 And their King shall goe into captiuitie, he and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

THus sayth the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because [a] it burnt the bones of the King of Edom into lime.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, and with shouting, *and* the sound of a trumpet.

3 And I wil cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, [b] I will not turne to it, because they haue cast away the Lawe of the Lord, and haue not kept his commaundements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of [c] Israel, and for foure, I will not turne to it, because they solde the righteous for siluer, and the poore for [d] shooes.

7 They gape ouer the head of the poore, in the [e] dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a mayde to dishonour mine holy Name.

8 And they lye downe vpon clothes layde to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the [h] Amorite before them, whose height was like the height of the cedars, and hee was strong as the okes: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thorowe the wildernesse, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and [i] of your yong men for Nazarites. Is it not euen thus, O yee children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophecie not.

13 Beholde, I am [k] pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor he that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And hee that is of mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Hee reproueth the house of Israel of ingratitude. 11 For the which God punisheth them.

HEare this word that the Lord pronounceth against you, O children of Israel, *euen* against the whole familie which I brought vp from the land of Egypt, saying,

2 You [a] onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a [c] lion roare in the forest, when hee hath no pray? or will a lyons whelpe cry out of his den, if he haue taken nothing?

5 [d] Can a bird fall in a snare vpon the earth, where no fouler is? or will he take vp the [e] snare from the earth, and haue taken nothing at all?

6 Or [f] shall a trumpet be blowen in the citie, and the people be not afraid? or shall there [g] be euill in a citie, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but hee [h] reueileth his secrete vnto his seruants the Prophets.

8 The lyon hath roared: who will not bee afraid? the Lord God hath spoken: who can but [i] prophecie?

9 Proclaime in the palaces at [k] Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumults in the middes thereof, and the oppressed in the middes thereof.

10 For they know not to doe right, saith the Lord: they store vp violence, and robbery [l] in their palaces.

11 Therefore thus saith the Lord God, An aduersarie *shall come* euen round about the country, and shall bring downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus saith the Lorde, As the shepheard taketh [m] out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bed, and in [n] Damascus *as in* a couch.

13 Heare, and testifie in the house of Iaakob, saith the Lord God, the God of hostes.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred. † *Ebr. corrupt his compassions.*

l He was a continuall enemie vnto him.

m He noteth the great crueltie of the Ammonites that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot who was of the houshold of Abraham.

a For the Moabites were so cruell against the King of Edom that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

b Seing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoyled him and throwen him to the ground, they gape for his life.

f Thinking by these ceremonies, that by sacrificing, and being neere mine altar, they may excuse al their other wickednesse.

g They spoyled others and offer thereof vnto God, thinking that he will dispence with them, when he is made partaker of their iniquitie.

h The destruction of their enemies and his mercy toward them should haue caused their hearts to melt for loue toward him.

i Ye contemned my benefites, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets.

k You haue wearied me with your sinnes, Isa. 1. 14.

l None shall be deliuered by any meanes.

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.

c Wil God threaten by his Prophets, except there be some great occasion?

d Can any thing come without Gods prouidence?

e Shall his threatnings be in vaine?

f Shall the Prophets threaten Gods iudgements and the people not be afraid?

g Doeth any aduersitie come without Gods appointment? Isa. 45. 7.

h God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.

i Because the people euer murmured against the Prophets, hee sheweth that Gods Spirit moued them so to speake as they did.

k Hee calleth the strangers, as the Philistims and Egyptians to bee witnesses of Gods iudgements against the Israelites for their crueltie and oppression.

l The fruite of their crueltie and theft appeareth by their great riches, which they haue in their houses.

m When the Lyon hath satiate his hunger, the shepheard findeth a legge or a tippe of an eare to shewe that the sheepe hath bene worried.

n When they thought to haue had a sure holde, and to haue bene in safetie.

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14 Surely in the day that I shal visite the transgressions of Israel vpon him, I wil also visite the altars of Beth-el, and the hornes of the altar shall be broken off, and fall to the ground.

15 And I wil smite the winter house with the sommer house, and the houses of yuorie shall perish, and the great houses shalbe consumed, sayth the Lord.

CHAP. IIII.

Against the Gouernours of Samaria.

a Thus he calleth the princes & gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God, and therefore he calleth them by the name of beastes and not of men.
b They incourage such as haue authoritie ouer the people, to powle them, so that they may haue profite by it.
c He alludeth to fishers which catch fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.
e Read Deu. 14. 28.
f As Leuit. 7. 13.
g You onely delite in these outward ceremonies and haue none other respect.
h That is, lacke of bread and meate.
i I stayed the raine till the fruites of the earth were destroied w drought, and yet you would not consider it to returne to me by repentance.
k They could not find water ynough where they had heard say it had rained.
l As I plagued the Egyptians, Exo. 9. 10
m You were almost al consumed, and a fewe of you wonderfully preserued, 2. kin. 14. 26.
n Turne to him by repentance.

HEare this worde, ye a kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, *and* destroy the needy, and they say to their masters, b Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that he wil take you away with c thornes, and your posteritie with fish hookes.

3 And ye shall goe out at the breaches euery *kowe* forward: and ye shal cast your selues out of the palace, saith the Lord.

4 Come to d Beth-el, & transgresse: to Gilgal, & multiply transgression, & bring your sacrifices in the morning, & your tithes after three e yeres.

5 And offer a thanksgiuing f of leauen, publish *and* proclaime the free offerings: for this g liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you h cleannes of teeth in all your cities, and scarcenes of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there *were* yet three i moneths to the haruest, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandred vnto one citie to drinke water, but they were k not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildewe: your great gardens and your vineyards, and your figtrees, and your oliue trees did the palmer worme deuoure: yet haue yee not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of l Egypt: your yong men haue I slaine with the sword, and haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah, and yee were as a m firebrand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I do vnto thee, O Israel. and because I will doe this vnto thee, prepare to n meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought which maketh the morning darkneſse, and walketh vpon the hie places of the earth, the Lord God of hostes *is* his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

a He so calleth them, because they so boasted of them selues, or because they were giuen to wantonnesse and deintinesse.

HEare ye this worde, which I lift vp vpon you, *euen* a lamentation of the house of Isrel.

2 The a virgine Israel is fallen, *and* shall no more rise: shee is left vpon her land, *and* there *is* none to raise her vp.

3 For thus saith the Lord God, The city which went out by a thousand, shal leaue an b hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lorde vnto the house of Israel, Seeke ye me, and ye shal liue.

5 But seeke not Beth-el, nor enter into c Gilgal, and go not to Beer-sheba: for Gilgal shal go into captiuitie, and Beth-el shal come to nought.

6 Seeke the Lord, and yee shal liue, least hee breake out like fire in the house of Ioseph and deuoure it, & there *be* none to quench it in Beth-el.

7 They turne d iudgement to wormewood, and leaue off righteousnesse in the earth.

8 Hee e maketh Pleiades and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shal come against the fortresse.

10 They haue hated him, f that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading *is* vpon the poore, & g ye take frō him burdens of wheat, ye haue built houses of hewen stone, but yee shall not dwell in them: ye haue planted pleasant vineyards, but ye shal not drinke wine of them.

12 For I know your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewards, & they oppresse ȳ poore in the gate.

13 Therefore h the prudent shal keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes wil be merciful vnto the remnant of Ioseph.

16 Therefore the Lorde God of hostes, the Lorde saith thus, Mourning *shalbe* in all streetes: and they shal say in all the hie wayes, Alas, alas: and they shal call the i husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines *shalbe* lamentation: for I wil passe through thee, saith the Lord.

18 Woe vnto you, that k desire the day of the Lorde: what haue you to doe with it? the day of the Lord *is* darkeneſse and not light.

19 As if a man did flee from a lyon, & a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shal not the day of the Lorde be darknes, and not light? euen darkenes and no light in it?

21 I hate *and* abhorre your feast dayes, and I wil not smell in your solemne assemblies.

22 Though ye offer me burnt offrings & meat offrings, l I wil not accept them: neither wil I regard the peace offrings of your fat beastes.

23 Take thou away from mee the multitude of thy songs (for I wil not heare the melodie of thy violes)

24 And let iudgement runne downe as m waters, and righteousnesse as a mightie riuer.

24 Haue ye offered vnto me sacrifices and offrings in the wilderneſse fourtie yeeres, O house of Israel?

b Meaning, that the tenth part should scarcely be saued.
c In these places they worshipped new idoles, which aforetime serued for the true honor of God: therefore he saith that these shal not saue them.
d In steade of iudgement and equitie they execute crueltie and oppression.
e Hee describeth the power of God, Iob 9. 9.
f They hate the Prophets, which reproue them in the open assemblies.
g Ye take both his money & also his goode wherewith he should liue.
h God will so plague them, that they shal not suffer the godly once to open their mouths to admonish them of their faultes.
i So that all degrees shall haue matter of lamentation for the great plagues.
k Thus he speaketh because the wicked and hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30. 7. Ioel. 2. 11. zeph. 1. 15.
l Because ye haue corrupt my true seruice, & remaine obstinate in your vices, Isa. 1. 11. iere. 6. 20.
m Do your duetie to God & to your neighbour, & so ye shal feele his grace plentifully, if you shew your abundant affections according to Gods word.

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n That idol which you esteemed as your king, and caried about, as you did Chiun, in the which images you thought that there was a certaine diuinitie.

26 But you haue borne [n] Sicceuth your King, and Chiun your images, *and* the ſtarre of your gods, which ye made to your ſelues.

27 Therefore wil I cauſe you to goe into captiuitie beyond Damaſcus, ſaith the Lorde, whoſe Name [u] the God of hoſtes.

CHAP. VI.

Againſt the princes of Iſrael liuing in pleaſures.

WOe to [a] them that are at eaſe in Zion and truſt in [y] mountaines of Samaria, [b] which were famous at the beginning of the nations: and the houſe of Iſrael came to them.

2 Goe you vnto Calneh, and ſee: and from thence goe you to Hamath the great: then goe downe to Gath of the Philiſtims: be [c] they better then theſe kingdomes? or the border of their land greater then your border.

3 Ye that put farre away the [d] euill day, and approch to the ſeate of iniquitie?

4 They lie vpon beds of yuorie, and ſtretch themſelues vpon their beds, and eate the lambes of the flocke, and the calues out of the ſtall.

5 They ſing to the ſound of the viole: they inuent to themſelues inſtruments of muſike like [e] Dauid.

6 They drinke wine in bowles, and anoynt themſelues with the chiefe ointments, but no man is [f] ſorie for the affliction of Ioſeph.

7 Therefore nowe ſhal they go captiue with the firſt that go captiue, and [g] the ſorow of them that ſtretched themſelues, is at hand.

8 [h] The Lord God hath ſworne by himſelfe, ſaith the Lord God of hoſtes, I abhorre [i] the excellencie of Iaakob, & hate his palaces: therefore will I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one houſe, they ſhal die.

10 And his vncle [k] ſhal take him vp & burne him to cary out the bones out of the houſe, and ſhal ſay vnto him, that is by the [l] ſides of the houſe, Is there yet any with thee? And he ſhall ſay, None. Then ſhal he ſay, [m] Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he wil ſmite the great houſe with breaches, and the litle houſe with clefts.

12 Shal horſes [n] runne vpon the rocke? or wil one plowe *there* with oxen? for yee haue turned iudgement into gall, and the fruite of righteouſneſſe into [o] wormewood.

13 Yee reioyce in a thing of nought: yee ſay, Haue not wee gotten vs [p] hornes by our owne ſtrength?

14 But behold, I wil raiſe vp againſt you a nation, O houſe of Iſrael, ſaieth the Lorde God of hoſts: and they ſhal afflict you from the entring in of [q] Hamath vnto the riuer of the wildernes.

a The Prophet threatneth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.

b Theſe two cities were famous by their firſt inhabitants the Canaanites: and ſeeing beforetime they did nothing auaile them that were here borne, why ſhould yee looke that they ſhould ſaue you which were brought in to dwel in other mens poſſeſſions?

c If God haue deſtroyed theſe excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philiſtims, and hath brought their wide borders into a greater ſtreightneſſe, then yours yet are, thinke you to be better or to eſcape?

d Ye that continue ſtill in your wickednes & thinke that Gods plagues are not at hand but giue your ſelues to all idleneſſe, wantonneſſe and riot.

e As hee cauſed diuers kindes of inſtruments to be made to ſerue Gods glory, ſo theſe did contend to inuent as many to ſerue their wanton affections and loſtes.

f They pitied not their brethren, wherof now many were ſlaine and caried away captiue.

g Some reade the ioy of them that ſtretch themſelues, ſhal depart.

h Reade Ier. 51. 14.

i That is, the riches & pompe.

k The deſtruction ſhalbe ſo great, that none ſhal almoſt be left to burie the dead: and therefore they ſhal burne them at home, to cary out the burnt aſhes with more eaſe.

l That is, to ſome neighbour, that dwelleth round about.

m They ſhall be ſo aſtonished at this deſtruction, that they ſhall boaſt no more of the Name of God, and that they are his people: but they ſhalbe dumme when they heare Gods Name, and abhorre it, as they that are deſperate or reprobate.

n He compareth them to barren rocks whereupon it is in vaine to beſtow labour: ſhewing that Gods benefites can haue no place among them.

o Reade Chap. 5. 7.

p That is, power and glory.

q From one corner of the countrey to another.

CHAP. VII.

God ſheweth certaine viſions, whereby hee ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accuſation of Amaziah. 12 His craftie counſell.

THus hath the Lorde God ſhewed vnto mee, and beholde, he formed [a] graſhoppers in the beginning of the ſhooting vp of the latter grouth: and loe, *it was* in the latter grouth [b] after the Kings mowing.

2 And when they had made an end of eating the graſſe of the land, then I ſayd, O Lorde God, ſpare, I beſeech thee: who ſhal raiſe vp Iaakob? for he is ſmall.

3 *So* the Lord [c] repented for this. It ſhal not be, ſayth the Lord.

4 ¶ Thus *alſo* hath the Lord God ſhewed vnto me, and behold, the Lord God called to iudgement by fire, [d] and it deuoured the great deepe, and did eate vp a part.

5 Then ſaid I, O Lorde God, ceaſe, I beſeech thee: who ſhal raiſe vp Iaakob? for he is ſmall.

6 *So* the Lord repented for this. This alſo ſhall not be, ſaith the Lord God.

7 ¶ Thus *againe* he ſhewed me, and beholde, the Lorde ſtood vpon a wall made by line [e] with a line in his hand.

8 And the Lorde ſayd vnto me, Amos, what ſeeſt thou? And I ſaid, A line. Then ſaid the Lord, Beholde, I wil ſet a line in the middes of my people Iſrael, and wil paſſe by them no more.

9 And the hie places of Iſhak ſhall be deſolate, and the temples of Iſrael ſhall be deſtroyed: and I wil riſe againſt the houſe of Ieroboam with the ſword.

10 ¶ [f] Then Amaziah [y] Prieſt of Beth-el ſent to Ieroboam King of Iſrael, ſaying, Amos hath conſpired againſt thee in the mids of the houſe of Iſrael: the land is not able to beare all his wordes.

11 For thus Amos ſaith, Ieroboam ſhal die by the ſword, and Iſrael ſhalbe led away captiue out of their owne land.

12 Alſo [g] Amaziah ſaid vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate *thy* bread and propheſie there.

13 But propheſie no more at Beth-el: for it is the Kings chapel, and it is the Kings court.

14 Then anſwered Amos, & ſaid to Amaziah, I was no [h] Prophet, neither was I a prophets ſonne, but I was an heardman, & a gatherer of wilde figs.

15 And the Lord tooke mee as I folowed the flocke, and the Lord ſaid vnto me, Goe, propheſie vnto my people Iſrael.

16 Now therefore heare thou the word of the Lorde. Thou ſayeſt, Propheſie not againſt Iſrael, and ſpeake nothing againſt the houſe of Iſhak.

17 Therefore thus ſaith the Lorde, [i] Thy wife ſhalbe an harlot in the citie, and thy ſonnes and thy daughters ſhal fall by the ſword, and thy land ſhall be diuided by line: and thou ſhalt die in a polluted land, and Iſrael ſhal ſurely go into captiuitie forth of his land.

a To deuoure the land: and he alludeth to [y] inuading of the enemies.

b After the publike cõmandement for mowing was giuen: or as ſome reade, when the kings theepe were thorne.

c That is, ſtayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed, againſt the ſtubbernes of this people.

e Signifying, that this ſhould be the laſt meaſuring of the people, & that he would defer his iudgement no longer.

f That is, when Amos had propheſied that the king ſhould be deſtroyed: for this wicked Prieſt more for hatred he bare to the Prophet then for loue towa d the King, thought this accuſation ſufficient to condemne him, whereas none other could take place.

g When this inſtrument of Satan was not able to compaſſe his purpoſe by the King, he aſſayed by another practiſe: [y] was to feare the Prophet, that he might depart, & not reproue their idolatry there openly, & ſo hinder his profit.

h This he ſheweth by his extraordinarie vocation, [y] God had giuẽ him a charge which he muſt needes execute.

i Thus God vſed to approoue the authoritie of his Prophets by his plagues & iudgements againſt them, which were malicious enemies, Icre. 28. 12. and 29. 21, 25.

as this day he doeth againſt them that perſecute the miniſters of his Goſpell.

CHAP. VIII.

1 *Againſt the rulers of Iſrael.* 7 *The Lord ſweareth.* 11 *The famine of the worde of God.*

THus hath the Lorde God ſhewed vnto mee, and beholde, a basket of ſommer fruite.

2 And he ſaid, Amos, what ſeeſt thou? And I ſayd, A basket of ſommer [a] fruite. Then ſaid the Lord vnto mee, The ende is come vpon my people of Iſrael, I wil paſſe by them no more.

3 And the ſongs of the Temple ſhalbe howlings in that day, ſaith the Lord God: many dead bodies

a Which ſignified the ripeneſſe of their ſinnes & the readines of Gods iudgements.

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bodies *shalbe* in euery place: they shall cast them foorth with [b] silence.

4 Heare this, O yee that [c] swallowe vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the [d] newe moneth bee gone, that wee may sell corne? and the Sabbath, that we may set foorth wheate, and make [e] the Ephah small, and the shekell great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needy for shooes: yea, and sell the refuse of the wheate.

7 The Lorde hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shal not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and [f] drowned as by the flood of Egypt.

9 And in that day, sayth the Lord God, I wil euen cause the [g] sunne to go downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I wil bring sackcloth vpon all loines, and baldnesse vpon euery head: and I wil make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Beholde, the dayes come, sayth the Lorde God, that I will send a famine in the lande, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the [h] word of the Lorde, and shall not finde it.

13 In that day shall the faire virgines and the yong men perish for thirst.

14 They that sweare by the sinne of [i] Samaria, and that say, Thy God, O Dan, liueth, and [k] the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

b There shall be none left to mourne for them.
c By staying the sale of foode and necessary things which you haue gotten into your owne hands, and so cause the poore to spend quickely that litle that they haue, and at length for necessitie to become your slaues.
d When the dearth was once come, they were so greedy of gaine, that they thought the holy day to be an hinderance vnto them.
e That is, the measure small, and the price great.
f That is, the inhabitants of the land shalbe drowned, as Nilus drowneth many when it ouerfloweth.
g In the middes of their prosperitie, I will send great affliction.
h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the foode thereof.
i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the papists yet doe by theirs.
k That is, the common maner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

I Sawe the Lorde standing vpon the [a] altar, and hee sayd, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, *euen* the [b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shal not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hel, thence shall mine hand take them: though they clime vp to heauen, thence will I bring them downe.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel.
b Both the chiefe of them and also the common people.

3 And though they hide themselues in the top of Carmel, I wil search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I command the [c] serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostes shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholy like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his [d] spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Israel, saith the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, & Aram from Kir?

8 Behold, the eyes of the Lord God *are* vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly [g] destroy the house of Iaakob, saith the Lord.

9 For loe, I wil commaund and I will sift the house of Israel among all nations, like as *corne* is sifted in a sieue: yet shal not the [h] least stone fall vpon the earth.

10 *But* all the sinners of my people shall dye by the sword, which say, The euil shall not come, nor haften vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I will build it, as in the dayes of olde,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, becausse my Name is called vpon them, sayeth the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaine shall [m] drop sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shal build the waste cities, and inhabite them, & they shall plant vineyardes, and drinke the wine thereof: they shal also make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they shall no more bee pulled vp againe out of their lande, which I haue giuen them, sayth the Lord thy God.

c He sheweth that God will declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.
d He declareth by the wonderfull power of God, by the making of the heauens and the elements that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians or Blackmoores? yet haue I bestowed vpon you greater benefites.
f Reade Ieie. 47.4.
g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name.
h Meaning, that none of his should perish in his wrath.
i I willl send the Messiah promised and restore by him the spirituall Israel, Act. 15. 16.
k Meaning that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and body, whereof Christ should be the head.
l Signifying that there shall be great plentie of all things, so that when one kinde of fruite is ripe, another should follow and euery one in course, Leuit. 26. 5.
m Reade Ioel 3. 18.
n The accomplishment hereof is the which they can vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

OBADIAH.

THE ARGVMENT.

The Idumeans which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of cruelties, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had nowe determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

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THe vision of Obadiah. Thus saith the Lorde God against Edom, a We haue heard a rumour frō the Lord, & an ambassadour is sent among the heathen: arise, and b let vs rise vp against her to battell.

2 Behold, I haue made thee small among the heathen: thou art vtterly despised.

3 The c pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rocks, whose habitation *is* hie, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 d Came theeues to thee or robbers by night? howe wast thou brought to silence? woulde they not haue stollen, till they had ynough? if the grape gatherers come to thee, wouldе they not leaue *some* grapes?

6 Howe are the things of Esau sought vp, *and* his treasures searched?

7 All the men of thy confederacie e haue driuen thee to ỹ borders: the men that were at peace with thee, haue deceiued thee, & prеuailed against thee: *they that eate* thy f bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall bee afraide, because euery one of the mount of Esau shalbe cut off by slaughter.

10 For thy crueltie against thy g brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest h on the other side, in the day that ỹ strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made *a* stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people, in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layde hands on their substance in the day of their destruction.

14 Neither shouldest thou haue stoode in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

15 For the day k of the Lord *is* neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as yee haue l drunke vpon mine holy Mountaine, *so* shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be m as though they had not bene.

17 But vpon mount Zion shalbe deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions,

18 And the house of Iaakob shalbe n fire, and the house of Ioseph a flame, and the house of Esau *as* stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the o mount of Esau, and the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin *shall haue* Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the p Canaanites, *shall possesse* vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they q that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

a God hath certainely reuealed to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is nowe published, Iere. 49. 14.

b Thus the heathen encourage themselues to rise against Edom.

c Which despiseth all others in respect of thy selfe, and yet are but an handful in comparison of others, & art shut vp among the hilles as separate from the rest of the world.

d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue ynough and they that gather grapes, euer leaue some behinde them Iere 49 9.

e They in whom thou diddest trust, for to haue helpe and friendship of them, shalbe thine enemies and destroy thee.

f That is, thy familiar friends and ghestes haue by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whome nowe he comforteth by punishing their enemies.

h When Nebuchad-nezzar came against Ierusalem, thou toynedst with him, and hadst part of the spoyle, and so didst reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother.

i When the Lord deprиued them of their former dignitie, and gaue them to be carried into captiuitie.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies I will reserue my Church and restore it.

n God attributeth this power to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17. deut. 4. 24. heb. 12. 29.

o He describeth how the Church shalbe enlarged and haue great possessions, but this chiefly is accomplished vnder Christ when as the faithfull are made heires and lords of all things by him which is their head.

p By the Canaanites, the Iewes meane the Dutchmen, and by Zarephath, Fraunce, and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lord and head of this kingdome.

IONAH.

THE ARGVMENT.

WHen Ionah had long propphecied in Israel and had litle profited, God gaue him expresse charge to goe, and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, becausse he had apooynted, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophecied vnder Ioash, and Ieroboam, as 2. Kings 14. 25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

THE word of the Lord came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, *and* goe to b Nineueh, that c great citie, and crye against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to d flee into Tarshish from the presence of the Lorde, and went downe to e Iapho: and hee found a ship going to Tarshish: so hee payed the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the f presence of the Lord.

4 But the Lorde sent out a great winde into

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had propphecied in Iuda, he had visions in Babylon, Ezek. 1. 1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

c For as authours write, it conteined in circuit about eight and fourty mile, and had a thousand and fiue hundreth towres, and at this time there were an hundreth & twenty thousand children therein, Chap. 4. 11

d Whereby he declared his weakeneſſe, that would not promptly followe the Lords calling but gaue place to his owne reason, which perswaded him that he should nothing at all profite there, seeing hee had done so small good among his owne people, Chap. 4. 2.

e Which was the hauen and porte to take shipping thither, called also Ioppe.

f From that vocation whereunto God had called him, and wherein he would haue assisted him.

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the sea, and there was a mightie tempest in the sea, so that the shippe was like to be broken.

5 Then the mariners were afraid, and cryed euery man vnto his God, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe ginto the sides of the ship, and he lay downe, and was fast asleepe.

6 So the shipmaster came to him, and sayde vnto him, What meaneſt thou, O sleeper? Arise, call vpon thy h God, if so be that God will thinke vpon vs, that we perish not.

7 And they sayde euery one to his fellowe, Come, and let vs cast i lottes, that we may know, for whose cause this euill *is* vpon vs. So they cast lottes, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill *is* vpon vs? What is thine occupation? and whence commeſt thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrewe, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraide, and said vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had tolde them)

11 Then said they vnto him, What shall wee doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast mee into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest *is* vpon you.

13 Neuertheleſſe, the men rowed to bring it to the land, but they could not: for ỹ sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, k We beſeech thee, O Lord, we beſeech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men l feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lorde had prepared a great fish to swallow vp Ionah: and Ionah was in the m belly of the fish three dayes, and three nights.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lorde his God a out of the fishes bellie,

2 And said, I cried in mine affliction vnto the Lord, and he heard me: out of the bellie b of hell cryed I, *and* thou heardeſt my voyce.

3 For thou haddeſt cast me into the bottome in the middeſt of the sea, and the floods compaſſed me about: all thy surges, and all thy waues passed ouer me.

4 Then I saide, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compaſſed mee about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my d life from the pit, O Lord my God.

7 When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying e vanities, forsake their owne f mercie.

9 But I wil sacrifice vnto thee with the voyce of thankesgiuing, and will pay that that I haue vowed: saluation *is* of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.

ANd the word of the Lord came vnto a Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great city, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a b great & excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a dayes c iourney, and he cried, and said, Yet fourty dayes, and Nineueh shalbe ouerthrowen.

5 So the people of Nineueh d beleeued God, and proclaimed a fast, and put on sackcloth from the greateſt of them euen to the least of them.

6 For worde came vnto the King of Nineueh, and he arose from his throne, and he layed his robe from him, and couered him with sackecloth, and sate in ashes.

7 And he proclaimed & said through Nineueh, (by the counsel of the king & his nobles) saying, Let neither mã, nor e beast, bullock nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackecloth, and f crie mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 g Who can tell *if* God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their h workes that they turned from their euill wayes: and i God repented of the euill that hee had said that he would doe vnto them, and he did it not.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeased a Ionah exceedingly, and he was angrie.

2 And he prayed vnto the Lord, and sayd, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarshish: for I knewe that thou art a gracious God, & merciful, slow to anger, and of great kindnes, and repenteſt thee of the euill.

3 Therefore now O Lorde, take, I beſeech thee, my life c from me: for it is better for me to die then to liue.

4 Then sayde the Lord, Doeſt thou well to

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g As one that would haue cast off this care and follicitude, by seeking rest and quietnesse

h As they had called on their idoles, which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke, they cannot tell to whome.

i Which declareth that the matter was in great extremitie and doubt, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God, by whome they saw themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods word.

m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

a Being now swallowed vp of death, and seeing no remedie to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him.

b For he was now in the fishes bellie as in a graue or place of darkenesse.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation and Gods iudgements for the same: but yet in the ende faith gate the victorie.

d Thou hast deliuered me from the belly of the fish and all these dangers, as it were raising me from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne iselfe citie and that goodnes which they should els receiue of God.

a This is a great declaration of Gods mercy, that he receiueth him againe and sendeth him: for that his Prophet, which had before shewed so great infirmitie,

b Reade chap. 1. a.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumbe beastes had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hangeth ouer all creatures.

f He willeth that the men should earnestly call vnto God for mercy, by the motion of his owne conscience, he doubted whether God would shew them mercie.

g For partly by threatning of the Prophet, and partly by

h That is, the fruites of their repentance, which did proceede of faith which God had planted by the ministerie of his Prophet.

i Reade Ierem. 18. 8.

a Because hereby he should be taken as a false prophet, and so the Name of God, which hee preached, should bee blasphemed.

b Reade Chap. 1. 3.

c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might be blasphemed, as though he sent his Prophets foorth to denounce his iudgements in vaine,

be

d Wilt thou be iudge when I doe things for my glorie, and when I doe not?

e For he doubted as yet whether God would ſhew them mercie or no: and therefore after fourtie dayes he departed out of the citie, looking what iſſue God would ſend.

f Which was a further meanes, to couer him from the heate of the ſunne, as he remained in his boothe.

be d angry?

5 So Ionah went out of the citie and ſate on the Eaſt ſide of the citie, and there made him a boothe, and ſate vnder it in the ſhadowe e till he might ſee what ſhould be done in the citie.

6 And the Lord God prepared a f gourde, and made it to come vp ouer Ionah, that it might be a ſhadow ouer his head and deliuer him from his griefe. So Ionah was exceeding glad of the gourde.

7 But God prepared a worme when the morning roſe the next day, and it ſmote the gourde, that it withered.

8 And when the ſunne did ariſe, God prepared alſo a feruent Eaſt winde: and the ſunne beat vpon the head of Ionah, and he fainted, and wiſhed in his heart to die, and ſaid, It is better for me to die then to liue.

9 And God ſaid vnto Ionah, Doeſt thou well to bee angrie for the gourde? And he ſayd, I doe well to be g angrie vnto the death.

10 Then ſaide the Lord, Thou haſt had pitie on the gourde for the which thou haſt not laboured, neither madeſt it growe, which came vp in a night, and periſhed in a night.

11 And ſhoulde h not I ſpare Nineueh that great citie, wherein are ſixe ſcore thouſand perſons, that i cannot diſcerne betweene their right hand, and their left hand, and *alſo* much cattell?

g This declareth the great inconueniences whereinto Gods ſeruants doe fal when they giue place to their own affections, and doe not in all things willingly ſubmit themſelues to God.

h Thus God mercifully reproueth him, which would pitie himſelfe, and this gourd, and yet would reſtraine God to ſhewe his compaſſion to ſo many thouſande people.

i Meaning, that they were children and infants.

MICAH.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lord, concerning Iudah and Iſrael at the leaſt thirtie yeeres: at what time Iſaiah prophecied. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifolde wickednes, but chiefly for their idolatrie. And to this end he noteth the wickednes of the people, the cruelty of the princes and gouernours, and the permiſsion of the falſe prophets, & the delighting in them. Then he ſetteth forth the comming of Chriſt, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which reſiſted Ahab, and all his falſe prophets, as 1. King 22. 8. but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah and Iſrael becauſe of their idolatrie.

THe word of the Lord that came vnto Micah the a Moraſhite in the dayes of Iotham, Ahaz, *and* Hezekiah Kings of Iudah, which he ſaw concerning Samaria, and Ieruſalem.

2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witneſſe againſt you, *euen* the Lord from his holy Temple.

3 For beholde, the Lord commeth out of his place, and will come c downe, and tread vpon the hie places of the earth.

4 And the mountaines ſhall melt vnder him (ſo ſhall the valleyes cleaue) as waxe before the fire, *and* as ỹ waters that are powred downeward.

5 For the wickednes of Iaakob *is* all this, and for the ſinnes of the houſe of Iſrael: what is the wickednes of Iaakob? Is not d Samaria? & which are the hie e places of Iudah? Is not Ieruſalem?

6 Therefore I will make Samaria as an heape of the fielde, *and* for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcouer the foundations thereof.

7 And all the grauen images thereof ſhall be broken, and all the f gifts thereof ſhall be burnt with the fire, and all the idoles thereof will I deſtroy: for ſhe gathered it of the hire of an harlot, and they ſhal returne g to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the oſtriches.

9 For her plagues are grieuous: for it is come into Iudah: *the enemie* is come vnto the gate of my people, vnto Ieruſalem.

10 Declare ye it not at h Gath, neither weepe yee: for the houſe of i Aphrah roule thy ſelfe in the duſt.

11 Thou that dwelleſt at k Shaphir, go together naked with ſhame: ſhee that dwelleth at Zaanan, ſhal not come forth in ỹ mourning of Beth-ezel: *the enemie* ſhall l receiue of you for his ſtanding.

12 For the inhabitant of Maroth wayted for good, but euill came from the Lord vnto the m gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, binde the charet to the *beaſtes* n of price: ſhe e is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Moreſheth p Gath: the houſes of Achzib *ſhalbe* as a lye to the Kings of Iſrael.

15 Yet will I bring an q heire vnto thee, O inhabitant of Mareſhah, hee ſhall come vnto Adullam, r the glorie of Iſrael.

16 Make thee balde: and ſhaue thee for thy delicate children: enlarge thy baldneſſe as the eagle, for they are gone into captiuitie from thee.

a Borne in Mareſhah a citie of Iudah.

b Becauſe of the malice, & obſtinacie of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods iudgements, taking all creatures, and God himſelfe to witnes, that the preaching of the Prophets, which they haue abuſed, ſhalbe reuenged.

c Meaning hereby, that God will come to iudgement againſt the ſtrong citie and holdes.

d Samaria, which ſhould haue bene an example to all Iſrael of true religion and iuſtice, was the puddle, and ſtewes of all idolatrie and corruption, & boaſted themſelues of their father Iaakob.

e That is, the idolatrie and infection.

f Which they gathered by euill practiſes, and thought nice vnto them.

g The gaine that came by their idoles, ſhall bee conſumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.

h Leſt the Philiſtims our enemies reioyce at our deſtruction.

i Which was a citie neere to Ieruſalem, Ioſh. 18. 23. there called Ophah, & ſignifieth duſt: therefore he willeth them to mourne, and roule themſelues in the duſt, for their duſtie citie.

k Theſe were cities whereby the enemie ſhould paſſe as he came to Iudah.

l He ſhal not depart before he hath ouercome you, and ſo you ſhall pay for his tarying.

m For Rabſhakeh had ſhut vp Ieruſalem, that they could not ſend to ſuccour them.

n To flee away: for Sanehe ib laid ſiege firſt to that citie, and remained therein when hee ſent his captaines and armie againſt Ieruſalem.

o Thou firſt receiueſt the idolatrie of Ieroboam, and ſo diddeſt infect Ieruſalem.

p Thou ſhalt bribe the Philiſtims thy neighbours, but they ſhall deceiue thee, as well as they of Ieruſalem.

q He propheciech againſt his owne citie, and becauſe it ſignified an heritage, hee ſaith that God would ſende an heire to poſſeſſe it.

r For ſo they thought themſelues for the ſtrength of their citie.

CHAP. II.

1 Threatnings againſt the wanton and deintie people. 6 They would teach the Prophets to preach.

WO vnto them that imagine iniquitie, and worke wickednes vpon their beddes: a when the morning is light they practiſe it becauſe their hand † hath power.

a Aſſoone as they riſe, they execute their wicked deuiſes of the night, and according to their power hurt others. † *Ebr. Is in power.*

2 And

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2 And they couet fieldes, and take them by violence, and houſes, and take them away: ſo they oppreſſe a man and his houſe, *euen* man and his heritage.

3 Therefore thus ſaith the Lorde, Beholde, againſt this family haue I deuiſed a plague, whereout ye ſhal not plucke your neckes, and yee ſhall not go *ſo* proudly, for this time is euill.

4 In that day ſhal they take vp a parable againſt you, and lament with a doleful lamentation, and ſay, [b] We be vtterly waſted: hee hath changed the portion of my people: how hath hee taken it away to reſtore it vnto me? hee hath diuided our fieldes.

5 Therefore thou ſhalt haue none that ſhall caſt a corde by lot in [c] the congregation of the Lord.

6 [d] They that propheſied, propheſie yee not. [e] They ſhal not propheſie to them, neither ſhall they take ſhame.

7 O thou that art named of the houſe of Iaakob, is the Spirite of the Lorde ſhortened? [f] are theſe his workes? are not my wordes good vnto him [g] that walketh vprightly?

8 But hee that was [h] yeſterday my people, is riſen vp on the other ſide, *as* againſt an enemie: they ſpoyle the [i] beautifull garment from them that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue ye caſt out from their pleaſant houſes, & from their children haue ye taken away [k] my glory continually.

10 Ariſe and depart, for this is not *your* [l] reſt: becauſe it is polluted, it ſhall deſtroy *you*, euen with a ſore deſtruction.

11 If a man [m] walke in the Spirit, and would lie falſely, *ſaying*, [n] I will propheſie vnto thee of wine, and of ſtrong drinke, hee ſhal euen be the prophet of this people.

12 I will ſurely gather [o] thee wholy, O Iaakob: I will ſurely gather the remnant of Iſrael: I will put them together as the ſheepe of Bozrah, *euen* as the flocke in the mids of their folde: *the citties* ſhalbe full of brute of the men.

13 The [p] breaker vp ſhall come vp before them: they ſhal breake out, & paſſe by the gate, and goe out by it, and their King ſhall goe before them, and the Lord *ſhalbe* [q] vpon their heads.

b Thus the Iewes lament & ſay that there is no hope of reſtitution, ſeeing their poſſeſſions are diuided among the enimies.
c Ye ſhal haue no more landes to diuide, as you had in times paſt, and as you vſed to meaſure them in the Iubile.
d Thus the people warne [y] prophets that they ſpeake to them no more: for they cannot abide their threatnings.
e God ſaith that they ſhall not propheſie, nor receiue no more of their rebukes nor tauts.
f Are theſe your workes according to his Lawe?
g Do not the godly find my wordes comfortable?
h That is, aforetime.
i The poore can haue no commoditie by them, but they ſpoile them, as though they were enemies.
k That is, their ſubſtance and liuing, which is, Gods bleſſing, and as it were part of his glory.
l Ieruſalem ſhall not be your ſafegard: but the cauſe of your deſtructiō.
m That is, ſhewe himſelfe to be a Prophet.
n He ſheweth what Prophets they delite in: that is, in flatterers, which tell them pleaſant tales, and ſpeake of their commodities.
o To deſtroy thee. them into Caldea.
p The enemie ſhall breake their gates and walles, and leade
q To driue them forward, and to helpe their enemies.

CHAP. III.

1 *Againſt the tyrannie of princes and falſe prophets.*

AND I ſaid, Heare, I pray you, O heads of Iaakob, and yee princes of the houſe of Iſrael: ſhould not ye know [a] iudgement?

2 *But* they hate the good, and loue the euill: they plucke off their ſkinnes from them, and their fleſh from their bones.

3 And they eate alſo the [b] fleſh of my people, and flay off their ſkinne from them, and they breake their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then [c] ſhall they crie vnto the Lorde, but he will not heare them: he will euen hide his face from them at that time, becauſe they haue done wickedly in their workes.

5 Thus ſaith the Lord, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre againſt him.

6 Therefore [e] night ſhalbe vnto you for a viſion, and darkeneſſe *ſhalbe* vnto you for a diuination, and the ſunne ſhall goe downe ouer the prophets, and the day ſhalbe darke ouer them.

7 Then ſhall the Seers bee aſhamed, and the ſoothſayers confounded: yea, they ſhall all couer [f] their lips, for they haue none anſwere of God.

8 Yet notwithſtanding I am full [g] of power by the Spirit of the Lord, and of iudgement, and of ſtrength to declare vnto Iaakob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you, ye heads of the houſe of Iaakob, and princes of the houſe of Iſrael: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ieruſalem with iniquitie.

11 The heads thereof iudge for rewards, and the Prieſts thereof teach for hyre, and the prophets thereof propheeie for money: yet will they [i] leane vpon the Lord, and ſay, Is not the Lorde among vs? no euill can come vpon vs.

12 Therefore ſhall Zion for your ſake bee [k] plowed *as* a field, & Ieruſalem ſhalbe an heape, and the mountaine of the houſe, as the hie places of the foreſt.

a That thing which is iuſt and lawfull, both to gouerne my people aright, and alſo to diſcharge your owne conſcience?
b The Prophet condemneth the wicked gouerners not onely of couetouſneſſe, theft and murther, but compareth them to wolues, lions, and moſt cruell beaſtes.
c That is, when I ſhall viſite their wickednеſſe: for though I heare the godly before they crie, Iſa.65.24. yet I will not heare theſe though they crie, Iſa.1.15. and Ezek.8.18. Iam.2.12. 1 pet.3.11,12.
d They deuoure all their ſubſtance: and then flatter them, promiſing that all ſhall goe well: but if one reſtraine from their bellies, then they inuent all waies to miſchiefe.
e As you haue loued to walke in darkeneſſe, and to propheeie lies, ſo God ſhall reward you with groſſe blindneſſe, and ignorance, ſo that when all others ſhall ſee the bright beames of Gods graces, ye ſhall as blinde men grope as in the night.
f When God ſhal diſcouer them to the world, they ſhalbe afraide to ſpeake: for al ſhall knowe that they were but falſe prophets, and did belie the worde of God.
g The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelfe alone againſt all the wicked, ſhewing how God both gaue him gifts, abilitie and knowledge, to diſcerne betweene good and euill, and alſo conſtancie to reprooue the ſinnes of the people, and not to flatter them.
h They builde them houſes by briberie, which he calleth blood and iniquitie.
i They will ſay, that they are the people of God, and abuſe his Name as a pretence to cloke their hypocriſie.
k Reade Ierem.26.18.

CHAP. IIII.

1 *Of the kingdome of Chriſt, and felicitie of his Church.*

BVt in the [a] laſt dayes it ſhall come to paſſe, that the mountaine of the Houſe of the Lord ſhalbe prepared in the toppe of the mountaines, and it ſhalbe exalted abone the [b] hilles, and people ſhall flowe vnto it.

2 Yea, many nations ſhal come & ſay, Come, and let vs goe vp to the Mountaine of the Lord, and to the Houſe of the God of Iaakob, and he will [c] teach vs his wayes, and we will walke in his paths: for the Law ſhall goe foorth of Zion, and the word of the Lord from Ieruſalem.

3 And he ſhal iudge among many people, and [d] rebuke mightie nations afarre off, and they ſhall breake their ſwordes into mattockes, and their ſpeares into [e] ſiethes: nation ſhall not lift vp a ſword againſt nation, neither ſhall they [f] learne to fight any more.

4 But they ſhall ſit euery man vnder his vine, and vnder his figge tree, and none ſhall make them afraid: for the mouth of the Lord of hoſts hath ſpoken it.

5 For all people will walke [g] euery one in the name of his god, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the ſame day, ſaith the Lord, will I gather her that halteth, and I will gather her that is caſt out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was caſt farre off, a mightie nation: and the Lord ſhall reigne ouer them in

a When Chriſt ſhall come, and the Temple ſhalbe deſtroyed.
b Reade Iſa.2.2.
c He ſheweth that there is no true Church but where as the people are taught by Gods pure word.
d By his corrections & threatnings he will bring the people into ſubiection which are in the vtmoſt corners of the world.
e They ſhall abſtaine from all euil doing, and exerciſe themſelues in godlineſſe and in well doing to others.
f Reade Iſa.2.4.
g He ſheweth that the people of God ought to remaine conſtant in their religion, albeit all the world ſhould giue themſelues to their ſuperſtition and idolatrie.
h I will cauſe that Iſrael, which is now as one lame and halting, and ſo almoſt deſtroyed, ſhall liue againe and growe into a great people.

Mount

Mount Zion, from henceforth euen for euer.

8 And thou, O [i] towre of the flocke, the strong holde of the daughter Zion, vnto thee shal it come, euen [k] the first dominion, *and* kingdome shal come to the daughter Ierusalem.

9 Now why doest thou crie out with lamentation? *is* [l] there no king in thee? is thy counseller perished? for sorow hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou go forth of the citie, and dwel in the field, and shalt go into Babel, *but* there shalt thou be deliuered: there the Lorde shall redeeme thee from the hand of thine enemies.

11 Nowe also many nations are gathered against thee, saying, Zion shall be condemned and our eie shal looke vpon Zion.

12 But they [m] knowe not the thoughts of the Lord: they vnderstand not his counsel, for he shal gather them as the sheaues in the barne.

13 Arise, and thresh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hooues brasse, and thou shalt breake in pieces many people: and I wil consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

i Meaning Ierusalem, where the Lords flocke was gathered.

k The flotishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the church by the cõming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations when they sawe themselues neither to haue king nor counsel.

m He sheweth that the faithfull ought not to measure Gods iudgements by ỹ brags and threatnings of the wicked, but thereby are admonished to lift vp their harts to God to call for deliuerance.

n God giueth his Church this victorie, so oft as he ouercommeth their enemies: but the accomplishment hereof shalbe at the last comming of Christ.

CHAP. V.

1 *The destruction of Ierusalem.* 2 *The excellencie of Beth-leem.*

NOw assemble thy garisons, O daughter [a] of garisons: he hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon ỹ cheek.

2 And thou Beth-leem Ephrathah art [b] litle to be among the thousands of Iudah, *yet* out of thee shal he come forth vnto mee, that shalbe the ruler in Israel: whose [c] goings forth *haue bin* from the beginning *and* from euerlasting.

3 Therefore will he giue them vp, vntill the time that [d] she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shal [e] stand, & feed in the strength of the Lorde, *and* in the maiestie of the Name of the Lord his God, & they shal dwell still: for now shall he be magnified vnto the ends of the world.

5 And he [f] shall be *our* peace when Asshur shall come into our land: when he shall treade in our palaces, then shall we raise against him seuen shepheards, and eight principall men.

6 And they shall destroy [g] Asshur with the sword, and the land of Nimrod with their swords: thus shall he [h] deliuer *vs* from Asshur, when hee commeth into our land, and when he shall treade within our borders.

7 And the [i] remnant of Iaakob shalbe among many people, as a dewe from the Lord, *and* as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles in the middes of many people, as the lion among the beastes of the forest, *and* as the lyons whelpe among the flockes of sheepe, who when he goeth thorowe, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine [k] horses out of the middes of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I wil execute a vengeance in *my* wrath and indignation vpon the heathen, [l] which they haue not heard.

a He forewarneth them of the dangers ỹ shal come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, & that her Rulers should be smitten on ỹ face most contemptuously.

b For so ỹ Iewes diuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth-leem was not able to make a thousand, he calleth it litle, but yet God will raise vp his captaine & gouernour therein: and thus it is not the least by reason of this benefite, as Matth. 2. 6.

c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.

d Hee compareth the Iewes to women with childe, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Ioh. 16. 21.

e That is, Christs kingdome shalbe stable and euerlasting, and his people, as well the Gentiles as the Iewes shall dwell in safetie.

f This Messiah shalbe a sufficient safegard for vs, and though the enemie inuade vs for a time, yet God shall stirre vp many which shalbe able to deliuer vs.

g These whom God shall raise vp for the deliuerance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time.

h By these gouernours will God deliuer vs when the enemie commeth into our land.

i This remnant or Church which God shall deliuer, shall onely depend on Gods power and defence, as doth the grasse of the fielde, and not on the hope of man.

k I will destroy all things wherein thou putteste thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee.

l It shall be so terrible, that the like hath not bene heard of.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 *What maner of sacrifices doe please God.*

HEarken yee now what the Lord saith, Arise thou, *and* contend *before* the [a] mountaines, and let the hilles heare thy voyce.

2 Heare ye, O mountaines, the Lords quarel, and ye mightie foundations of the earth: for the Lord hath a quarel against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherin haue I grieued thee? testifie against me.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from [c] Shittim vnto Gilgal, that ye may know the [d] righteousnesse of the Lord.

6 Wherewith [e] shal I come before the Lord, *and* bowe my selfe before the hie God? Shall I come before him with burnt offerings, *and* with calues of a yeere olde?

7 Wil the Lord be pleased with thousands of rams, or with ten thousand riuers of oyle? shall I giue my [f] first borne for my transgression? *euen* the fruite of my body, for the sinne of my soule?

8 Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: [g] surely to do iustly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lordes voyce cryeth vnto the [h] citie, and the man of wisedome shall see thy name: Heare the rodde, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure, that is abominable?

a He taketh the hie mountaines and hard rockes to witnes against the obstinacie of his people.

b I haue not hurt thee, but bestowed infinite benefites vpon thee.

c That is, remember my benefites from the beginning, how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is ỹ trueth of his promes and his manifold benefites toward you.

e Thus the people by hypocrisie aske how to please God, and are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoyde his anger: but they will neuer bee brought to mortifie their owne affections, & to giue themselues wilfully to serue God as he commandeth.

g The Prophet in fewe wordes calleth them to the obteruation of the second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

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i That is, of Ierusalem.
k Thou shalt be consumed with inward griefe and euils.
l Meaning, that the citie should goe about to saue her men, as they that lay holde on that which they would preserue.
m You haue received all the corruption and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authoritie by his statutes, and also wisdome and policy in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 12.47.

11 Shall I iustifie the wicked balances, and the bag of deceitful weights?
12 For the rich men i therefore are full of crueltie, & the inhabitants thereof haue spoken lies, and their tongue *is* deceitfull in their mouth.
13 Therefore also will I make thee sicke in smiting thee, *and* in making *thee* desolate, because of thy sinnes.
14 Thou shalt eate and not bee satisfied, and k thy casting downe *shall be* in the mids of thee, and thou l shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.
15 Thou shalt sowe, but not reape: thou shalt treade the olives, but thou shalt not anoint thee with oyle, and *make* sweete wine, but shalt not drinke wine.
16 For the m statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproche of my people.

CHAP. VII.

1 *A complaint for the small number of the righteous.* 4 *The wickednesse of those times.* 14 *The prosperitie of the Church.*

a The Prophet vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaying: for all are giuen to crueltie and deceite, so that none spareth his owne brother.
b He sheweth that the prince, the iudge and the rich man are linked together, all to doe euill and to cloke ỹ doings one of another.
c That is, the rich man that is able to giue money, abstaineth from no wickednesse nor iniurie.
d These men agree among themselues and conspire with one consent to doe euil. e They that are of most estimation and are counted most honest among them, are but thornes and briers to pricke. f Meaning of the Prophets and gouernours. g The Prophet sheweth ỹ the onely remedy for ỹ godly in desperate euils, is to flee vnto God for succour.

WO is mee, for I am as a the summer gathe-rings, *and* as the grapes of the vintage: there *is* no cluster to eate: my soule desired the first ripe fruites.
2 The good man is perished out of the earth, and there *is* none righteous among men: b they all lye in waite for blood: euery man hunteth his brother with a net.
3 To make good for the euill of *their* hands, the prince asked, and the iudge *iudgeth* for a reward: therefore the c great man hee speaketh out the corruption of his soule: so d they wrap it vp.
4 The best of them *is* as e a brier, and the most righteous of them *is sharper* then a thorne hedge: the day of f thy watchmen *and* thy visitation commeth: then shall be their confusion.
5 Trust ye not in a friend, neither put ye confidence in a counseller; keepe the doores of thy mouth from her that lieth in thy bosome.
6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in lawe against her mother in law, *and* a mans enemies *are* the men of his owne house.
7 Therefore g I will looke vnto the Lord: I will waite for God my Sauiour: my God will heare me.
8 Reioyce not against me, h O mine enemie: though I fall, I shal arise: when I shal sit in darkenesse, the Lord *shalbe* a light vnto me.
9 I will beare the wrath of the Lord, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for mee: *then* will hee bring mee foorth to the light, *and* I shall see his righteousnesse.
10 Then shee that is mine enemie, shall looke vpon it, and shame shal couer her, which said vnto mee, Where is the Lord thy God? Mine eyes shal behold her: now shall she be troden downe as the mire of the streetes.
11 *This is* i the day that thy walles shall bee built: this day shall driue farre away k the decree.
12 In this day also they shall come vnto thee from l Asshur, and *from* the strong cities, and from the strong holdes euen vnto the riuer, and from Sea to Sea, and *from* mountaine to mountaine.
13 Notwithstanding, the land shall be desolate because of them that dwell therein, *and* for the fruites of m their inuentions.
14 n Feede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) *as* in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.
15 o According to the dayes of thy comming out of the land of Egypt, will I shew vnto him marueilous things.
16 The nations shall see, and bee confounded for all their power: they shall p lay their hande vpon their mouth: q their eares shall be deafe.
17 They shall r licke the dust like a serpent: they shall moue out of their holes like wormes: they shalbe afraid of the Lord our God, and shal feare because of thee.
18 Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage! Hee reteineth not his wrath for euer, because mercie pleaseth him.
19 He wil turne againe, *and* haue compassion vpon vs: hee will subdue our iniquities, and cast all t their sinnes into the bottome of the sea.
20 Thou wilt performe *thy* u trueth to Iaakob, *and* mercy to Abraham, as thou hast sworne vnto our fathers in olde time.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.
i To wit, when God shall shewe himselfe a deliuerer of his Church, and a destroyer of his enemies.
k Meaning, the cruell empire of the Babylonians.
l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holdes, riuers, seas nor mountaines shalbe able to let them.
m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednesse.
n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroade as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.
o God promiseth to be fauourable to his people as he had bene afore time.
p They shall be as dumme men and dare bragge no more.
q They shalbe astonished & afraid to heare men speake, lest they should heare of their destruction. r They shall fall flat on the ground for feare. s As though he would not see it, but winke at it. t Meaning of his elect. u The Church is assured, that God will declare in effect the trueth of his mercifull promes, which he had made of olde to Abraham, and to all that should apprehend the promise by faith.

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and readie to receiue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begunne, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Merodach-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, hee prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

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CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God *is* [d] ielous, and the Lord reuengeth: the Lord reuengeth: euen the Lord [e] of anger, the Lord will take vengeance on his aduersaries, and he reserueth *wrath* for his enemies.

3 The [f] Lord *is* slow to anger, but *he is* great in power, and will not surely cleare *the wicked:* the Lord *hath* his way in the whirlewinde, and in the storme, and the cloudes *are* the dust of his feete.

4 He rebuketh the sea, and dryeth it, and hee dryeth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good [h] *and* as a strong holde in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer *as* with a flood, he will vtterly destroy the [i] place thereof, and darkenesse shall pursue his enemies.

9 What doe ye [k] imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For *he shall come as* vnto [l] thornes folden one in another, and as vnto drunkardes in their drunkennesse: they shall be deuoured as stubble fully dryed.

11 There [m] commeth one out of thee that imagineth euill against the Lorde, *euen* a wicked counsellour.

12 Thus saith the Lorde, Though they bee [n] quiet, and so many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commaundement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.

15 * Beholde vpon the mountaines the feete of him that declareth, and publisheth [p] peace: O Iudah, keepe thy solemne feastes, perfourme thy vowes: for the wicked shal no more passe thorow thee: he is vtterly cut off.

a Reade Isa 13.1.
b The vision or reuelation, which God commanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angrie for a time, but his anger neuer asswageth toward the reprobate, though for a time he deferre it.
f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures be at Gods commandement and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape when he prouoketh his God to anger?
h Lest the faithful should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.
i Signifying, that God will sudden. ly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that hee should not neede to returne the second time. l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lorde will set fire on them: and as drunken men are not able to stand against any force, so they shall be nothing able to resist him. m Which may be vnderstood either of Sancherib or of the whole body of the people of Nineueh. n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, he will destroy them: notwithstanding he comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians. o Meaning Sancherib, who should haue no more children, but be slaine in the house of his gods, 2. King. 19. 36, 37. * *Isa. 52. 7. roman. 10. 15.* p Which peace the Iewes should enioy by the death of Sancherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians,

THe [a] destroyer is come before thy face: keepe the munition: looke to the way: make *thy* loynes strong: increase *thy* strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mightie men is made red: [d] the valiant men are in skarlet: the charets *shall be as* in the fire *and* flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shal shoote like the lightning.

5 [f] He shal remember his strong men: they shal stumble as they goe: they shall make haste to the walles thereof, and the defence shalbe prepared.

6 The gates of the riuers shalbe opened, and the place shall melt.

7 And Huzzab *the Queene* shal be led away captiue, and her maides shal leade *her* as with the voyce of doues, smiting vpon their breasts.

8 But Nineueh is [g] of old like a poole of water: yet they shall flee away. Stand, stand, *shall they crie:* but none shall looke backe.

9 [h] Spoile ye the siluer, spoyle the golde: for there is none ende of the store, *and* glory of all the pleasant vessels.

10 [i] Shee is emptie and voyde and waste, and the heart melteth, and the knees smite together, and sorow is in all loynes, and the faces [k] of them all gather blackenesse.

11 Where is the [l] dwelling of the lyons, and the pasture of the lyons whelpes? where the lyon, *and* the lyoneesse walked, *and* the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces ynough for his whelpes, and woryed for his lyoneesse, and filled his holes with praye, and his dennes with spoyle.

13 Beholde, I *come* vnto thee, sayth the Lord of hostes, and I will burne her charets in the [m] smoke, and the sword shall deuoure thy yong lyons, and I wil cut off thy spoyle from the earth, and the voyce of thy [n] messengers shall no more be heard.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourgeth them, reade Isa. 10. 12.
c Signifying that the Israelites were vtterly destroyed.
d Both to feare the enemie, and also that they themselues should not so soone espie blood one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes can not touch, but they shalbe scattered, and shal not looke backe, though men would call them.
h God commaundeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures. i That is, Nineueh, and the men thereof shalbe after this sort. k Reade Ioel 2. 6. l Meaning Nineueh, whose inhabitants are cruell like the Lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children. m That is, assoone as my wrath beginneth to kindle. n Signifying the heraldes, which were accustomed to proclaime warre. Some reade of thy gumme teeth wherewith Nineueh was woont to bruise the bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape the hand of God.

O Bloodie citie, it is all full of lyes, *and* robberie: [a] the praye departeth not:

2 The noyse of the whippe, [b] and the noyse of the mouing of the wheeles, and the beating of the horses, and the leaping of the charets.

3 The horseman lifteth vp both the bright sword, and the glittering speare, and a multitude [c] slaine, and the dead bodies *are* many: there *is* none ende of the corpses: they stumble vpon the corpses,

4 Because of the multitude of the fornications of the [c] harlot that is beautifull, and is a mistresse of witchcraft, & selleth the people through her beautie and subtiltie entiseth yong men, and bringeth them to destruction.

a It neuer ceaseth to spoyle and robbe.
b Hee sheweth how the Caldeans shal haste, and how courageous their horses shall be in beating the ground when they come against the Assyrians.
c He compareth Nineueh to an harlot, which by her

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her whoredome, and the nations through her witchcraftes.

5 Beholde, I *come* vpon thee, saith the Lord of hostes, and will discouer thy skirtes vpon thy face, and wil shew the nations thy filthinesse, and the kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile, and wil set thee as a gasing stocke.

7 And it shall come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for thee?

d Meaning, Alexandria, which was in league with so many nations and yet was now destroyed.

8 Art thou better then d No, *which was* full of people? that lay in the riuers, and *had* the waters round about it? whose ditch was the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and there *was* none ende: Put and Lubim were ‖ her helpers.

‖ Or, thine.

10 Yet was she carried away, *and* went into captiuitie: her young children also were dashed in pieces at the head of all the streetes: and they cast lottes for her noble men, and all her mightie men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke helpe because of ỹ enemie.

12 All thy strong cities *shall be like* figge trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee *are* women: the gates of thy land shall be opened vnto thine enemies, & the fire shall deuoure thy barres.

14 Drawe thee waters for the siege: fortifie thy strong holdes: goe into the clay, and temper the morter: make strong bricke.

15 There shal the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the e locustes, *though* thou be multiplied like the locustes, *and* multiplied like the grashopper.

e Signifying, that Gods iudgements should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.

16 Thou hast multiplied thy marchants aboue the starres of heauen: the locust spoyleth and flieth away.

17 Thy princes *are* as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the colde day: *but* when the sunne ariseth, they flee away and their place is not knowen where they are.

18 Thy f shepherds do sleepe, O king of Ashur: thy strong men lie downe: thy people is scattered vpon the mountaines, & no man gathereth *them*.

f Thy princes and counsellers.

19 There is no healing of thy wounde: thy plague is grieuous: all that heare the brute of thee, shall clap the handes ouer thee: for vpon g whom hath not thy malice passed continually?

g Meaning, that there was no people, to whom the Assyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie, and yet can see none ende. Therefore he had this reuelation shewed him of God, that the Caldeans should come & take them away captiues, so that they could looke for none ende of their troubles as yet, because of their stubbernesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, hee comforteth them by shu that God will punish the Caldeans their enemies, when their pride and cruelty shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselues.

CHAP. I.

2 *A complaint against the wicked that persecute the iust.*

THE burden, which Habakkuk the Prophet did see.

2 O Lord, howe long shall I crie, and thou wilt not heare! *euen* crie out vnto thee a for violence, and thou wilt not helpe!

a The Prophet complaineth vnto God & bewaileth that among the Iewes is left none equitie nor brotherly loue: but in stead hereof reigneth crueltie, theft, contention and strife.

3 Why do‹st› thou shewe mee iniquitie, and cause me to beholde sorowe? for spoyling, and violence *are* before me: and there are that raise vp strife and contention.

4 Therefore the Law is dissolued, and iudgement doth neuer goe forth: for the wicked doeth b compasse about the righteous: therefore c wrong iudgement proceedeth.

b To suppresse him if any should shew himselfe zealous of Gods cause.

c Because the iudges which should redresse this excesse, are as euill as the rest.

5 Beholde among the heathen, and regarde, and wonder, *and* maruaile: for I will worke a worke in your dayes: d yee will not beleeue it, though it be tolde you.

d As in times past you would not beleeue Gods word, so shall ye not now beleeue ỹ strange plagues which are at hand.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breadth of the land to possesse the dwelling places, *that are* not theirs.

7 They are terrible & feareful: e their iudgement & their dignitie shal proceed of themselues.

e They themselues shalbe your iudges in this cause, and none shall haue authoritie ouer them to controll them.

8 Their horses also are swifter then the Leopards, and are more fierce then the wolues in the *euening: and their horsemen are many: and their horsemen shall come from farre: they shall flie as the eagle hasting to meate.

* Zeph.3.3.

9 They come all to spoyle: before their faces *shall be* an f Eastwinde, and they shall gather the captiuitie, g as the sand.

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shalbe so many in number.

10 And they shall mocke the kings, and the princes *shal be* a skorne vnto them: they shal deride euery strong holde: for they shall gather h dust, and take it.

h They shall cast vp mounts against it.

11 Then shall they i take a courage, and transgresse and doe wickedly, *imputing* this their power vnto their god.

i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victorie and become proud and insolent, attributing the praise hereof to their idoles.

12 Art thou not of olde, O Lord my God, mine holy one? we shal k not die: O Lord, thou hast ordained them for iudgement, and O God, thou hast established them for correction.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and also that their sinnes required such a sharpe rod. I So that the great deuoureth the small, and the Caldeans destroy all the world.

13 *Thou art* of pure eyes, and canst not see euil: thou canst not behold wickednesse: wherefore doest thou looke vpon the transgressors, *and* holdest thy tongue when the wicked deuoureth the man that is more righteous then he?

14 And makest men as the l fishes of the sea, *and* as the creeping things, that haue no ruler ouer them.

15 They

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15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, wherefore they reioyce and are glad.

16 Therefore they sacrifice vnto their [m] net, and burne incense vnto their yarne, because by them their portion [n] is fat & their meat plenteous.

17 Shall they therefore stretch out their net and not spare continually to slay [n] the nations?

m Meaning, that the enemies flatter themselues, and glory in their own force, power and wit.
n Meaning, that they should not.

CHAP. II.

2 *A vision,* 5 *Against pride, couetousnesse, drunkennesse, and idolatrie.*

I Will stand vpon my [a] watch, and set me vpon the towre, and will looke & see what he would say vnto mee, and what I shall answere to him that rebuketh me.

2 And the Lorde answered mee, and sayde, Write the vision, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the vision *is* yet for an appointed time, but at the [c] last it shall speake, and not lie: though it tarie, waite: for it shall surely come, *and* shall not stay.

4 Beholde, [d] hee that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith,

5 Yea, indeede the proude man *is as* [e] he that transgresseth by wine: therefore shall he not endure, because hee hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a tanting prouerbe against him, and say, Ho, he that increaseth *that which is* not his? [f] how long? and he [g] that hath himselfe with thicke clay?

7 Shall [g] they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their praye?

8 Because thou hast spoyled many nations, all the remnans of the people shall spoyle thee, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

9 Ho, hee that coueteth an euill couetousnes to his house, that hee may set his nest on hie, to escape from the power of euill.

10 Thou [h] hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shall crie out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the [k] Lord of hostes that the people shall labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shall [l] bee filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou ioynest thine heate, & makest *him* drunken also, that thou maiest see their priuities.

16 Thou art filled with shame [n] for glorie: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing *shalbe* for thy glorie.

17 For the [o] crueltie of Lebanon shall couer thee: so shall the spoyle of the beastes, which made them afraide, because of mens blood, and for the wrong *done* in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lies, though hee that made it, trust therein, when he maketh dum idoles.

19 Woe vnto him that saith to the wood Awake, *and* to the dumme stone, Rise vp, it shall teach thee: [q] beholde, it is laide ouer with golde and siluer, and there *is* no breath in it.

20 But the Lord *is* in his holy Temple: let all the earth keepe silence before him.

a I will renounce mine owne iudgement, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.
b Write it in great letters, that he that runneth may reade it.
c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hasty affections, yet the issue of both is certaine at his time appointed.
d To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1.17. gala. 3.11. heb. 10.38.
e He compareth the proude, and couetous man to a drunkard that is without reason & sense who God will punish, and make him a laughing stock to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.
f Signifying that all the world shall wish the destruction of tyrants and that by their oppression and couetousnesse, they heape but vpon themselues no e heauie burdens: for the more they get, the more are they troubled.
g That is, the Medes and Persians, that should destroy the Babylonians.
h Signifying, that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression.
i The stones of the house shall crie, and say that they are built of blood, and the wood shall answere and say the same of it selfe.
k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.
l In the destruction of the Babylonians, his glorie shall appeare through all the world.
m Hee reproueth thus the king of Babylon, who as hee was drunken with couetousnesse and crueltie, so hee prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.
n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.
o Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is ment by Lebanon, & the beasts therein, he sheweth that the like crueltie shalbe executed against them.
p He sheweth that the Babylonians gods could nothing auaile them.
q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

for they were but blockes or stones, reade Iere. 10.8.

CHAP. III.

2 *A prayer for the faithfull.*

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, *and* was afraide: O Lord, reuiue thy [c] worke in the midst of the people, in the midst of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, & the holy one from mount Paran, Selah. His glory couereth the heauens, and the earth is full of his praise.

4 And *his* brightnesse was as the light: [e] hee had hornes *comming* out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feete.

6 He stoode and measured the earth: he beheld and dissolued the nations, and the euerlasting mountaines were broken: *and* the ancient hilles did bowe: his [f] wayes *are* euerlasting.

7 [g] For *his* iniquitie I saw the tents of Cushan, *and* the curtaines of the lande of Midian did tremble.

8 Was the Lord angry against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses? thy charets brought saluation.

9 Thy [k] bowe was manifestly reuealed, *and* the [l] othes of the tribes *were* a sure worde, Selah. thou [m] diddest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water [n] passed by: the deepe made a noyse, and lift vp his hand on hie.

11 The [o] sunne *and* moone stood stil in *their* habitation: [p] at the light of thine arrowes they went, *and* at the bright shining of thy speares.

12 Thou trodest downe the lande in anger,

a The Prophet instructeth his people to pray vnto God not onely for their great sins, but also for such as they had committed of ignorance.
b Thus the people were afraide when they heard Gods threatnings, and prayed.
c That is, the state of thy Church which is now readie to perish, before it come to halfe a perfect age, which should be vnder Christ.
d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.
e Whereby is meant a power & was ioyned with brightnes, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, Psal. 31.16.
f Signifying, that God hath wonderfull meanes, and euer had a maruelous power when he would deliuer his Church.
g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3.10. and also of the Midianites, which destroyed themselues, Iudg. 7.22.
h Meaning, that God was not angry with the waters, but that by this meanes hee would destroy his enemies and deliuer his Church.
i And to diddest vse all the elements as instruments for the destruction of thine enemies.
k That is, thy power.
l For he had not onely made a couenant with Abraham, but renued it with his posteritie. m Reade Num. 20.11.
n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.
o As appeareth, Iosh. 10.12
p According to thy commaundement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

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and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, *euen* for saluation with thine q Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the r necke. Selah.

14 Thou diddest s strike thorow with his own staues the heads of the villages: they came out as a whirlewinde to scatter me: their reioycing *was* as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I t heard, my bellie trembled: my lips shooke at the voyce: rottennesse entred into my bones, & I trembled in my selfe, that I might rest in u the day of trouble: *for* when hee commeth vp x vnto the people, he shall destroy them.

17 For the fig tree shall not flourish, neither shall fruite *be* in the vines: the labour of the oliue shall faile, and the fieldes shall yeelde no meate: the sheepe shall be cut off from the folde, and there shalbe no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.

19 The Lord God u my strength: hee will make my feete like hindes *feete*, and he will make mee to walke vpon mine hie places. z To the chiefe singer on Neginothai.

q Signifying, that there is no saluation, but by Christ.
r From the toppe to the toe thou hast destroyed the enemies.
s God destroyed his enemies both great and small, with their owne weapons, though they were neuer so fierce against his Church.
t He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.
u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.
x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great affliction prepared. z The chiefe singer vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God, which was at hand, shewing that their country should be vtterly destroyed, and they caryed away captiues by the Babylonians. Yet for the comfort of the faithfull he prophecied of Gods vengeance against their enemies as the Philistiims, Moabites, Assyrians, & others, to assure them that God had continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shewe them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierusalem, because of their idolatrie.

THe word of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon King of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I wil destroy the a fowles of the heauen, and the fishes of the sea, and ruines *shalbe* to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, & vpon all the inhabitants of Ierusalem, & I wil cut off the remnant of Baal from this place, & the name of the b Chemarims with the Priestes,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, & sweare by c Malcham.

6 And them that are turned backe from the Lord, and those that haue not sought the Lorde, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, & hath sanctified his ghestes.

8 And it shalbe in the day of ỹ Lords sacrifice, that I will visite the princes & the Kings children, and all such as are clothed with d strange apparel.

9 In the same day also will I visite all those that dance vpon the threshold so proudly, which fill their masters houses by crueltie and deceite.

10 And in that day, saith the Lord, there *shall be* a noyse, *and* crie from the e fishgate, and an howling from the second *gate*, and a great destruction from the hilles.

11 Howle ye inhabitants of g the lowe place: for the companie of the merchants is destroyed: all they that bee siluer, are cut off.

12 And at that time will I search Ierusalem with h lightes, and visite the men that are frosen i in their dregges, and say in their heartes, The Lord will neither doe good nor doe euill.

13 Therefore their goods shalbe spoyled, and their houses waste: * they shall also build houses, but not inhabite *them*, and they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord *is* neere: it *is* neere, and hasteth greatly, *euen* the voyce of the day of the Lord: k the strong man shall crie there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of cloudes and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the hie towres,

17 And I will bring distresse vpon men, that they shal walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the doung.

18 * Neither their siluer nor their gold shalbe able to deliuer them in ỹ day of the Lords wrath, but the * whole land shalbe deuoured by the fire of his iealousie: for hee shall make euen a speedy riddance of all them that dwell in the land.

* 2. King. 22. 1.
* 2. King. 21. 19.
a Not that God was angrie with these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.
b Which were an order of superstitious Priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, read 2. King. 23. 5. Hosea 10. 5.
c He alludeth to their idole Molech, which was forbidden, Leuit. 20. 2. yet they called him their King, and made him as a god: therefore he here noteth them that will both say they worship God, and yet will sweare by idols, and serue them: which halting is here condemned, as Ezekiel 20. 39 1 King 18. 21. 2 King. 17. 33.
d Meaning the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby and to appeare glorious in the eyes of all other, reade Ezek. 13. 14.
e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy, when they can get any pray to please their master withall.
f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.
g This is meant of the streete of the merchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperitie they are hardned in their wickednesse.
* Deut. 28. 30. amos 5. 11.
k They that trusted in their owne strength, and contemned the Prophets of God.
* Iere. 30. 7. ioel. 2. 11. amos 5. 18.
* Ezek. 7. 19.
* Chap. 3. 8.

CHAP. II.

He moueth to returne to God, 5 Propheseying destruction against the Philistines, Moabites, and others.

GAther a your selues, euen gather you, O nation not worthy to be loued.

a He exhorteth them to repentance, and willeth them to descend

2 Before the decree come forth, *and ye be* as into themselues, and gather themselues together, lest they be scattered like chaffe,

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chaffe that paſſeth in a day, *and* before the fierce wrath of the Lord come vpon you, & before the day of the Lordes anger come vpon you.

3 Seeke yee the Lord all the meeke of the earth, which [b] haue wrought his iudgement: ſeeke righteouſneſſe, ſeeke lowlineſſe, if ſo be that yee may be hid in the day of the Lords wrath.

4 For [c] Azzah ſhall be forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhall be rooted vp.

5 Wo vnto the inhabitants of the ſea [d] coaſt: the nation of the Cherethims, the worde of the Lord *is* againſt you: O Canaan, the land of the Philiſtims, I will euen deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhalbe dwellings & cotages for ſhepheards and ſheepefoldes.

7 And *that* coaſt ſhall be for the [e] remnant of the houſe of Iudah, to feed thereupon: in the houſes of Aſhkelon ſhall they lodge towarde night, for the Lord their God ſhall viſite them, and turne away their captiuite.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, & [f] magnified themſelues againſt their borders.

9 Therefore, as I liue ſaith the Lord of hoſts, the God of Iſrael, Surely Moab ſhall bee as Sodom, and the children of Ammon as Gomorah, *euen* the breeding of nettles and ſalt pittes, and a perpetuall deſolation: the reſidue of my folke ſhall ſpoyle them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lord of hoſtes people.

11 The Lord *will be* terrible vnto them: [g] for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, *euen* all the yles of the heathen.

12 Ye Morians alſo ſhalbe ſlaine by my ſword with them.

13 And he will ſtretch out his hand againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, *and* waſte like a wilderneſſe.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the [h] pelicane, and the ‖owle ſhall abide in the vpper poſts of it: the voyce *of birdes* ſhall ſing in the windowes, *and* deſolation *ſhalbe* vpon the poſtes: for the cedars are vncouered.

15 This is the [i] reioycing citie that dwelt careleſſe, that ſaid in her heart, I am, and there *is* none beſides me: howe is ſhee made waſte, and the lodging of the beaſtes! euery one that paſſeth by her ſhall hiſſe and wagge his hand.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WOe to her that is filthie and polluted, to the rob[a]bing citie.

2 Shee heard not the voyce: ſhe receiued not correction: ſhe truſted not in the Lord: ſhe drew not neere to her God.

3 Her princes within her *are* as roaring * lyons: her iudges *are* as * wolues in the euening, *which* [b] leaue not the bones till the morow.

4 Her prophets are light, & wicked perſons: her prieſtes haue polluted the Sanctuarie: they haue wreſted the Law.

5 The [c] iuſt Lord *is* in the middes thereof: he will doe none iniquitie: euery morning doth he bring his iudgement to light, he faileth not: but the wicked will not learne to be aſhamed.

6 I haue [d] cut off the nations: their towres are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man *and* without inhabitant.

7 I ſaid, Surely thou wilt feare me: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed howſoeuer I viſited them, but [e] they roſe earely *and* corrupted all their workes.

8 Therefore [f] waite yee vpon mee, ſaith the Lord, vntill the day that I riſe vp to the pray: for I am determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, *euen* all my fierce wrath: for all the earth ſhalbe deuoured with the fire of my ielouſie.

9 Surely [g] then will I turne to the people a pure language, that they may al cal vpon [†] Name of the Lord, to ſerue him † with one conſent.

10 From beyond the riuers of Ethiopia, the [h] daughter of my diſperſed, praying vnto me, ſhal bring me an offcirng.

11 In that day ſhalt thou not be aſhamed for [i] all thy workes, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou ſhalt no more be proude of mine holy Mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhal do none iniquitie, nor ſpeak lies: neither ſhal a deceitful tongue be found in their mouth: for they ſhalbe fed, and lie downe, and none ſhall make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: bee glad and reioyce with all *thine* heart, O daughter Ieruſalem.

15 The Lorde hath taken away thy [k] iudgements: he hath caſt out thine [l] enemie: the king of Iſrael, *euen* the Lorde *is* in the mids of [m] thee: thou ſhalt ſee no more euill.

16 In that day it ſhall be ſaid to Ieruſalē: Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee *is* mightie: he will ſaue, he will reioyce ouer thee with ioy: he will quiet himſelfe in [n] his loue: he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, *and* them that bare the reproch for [o] it.

19 Beholde, at that time I will bruiſe all that afflict thee, and I will [p] ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the [q] landes of their ſhame.

20 At that time will I bring you againe, and then will I gather you: for I wil giue you a name and a praiſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lord.

b That is, which haue liued vprightly and godly according as he preſcribed by his word.

c He comforteth the faithful in that, that God would change his puniſhments from them vnto the Philiſtims their enemies and other nations.

d That is, Galilea: by theſe nations he meaneth the people that dwelt neere to the Iewes, and in ſtead of friendſhip were their enemies: therefore he calleth them Canaanites whome the Lord appointed to be ſlaine.

e He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church.

f Theſe nations preſumed to take from the Iewes that countrey which the Lord had giuen them.

g When he ſhall deliuer his people and deſtroy their enemies & idols, his glorie ſhall ſhine throughout all the world.

h Reade Iſa.34.11. ‖ *Or, hedgehog.*

i Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie, ſhould be thus made waſte, and Gods people deliuered.

a That is, Ieruſalem. * *Ezek.22.25,27. micah.3.11.* * *Habak.1.8.*

b They are ſo greedie that they eate vp bones and all.

c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that can not excuſe their wickednes: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but he profited nothing.

d By the deſtruction of other nations, he ſheweth that the Iewes ſhould haue learned to feare God.

e They were moſt earneſt and ready to do wickedly.

f Seeing ye will not repent, you ſhall looke for my vengeance aſwell as other nations.

g Leaſt any ſhould thinke then that Gods glory ſhould haue periſhed when Iudah was deſtroied, he ſheweth that he will publiſh his grace through all the world.

† *Ebr. with one ſhoulder, as Hoſ.6.9.*

h That is, the Iewes ſhall come as wel as the Gentiles: which is to be vnderſtood vnder the time of the Goſpell.

i For they ſhall haue full remiſſion of their ſinnes: & the hypocrites which boaſted of the Temple, which was alſo thy pride in times paſt, ſhall be taken frō thee.

k That is, the puniſhment for thy ſinne.

l As the Aſſyrians, Caldeans, Egyptians and other nations.

m To defend thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exod.32.25.

n Signifying, that God deliteth to ſhew his loue and great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church, & becauſe of their religion.

p I will deliuer the Church which now is afflicted, as Mica 4.6.

q As among the Aſſyrians and Caldeans which did mocke them and put them to ſhame.

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HAGGAI.

THE ARGVMENT.

When the time of the seuentie yeres captiuitie prophecied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi to comfort the Ieues and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stood in Christ. And because that al were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lord, with the promes of greater felicitie, forasmuch as the Lord wil finish the worke that he hath begun, and send Christ whom he had promised, and by whom they should attaine to perfitioy and glory.

CHAP. I.

1 *The time of the prophecie of Haggai.* 8 *An exhortation to builde the Temple againe.*

IN the second yere of King [a]Darius, in the sixt moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto [b]Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, saying,

2 Thus speaketh the Lorde of hostes, saying, This people say, The time is not yet come, [c] that the Lords House should be builded.

3 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your [d]sieled houses, and this House lie waste?

5 Now therefore thus saith the Lord of hosts, Consider your owne wayes in your hearts.

6 [e] Ye haue sowen much, and bring in litle: ye eate, but ye haue not ynough: ye drinke, but yee are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe f vp to the mountaine, and bring wood, and build this House, and g I wil be fauourable in it, and I will [h]be glorified, saith the Lord.

9 Ye looked for much, and loe, *it came* to litle: and when ye brought it home, I did blowe [i] vpon it. And why, saith the Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dewe, and the earth stayed her fruite.

11 And I called for a drought vpon the lande, and vpon the mountains, and vpon the corne, and vpon the wine, and vpon the oile, vpon *al* that the ground bringeth foorth: both vpon men and vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua [j] sonne of Iehozadak the hie Priest with al [j] remnant of the people, heard the [k] voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp [l] the spirite of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirite of all the remnant of the people, and they came, and did the worke in the House of the Lorde of hostes their God.

CHAP. II.

Hee sheweth that the glory of the seconde Temple shall exceede the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of King Darius,

2 In the seuenth *moneth*, in the one and twentieth *day* of the moneth, came [j] word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake nowe to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that sawe this [a] House in her first glory, and how doe you see it nowe? is it not in your eyes, in comparison of it as nothing?

5 Yet now bee of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and be strong, all ye people of the land, saith the Lord, & [b] do it: for I am with you, saith the Lord of hosts,

6 *According* to the worde that I couenanted with you, when ye came out of Egypt: so my Spirite shall remaine among you, feare ye not.

7 For thus saith the Lorde of hostes, [c] Yet a litle while, and I will shake the heauens and the earth, and the sea, and the dry land:

8 And I will moue all nations, and [d] the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hostes.

9 The [e] siluer *is* mine, and the golde *is* mine, saith the Lord of hostes.

10 The glory of this last House shalbe greater then the first, saith the Lord of hostes: and in this place wil I giue [f] peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth *day* of the ninth moneth, in the second yere of Darius, came the word of the Lorde vnto the Prophet Haggai, saying,

12 Thus saith the Lorde of hostes, Aske nowe the Priestes *concerning* the Lawe, and say,

13 If one beare [g] holy flesh in the skirt of his garment, & with his skirt doe touch the bread or the pottage, or the wine, or oile, or any meat, shall it be holy? And the Priests answered and said, No.

14 Then sayde Haggai, If a polluted person touch any of these, shall it be vncleane? And the

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a Who was the sonne of Hystaspis and the third King of the Persians, as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had neede to be stirred vp & admonished of their duetie, what shall we thinke of other gouernours, whose doings are either against God, or very colde in his cause?

c Not that they condemned the building thereof, but they preferred policie and priuate profite to religion, being content with small beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.

e Consider the plagues of God vpon you for preferring your policies to his religion, and because ye seeke not him first of all.

f Meaning, that they should leaue off their owne commodities, and go forward in the building of Gods Temple, and in the setting foorth of his religion.

g That is, I will heare your prayers according to my promes, 1. Kings 8 21.29.

h That is, my glory shall be set foorth by you. i And so bring it to nothing.

k This declared that God was the author of the doctrine, and that hee was but the minister, as Exod.14.31.iudg.7.20.2ch.15.28. l Which declareth that men are vnapt and dul to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts and giue them new spirits, Iohn 6.44.

a For the people, according as Isa. 32.11. and Eze.41.1. had prophecied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spiritual Temple, the Church of Christ.

b That is, go forward in building the Temple.

c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ by whom al things should be renued.

d Meaning, Christ whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches & such like.

e Therefore when this time commeth, he can make al the treasures of the world to serue his purpose: but the glory of this second Temple doth not stand in material things, neither can be built.

f Meaning, all spiritual blessings and felicitie purchased by Christ, Phil.4.7.

g That is the flesh of the sacrifices: whereby he signifieth that that thing which of it selfe is good cannot make another thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies, but contrary he that is vncleane and notpure of heart, doeth corrupt those things, and make them detestable vnto God, which els are good and godly.

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Priestes answered and sayd, It shalbe vncleane.

15 Then answered Haggai, and said, So is this people, and so is this nation before mee, saith the Lord: and so *are* al the workes of their hands, and that which they offer here, is vncleane.

16 And nowe, I pray you, consider in your mindes: from this [h] day, and afore, *euen* afore a stone was layde vpon a stone in the Temple of the Lord:

17 [i] Before these things were, when one came to an heape of twentie *measures*, there were but ten: when one came to the wine-presse, for to drawe out fiftie *vessels* out of the presse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your handes: yet you *turned* not to me, saith the Lord.

19 Consider, I pray you in your mindes, from [k] this day, and afore from the foure & twentieth day of the ninth *moneth*, *euen* from the day that the foundation of the Lordes Temple was layde: consider it in your mindes.

20 Is the [l] seede yet in the barne? as yet the vine, and the figtree, and the pomegranate, and the oliue tree hath not brought foorth: from this day will I blesse *you*.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth *day* of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I [m] wil shake the heauens and the earth,

23 And I will ouerthrow the throne of kingdomes, & I wil destroy the strength of the [n] kingdomes of the heathen, and I wil ouerthrowe the charets, and those that ride in them, and the horse and the riders shal come downe, euery one by the sword of his brother.

24 In that day, saith the Lorde of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lorde, and will make thee as a [o] signet: for I haue chosen thee, sayeth the Lord of hostes.

h Consider how God did plague you with famine afore you began to build the Temple.
i That is, before the building was begun.
k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.

l He exhorteth them to patience and to abide till the harueste came and then they should see Gods blessings.
m I wil make a change and renue al things in Christ, of whom Zerubbabel here is a figure.
n Hereby hee sheweth that there shalbe no let or hinderance when God wil make this wonderful restitution of his Church.
o Signifying that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGVMENT.

TWo moneths after that Haggai had begunne to prophecie, Zechariah was also sent of the Lorde to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue, from death and sinne by Christ. But because they still remained in their wickednesse, and coldnesse to set foorth Gods glory, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes bee prepared to receiue Christ, in whome all should be sanctified to the Lord.

CHAP. I.

Hee exhorteth the people to returne to the Lorde, and to eschewe the wickednesse of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the secõd yeere of [a] Darius, came the word of the Lord vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lord hath bene [c] sore displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, [d] Turne ye vnto me, saith the Lorde of hostes, and I will turne vnto you, sayeth the Lord of hostes.

4 Bee ye not as your fathers, vnto whome the former * Prophets haue cryed, saying, Thus saith the Lord of hostes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where [e] are they? and doe the Prophets liue for euer?

6 But did not my wordes and my statutes, which I cõmanded by my seruants the Prophets, take holde of [f] your fathers? and [g] they returned, and said, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath hee dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth [h] Shebat, in the second yeere of Darius, came the worde of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I [i] saw by night, and beholde [k] a man riding vpon a red horse, and hee stood among the mirre trees, that were in a bottome, and behinde him were there [l] red horses speckled and white.

9 Then saide I, O my Lorde, what are these? And the Angel that talked with me, said vnto me, I wil shew thee what these be.

10 And the man that stoode among the mirre trees, answered and said, These are they whom the Lord hath sent to goe through the world.

11 And they answered the Angel of the Lorde, that stood among the mirre trees, and said, Wee haue gone thorow the world: and beholde, all the world sitteth still, and is at rest.

12 Then the [m] Angel of the Lorde answered and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whome thou hast bene displeased nowe these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good wordes *and* comfortable wordes.

14 So the Angel that communed with mee, said vnto me, Cry thou, and speake, Thus saith the

a Who was the sonne of Histaspis.
b This was not that Zechariah, whereof is mention 2. Chro. 24. 20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Ioiada or Berechiah and Iddo.
c Hee speaketh this to feare them with Gods iudgements that they should not prouoke him as their fathers had done, whom he so grieuously punished.
d Let your fruits declare that you are Gods people, and that he hath wrought in you by his spirit and mortified you: for els man hath no power to returne to God, but God most conuert him, as Ierem. 31. 18 lament. 5. 21. Isa. 21. 8. and 31. 6. and 45. 21. * *Ierem. 3. 12. ezek. 18. 30. hose. 14. 2. ioel. 2. 12.*
e Though your fathers be dead, yet Gods iudgements in punishing them ought still to bee before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2. Pet. 1. 15.
f Seeing yee sawe the force of my doctrine in punishing your fathers, why doe not yee feare the threatnings conteined in the same, and declared by my Prophets?
g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie, and part of Februarie.
i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eies which is here ment by the night, by the bottome, and by the mirre trees which are blacke, and giue a darke shadow: yet hee compareth God to a King, who hath his postes and messengers abroad by whom he stil worketh his purpose, and bringeth his matters to passe.
k Who was the chiefe among the rest of the horsmẽ.
l These signified the diuers offices of Gods angels by whom God sometime punisheth, & sometime comforteth and bringeth forth his workes in diuers sorts.
m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled, when al the coũtreys about them were at rest.

Lord

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Lord of hostes, I am n ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angry against the careless heathen: for I was angry but o a litle, and they helped forward the affliction.

16 Therefore thus saith the Lord, I wil returne vnto Ierusalem with tender mercie: mine house shall be builded in it, saith the Lord of hostes, and a line p shall be stretched vpon Ierusalem.

17 Cry yet, and speake, Thus saith the Lord of hostes, My cities shall yet q be broken with plentie: the Lord shal yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and sawe, and beholde, r foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered mee, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And § Lord shewed me foure s carpenters.

21 Then said I, What come these to doe? And he answered, and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horn ouer the land of Iudah to scatter it.

n This must necessarily be vnderstood of Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his Church, and to gouerne them.

o Though for a time God deferre his helpe & comfort from his Church, yet this declareth that hee loueth them itull most dearely, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In destroying the reprobate I shewed my selfbut a litle angry toward my Church, but the enemie would haue destroyed them also, and considered not the ende of my chastisements.

p To measure out the buildings.

q The abundance shalbe so greatthat the places of store shall not be able to conteine these blessings that God wil send, but shal euen breake for fulnes.

r Which signified all the enemies of the Church, East, West, North, South.

s These Carpenters or Smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, & declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eies againe, & looked, and behold, a a man with a measuring line in his hand.

2 Then sayd I, whither goest thou? And hee said vnto mee, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went foorth: and another Angel went out to meete him,

4 And sayd vnto him, Runne, speake to this b yong man, and say, c Ierusalem shalbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be vnto her a wall of d fire round about, and wil e be the glory in the midde of her.

6 Ho, ho, *come f forth*, & flee from the land of the North, saith the Lord: for I haue scattered you into the foure g winds of the heauen, saith § Lord.

7 h Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After *this* i glory hath hee sent me vnto the nations, which spoyled you: for he that toucheth you toucheth the k apple of his eye.

9 For beholde, I will lift vp mine hand l vpon them: and m they shalbe a spoyle to those that serued them, and ye shall knowe, that the Lord of hostes hath n sent me.

10 Reioyce, and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shalbe my people: and I will dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee.

12 And § Lord shal inherite Iudah his portion in the holy land, and shal chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdome.

ANd hee shewed mee Iehoshua the hie Priest, a standing before the Angel of the Lord, and b Satan stood at his right hand to resist him.

2 And the c Lorde said vnto Satan, the Lord reprooue thee, O Satan: euen the Lord that hath chosen Ierusalem, reprooue thee. Is not this a d brand taken out of the fire?

3 Nowe Iehoshua was clothed with filthie garments, and stood before the Angel.

4 And he answered and spake vnto those that stoode before him, saying, Take away the e filthie garments from him. And vnto him hee saide, Behold, I haue f caused thine iniquity to depart from thee, & I wil cloth thee with change of raiment.

5 And I sayd, Let them g set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lorde testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also h iudge mine House, and shalt also keepe my i courtes, and I will giue thee place among k these that stand by.

8 Heare now, O Iehoshua the hie Priest, thou and thy felowes that sit before thee: for they l are monstrous persons: but behold, I wil bring forth the m Branch my seruant.

9 For loe, the n stone that I haue laid before Iehoshua: vpon one stone shalbe seuen eyes: behold, I will o cut out the grauing thereof, saith the Lord of hostes, and I wil take p away the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the q vine, and vnder the figge tree.

a That is, the Angel who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence, is God and so called.

b Meaning, himselfe Zechariah.

c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should neede no material walles, nor trust in any worldly strength, but should be safely preserued and dwell in peace among all their enemies.

d To defend my Church, to feare the enemies, and to destroy them if they approch nere.

e In me they shall haue their full felicitie and glory.

f Hee calleth to them which partly for feare, and partly for their owne ease, remained still in captiuitie, and so preferred their owne priuate commodities to the benefites of God promised in his Church.

g As it was I that scattered you, so haue I power to restore you.

h By flying from Babylon and comming to the Church.

i Seeing that God hath begunne to shewe his grace among you by deliuering you, he continueth the same still towarde you, and therefore sendeth mee his Angel, and his Christ to defende you from your enemies, that they shall not hurt you, neither by the way nor at home.

k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be throst in the eye, Psalme 17.8.

l Vpon the heathen your enemies.

m They shall be your seruants as you haue bene theirs.

a He prayed to Christ the Mediatour for the state of the Church.

b Which declareth that the faithful haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesse, Ephes 6.12.

c That is, Christ speaketh to God as the Mediator of his Church that he would rebuke Satan: and here he sheweth himselfe to be the continuall preseruer of his Church.

d Meaning that Iehoshua was wonderfully preserued in the captiuitie, and nowe Satan sought to afflict and trouble him when he was doing his office.

e In respect of the glorious garmets, & precious stones that the priestes did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shal make the ful restitution of his Church.

f Hee sheweth of what apparell hee speaketh, which is when our filthie sinnes are taken away and we are clad with Gods mercies, which is meant of the spirituall restitution.

g The Prophet prayeth that besides the raiment the Priest might also haue tire for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religio seeing the Prophet desireth the perfection, and obteineth it.

h That is, haue rule and gouernment in my Church, as thy predecessours haue had.

i Whereby he meaneth to haue the whole charge and ministerie of the Church.

k That is, the Angels who represented the whole number of the faithfull: signifying that all the godly shoulde willingly receiue him.

l Because they followe my worde, they are contemned in the world, and esteemed as monsters. Isa. 8. 18

m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa 11. Jere. 23. 5, and 33. 14, 15.

n Hee sheweth that the ministers can not build, before God lay the first stone, which is Christ, who is full of eyes, both because hee gineth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10.

o That is, I wil make it perfect in all points, as a thing wrought by the hand of God.

p Though I haue punished this land for a time, yet I wil euen now be pacified, and visite their sinnes no more.

q Yee shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2. 2. micah 4. 4. hag. 2. 10.

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CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

AND the Angel that talked with mee, came againe and waked me, as a man that is rayſed out of his ſleepe,

2 And ſaid vnto me, What ſeeſt thou? And I ſayd, I houe looked, and behold, a [a] candleſticke all of golde with a bowle vpon the top of it, and his ſeuen lamps therein, and ſeuen [b] pipes to the lamps which were vpon the top thereof.

3 And two oliue trees ouer it, one vpon the right ſide of the bowle, and the other vpon the left ſide thereof.

4 So I anſwered, and ſpake to the Angel that talked with me, ſaying, What are theſe, my Lord?

5 Then the Angel that talked with mee, anſwered and ſaid vnto me, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.

6 Then he anſwered and ſpake vnto me, ſaying, This is the word of the Lord vnto [c] Zerubbabel, ſaying, Neither by an [d] armie nor ſtrength, but by my ſpirit, ſaieth the Lorde of hoſtes.

7 Who art thou, O [e] great mountaine, before Zerubbabel? *thou ſhalt be* a plaine, and [f] he ſhall bring foorth the head ſtone thereof, with ſhoutings, *crying*, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, ſaying,

9 The handes of Zerubbabel haue layed the foundation of this houſe: his handes ſhall alſo finiſh it, and g thou ſhalt knowe that the Lorde of hoſts hath ſent me vnto you.

10 For who hath deſpiſed the day of the [h] ſmall things? but they ſhall reioyce, and ſhall ſee the ſtone of [i] tinne in the hand of Zerubbabel: [k] theſe ſeuen are the eies of the Lord, which goe thorow the whole world.

11 Then anſwered I, and ſaid vnto him, What are theſe two oliue trees vpon the right and vpon the left ſide thereof?

12 And I ſpake moreouer, and ſaid vnto him, What be theſe two oliue branches, which thorowe the two golden pipes emptie themſelues into the golde?

13 And he anſwered mee, and ſayd, Knoweſt thou not what they bee? And I ſayde, No, my Lord.

14 Then ſaid he, Theſe are [l] the two oliue branches, that ſtand with the ruler of the whole earth.

a Which was euer in the mids of the Temple, ſignifying that the graces of Gods ſpirit ſhould ſhine there in moſt abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lamps, ſo that the light neuer failed: and this viſion was to confirme the faithfull that God had ſufficient power in himſelfe to continue his graces, & to bring his promes to paſſe, though he had no helpe of man.

c Who was a figure of Chriſt, and therefore this doctrine was directed to all the Church who are his body and members.

d He ſheweth that Gods power only is ſufficient to preſerue his Church, though he vſe not mans helpe thereunto.

e He compareth the power of the aduerſaries to a great mountaine, who thought the Iewes nothing in reſpect of them, and would haue hindered Zerubbabel who repreſented Chriſt, who the enemies dayly labour to let in the building of his ſpiritual Temple, but all in vaine.

f Though the enemies thinke to ſtay this building, yet Zerubbabel ſhall lay the higheſt ſtone thereof, and bring it to perfection, ſo that all the godly ſhall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple. g Meaning the Prophet, that I am Chriſt ſent of my Father for the building & perſeruation of my ſpiritual temple. h Signifying, that all were diſcouraged at the ſmall and poore beginnings of the Temple. i Whereby he ſignifieth the plummet and line, that is, Zerubbabel which repreſented Chriſt, ſhould goe forward with his building to the ioy and comfort of the godly, though the world be againſt him, and though his for a while be diſcouraged, becauſe they ſee not things pleaſant to the eye. k That is, God hath ſeuen eyes: meaning, a continuall prouidence, ſo that neither Satan nor any power in the world can goe about or bring any thing to paſſe to hinder his worke, Chap. 3. 9. l Which were euer greene and full of oyle, ſo that ſtill they powred foorth oyle into the lampes: ſignifying, that God will continually, mainteine and preſerue his Church, and indue it ſtill with abundance and perfection of graces.

CHAP. V.

1 *The viſion of the flying booke, ſignifying the curſe of theeues and ſuch as abuſe the Name of God.* 6 *By the viſion of the meaſure is ſignified the bringing of Iudah's afflictions into Babylon.*

THEN I turned me, and lifted vp mine eies and looked, and beholde, a flying booke.

2 And he ſaid vnto me, What ſeeſt thou? And I anſwered, I ſee a flying [a] booke: the length thereof *is* twentie cubites, and the breadth thereof ten cubites.

3 Then ſaid he vnto me, This is the curſe that goeth forth ouer the whole earth: for euery one that [b] ſtealeth, ſhalbe cut off *aſwell* on this [c] ſide, as on that: and euery one that [d] ſweareth, ſhall be cut off *aſwell* on this ſide, as on that.

4 I wil bring it forth, ſaith the Lorde of hoſts, and it ſhall enter into the houſe of the thiefe, and into the houſe of him, that falſely ſweareth by my Name: and it ſhall remaine in the middes of his houſe, and ſhal conſume it, with the timber thereof, and ſtones thereof.

5 Then the Angel that talked with me, went foorth, and ſayd vnto me, Lift vp now thine eyes, and ſee what is this that goeth foorth.

6 And I ſayde, What is it? And hee ſayde, This is an [e] Ephah that goeth foorth. Hee ſayde moreouer, This is the [f] ſight of them through all the earth.

7 And beholde, there was lift vp a [g] talent of lead: and this is a [h] woman that ſitteth in the middes of the Ephah.

8 And he ſaid, This is [i] wickednes, and he caſt it into the middes of the Ephah, and he caſt the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two [k] women, and the winde *was* in their wings (for they had wings like the wings of a ſtorke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then ſayd I to the Angel that talked with me, Whither doe theſe beare the Ephah?

11 And he ſaid vnto me, [l] To build it an houſe in the land of Shinar, and it ſhall be eſtabliſhed and ſet there vpon her owne place.

a Becauſe the Iewes had prouoked Gods plagues, by contemning his word and caſting off all iudgement and equitie, hee ſheweth that Gods curſes written in this booke had iuſtly light both on them, and their fathers: but now if they would repent, God would ſende the ſame among the Caldeans their former enemies.

b That is, vſeth any iniurie toward his neighbour.

c Meaning, whereſoeuer he be in the world.

d He that tranſgreſſeth the firſt table, and ſweareth not God aright, but abuſeth Gods Name.

e Which was a meaſur: in drie things conteining about teane pottels.

f That is, all the wickednes of ỹ vngodly is in Gods ſight, which hee keepeth in a meaſure and can ſhut it or open it at his pleaſure,

g To couer the meaſure.

h Which repreſenteth iniquitie, as in the next verſe. i Signifying, that Satan ſhould not haue ſuch power againſt the Iewes to tempt them, as he had in time paſt, but that God would ſhut vp iniquitie in a meaſure as in a priſon. k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes. l To remoue the iniquitie and afflictions that came for the ſame from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he deſcribeth the foure Monarchies.

AGAINE I turned and lift vp mine eyes, and looked: and beholde, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountaines of braſſe.

2 In the firſt charet *were* [c] red horſes, and in the ſecond charet [d] blacke horſes.

3 And in the third charet [e] white horſes, and in the fourth charet, horſes of [f] diuers colours, and reddiſh.

4 Then I anſwered, and ſayde vnto the Angel that talked with mee, What are theſe my Lord?

5 And the Angel anſwered, and ſayde vnto mee, Theſe are the [g] foure ſpirits of the heauen, which goe foorth from ſtanding with the Lord of all the earth.

6 That with the blacke horſe went forth in-

a By charets here, as by horſes afore, he meaneth the ſwift meſſengers of God to execute and declare his will.

b By the braſen mountaines hee meaneth the eternall counſell and prouidence of God, whereby he hath from before all eternitie decreed what ſhall come to paſſe, and that which neither Satan nor all the world can alter. c Which ſignified the great cruelitie and perſecutions that the Church had endured vnder diuers enemies. d Signifying that they had endured great afflictions vnder the Babylonians. e Theſe repreſented their ſtate vnder the Perſians which reſtored them to libertie. f Which ſignified that God would ſometime giue his Church reſt, and powre his plagues vpon their enemies, as hee did in deſtroying Nineueh and Babylon, and other their enemies. g Meaning all the actions and motions of Gods Spirit, which according to his inchangeable counſell he cauſeth to appeare through all the world.

to the

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to the land of the North, and the white went out after them, and they of diuers colours went forth toward the h South countrey.

7 And the i reddish went out, and required to goe, and passe through the world, and he sayd, Goe passe through the worlde. So they went thorowout the world.

8 Then cryed hee vpon me, and spake vnto me, saying, Beholde, these that goe towarde the North countrey, haue pacified my k spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, *euen* of Heldai, and of Tobijah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house l of Iosiah, the sonne of Zephaniah.

11 Take euen siluer, and golde, and make crownes, and set *them* vpon the m head of Iehoshua, the sonne of Iehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the n Baruch, and hee shall growe o vp out of his place, and hee shall p builde the Temple of the Lord.

13 Euen hee shall builde the Temple of the Lord, and he shall beare the q glory, and shall sit and rule vpon his throne, and hee shalbe a Priest vpon his throne, and the counsell of peace shall be betweene r them both.

14 And the crownes shall be to s Helem, and to Tobiiah, and to Iedaiah, and to t Hen the sonne of Zephaniah, for a u memoriall in the Temple of the Lord.

15 And they that are x farre off, shall come and build in the Temple of the Lord, and ye shall knowe, that the Lord of hostes hath sent me vnto you. And this shall come to passe, if yee will y obey the voyce of the Lord your God.

h That is, toward Egypt, and other countreys thereabout.
i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob 1.12.
k By punishing the Caldeans mine anger ceased and you were deliuered.
l To receiue of him and the other three, money, to make the two crownes: which were men of great authoritie among the Iewes, and doubted of the restitution of the kingdome and of the priesthood, and hurt others by their example.
m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.
n Meaning Christ, of whom Iehoshua was the figure: for in Greek they were both called Iesus.
o That is, of himselfe, without the helpe of man.
p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Hag.2.10.
q Whereof Iehoshua had but a shadow.
r The two offices of the kingdome, & Priesthood shalbe ioyned together, that they shalbe no more be diffeuered.
s Who was also called Heldai.
t He was also called Iosiah.
u That they may acknowledge their infirmitie, which looked that all things should haue bene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Act.1.6.
x That is, the Gentiles by the preaching of the Gospel shall helpe toward the building of this spirituall Temple.
y If yee will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

AND in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth *day* of the ninth moneth, euen in a Chisleu.

2 For b they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 *And* to speake vnto the Priests, which were in the house of the Lorde of hostes, and to the Prophets, saying, Should I c weepe in the fift moneth, and d separate my selfe as I haue done these so many e yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the f Priests, and say, When ye fasted, & mourned in the fift and seuenth moneth, euen these seuenty yeres, did ye fast vnto me? &do I *approue it*?

6 And when yee did eate, and when yee did drinke, did ye not eate h for your selues, and drink for your selues?

7 Should ye not *heare* the wordes, which the Lord i hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities therof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, k Execute true iudgement, and shewe mercy and compassion, euery man to his brother,

10 And oppresse not the widowe, nor the fatherles, the stranger nor the poore, & let none of you imagin euil against his brother in your heart.

11 But they refused to hearken, and l pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they shoulde heare the Lawe and the words which the Lord of hostes sent in his m spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as hee cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hostes.

14 But I scattered them among al the nations, whom they knew not: thus the land was desolate n after them, that no man passed through nor returned: for they layde the pleasant land o waste.

a Which conteined part of November, and part of December.
b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere.41.2.
c By weeping and mourning appeare what exercises they vsed in their fasting.
d That is, prepare my selfe with all deuotion to this fast.
e Which was now since the time the Temple was destroyed.
f For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe poynts of their religion.
g For they thought they had deserued toward God because of this fast, which they intended of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.
h Did ye not eate, and drink for your owne commoditie and necessitie? and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Lawe.
i Hereby he condemneth their hypocrisie, which thought by their fasting to please God and by such things as they inuented, and in the meane season woulde not serue him as hee had commanded.
k He sheweth that they did not fast with a syncere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked their offices of charity, which should haue declared that they were godly, Mat.23.23.
l And woulde not carry the Lordes burthen, which was sweete and easie, but woulde beare their owne, which was heauie and grieuous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehe.9.29
m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them,
n That is, after they were caried away captiue.
o By their sinnes wherby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hostes came *to me*, saying,

2 Thus saith the Lord of hostes, I was a ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I wil returne vnto Zion, and wil dwel in the mids of Ierusalem: and Ierusalem shalbe called a b citie of truth, and the Mountaine of the Lord of hostes, the holy Mountaine.

4 Thus saith the Lorde of hostes, There shall yet olde c men and olde women dwell in the streetes of Ierusalem, & euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be d vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I will deliuer my people from the East countrey and from the West countrey.

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniurie.
b Because she shal be faithfull, and loyall toward me her husband.
c Though their enemies did greatly molest & trouble them, yet God would come and dwel among them, and so preserue them so long as nature would suffer them to liue & encrease their children in great abundance.
d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Rom.4.20. Gen.18.14.

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8 And I will bring them, & they shal e dwel in the mids of Ierusalem, & they shalbe my people, and I will bee their God in trueth, and in righteousnesse.

9 Thus saith the Lorde of hostes, Let your f handes bee strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the House of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for g man nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But nowe, I will not *increate* the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede *shall be* prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O House of Iudah, and house of Israel, so will I deliuer you, and ye shalbe a blessing: Feare not, *but* let your hands be strong.

14 For thus sayth the Lord of hostes, As I thought to punish h you, when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these daies i to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shal do. Speake ye euery man the trueth vnto his neighbour: execute iudgement truely & vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oth: for al these are the things ẏ I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus sayth the Lord of hostes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seuenth, & the fast of the k tenth, shalbe to the house of Iudah ioy & gladnesse & prosperous hie feastes: therfore loue the trueth & peace.

20 Thus saith the Lord of hostes, That there shall yet come l people, and the inhabitants of great cities.

21 And they that dwell in one *citie*, shal go to another, saying, *Vp, let vs goe & pray before the Lord, and seeke the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shall come to seeke the Lorde of hostes in Ierusalem, and to pray before the Lord.

23 Thus sayth the Lorde of hostes, In those dayes shall ten men take holde out of all languages of the nations, *euen* take holde of the skirt of him that is a Iewe, and say, We will goe with you: for we haue heard, that God is with you.

CHAP. IX.

1 *The threatning of the Gentiles.* 9 *The comming of Christ.*

THe burthen of the word of the Lord in the land of a Hadrach: and Damascus *shalbe* his b rest: when the c eyes of man, *euen* of all the tribes of Israel *shalbe* toward the Lord.

2 And Hamath also shall border d thereby: Tyrus *also* and Zidon, though *they be* e very wise.

3 For Tyrus did build her selfe a strong holde, and heaped vp siluer as the dust, and golde as the myre of the streetes.

4 Behold, the Lord will spoyle her, and he will smite her f power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shall not bee inhabited.

6 And the g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his h teeth: but he that remaineth, euen he shalbe for our God, and he shall be as a prince in Iudah, but i Ekron *shalbe* as a Iebusite.

8 And I will campe about k mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for nowe l haue I seene with mine eyes.

9 Reioyce greatly O daughter Zion: shoute for ioy: O daughter Ierusalem: behold, thy King commeth vnto thee: m he is iust, and saued himselfe, poore and riding vpon an n asse, and vpon a colt the foale of an asse.

10 And I wil cut off the o charets from Ephraim, and the horse from Ierusalem: the bow of the battel shalbe broken, & he shal speake peace vnto the heathen, & his dominion *shalbe* from p sea vnto sea, & from the q Riuer to the end of the land.

11 r Thou also *shalt bee saued*, through the blood of thy couenant. I haue loosed thy f prisoners out of the pit wherein *is* no water.

12 Turne you to the t strong holde, ye u prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I ẏ bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shalbe seene ouer them, and his arrowe shall go forth as the lightning: and the Lord God shall blowe the trumpet, and shal come foorth with the whirlewinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, z and subdue them, with sling stones, and they shall drinke, *and* make a noyse as thorowe wine, and they shalbe filled like bowles, *and* as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for *they*

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shalbe sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profite of their labours.

h Reade Ezek. 18.20.

i Which declareth that man can not turne to God til he change mans heart by the Spirit, and so begin to doe well, which is to pardon his sinnes and to giue him his graces.

k Which fast was appointed when the citie was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes wil repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauines: for God will sende them ioy and gladnesse.

l He declareth the great zeale that God should giue the Gentiles to come to his church and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.

*Isa.2.2.mich.4.1.

a Whereby he meaneth Syria.

b Gods anger shal abide vpon their chiefe citie, and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rod and plague.

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they cloked with this name of wisedome.

f Though they of Tyrus think themselues inuincible by reason of the sea, that compasseth them round about, yet they shal not escape Gods iudgements.

g Meaning, that all should be destroyed saue a very few, that should remaine as strangers.

h He promiseth to deliuer the Iewes when he shall take vengeance on their enemies, for their cruelty & wrongs done to them.

i As the Iebusites had bin destroyed, so should Ekron & all the Philistims.

k He sheweth that Gods power only shalbe sufficient to defend his Church against all aduersaries be they neuer so cruell, or assemble their power neuer so often.

l That is, God hath now seene the great iniuries and afflictions where with they haue bene afflicted by their enemies.

m That is, he hath righteousnesse, and saluation in himselfe for the vse and commoditie of his Church.

n Which declareth that they should not looke for such a King as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Matth.21 5.

o No power of man or creature shalbe able to let this kingdome of Christ, and he shall peaceably gouerne them by his word.

p That is from the red sea, to the sea called Syricum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.

f God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.

t That is, into the holy land, where the citie and the Temple are, where God will defend you.

u Meaning, the faithfull: which seemed to be in danger of their enemies on euery side, & yet liued in hope that God would restore them to liberty.

x That is double benefites & prosperity in respect of that which your fathers inioyed from Dauids time to the captiuitie.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.

z He promiseth that the Iewes shall destroy their enemies and haue abundance, and exceede of all things, as there is abundance on the altar when the sacrifice is offred: Which things are not mouue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.

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a The faithfull shalbe preserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glorie shall shine in them, as Iosephus declareth of Alexander the great when he met Iadi the high Priest.

shall be as the a stones of his crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the young men cheerefull, and new wine the maides.

CHAP. X.

2 *The vanitie of idolatrie.* 3 *The Lord promiseth to visite and comfort the house of Israel.*

a The Prophet reprooueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoyde this plague he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.

ASke you of the a Lord raine in the time of the latter raine: *so* shall the Lord make white cloudes, and giue you showres of raine, *and* to euery one grasse in the field.

2 Surely b the idoles haue spoken vanitie, and the southsayers haue seene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the d goates: but the Lord of hostes wil visite his flocke the house of Iudah, and will make them as e his beautifull horse in the battell.

4 Out f of him shall the corner come foorth: out of him the naile, out of him the bowe of battell, *and* out of him euery g appointer of tribute also.

5 And they shalbe as the mightie men, which treade downe *their enemies* in the myre of the streetes in the battell, and they shall fight, because the Lorde *is* with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house h of Ioseph, and I wil bring them againe, for I pitie them: and they shal be as though I had not cast them off: for I am the Lord their God, and wil heare them.

7 And they of Ephraim shall bee as a gyant: and their heart shal reioyce as through wine: yea, their children shall see it, and be glad: *and* their heart shall reioyce in the Lord.

8 I will i hisse for them, and gather them: for I haue redeemed them: and they shal encrease, as they haue increased.

9 And I wil k sow them among the people, and they shal remember me in farre countreis: & they shall liue with their children and l turne againe.

10 I will bring them againe also out of the land of Egypt, & gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and *place* shal not be found for them.

11 And hee m shall goe into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the riuer shal dry vp: and the pride of Asshur shall be cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

b The idoles haue spoken vanitie, and the southsayers haue seene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine:

c That is, the Iewes went into captiuitie.

d Meaning, the cruel gouernours which did oppresse the poore sheepe, Ezek. 34 16, 17.

e He will be merciful to his Church and cherish them as a King or Prince doth his best horse which shalbe for his owne vse in the warre.

f Out of Iudah shal the chiefe gouernour proceede, who shalbe as a corner to vphold the building, and as a naile to fasten it together

g Ouer their enemies.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby he declareth the power of God who needeth no great preparation when he wil deliuer his: for with a beck or hisse he can call them from all places suddenly.

k Though they shall yet be scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was a compliished vnder the Gospel, among whom it was first preached. l Not that they should returne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Gospel. m He alludeth to the deliuerance of the people out of Egypt, where as the Angel smote the floods and riuers.

CHAP. XI.

1 *The destruction of the Temple.* 4 *The care of the faithfull is committed to Christ.* 7 *A grieuous vision against Ierusalem and Iudah.*

OPen thy doores, O a Lebanon, and the fire shall deuoure thy cedars.

2 Houle, b firre trees: for the cedar is fallen, because all the mighty are destroyed: houle ye, O okes of Bashã, for ỹ c defenced forest is cut down.

3 There *is* the voyce of the houling of the shepheardes: for their d glorie is destroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus saith the Lorde my God, Feede the sheepe of the e slaughter.

5 They that possesse them, slay them f and sinne not: and they that sell them, say, g Blessed *be* the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely I wil no more spare those that dwell in the land, saith the Lord: but loe, h I will deliuer the men euery one into his neighbours hand, and into the hand of his i king: and they shal smite the land, & out of their hands I will not deliuer *them.*

7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto me l two staues: the one I called Beautie, and the other I called Bandes, and I fed the sheepe.

8 m Three shepheards also I cut off in one moneth, and my soule lothed n them, and their soule abhorred me.

9 Then said I, I wil not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, *euen* Beautie, and brake it, that I might disanul my couenant, which I had made with all people.

11 And it was broken in that day: and so the o poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue *me* p my wages: and if no, leaue off: so they weighed for my wages thirtie *pieces* of siluer.

13 And the Lord said vnto me, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, *euen* the Bands, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord sayd vnto me, Take to thee yet r the instruments of a foolish shepheard.

16 For lo, I wil raise vp a shepheard in ỹ land, which shal not look for the thing, that is lost, nor seeke the tender lambes, nor heale that ỹ is hurt, nor feede that that s standeth vp: but he shal eate the flesh of the fat, & teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sword *Jhalbe* vpon his t arme, & vpon his right eye.

a Because ỹ Iewes thought themselues so strong by reason of this mountaine, that no enemie could come to hurt them, the Prophet sheweth, that when God sendeth the enemies, it shall shew it selfe ready to receiue them.

b Shewing that if the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.

d That is, the renoume of Iudah and Israel should perish.

e Which being now destinate to be slaine, were deliuered as out of the lyons mouth.

f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.

g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren.

h I will cause one to destroy another.

i Their gouernours shal execute cruelrie ouer thē.

k That is, the small remnant, whom he thought worthie to shew mercie vnto.

l God sheweth his great benefites toward his people to continue them of greater ingratitude, which would neither bee ruled by his most beautifull order of gouernement, neither continue ie the bandes of brotherly vnitie, and therefore hee breaketh both the one and the other. Some reade, for Bandes, Destroyers, but in the 14. verse the first reading is confirmed

m Whereby he sheweth his care & diligence that he would suffer them to haue no euil rulers, because they should consider his great loue.

n Meaning, the people, because they would not acknowledge these great benefites of God.

o He sheweth that the least part euer profite by Gods iudgements.

p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefites, but esteemed them as things of nought.

q Shewing that it was too little to pay his wages, which could scarce suffice to make a fewe tyles for to couer the Temple.

r Signifying, that they should haue a certaine kinde of regiment, and outward shewe of gouernement: but in effect it should bee nothing: for they should bee wolues, and deuouring beasts in stead of shepheards.

s And is in health and sound.

t By the arme he signifieth strength, as he doeth wisedome and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

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eye. His arme shall bee cleane dryed vp, and his right eye shalbe vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lorde vpon a Israel, saith the Lord, which spred the heauens, and laide the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a b cuppe of poyson vnto all the people round about: and also with Iudah wil he be, in ỹ siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth bee gathered together against it.

4 In that day, saith the Lorde, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The c inhabitants of Ierusalem *shalbe* my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a fire brand in the sheafe, and they shal deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *euen* in Ierusalem.

7 The Lord also shall preserue the d tents of Iudah, *as* afore time: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid *shalbe* as Gods *house*, *and* as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I wil powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of e grace and of compassion, & they shall looke vpon me, whom they haue f pearced, and they shal lament for g him, as one mourneth for *his* onely *sonne*, and bee sorie for him as one is sorie for *his* first borne.

11 In that day shal there be a great mourning in Ierusalem, as the h mourning of i Hadadrimmon in the valley of Megiddon.

12 And the k land shall bewaile euery familie l apart, the familie of the m house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

13 The familie of the house of Leui apart, and their wiues apart: the familie of n Shemei apart, and their wiues apart:

14 All the families that o remaine, euery familie apart, and their wiues apart.

a That is, the ten tribes, which neglected Gods benefites in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them.

b Ierusalem shall be defended against all her enemies: so shal God defend all Iudah also, and shall destroy the enemies.

c Euery captaine, that had many vnder him afore, shal now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their Kings, (which is meant by the house of Dauid) or in their defenced cities.

e They shall haue the feeling of my grace by faith, and know that I haue compasion on them.

f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Ioh. 19.37. where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.

h They shall lament and repent exceedingly for their offences against God.

i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chro. 35.22.

k That is, in all places where the Iewes shall remaine.

l Signifying that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shall lament.

m Vnder these certaine families he contemneth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ.

n Called also Simeon.

o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets.

IN that day there a shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that day, saith the Lord of hostes, I will cut off the b names of the idoles out of the land: and they shall no more be remembred: and I wil cause the c prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet d prophecie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lorde: and his father and his mother that begat him, e shal thrust him thorow, when he prophecieth.

4 And in that day shall the prophets f bee ashamed euery one of his vision, when hee hath prophecied: neither shall they weare a rough garment to deceiue.

5 But hee shall say, I am no g Prophet: I am an husbandman: for man taught me to bee an heardman from my youth vp.

6 And one shal say vnto him, What are these h woundes in thine hands? Then he shal answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my i shepheard, and vpon the man, *that is* my fellow, saith the Lord of hostes: smite the shepheard, and the sheepe shall be scattered: and I wil turne mine hand vpon the litle one.

8 And in all the land, sayth the Lorde, k two partes therein shall bee cut off, *and* die: but the third shalbe left therein.

9 And I will bring that third part thorow the fire, & wil fine them as the siluer is fined, and will try thē as gold is tried: they shal cal on my name, and I will heare them: I will say, It is my people, and they shal say, The Lord *is* my God.

a Hee sheweth what shall be the fruite of their repentance, to wit, remissiō of sinnes, by the blood of Christ, which shall be a continual running fountaine, and purge them from all vncleannesse.

b He promiseth that God will also purge them from all superstition, and that their religion shalbe pure.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.

d That is, when they shall prophecie lies, and make God, who is the author of trueth, a cloke thereunto.

e Hee sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deut. 13.6,9.

f God shall make them ashamed of their errours and lies, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy.

g They shall confesse their former ignorance, and be content to labour for their liuing.

h Here by he sheweth that though their parents and friendes dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should bee an horrible diuision among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Matt. 26.31.

k The greatest part shall haue no portion of these blessings, and yet they that shall escape them, shalbe tryed with great afflictions, so that it shalbe knowen that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

1 Of the doctrine that shall proceed out of the Church, and of the restauration thereof.

BEholde, the day of the Lorde commeth, and thy spoyle shalbe a diuided in the middes of thee.

2 For I wil gather all nations against Ierusalem to battel, and the citie shalbe taken, and the houses spoyled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not bee cut off from the citie.

3 Then shall the Lord goe foorth, and fight against those nations, as when b he fought in the day of battel.

4 And his feete shall stande in that day vpon the c mount of oliues, which is before Ierusalem on the East side, & the mount of oliues shal cleaue in the mids thereof: toward the East and toward the West there *shalbe* a very great d valley, & halfe

a He armeth the godly against the great tentations that should come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might knowe ỹ they were warned of them afore.

b As your fathers, and you haue had experience both at the red sea, and at all other times.

c By this maner of speech the Prophet he weth Gods power and care ouer his Church, and how he will as it were by miracle saue it.

d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.

of

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of the mountaine ſhal remoue toward the North, and halfe of the mountaine toward the South.

5 And ye ſhall flee vnto the e valley of the mountaines: for the valley of the mountains ſhall reach vnto Azal: yea, yee ſhal flee like as yee fled from the f earthquake in ỹ dayes of Vzziah King of Iudah: and the Lord g my God ſhal come, and all the Saints with thee.

6 And in that day ſhall there bee no cleare light, but darke.

7 And there ſhall be a day (it is knowen to the Lord) h neither day nor night, but about the euening time it ſhall be light.

8 And in that day ſhal there i waters of life go out from Ieruſalem, halfe of them towarde the Eaſt ſea, and halfe of them toward the vttermoſt ſea, *and* ſhall be both in ſommer and winter.

9 And the Lorde ſhall be King ouer all the earth: in that day ſhall there be one k Lord, and his Name ſhalbe one.

10 All the land ſhall be turned l as a plaine from Geba to Rimmon, toward the South of Ieruſalem, and it ſhalbe lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the towre of Hananiel, vnto the Kings winepreſſes.

11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Ieruſalem ſhall be ſafely inhabited.

12 And this ſhalbe the plague, wherewith the Lord will ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eies ſhal conſume in their holes, and their tongue ſhal conſume in their mouth.

13 But in that day m a great tumult of ỹ Lord ſhall be among them, and euery one ſhall take n the hand of his neighbour, and his hand ſhal riſe vp againſt the hand of his neighbour.

14 And Iudah ſhall fight alſo againſt Ieruſalem, and the arme of all the heathen ſhall be gathered round about, with o golde and ſiluer, and great abundance of apparell.

15 Yet this ſhall be the plague of the horſe, of the mule, of the camell and of the aſſe and of all the beaſts that be in theſe tents as this p plague.

16 But it ſhall come to paſſe that euery one that is left of all the nations, which came againſt Ieruſalem, ſhal go vp from yeere to yeere to worſhip the King the Lord of hoſts, and to keepe the feaſt of Tabernacles.

17 And who ſo will not come vp of *all* the families of the earth vnto Ieruſalem to worſhip the King the Lord of hoſtes, euen vpon them ſhal come no raine.

18 And if the familie of q Egypt goe not vp, and come not, it ſhall not *raine* vpon them. *Thu* ſhall be the plague wherewith the Lord wil ſmite all the heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhalbe the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be *written* vpon the r bridles of the horſes. The holineſſe vnto the Lord, and the ſ pots in the Lords houſe ſhall bee like the bowles before the altar.

21 Yea, euery pot in Ieruſalem and Iudah ſhall be holy vnto the Lord of hoſtes: and al they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhalbe no more the t Canaanite in the Houſe of the Lord of hoſtes.

e He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places where they might hide them among the mountaines.
f Read Amos 1.1.
g Becauſe they did not credit the Prophets words he turneth to God, and comforteth himſelfe in that ỹ he knew that theſe things ſhoulde come, and ſaieth, Thou, O God, with thine Angels wilt come to performe this great thing.
h Signifying, that there ſhould be great troubles in the Church, & that the time hereof is in ỹ Lords hands, yet at length (which is here meant by the euening) God would ſend comfort.
i That is, the ſpiritual graces of God, which ſhould euer continue in moſt abundance.
k All idolatry & ſuperſtition ſhall be aboliſhed, and there ſhalbe one God, one faith, and one religion.
l This new Ieruſalem ſhalbe ſeene through all the world, and ſhall excell the firſt in excellencie, wealth and greatneſſe.
m God wil not onely raiſe vp warre without, but ſedition at home to trie them.
n To hurt and oppreſſe him.
o The enemies are rich, and therefore ſhall not come for a praye, but to deſtroy and ſhed blood.
p As the men ſhould be deſtroyed, verſe 12.
q By the Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.
r Signifying, that to what ſeruice they were put now (whether to labour, or to ſerue in warre) they were now holy, becauſe the Lord had ſanctified thē.
ſ As precious the one as the other, becauſe they ſhall be ſanctified.
t but all ſhall be pure, and cleane, and there ſhal neither be hypocrite, nor any that ſhall corrupt the true ſeruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhoulde with more feruent deſires looke for the comming of Meſſiah. Hee confirmeth the ſame doctrine, that the two former doe, but chiefly hee reproueth the Prieſtes for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his word. He alſo noteth certaine peculiar ſinnes, which were then among them, as marying of idolatrous and many wiues, murmurings againſt God, impatience, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger, in whom the couenant ſhould be accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael and chiefly the Prieſts.

THe a burden of the worde of the Lorde to Iſrael by the miniſterie of Malachi.

2 I haue loued you, ſaith the Lord: yet ye ſay, b Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſaith the Lord? yet I loued Iaakob,

3 And I c hated Eſau, and made his mountains waſte, and his heritage a wilderneſſe for dragons.

a Reade Iſa 13.1.
b Which declareth their great ingratitude that did not acknowledge this loue, which was ſo euident, in that he choſe Abraham from out of all the world, & next choſe Iaakob the yonger brother of whom they came, and left Eſau the Elder.
c For beſides that the ſignes of mine hatred appeared euen when hee was made ſeruant vnto his yonger brother, being yet in his mothers bellie, and alſo afterward in that hee was put from his birthright, yet euen now before your eyes the ſignes hereof are euident, in that that his countrey lieth waſte, and he ſhal neuer returne to inhabite it, whereas yee my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9.13.
d Beſides the reſt of the people he condemneth the Prieſts chiefly, becauſe they ſhould haue reproued others for their hypocriſie, and obſtinacie againſt God, and not haue hardened them by their example to greater euils.
e He noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently couered them, and ſo were blinde guides.

7 Yee

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7 Ye offer vncleane [f] bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not [g] to be regarded.

8 And if yee offer the blind for sacrifice, it is [h] not euil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince: will hee be content with thee, or accept thy person, saieth the Lord of hostes?

9 And nowe, I pray you, [i] pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will hee regard [k] your persons, saieth the Lord of hostes?

10 Who is there euen among you, [l] that would shut the doores: and kindle not *fire* on mine altar in vaine? I haue no pleasure in you, saieth the Lord of hostes, neither wil I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is [m] great among the Gentiles, and in euery place incense shalbe offred vnto my Name, and a pure offring: for my Name is great among the heathen, saieth the Lord of hostes.

12 But ye haue polluted it in that ye say, The table of the Lord is [n] polluted and the fruit thereof, *euen* his meate is not to be regarded.

13 Ye said also, Behold, *it is* a [o] wearinesse, and ye haue snuffed at it, saith the Lord of hostes, and ye offred that which was torne, and the lame and the sicke: thus yee offred an offring: should I accept this of your hand, saith the Lord?

14 But cursed be the deceiuer, which hath in his flocke [p] a male, & voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.

f Ye receiue all maner offrings for your owne griefdines, and doe not examine whether they be according to my Law or no.
g Not that they said thus, but by their doings they declared no lesse.
h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, & so come not to that purenesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortal man would not be content to be so serued.
i Hee derideth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
k Wil God consider your office and state, seeing you are so couetous, and wicked?
l Because the Leuites, who kept the doores, did not trie whether the sacrifices that came in, were according to the Lawe, God wisheth that they would rather shut the doores, then to receiue such as were not perfite.
m God sheweth that their ingratitude, and neglect of his true seruice shall be the cause of the calling of the Gentiles: and heere the Prophet that was vnder the Law framed his wordes to the capacitie of the people, and by the altar and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospell, when an ende should bee made to all these legall ceremonies by Christes onely sacrifice.
n Both the Priestes and the people were infected with this error, that they passed not what they offered: for they thought that God was as wel content with the leane as with the fatte, but in the meane season they shewed not that obedience to God, which hee required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse.
o The Priestes and people were both wearie with seruing God, and passed not what maner of sacrifice and seruice they gaue to God for that which was least profitable, was thought good ynough for the Lord.
p That is, hath abilitie to serue the Lord according to his word, and yet will serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.
b To serue me according to my word.
c That is, the abundance of Gods benefites.
d Your seede sowen shall come to no profite.
e You boast of your holinesse, sacrifices and feasts, but they shal turne to your shame, and be as vile as dongne.
f The Priests obiected against the Prophet that he could not reprone them, but he must speake against the Priesthoode and the office established of God by promise, but he sheweth, that the office is nothing slandered when these vilaines and dongne are called by their owne names.

ANd now, O ye [a] Priests, this commandement is for you.

2 If yee will not heare it, nor consider it in your heart, to giue glory [b] vnto my Name, saieth the Lord of hostes, I will euen send a curse vpon you, and will curse your [c] blessings: yea, I haue cursed them already, because ye doe not consider it in *your* heart.

3 Behold, I will corrupt [d] your seede, and cast doung vpon your faces, *euen* the [e] doung of your solemne feastes, and you shalbe like vnto it.

4 And yee shall knowe, that I haue [f] sent this commandement vnto you, that my couenant, which I made with Leui, might stand, saieth the Lord of hostes.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and hee feared me, and was afraid before [i] my Name.

6 The law of [k] trueth was in his mouth, and there was no iniquitie found in his lips: hee walked with me in peace and equitie, and did turne many away from iniquitie.

7 For the Priestes [l] lippes shoulde preserue knowledge, and they should seeke the Law at his mouth: for hee is the [m] messenger of the Lord of hostes.

8 But yee are gone out of the way: ye haue caused many to fall by the Lawe: ye haue broken the couenant of Leui, saith the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Lawe.

10 Haue we not all one [n] father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the couenant of [o] our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lorde, which he loued, and hath married the [p] daughter of a strange God.

12 The Lord wil cut off the man that doeth this: *both* the master and the seruant out of the Tabernacle of Iaakob, and him that [q] offereth an offering vnto the Lord of hostes.

13 And this haue yee done againe, and [r] couered the altar of the Lord with teares, with weeping and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, [s] Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whome thou hast transgressed: yet is shee thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had hee [y] abundance of spirit: and wherfore one? because he sought a godly [z] seede: therefore keepe your selues in your [a] spirite, & let none trespasse against the wife of his youth.

16 If thou hatest *her*, [b] put her away, saith the Lord God of Israel, yet he couereth [c] the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirite, and transgresse not.

17 Yee haue [d] wearied the Lorde with your wordes: yet ye say, Wherein haue wee wearied him? When ye say, Euery one that [e] doeth euill, is good in the sight of the Lord, and he delighteth in them. Or where is the God of [f] iudgement?

g He sheweth what were the two conditions of the couenant made with the tribe of Leui, on Gods part, that he would giue them long life and felicitie, and on their part that they should faithfully serue him according to his words.
h I prescribed Leui a certaine lawe to serue me.
i He serued me and set foorth my glory with all humilitie and submission.
k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.
l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe.
m Shewing, that whosoeuer doeth not declare Gods will, is not his messenger, and Priest.
n The Prophet accuseth the ingratitude of the Iewes towarde God and man: for seeing they were all borne of one father Abraham, and God had elected them to be holy people, they ought neither to offend God nor their brethren.
o Whereby they had bound themselues to God to be an holy people.
p They haue ioyned themselues in marriage with them that are of another religion.
q That is, the Priests.
r Yee cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.
s This is another fault, whereof hee accuseth them, that is, that they brake the lawes of marriage.
t As the one halfe of thy selfe.
u She that was ioyned to thee by a solemne couenant, and by the innocation of Gods name.
x Did not God make man and woman as one flesh and not many?
y By his power and vertue hee could haue made many women for one man.
z Such as should bee borne in lawfull and moderate marriage, wherein is no excesse of lustes.
a Containe your selues within your bounde, and bee sober in minde, and bridle your affections.
b Not that hee doeth allowe diuorcement, but of the two faultes hee sheweth, which is the lesse.
c Hee thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault.
d Yee murmure against God, because hee heard not you as soone as yee called.
e In thinking that God fauoured the wicked, and hath no respect to them that serue him.
f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

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CHAP. III.

1 Of the messenger of the Lord, Iohn Baptist, and of Christes office.

BEhold, I will send my a messenger, and he shall prepare the way before mee: and b the Lord whom ye seeke, shall speedily come to his Temple: euen the c messenger of the couenant whom ye desire: beholde, he shall come, saith the Lord of hostes.

2 But who d may abide the day of his comming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the siluer: he shall euen fine the sonnes of e Leui, and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time and in the yeeres afore.

5 And I will come neere to you to iudgement, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, *and vexe* the widow, and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and yee sonnes of Iaakob f are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept *them:* g returne vnto me, and I will returne vnto you, saith the Lord of hosts: but ye said, Wherein shall we returne?

8 Will a h man spoile *his* gods? yet haue yee spoiled me: but ye say, Wherein haue we spoiled thee? In i tithes, and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring ye all the tithes into the store-house that there may be meat in mine house, and proue me now herewith, saith the Lord of hosts, if I will not open the windowes of heauen vnto you, and powre you out a blessing k without measure.

11 And I will rebuke the l deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shalbe a pleasant land, saith the Lord of hosts.

13 Your words haue bene stout m against me, saith the Lord: yet ye say, What haue we spoken against thee?

14 Ye haue sayd, *It is* in vaine to serue God: and what profit is it that we haue kept his commandement, and that we walked humbly before the Lord of hosts?

15 Therefore wee count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are n deliuered.

16 o Then spake they that feared the Lord, euery one to his neighbor, and the Lord hearkened and heard it, and a p booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to me, saith the Lord of hosts, in that day q that I shal do *this*, for a flocke, and I will r spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke 7.27.
b Meaning Messiah, as Psal.40.1,7. dan.9.17,25.
c That is, Christ by whom the couenant was made & ratified, who is called the Angell or messenger of the couenant, because he reconcileth vs to his Father: and is Lord and King, because hee hath the gouernment of his Church.
d He sheweth that hypocrites which with so much for the Lords coming, will not abide whē he draweth neere: for hee will consume them, and purge his & make them cleane.
e Hee beginneth at the Priests, that they might bee lights, and shine vnto others.
f They murmured against God because they saw not his helpe euer present to defend thē: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token that he doth still defend them: and so his mercy toward them neuer changeth.
g Reade Zech.1.3.
h There are none of the heathen so barbarous, that will defraud their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene mainteined, and the Priests & the poore relieued
k Not hauing respect how much ye need, but I will giue you in all abundance: so that ye shall lacke place to put my blessings in. l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites. m The Prophet condemneth them of double blasphemie against God: first in that they sayd that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.
n They are not only preferred to honour, but also deliuered from dangers.
o After these admonitions of the Prophet, some were lively touched and incouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Eliah should come.

FOr behold, the day commeth that shall a burne as an ouen, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth, shall burne them vp, saith the Lord of hostes, and shall leaue them neither root nor branch.

2 But vnto you that feare my Name, shall the b sunne of righteousnesse arise, and health *shall be* vnder his wings, and ye shall c go forth, and grow vp as fat calues.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feet in the day that I shall doe *this*, saith the Lord of hostes.

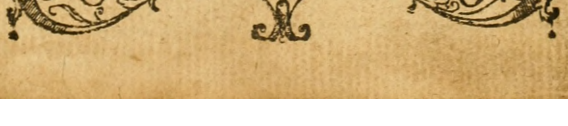
4 d Remember the law of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Behold, I will send you e Eliah the Prophet before the comming of the great and f fearefull day of the Lord.

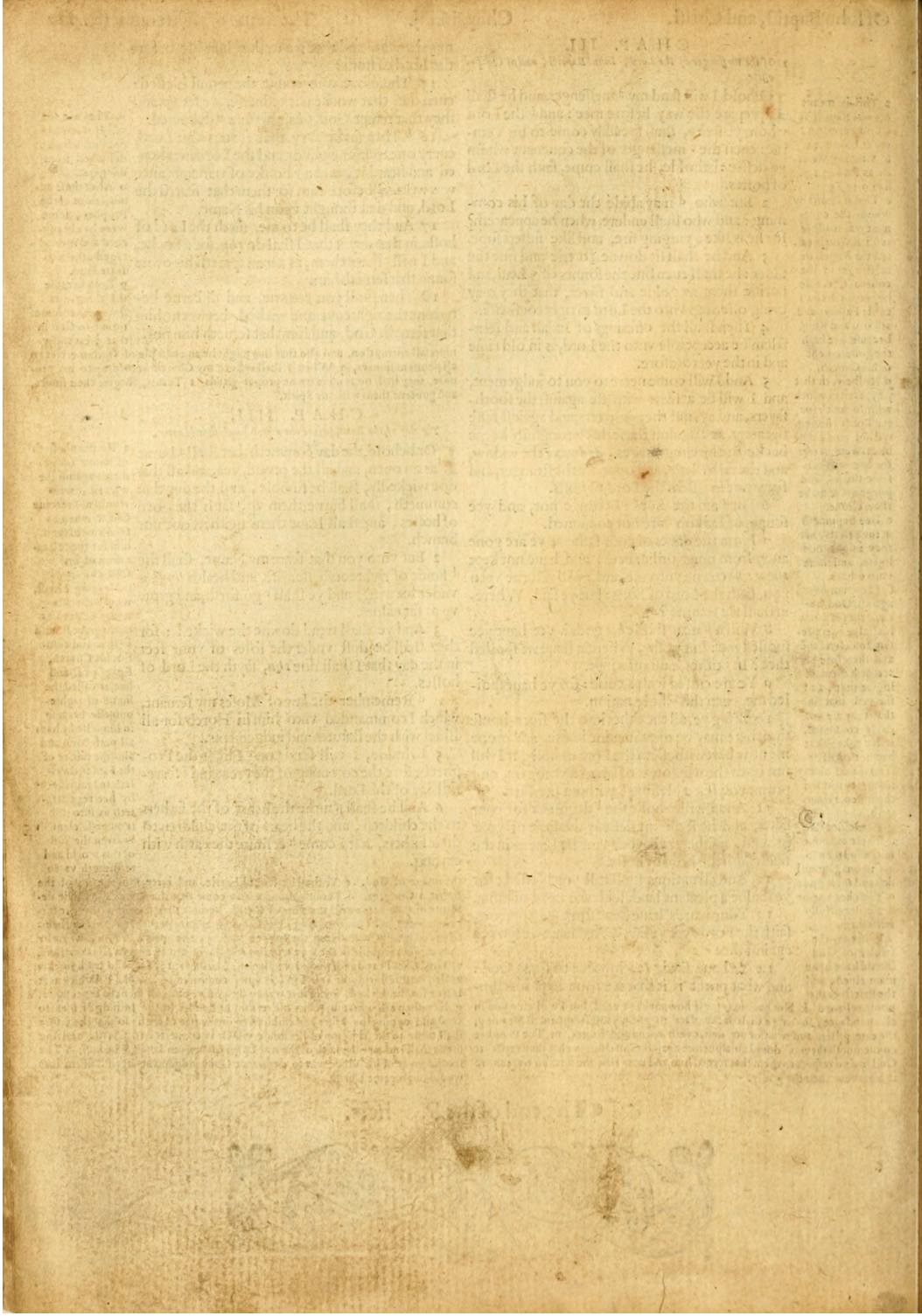
6 And he shall g turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come h & smite the earth with cursing.

a He propheseth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes 5.14. and hee is called the sunne of righteousnesse because in himselfe he hath all perfection, and also the iustice of the Father, dwelleth in him: whereby hee regenerateth vs into righteousnesse, cleanseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shall be set at libertie, and increase in the ioy of the Spirit, 2 Cor.3.17. d Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.
e This Christ expoundeth of Iohn Baptist, Matth. 11. 13, 14 who both for his zeale, and restoring of religion, is aptly compared to Eliah. f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance.
g Hee sheweth wherein Johns office should stand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall imbrace the faith of the true fathers, Abraham Izhak, & Iaakob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

¶ The end of the Prophets.



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APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the New Testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to be read and expounded publikely in the Church, neither yet serued to proue any point of Christian religion, saue in asmuch as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, & for the instruction of godly maners: which bookes declare that at all times God had an especial care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

8 Iosias appointeth Priestes, and keepeth the Passeouer. 7 Offerings for the Priestes and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Joachaz appointed King. 53 The destruction of Ierusalem.

a 2.King.23.21. 2.chro.35.1.

AND Iosias kept the *Passeouer to his Lord in Ierusalem, and offered the Passeouer in the foureteenth day of the first moneth,

2 And appoynted the Priestes according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Leuites the holy Ministers of Israel, that they should sanctifie themselues to the Lorde, to set the holy Arke of the Lorde in the House, which Salomon the sonne of King Dauid had built,

4 And saide, Ye shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the Maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were *appointed* before your brethren the children of Israel.

6 Offer in order the Passeouer, and make readie the sacrifices for your brethren, and keepe the Passeouer after the Lords commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the Kings possessions according to the promise to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias, and || Syelus the gouernours of the Temple, to the Priests for the Passeouer two thousand sixe hundreth sheepe, and three hundreth calues. || Or, Ishiel.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brother, and || Sabias and || Chielus, and || Ioram captaines, gaue to the Leuites for the Passeouer fiue thousand sheepe, and seuen hundreth calues. || Or, Hasabias. || Or, Jehiel. || Or, Chorabn.

10 And when these things were done, the Priests and the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignity of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus *they did* in the morning.

12 And they rosted the Passeouer with fire as * appertcined, and they sodde their offerings with perfumes in caldrons and pots, *Exod.12.1.

13 And set it before all them that were of the people, and afterward they prepared for themselues, & for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fatte vnto the Euening, and the Leuites did make ready for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, *to wit*, Asaph, and Azarias, and || Edinus, which was of the kings appointment. || Or, Jedithun.

16 And the porters were at euery gate, *so that*

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it was not lawfull, that any should passe his ordinarie watch: for their brethren the Leuites made readie for them.

17 And in that day those things which apperteined to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time kept the Passeouer and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Passeouer, as did Iosias, and the Priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before his Lord with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, *to wit*, of those that sinned and did wickedly against the Lord, aboue euery nation and kingdome, and grieued him with ‖ sensible things, so that the wordes of the Lord stood vp against Israel.

‖ Or, by worshipping sensible creatures.

25 ¶ * Nowe after all these acts of Iosias, it came to passe, that when Pharaoh King of Egypt came to moue warre against Carchamis vpon Euphrates, Iosias went out against him.

* 2. Chron. 35. 20.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and nowe the Lord is with me, and the Lord hasteneth me forward: depart from me, and bee not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set himselfe in battell aray against him in the field of Megeddo, and the Princes came downe to King Iosias.

30 And the King saide to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruaunts brought him out of the battell.

31 So he gat vp on his second chariot, and being come againe to Ierusalem he changed his life, and was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the Kings of Iudea, and euery one of the acts that Iosias did, and his glory, and his knowledge in the Law of the Lord, and the things which he did before, and the things nowe *rehearsed*, are registred in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him King in steade of his father Iosias, when he was three and twentie yeere olde.

* 2. King. 23. 30. 2. chron. 36. 1.

35 And hee reigned in Iudea and Ierusalem three moneths: for the King of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the King of Egypt made Ioacim his brother King of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernors: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yeere olde was Ioacim, when he reigned in Iudea and Ierusalem, and hee did euil in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who when hee had bound him with a chaine of brasse, lead him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, and set them in his Temple at Babylon.

42 But all his acts, and his prophanation, and his reproch are written in the booke of the Chronicles of the Kings.

43 And Ioacim his sonne reigned for him: and when hee was made King, hee was eightene yeere olde.

44 And he reigned three moneths and tenne dayes in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias king of Iudea and Ierusalem, when hee was one and twentie yeere olde, and he reigned eleuen yeres.

47 And he did euill in the sight of the Lord, neither did he feare the words spoken * by Ieremias the Prophet from the mouth of the Lord.

* Iere. 38. 22.

48 For after that he was sworne to King Nabuchodonosor, he forswore himselfe by the Name of the Lord, and fell away, and hardned his necke and his heart, and transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless the God of their fathers sent his messengers to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake *vnto them*, they mocked his Prophets,

52 So that he, being moued to anger against his people for their great wickednesse, commanded the Kings of the Caldeans to inuade them.

53 These killed their yoong men with the sword round about their holy Temple, neither did they spare yoong man, nor mayden, neither olde man, nor childe: among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lord, both great and small with the vessels of the Arke of God: and they tooke, and caried away the Kings treasures into Babylon.

55 And they set fire in the House of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They cõsumed also all the precious things thereof,

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thereof, and brought them to nought, and those that were left by the sworde hee carryed away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfil the word of the Lord by the mouth of * Ieremias,

*Iere.25.11. and 29.10.

58 And that the land might enioy her Sabbaths all the time, that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the Kings letters for the same.

IN * the first yeere of the reigne of Cyrus King of the Persians, to fulfill the word of the Lorde by the mouth of Ieremias,

*2.Chro.36.22. Ezra 1.1.

2 The Lord raised vp the spirit of Cyrus King of the Persians, & he made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me King ouer the whole world,

4 And he hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him goe vp to Ierusalem, which is in Iudea, and builde the house of the Lord of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, *I say*, that are in his place, let them helpe him with gold and siluer,

7 With giftes, with horses and cattell, and other things, which shall be brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Beniamin, and the Priests and Leuites, and all whose minde the Lorde had moued to go vp, and build an house to the Lord in Ierusalem,

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers vowes of many whose mindes were stirred vp.

10 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the temple of his idoles.

11 Nowe when Cyrus King of the Persians had brought them out, he deliuered them to Mithridates his treasurer,

12 By whome they were giuen to ‖ Abasar the gouernour of Iudea.

‖Or, Shesbbazer, or, Sanabassar.

13 Whereof this was the number: a thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices nine and twentie, violes of gold thirty, and of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of gold and siluer, which they caryed away, were fiue thousand, foure hundreth, threescore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But * in the time of Artaxerxes King of the Persians, ‖Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ‖ Semellius the secretarie, & others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them, that dwelt in Iudea & Ierusalem, To The King Artaxerxes Our Lord,

*Ezra 4.9. ‖Or, Bishlemus. ‖Or, Shimshi.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their counsell, and the iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our Lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles be finished, they wil not onely not indure to pay tribute, but wil also resist Kings.

20 And because the things pertaining to the Temple, go forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our Lorde the King, that if it bee thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwayes rebell, and did trouble both Kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lorde the King, we declare it, that if this citie bee built, and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, & to Beeltethmus, and to Semellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that follow.

26 I haue read the Epistle, which you sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwayes practised against Kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, and Phenice.

28 Now therfore I haue commanded to forbid these men to build vp the citie, and that it be taken heed that no more be done,

29 And that those wicked things, which should molest the king, go not forward.

30 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the things, which king Artaxerxes had written, they moued their tents with speed to Ierusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOwe when Darius reigned, hee made a great feast to all his subiects and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto

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Ethiopia of an hundred and seuen and twentie prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & King Darius went into his chamber, & slept, till he wakened againe.

4 ¶ In the meane time three yong men of the gard, keepers of the Kings body, said one to another,

5 Let euery one of vs speake a sentence, & he that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the King shall giue him great giftes, and great things in token of victorie,

6 As to weare apparel, & to drinke in gold, & to sleepe in gold, & a chariot with bridles of gold, an head tyre of fine linen, & a chaine about his necke.

7 And hee shall sit next to Darius for his wisedome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,

9 And said, when the King rose, they would giue him the writing, and whose sentence the King and the three Princes of Persia should iudge to be wisest, to him should the victorie bee giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the King rose, they tooke the writings, and gaue them to him, and he read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the counsel, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And said on this maner, O yee men, howe strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the king and of the fatherlesse both one, of the bonde man and of the free man, of the poore man, and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorowe, nor det,

21 It maketh euery heart rich, so that one remembreth neither King nor gouernour, and causeth to speake all things by ‖ talents.

‖ Or, pounds.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a litle after they draw out swordes.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and he helde his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approued. 47 And his petition granted.

THen the seconde which had spoken of the strength of the King, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the King is yet greater: for he ruleth al things, and is lord of them, so that they do al things which he commandeth them.

4 If he bid them make warre one against an other, they doe it: if he send them out against the enemies, they goe and breake downe mountaines, and walles, and towers.

5 They kill, and are killed, and doe not passe the commaundement of the King: if they ouercome, they bring all to the King, aswell the spoyles as all other things,

6 And those also which go not to warre & battell, but til the earth: *for* when they haue sowen it againe, they reape it, and bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is *but* one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 *If* he bid, Smite, they smite: *if* he bid them, Make desolate, they make desolate: *if* he bid, Build, they build.

9 *If* he bid, Cut off, they cut off: *if* he bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one goe and doe his owne businesse, neither are they disobedient vnto him.

12 O yee men, howe should not the King bee strongest, seeing he is thus obeyed! So he held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake,

14 O ye men, neither the mightie King, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the King, and all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments, & make men honourable, neither can men be without women.

18 And if they haue gathered together golde and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things and giue themselues wholy vnto her, and gape, and gaze vpon her, and all men desire her more then golde, or siluer, or any precious thing?

20 A man leaueth his owne father, which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman he ieopardeth his life, & neither remembreth father nor mother nor countrey.

22 Therefore by this ye may knowe that the women beare rule ouer you: do ye not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword & goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a Lion, and goeth in darkenesse, and when he hath stollen, rauished, and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne mad for women, and haue bene seruants for them.

27 Many

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27 Many also haue perished and haue erred and sinned for women.

28 Nowe therefore doe you not beleeue me? is not the King great in his power? do not al regions feare to touch him?

29 *Yet* I saw him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King.

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, he laughed: and if she were angrie with him, hee did flatter her that he might be reconciled with her.

32 Howe then, O ye men, are not women more strong, seeing they do thus?

33 ¶ Then the King, and the Princes looked one vpon another, and hee beganne to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, & the heauen is hie, and the sunne is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the trueth is greater and stronger then al.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine *is* wicked, the King *is* wicked, women *are* wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, & is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust *and* wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgment, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed bee the God of trueth.

41 So he ceased to speake, and then al the people cried and said, Trueth is great and strongest.

42 Then the King sayde vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art founde the wisest, and thou shalt haue libertie to sit by mee, and shalt be called my cousin.

43 ¶ Then hee saide to the King, remember the vowe that thou hast vowed to builde Ierusalem, in the day that thou tookest the kingdome,

44 And to sende againe all the vessels that were taken out of Ierusalem, which Cyrus set a part when hee made a vow to cut off Babylon and vowed to send them hither.

45 Thou also hast vowed to build the Temple, which the Idumeans burnt whē Iudea was destroied by the Caldeans.

46 And nowe, O lord the King, this is that which I desire and require of thee, and this is the magnificence, which *I require* of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewards & lieutenants, and captaines, and gouernours, & they should bring on the way *both* him, and all that were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in Coelosyria and Phinice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the citie with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no Prince, nor lieutenant, nor gouernour, nor steward should enter into their doores,

50 And that al the region which they kept, should pay no tribute, and that the Idumeans should let go the villages of the Iewes which they held,

51 And that euery yeere there should bee giuen for the building of the Temple twentie talents vntil it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commaundement to offer seuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as wel they as their posteritie, and all the Priestes that went away.

54 He wrote also touching the charges and the Priestes garments, wherein they should minister.

55 And hee wrote that they should giue the Leuites their charges vntill the house were finished, and Ierusalem built.

56 Also he wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoeuer Cyrus had commanded to doe, he also commanded to do it, and to send to Ierusalem.

58 And when the ‖ yong man was gone foorth, he lift vp his face to heauen towards Ierusalem, and gaue thankes to the King of heauen. ‖ Or, Zorobabel.

59 Saying, Of thee is the victorie, and of thee is wisdome, and of thee is glory, and I *am* thy seruant.

60 Blessed bee thou which hast giuen mee wisedome: for vnto thee I acknowledge it, O Lorde of *our* fathers.

61 ¶ So hee tooke the letters and went out and came to Babylon, and telled all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedome and libertie

63 To goe vp and to builde Ierusalem, and the Temple, where his Name is renoumed, and they reioyced with instruments of musicke and ioy, seuen dayes.

CHAP. V.

1 *The number of them that returne from the captiuitie.* 42 *Their vowes and sacrifices.* 53 *The Temple is begunne to be built.* 66 *Their enemies would craftily ioyne with them.*

AFter * these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, & their sonnes, & their daughters, and their seruants, and their maydes, and their cattell. *Ezra.2.1.

2 And Darius sent with them a thousand horsemen, til they were restored to Ierusalem in safetie, and with musicall *instruments*, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, *and* after the order of their dignitie.

5 The Priests. The sonnes of Phinees the sonne of Aaron. Iesus *sonne* of Iosedec, *sonne* of Saraias, & Ioacim *or sonne* of Zorobabel, the *sonne* of Salathiel

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of the house of Dauid, of the kinred of Phares, of the tribe of Iuda.

‖ Or, Zorobabel. 6 ‖ Who spake wise wordes to Darius the King of the Persians in the second yeere of his reigne, in the moneth of Nisan, which is the first moneth.

7 ¶ And these are they of Iudea, which came out of the captiuitie where they dwelt, whome Nabuchodonosor King of Babylon had caried away into Babylon,

8 And retnrned vnto Ierusalem & to the rest of Iudea, euery one into his owne city: which came of

‖ Or, Saraia. Zorobabel, and Iesus, Nehemias, ‖ Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus *and* Baana their guides.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundreth seuentie and two, the sonnes of Saphat foure hundreth, seuentie and two.

‖ Or, Areh. 10 The sonnes of ‖ Ares seuen hundreth, fiftie and sixe.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes Elam, a thousande, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie and fiue: the sonnes of Corbe seuen hundreth and fiue: the sonnes of Bani sixe hundreth fourtie and eight.

‖ Or, Bibai. 13 The sonnes of ‖ Bibe sixe hundreth, twentie

‖ Or, Azgad. and three: the sonnes of ‖ Sadas three thousand, two hundreth, twentie and two.

14 The sonnes of Adonikan, sixe hundreth sixtie and seuen: the sonnes of Bagoi, two thousand, sixtie and sixe: the sonnes of Adinu, foure hundreth fiftie and foure.

‖ Or, Aterhezecia. 15 The sonnes of ‖ Aterisias, ninetie and two: the sonnes of Seilan and Azotus, sixtie and seuen: the sonnes of Azucan foure hundreth, thirtie and two.

‖ Or, the sonnes of Anania an hundreth, the sonnes of Arom one, the sonnes of Besai three hundreth, twentie and three. 16 ‖ The sonnes of Ananias, an hundreth & one: the sonnes of Arom, and the sonnes of Bassa, three hundreth, twentie and three: the sonnes of Arsiphurith, an hundreth and two.

‖ Or, Bethlehem. 17 The sonnes of Meterus, three thousande and

‖ Or, Netophah. fiue: the sonnes of ‖ Bethlomon, an hundreth, twentie and three.

‖ Or, Anathoth. 18 They of ‖ Netophas, fiftie and fiue: they of ‖ Anaboth, an hundreth fiftie and eight: they of Bethsamos, fourtie and two.

‖ Or, Kairiath-iarim. 19 They of ‖ Carithiarius twentie & fiue: they of Caphiras and Beroth, seuen hundreth, fourtie and three: they of ‖ Piras, seuen hundreth.

‖ Or, Pirah. 20 They of Chadias and Ammidioi, fiue hundreth, twentie and two: they of ‖ Cirama and Gabdes, sixe hundreth, twentie and one.

‖ Or, Aramah. 21 They of ‖ Macalon, an hundreth twentie and

‖ Or, Macamus. two: they of ‖ Betolius, fiftie and two: the sonnes of

‖ Or, Bethel. ‖ Nephis, an hundreth, fiftie and sixe.

‖ Or, Nebus. 22 The sonnes of Calamolalus and Orius seuen hundreth, twentie and fiue: the sonnes of Ierechus, three hundreth, fourtie and fiue.

‖ Or, Sanaab. 23 The sonnes of ‖ Annaas, three thousand, three hundreth and thirtie.

24 The Priestes, the sonnes of Ieddu, the sonne of Iesus, *which are counted* among the sonnes of Sanassib, nine hundreth seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

‖ Or, Phashur. 25 The sonnes of ‖ Phaslaron, a thousande, four-

‖ Or, Charim. tie and seuen: the sonnes of ‖ Carme, a thousand and seuenteene.

26 ¶ The Leuites. The sonnes of Iessue, Cadmiel, Bannu, and Suiu, seuentie and foure.

27 ¶ The sonnes *which were* holy singers. The sonnes of Asaph, an hundreth, fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of ‖ Tolman, the sonnes ‖ Or, Talmon. of Dacobi, the sonnes of Teta, the sonnes of Sami: all *were* an hundreth, thirtie and nine.

29 The ministers of the Temple. The sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of ‖ Ceras, the sonnes of ‖ Sud, the sonnes ‖ Or, Ceros. of Phalcu, the sonnes of Labana, the sonnes of ‖ Agraba. ‖ Or, Saia. ‖ Or, Hagaba.

30 The sonnes of ‖ Acrua, the sonnes of ‖ Outa, ‖ Or, Acub. the sonnes of Cetab, the sonnes of ‖ Agaba, the ‖ Or, Uia. sonnes of ‖ Subai, the sonnes of Anan, the sonnes of ‖ Or, Agab. Cathua, the sonnes of ‖ Geddur. ‖ Or, Sibe. ‖ Or, Cedur.

31 The sonnes of ‖ Airus, the sonnes of Daisan, ‖ Or, Raia. the sonnes of ‖ Noeba, the sonnes of Chaseba, the ‖ Or, Neroda. sonnes of ‖ Gazera, the sonnes of Azias, the sonnes ‖ Or, Gazema. of Phinees, the sonnes of Asara, the sonnes of ‖ Bast- ‖ Or, Baste. hai, the sonnes of Asana, the sonnes of ‖ Meani, the ‖ Or, Meunim. sonnes of ‖ Naphisi, the sonnes of ‖ Acub, the sonnes ‖ Or, Naphison. of ‖ Acipha, the sonnes of ‖ Asur, the sonnes of Pha- ‖ Or, Bacubub. racim, the sonnes of ‖ Basaloth. ‖ Or, Acupha. ‖ Or, Assur. ‖ Or, Baraloth.

32 The sonnes of ‖ Meeda, the sonnes of Coutha, ‖ Or, Mehida. the sonnes of ‖ Corea, the sonnes of ‖ Charcus, the ‖ Or, Charesseha. sonnes of Aserar, the sonnes of ‖ Thomoi, the sonnes ‖ Or, Barcus. of ‖ Nasith the sonnes of Atipha. ‖ Or, Thomoih. ‖ Or, Nasib.

33 The sonnes of the seruants of Salomon. The ‖ Or, Haxophereth sonnes of ‖ Asaphion, the sonnes of ‖ Pharira, the ‖ Or, Pharuda. sonnes of ‖ Ieeli, the sonnes of Lozon, the sonnes of ‖ Or, Ieelah. Isdael, the sonnes of ‖ Sapheth. ‖ Or, Staphelia.

34 The sonnes of Agia, the sonnes of ‖ Phach- ‖ Or, Phacareth. threth, the sonnes of Sabie, the sonnes of ‖ Saro- ‖ Or, Sabin. thie, the sonnes of Masias, the sonnes of Gar, the ‖ Or, Sparsia. sonnes of ‖ Addus, the sonnes of ‖ Subas, the sonnes ‖ Or, Addu. of Apherra, the sonnes of Barodis, the sonnes of Sa- ‖ Or, Subah. bat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, *were* three hundreth, seuentie and two.

36 These came vp from ‖ Thermeleth and The- ‖ Or, Thelmelah, larsas: Caraathalat and Aalar leading them. and Thelharsa, Carathalar, and Alar.

37 Neither could they shewe their families, nor their stocke howe they were of Israel, the sonnes of ‖ Ladan the sonne of ‖ Ban, the sonnes of ‖ Neco- ‖ Or, Dalaiar. dan, sixe hundreth fiftie and two. ‖ Or, Tubia. ‖ Necoda.

38 And of the Priests those which exercised the office of Priests, and were not found, the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus, ‖ Or, Hobia. * which had taken for wife Augia, *one* of the daugh- ‖ Or, Haioz. ters of ‖ Berzelaius, * Ezra 2.61. ‖ Or, Barzelrus.

39 And was called after his name: and when the description of the kinred of these men had bene sought in the register, and could not be found, they were set apart from the office of Priests. ‖ Or, Nehemias and Athasias.

40 For ‖ Neemias and Attharias said to them, that they should not be partakers of the holy things, till there arose an high Priest clothed with doctrine and trueth.

41 So al they of Israel from them of twelue yere olde and litle children, were ‖ fourtie thousand be- ‖ Or, fourtie and sides men seruants and women seruants, two thou- two thousand, sand, three hundreth and sixtie. three hundreth and sixtie.

42 Their seruants and handmaides *were* seuen thousande, three hundreth, fourtie and seuen: the singing men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth, thirtie and sixe: mules, two

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‖ Or, asses.

two hundreth, fourtie and fiue: ‖ beastes that bare the yoke, fiue thousand, fiue hundreth, twentie and fiue.

44 And *there were* of the gouernours after their families, *which* when they were come to the Temple in Ierusalem, vowed to build the house in his owne place according to their power,

‖ Or, of gold 12. thousand pound, and of siluer fiue, &c.

45 And to giue to the treasure of the works, ‖ a thousand pound in gold, and fiue thousand pound in siluer, and an hundreth Priestly garments.

46 And the Priestes and the Leuites and the people dwelt in Ierusalem, and in the countrey, and the holy singers and the porters and all Israel in

‖ Or, quarters.

their ‖ villages.

* Ezra 3.1.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made readie the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies & vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lorde, morning and euening.

* Leuit. 23. 34.

51 They kept also the feast of Tabernacles, as it is * ordeined in the Lawe, and *offered* sacrifices euery day, as was requisite.

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the new moneths and of all holy feastes.

* Ezra 3. 6.

53 ¶ And all * they which had made any vowe to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the Temple of God was not yet built.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which should be brought by flotes to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priestes and Leuites, and all they that came out of captiuitie into Ierusalem,

* Eccles. 49. 12.

57 And * laid the foundation of the house of God in the first day of the second moneth of the second yeere after their returne into Iudea and Ierusalem.

58 And they appointed the Leuites from twentie yeere old ouer the workes of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, and brethren, *euen* all the Leuites with one accord did followe after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes stoode clothed with their long garments with musicall *instruments* & trumpets, and the Leuites the sonnes of Asaph with cymbals,

60 Singing and blessing the Lord, according to the ordinance of Dauid King of Israel.

61 And they sung with loude voyce songes to the praise of the Lord, because his mercie and glorie *is* for euer in all Israel.

62 Then all the people blew trumpets, and cryed with a loud voyce, praysing the Lord for the raising vp of the house of the Lord.

63 Also some of the Priestes and Leuites, and chiefe men, *to wit*, the Ancients which had seene the former house,

64 Came *to see* the building of this with weeping and great crying, and many with trumpets, and ioy *cryed* with loud voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Beniamin heard it, they came to know what noyse of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Iesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For we obey your Lord, as you doe, and sacrifice vnto him since the dayes of ‖ Asbasareth King of the Assyrians, which brought vs hither.

‖ Or, Asarareth, or, Asachadon.

70 Then Zorobabel, and Iesus, and the chiefe of the families of Israel said to them, It doeth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God of Israel, as it becommeth vs, *and* as * Cyrus the King of the Persians bade vs.

* Ezra 4. 3.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the building,

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Sisinnes would let them. 7 His Epistle to Darius. 23 The Kings answere to the contrary.

BVt * in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophecied to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the name of the Lord God of Israel, which they *called* † vpon.

* Ezra 5. 1. nehem. 12. 1.

† Greeke, vpon them.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vp, and beganne to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, *and* helping them.

3 ¶ In that time Sisinnes the gouernor of Syria, and Phenice, & Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house and this building, and enterprise all these other things? and who are the builders that enterprise such things?

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5 But the Ancients of the Iewes had grace of the Lord, after that he had visited the captiuitie,

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copie of the Epistle, which hee did write and send to Darius: SISINNES gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the King our master plainly to vnderstand, that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, wee found in the citie of Ierusalem the Auncients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great and newe, of hewen stones, and of great price, and the timber alreadie laid vpon the walles.

10 And these works are done with great speed, yea, and the worke hath good successe in their handes, so that it will bee finished with all glorie and diligence.

11 Then we asked their Auncients, saying, By whose commaundement build you this house, and lay the foundation of these workes?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demaunded the names of the gouernours in writing.

13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.

14 And * this house was built vp many yeeres agoe by a King of Israel great and strong, and was finished. * 1. King. 6. 2.

15 But when our fathers prouoking *God* to wrath, sinned against the Lord of Israel, *which is* in heauen,* he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans, * 2. King. 24. 1.

16 *Who* brake downe the house, *and* burnt it, and caryed the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had carryed out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanabasarus ruler. ‖ Or, Shashbazar.

19 And a commandement was giuen vnto him, that he should carrie away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lorde shoulde bee built in this place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Ierusalem, and since that time till nowe, it is in building, *and* is not finished.

21 Nowe therefore if it please the King, let it be sought vp in the Kings libraries concerning Cyrus,

22 And if it bee found that the building of the house of the Lord at Ierusalem hath bene done by the consent of King Cyrus, and if it seeme good to our lord the King, let him make vs answere concerning these things.

23 Then king Darius commanded to search in the Kings libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where such things were laid vp for memorie.

24 In the first yere of the reigne of Cyrus, king Cyrus commanded the house of the Lord at Ierusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height *should be* of threescore cubites, the breadth of threescore cubites with three rowes of hewen stones, and one rowe of newe wood of that countrey, and that the costes should be payde out of the house of King Cyrus.

26 And that the holy vessels of the house of the Lord, aswell those of gold as of siluer, which Nabuchodonosor had caryed out of the house in Ierusalem, and brought into Babylon, should be restored to the house, which *is* in Ierusalem, and set in the place where they were *afore*.

27 Also hee commanded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, should take heed to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to build de that house of the Lord in that place.

28 And I also haue commaunded to build it cleane vp againe, & that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished,

29 And that some part of the tribute of Coelosyria and Phenice, should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yeere without faile, as the Priestes, which are in Ierusalem, shall testifie to bee spent euery day,

31 That offerings may bee made to the high God for the King, and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and he be hanged thereon, and that his goods should bee the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery King and nation, which stretcheth out his hand to hinder or doe euill to that House of the Lorde which is in Ierusalem.

34 * I Darius the King haue ordeined that it should bee diligently executed according to these things. * Ezra 6. 12.

CHAP. VII.

1 Sisinnes and his companions fulfilwe the Kings commandement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the Passouer.

THen Sisinnes the * gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions, obeying King Darius commaundements, * Ezra 6. 13.

2 Assisted diligently the holy workes working with the Ancients and gouernours of the Sanctuarie.

3 And the holy workes prospered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finished all things by the commaundement

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dement of the Lorde God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy House was finished in the three and twentieth day of the moneth Adar in the sixt yeere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priestes and the Leuites, and the rest, which were of the captiuitie, *and* had any charge, did according to the things *written* in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lorde, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 *And* twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests, and the Leuites stoode according to their kinreds clothed with long robes in the works of the Lord God of Israel, according to the booke of Moyses, & also the porters in euery gate.

10 And the children of Israel offered the Passeouer together with them of the captiuitie, in the fourteenth *day* of the first moneth, after that the Priestes and Leuites were sanctified.

11 But al the children of the captiuitie, were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

13 Then all the children of Israel which were of the captiuitie did eate, *euen* all they that had separated themselues from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the King of the Assyrians towardes them to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission, giuen by Artaxerxes. 29 Esdras giueth thanks to the Lorde. 32 The number of the heades of the people that came with him. 76 His prayer and confession.

||Or, Azarias. AND after these things, when Artaxerxes King of the Persians reigned, Esdras *the sonne* of ||Sarajas, *the sonne* of Ezerias, *the sonne* of Helcias, *the sonne* of Salum,

||Or, Azarias. ||Or, Meraioth. ||Or, Sama. ||Or, Azi. 2 *The sonne* of Sadoc, *the sonne* of Achitob, *the sonne* of Amarias, *the sonne* of ||Ezias, *the sonne* of ||Memeroth, *the sonne* of ||Zaraias, *the sonne* of ||Sauias, *the sonne* of Boccas, *the sonne* of Abisum, *the sonne* of Phinees, *the sonne* of Eleasar, *the sonne* of Aaron was the high Priest.

3 This Esdras went out of Babylon, and was a Scribe well taught in the lawe of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him *great* honour, *and* he found grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuenth yeere of the reigne of Artaxerxes, and in the fifth moneth: this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speede in their iourney)

8 For Esdras had gotten great knowledge, so that he would let nothing passe that was in the law of the Lorde, and in the commaundements, and hee taught all Israel all the ordinances and iudgements.

9 So the commission written by King Artaxerxes was giuen Esdras the Priest and reader of the Lawe of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 Forasmuch as I consider things with pitie, I haue commaunded that they that will and desire of the nation of the Iewes, and of the Priestes and Leuites which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together, as it hath seemed good to me and my seuen friends the counsellers,

13 That they may visite the things that are in Iudea and Ierusalem diligently, as it is conteined in the Lawe of the Lord,

14 And cary the giftes to the Lorde of Israel in Ierusalem, which I and my friendes haue vowed: also all the gold and siluer, which shall bee found in the countrey of Babylon *apperteyning* to the Lord in Ierusalem,

15 With that which is giuen of the people to the Temple of the Lorde their God, that it might be brought to Ierusalem, as well siluer as golde, for bulles, and rammes, and lambes, and things thereunto perteining,

16 That they may offer sacrifices to the Lorde vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren will doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lorde, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue commaunded the treasurers of Syria and Phenice, that whatsoeuer Esdras the Priest and Reader of the Lawe of the higheste God, shall sende for, they should giue it him with all speede, euen to *the summe of* an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let all things bee done to the hieste God according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commanded, that of none of the Priestes or Leuites, or holy singers, or porters or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou also, Esdras, according to the wisdome of God, ordeine Iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

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26 ¶ Then Esdras the scribe said, Blessed be the onely Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Ierusalem,

27 And hath honoured me before the King and the counsellers, and all his friends, and gouernours.

*Ezra.8.1. 28 ¶*Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me.

29 These are the guides after their families and order of dignities, which came vp with mee out of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gerson, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ‖ Lettus.

‖Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

‖Or, Pahath Moab, Elioenai.

32 Of the sonnes of ‖ Salomon, Abeliacnias *the sonne* of Zacharias, & with him two hundreth men.

‖Or, Jeziel.

33 Of the sonnes of Zathoe, Sechenias *the sonne* of ‖ Iezolus, and with him three hundreth men: of the sonnes of Adin, ‖Obeth *sonne* of Ionathas, and with him two hundreth and fiftie men.

‖Or, Obed.

‖Or, Jesaias.

34 Of the sonnes of Elam, ‖ Iesias *sonne* of Gotholias, and with him seuentie men.

35 Of the sonnes of Saphatias, Zarias *sonne* of ‖Machael, and with him seuentie men.

‖Or, Michael.

‖Or, Obadiah, sonne of Iechiel.

36 Of the sonnes of Ioab, ‖Badias *sonne* of Iezelus, and with him two hundreth and twelue men.

‖Or, Baniah, Esolomith.

37 Of the sonnes of ‖ Banid, Assalimoth *sonne* of Iosaphias, and with him an hundreth, and three score men.

38 Of the sonnes of Babi, Zacharias *sonne* of Bebai, and with him twentie and eight men.

‖Or, Asgad, Iohannan sonne of Eccetban.

39 Of the sonnes of ‖ Astath, Iohannes *sonne* of Acatan, and with him an hundreth and ten.

‖Or, Iehel.

‖Or, Semaias.

‖Or, Bagoi, Uti, sonne of Iflacuri.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalet, ‖ Ieuel and ‖ Maias, and with him seuentie men: of the sonnes of ‖ Bagouthi *sonne* of Iscaourus, and with him seuentie men.

*Ezra 8.15. 41 ¶And I gathered them together to the flood called * Theras, and pitched our tentes there three dayes, and numbred them.

42 But when I had founde there none of the Priests nor Leuites,

‖Or, Masma, Almathon.

‖Or, Iorib, Elnathan, Zacharie, and Mosollam.

43 I sent to Eleazar, and beholde, there came ‖ Maasman, and Alnathan, and Samaian, and ‖ Ioribon, and Nathan, Ennatan, Zacharian, and Mosollamon the chiefe, and best learned.

44 And I bade them to go to Daddeus the captaine, which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren and the treasurers that were there, to sende to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hande of our Lorde, learned men of the sonnes of Moli, *the sonne* of Leui, *the sonne* of Israel, *to wit*, ‖ Cisebebran and his sonnes and his brethren being eighteene.

‖Or, Seredia.

‖Or, Anom, Jesaia. ‖Or, Canaanien.

47 And Asebia, and ‖ Annon, and Osaian his brethren of the sonnes of ‖Canaineus with their sonnes, twentie persons.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, *to wit*, ministers of the Temple, two hundreth and twentie, of whome all the names were registred.

49 ¶ And * there I proclaimed a faste for the yong men before the Lorde to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell. *Ezra.8. 21.

50 For I was ashamed to aske the King footemen, or horsemen, or conduct for safegarde against our enemies:

51 Because wee had saide to the King, that the power of our Lord should be with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lorde againe, according to these things, who we found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priestes, twelue men, *to wit*, ‖ Esebrias and Assanias, and with them ten of their brethren. ‖Or, Serebias.

54 And I weighed them the siluer and the gold, and the holy vessels of the house of our Lord, which the King and his counsellers, and *his* princes, and all Israel had giuen.

55 And I weighed them, sixe hundred and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde,

56 And twentie golden basins, and twelue vessels of brasse, of fine brasse shining like golde.

57 And I saide to them, You are also holy to the Lord, and the vessels are holy, & the golde, and the siluer is a vow to the Lord of our fathers.

58 Watch & keepe *them*, till that you giue them to the heades of the families of the Priestes and Leuites, and captaines of the families of Israel in Ierusalem in the chambers of the house of our God.

59 So the Priestes and Leuites tooke the siluer and the gold, and the vessels, and caried them to Ierusalem to the Temple of the Lord.

60 And wee departed from the flood Thera, in the twelfth *day* of the first moneth, and came to Ierusalem, according to the mightie power of our Lord with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So we came to Ierusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the gold was deliuered in the House of our Lorde to ‖ Marmoth the Priest, the sonne of Iouri, ‖Or, Marimoth, the sonne of Iori of Uric.

62 And with him to Elezar the *sonne* of Phinees: and there were with them, Iosabad *the sonne* of Iesus, and ‖Moeth *sonne* of Sabbanus, Leuites: all *was deliuered them* by number and weight. ‖Or, Noedia, sonnes sonne of Banuas.

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lorde God of Israel, *euen* twelue bulles for all Israel, rammes foure score and sixteene.

65 Lambes threescore and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commaundements of the King to the Kings stewardes, and to the gouernours of Coelosyria & Phenice who honoured the people, and the Temple of God.

67 ¶*When these things were done, the gouernours came to me, saying, The people Israel, the Princes and the Priests, and the Leuites haue not separated *from them* the strange people of the land, *Ezra.9.1.

68 Nor the pollutions of the Gentiles, *to wit*, of the Cananites, & Chetites, and Pherestes, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed

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mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And assoone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my bread, and sate me downe sorowfull and very sad.

71 Then also they that were mooued with the word of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth *mine* hands to the Lord,

*Ezra.9.6. 73 And said, O * Lord, I am ashamed, and confounded before thy face.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our Kings and Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, & for a pray with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that *there* should be left vs a root, and name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meat in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meat,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, & giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall we say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

*Deut.7.11. 82 *Because the land, which ye go to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthines,

83 Therefore now yee shall not ioyne *their* daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, and eat the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked works, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a root: *but* wee againe haue turned backe to transgresse thy Law, *and* to mixe *vs* with the vncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldest neither leaue vs root nor seed nor name?

88 *But*, O Lord of Israel, thou art true: for there is a root left, *euen* vnto this day.

89 Beholde, we are now before thee with our iniquities, neither can we indure before thee for these things.

*Ezra.10.1. 90 ¶ And * as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Ierusalem, of men and women, and yoong children: for there was great lamentation among the multitude.

91 Then Iechonias the sonne of ‖ Ieel of the sonnes of Israel, crying out, sayd, O Esdras, we haue sinned against the Lord God: wee haue taken in mariage strange women of the nations of the land. ‖Or, Ieiel

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, & to all them that obey the Law of the Lord, rise vp *and* put it in execution.

94 For to thee doeth it apperteine, and wee are with thee to make thee strong.

95 Then Esdras arose, *and* made all the chiefe of the families of the Priests & Leuites of all Israel to sweare, that they would do thus: and they sware.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues, 10 they promise to put them away.

*Ezra.10.6. THen * Esdras rose from the court of the Temple, *and* went to the chamber of Ioannan *the sonne* of Eliasib,

2 And being lodged there, he did eat no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meet there within two or three dayes, according to the ordinance of the Elders, which haue rule, should haue their cattel confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Beniamin, came together within three dayes into Ierusalem: this was the ninth moneth, and twentieth *day* of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and sayd to them, Ye haue sinned: for yee haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cried out and sayd with a loud voice, We will do as thou hast sayd,

11 But because *u* great, and the time is winter, so that we cannot stand without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families, tarie:

13 And let the Priests and Iudges come out of all places at the day appointed, til they haue appeased the wrath of the Lord against vs for this matter.

14 Then Ionathas Asaels *sonne*, and ‖ Ezecias *sonne* of ‖ Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them. ‖Or, Iahazias. ‖Or, Tiqua.

15 And they which were of the captiuitie, did after all these things.

16 Esdras

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16 Esdras the Priest also chose him certeine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things perteining to them that had married strange wiues in the first day of the first moneth.

18 And there were found of the Priests, which had married strange wiues,

19 Of the sonnes of Iesus, the *sonne* of Iosedec, and of *his* brethren, ‖ Mathelas, and Eleazar, and Ioribus, and ‖ Ionadan,

‖Or, *Maasias.* ‖Or, *Iedaiah.*

20 Who also gaue their hands to cast out their wiues, and offered a ramme for *their* reconciliation in their purgation.

21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Sameius, and Hiereel, and Azarias.

‖Or, *Anani, and Zabiah.*

22 And of the sonnes of ‖ Phaisu, Ellionas, Masfias, Esmaelus, and Nathanael, and ‖ Ocidelus, and Talsas.

‖Or, *Phashur, Elioenai, Maasiai, Ismael* ‖Or, *Obadiel and Alaia.*

23 And of the Leuites, ‖ Iorabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheus, and Oudas, and Ionas.

‖Or, *Iozabad, Semei.*

24 Of the holy singers, ‖ Eliazurus, Bacchurus.

‖Or, *Galeal, Pathias, Iehudas.*

25 Of the Porters, ‖ Sallumus, and Tolbanes.

‖Or, *Eliasib, and Bacur.* ‖Or, *Sallum.*

26 Of them of Israel, of the sonnes of Phorus, ‖ Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and ‖ Banaias.

‖Or, *Remias.* ‖Or, *Banaiah.*

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias.

‖Or, *Elam.* ‖Or, *Ichiel.* ‖Or, *Ieremoth, and Helias.*

28 And of the sonnes of ‖ Zamoth, Eliadas, Elisimus, Othonias, Iarimoth, and ‖ Sabatus, and Sardeus.

‖Or, *Zathoe, Ethadas, Elisib.* ‖Or, *Sabad, and Sardai.*

29 Of the sonnes of ‖ Bebai, Ioannes, and Ananias, and ‖ Iosabad, and Ematheas.

‖Or, *Bebe.*

30 Of the sonnes of ‖ Mani, Olamus, Mamuchus, Iedaias, Iasubus, Iasael, and Ieremoth.

‖Or, *Iosabat, and Emab.* ‖Or, *Bani, Olam, Maluch, Jedaia, Iasub.*

31 And of the sonnes of ‖ Addi, Naathus, Moosias, Laccunus, and Naidus, and Mathanias, and ‖ Sescbel, and Balnuus, and Manasseas.

‖Or, *Addin, Naazus, Laccun, Banaias.*

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.

‖Or, *Bezelel, Balnui, Manasses.*

33 And of the sonnes of ‖ Asom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manasses, and Semei.

‖Or, *Hasam.* ‖Or, *Mashmai, Matabias.*

34 And of the sonnes of ‖ Maani, Ieremias, Momdis, Omairus, Inel, Mamai, and Paclias, and Amos, Carabasion and Enasibus, and Mamnimatanaius, Elisiasis, Vamus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoras, Sesis, Esril, Azailus, Samatas, Sambis, Iosiphus.

‖Or, *Bani, Ieremai, Moadi, Euram.*

35 And of the sonnes of Ethna, Nazitias, Zabadias, Ethes, Inel, Banaias.

36 All these married strange wiues, & put them away with their children.

37 And the Priests and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

38 ¶ * Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,

*Nehem. 8. 1.

39 And spake to Esdras the Priest, and reader, that he should bring the Law of Moyses, which had bene giuen by the Lord God of Israel.

40 Then brought Esdras the chiefe Priest, the Law to all the multitude, both man and woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And hee read in the first broad place of the gate of the Temple, from morning to mid-day, before the men and the women, and all the multitude hearkened to the law.

42 So Esdras the Priest and reader of the Law, stood vpon a pulpit of wood that was prepared.

43 And there stood by him ‖ Matgathias, Sammus, Ananias, Azarias, Ourias, Ezecias, Balasamus at his right hand,

‖Or, *Mattithiah.*

44 And at his left hand ‖ Phaldaius, & Sail, Melchias, Aothasaphus, Nabarias.

‖Or, *Pedaiah.*

45 Then Esdras tooke the booke of the Law before the multitude (for hee sate honourably before them all)

46 And they all stood vpright when he expounded the Law, and Esdras blessed the Lord the most high God, the most mightie God of hosts.

47 And the whole multitude cried, Amen.

48 Then Iesus and ‖ Anus, and Sarabias, and Adimus, and Iacobus, Sabataias, Autanias, Maianias, and Calitas, Azarias, and Ioazabdus, and Ananias, *and* Biatas the Leuites lift vp their hands, & fell downe on the ground, & worshipped the Lord,

‖Or, *Bani.*

49 And taught the Law of the Lord, and stood also earnestly vpon the reading.

50 Then said ‖ Achtharates to Esdras the chiefe Priest and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.

‖Or, *Nehemias.*

51 Goe therefore and eate the fat meates, and drinke the sweet drinks, and send presents to them that haue not.

52 For this day is holy to the Lord, and be not sorie: for the Lord God will glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheare.

55 For they were yet filled with the wordes wherewith they were instructed, when they were assembled together.

II. ESDRAS.

CHAP. I.

8 *The people is reproued for their vnfaithfulnesse.* 30 *God will haue another people, if these will not be reformed.*

*Ezra. 7. 1.

THE second booke of the Prophet * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which *Esdras* was prisoner in the land of Medes, in the reigne of Artaxerxes King of Persia.

4 *And ỹ word of ỹ Lord came vnto me, saying,

*Isa. 58. 1.

5 Goe

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5 Goe, and shewe my people their sinnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offred vnto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, & despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 How long shall I forbeare them, vnto whom I haue done so much good?

10 *Many Kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: *I haue destroyed the East, the people of the two countryes Tyrus and Sydon, & haue slaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 *I haue led you thorow the Sea, and haue giuen you a sure ‖way, since the beginning: *I gaue you Moyses for a guide, and Aaron for a Priest.

14 * I gaue you light in a pillar of fire, & great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almightie Lord, The quailes *were a token vnto you: I gaue you tentes for safegard, wherein ye murmured:

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

17 Where are the benefites that I haue done for you? when yee were hungrie in the wildernesse, * did ye not crie vnto me?

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had bene better for vs to haue serued the Egyptians, then to dye in the wildernesse.

19 I had pitie vpon your mournings, and gaue you Manna to eate: * so ye did eate Angels food.

20 *When ye were thirstie, did not I cleaue the stone, and waters did flowe out to satisfie you? from the heat I couered you with the leaues of the trees,

21 And I gaue you fat countreys: I cast out the Canaanites, the Pherezits, & Philistims before you: * what shall I doe more for you, saith the Lord?

22 Thus saith the Almightie Lorde, * When ye were in the wildernesse at the bitter waters, being a thirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the riuer sweet.

24 What shall I doe vnto thee, O Iacob? thou *Iuda wouldest not obey: I will turne me to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

25 Seeing ye haue forsaken mee, I will also forsake you: when yee aske mercie of mee, I will not haue pitie vpon you.

26 *When ye call vpon me, I wil not heare you: for yee haue defiled your handes with blood, and your feete are swift to commit murther,

27 Although ye haue not forsaken me, but your owne selues. saith the Lord.

28 Thus saith the Almightie Lorde, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurce her yong babes,

29 That yee would be my people, as I am your God, and that yee would bee my children, as I am your Father?

30 * I gathered you together as a henne gathereth her chickins vnder her wings: but nowe what shall I do vnto you? I wil cast you out frō my sight.

31 * When you bring giftes vnto mee, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophetes, whom ye haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the Almightie Lorde, Your house shalbe desolate: I wil cast you out as the wind doth the stubble.

34 Your children shall not haue generation: for they haue despised my commandements, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleeue me though they heare mee not, and they, vnto whom I neuer shewed miracle, shall do the things that I command them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 ¶ I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene me with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, beholde what great glory, and see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas.

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the * messenger of the Lord.)

CHAP. II.

The Synagogue findeth fault with her owne children. 18 *The Gentiles are called.*

THus saith the Lord, I brought this people out of bondage: I gaue them also my commandements by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: goe ye, O my children, and aske mercie of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoyle, that their kindred be not continued.

7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember * what I did vnto Sodom and Gomorah,

9 Whose

*Exod.14.28.
*Num.21.24. Ios.8.12.
*Exod.14.24. ‖Or, streete. *Exod.3.10. and 4.14. *Exod.13.21.
*Exod.16.13. Psal.104.40.
*Numb.14.3.
*Wisd.16.20. *Num.20.11. Wisd.11.4.
*Isa.54.
*Exod.15.23.
*Exod.32.8.
*Isa.1.15.
*Mal.23.37.
*Isa.1.13.
*Mala.3.1.
*Gene.19.24.

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9 Whose land is mixed with cloudes of pitch and heapes of ashes: so will I do vnto them, that heare me not, saith the Almightie Lord.

10 Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.

11 And I will get me glorie by them, and giue them the euerlasting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of ointment: they shall neither labour nor be wearie.

13 Goe ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esay and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines flowing with milke and honie, and seuen mightie mountaines, whereupon there grow roses and lilies, whereby I will fil thy children with ioy.

20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my cleerenesse.

22 Keepe the olde and the yong that are within thy walles.

*Iob.1.17,18,19. 23 * Whereseuer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nource: stablish their feete.

26 None of the seruaunts that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Bee not weary: for when the day of trouble and heauinesse commeth, other shall weepe and be sorowfull, but thou shalt bee mery and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I wil bring them out of the sides of the earth, and will shewe mercie vnto them: For I am mercifull, saith the Lord Almightie.

32 Embrace thy children, vntil I come and shew mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lord vpon the mount Horeb, that I shoulde goe vnto them of Israel, but when I came to them, they cast mee off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O ye heathen, that heare and vnderstand, Waite for your shepheard, who shall giue you euerlasting rest: for hee is neere at hand, that shall come in the ende of the world.

35 Be ready to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this worlde: receiue the ioy of your glory: I testifie my Sauiour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.

38 Arise, and stand vp, and beholde the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadow of the worlde, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whom thou longest for, is fulfilled: beseech the power of the Lord, that thy people which haue bene called from the beginning, may be sanctified.

42 * I Esdras saw vpon mount Sion a great people whom I could not number, and they all prayse the Lord with songs. *Reuel 7.9.

43 And in the middes of them there was a yong man higher in stature then them all, and vpon euerie one of their heads he set crownes, & was higher then the others, which I much marueiled at.

44 So I asked the Angel, and sayd, Who are these, my Lord?

45 Who answered, and sayd vnto me, These be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then sayd I vnto the Angel, What yoong man is it, that setteth crownes on them, and giueth them the palmes in their hands?

47 And he answered and sayd vnto me, It is the Sonne of God, whom they haue confessed in the world. Then began I greatly to commend them, that had stood so strongly for the Name of the Lord.

48 Then the Angel sayd vnto me, Go thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderous works, which God did for the people, are recited. 21 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to my heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was sore moued, so that I began to speake fearefull words to the most High, and sayd,

4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,

5 * And a bodie vnto Adam, without soule, *Gene.2.7.

who

who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee.

6 And leaddest him into Paradise, which thy right hand had planted or euer the earth ‖ brought foorth.

‖ Or, went forward.

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people and kindreds out of number.

*Gen.6.12. 8 * And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandements.

*Gene.7.10. 9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood, that came to euery one of them which came by death vnto Adam,

*1.Pet.3.20. 11 Yet thou leftest one, *euen* * Noe, whith his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee,

*Gene.12.1. *thou diddest chuse thee a man from among them,

*Gene.17.5. whose name was * Abraham,

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting couenant with him, promising him that thou wouldest neuer forsake his seed.

*Gene.21.2,3. 16 * And vnto him thou gauest Isaac, * vnto

*Gene.25.25,26. *Malac.1.2,3. Isaac also thou gauest Iacob and Esau, * and diddest chuse Iacob, and cast off Esau, and so Iacob became a great multitude.

rom 9.13.

17 And when thou leddest his seed out of E-

*Exod.19.1. gypt, * thou broughtest them vp to mount Sina,

Deut.4.10. 18 And enclinedst the heauens and bowedst downe the earth, and diddest moouе the ground, and cause the depths to shake, and diddest astonish the world.

19 And thy glorie went thorow foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Law vnto the seed of Iacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that the Law might bring forth fruit in them.

*Gene.3.6. 21 For * Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse ioyned with the Law in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeres were

*1.Sam.16.13. brought to an end, * till thou diddest raise thee vp a seruant called Dauid,

*2.Sam.5.1. and 7.5,13. 24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam & all his generation: for they also had a wicked heart.

27 Therfore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deeds without number (for this is the thirtieth yere that I see many trespassing) I was discouraged.

30 For I saw, howe thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I can not perceiue how this commeth to passe. Are the deeds of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies, as Iacob?

33 And yet their reward appeareth not, & their labour hath no fruit: for I haue gone heere and there thorowout the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednesse now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight: or what people hath so kept thy commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 *The Angel reproueth Esdras because hee seemed to enter into the profound iudgements of God.*

AND the Angell that was sent vnto mee, whose name was Vriel, answered,

2 And sayd, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then sayd I, Yea, my Lord. And he answered me, and sayd, I am sent to shew thee three wayes, and to set forth three similitudes before thee,

4 Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shew thee from whence the wicked heart commeth.

5 And I sayd, Tell on, my Lord. Then sayd hee vnto me, Go thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and sayde, What man is borne, that can do that, which thou requirest mee, concerning these things?

¶ 7 And he sayd vnto mee, If I should aske thee how deepe dwellings are in the middes of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto mee, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But now haue I asked thee but of fire and winde, & of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answere of them.

10 Hee sayd moreouer vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 Howe should thy vessell then be able to comprehend the wayes of the Highest, and nowe outwardly in the corrupt world, to vnderstand the

corruption.

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corruption, that is euident in my sight?

12 Then said I vnto him, It were better that we were not at all, then that we should liue in wickednesse, and to suffer, and not to know wherefore.

13 And he answered me, and sayd, * I came to a forest in the plaine where the trees held a counsell,

*Iudg.9.8. 2.chron.25.18.

14 And sayd, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and sayd, Come, let vs goe vp and fight against the trees of the wood, that we may get another country for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered, & said, Verely it is a fooliſh purpose, that they both haue deuised: for the ground is appointed for the wood, & the sea hath his place to beare his floods.

20 Then answered he mee, and sayd, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, & the sea for his floods, so * they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

*Isa.55 8,9.iohn 3.31.1.cor.2.13, 14.

22 Then answered I, and sayd, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of such as wee dayly meddle withall, *namely*, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, & why the Law of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why wee are tossed to and fro thorow the world as the grashoppers, and our life is a verie feare, and we are not thought woorthie to obteine mercie.

25 But what will he doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and sayd, The more thou searchest, the more thou shalt maruell: for the world hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen, be not turned vpside downe, and if the place where the euill is sowen, passe not away, then cannot the thing come that is sowen with good.

30 For the corne of euill seed hath bene sowen in the heart of Adam from the beginning, and how much vngodlinesse hath hee brought vp vnto this time? and how much shall he bring forth vntil the harnest come?

31 Ponder with thy selfe, how much fruit of wickednesse the corne of euill seed bringeth forth,

32 And when the stalkes shall be cut downe, which are without number, how great an harnest must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And hee answered me, saying, Haste not to be aboue the most High: for thou laboures in vaine to be aboue him, though thou indeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruit of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and sayd, When the number of the seeds is filled in you: for he hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be mooued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peraduenture the harnest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and sayd, Goe, and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then sayd I, No, Lord, she can not. And he sayd vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the trauell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shalbe shewed thee from the beginning.

44 Then answered I, and sayd, If I haue found grace in thy sight, and if it be possible, and if I be meet therefore,

45 Shew mee whether there be more to come then is past, or moe things past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stoode and beholde, a hote burning ouen passed before mee: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49 After this there passed before mee a watrie cloud, and sent downe much raine with a storme: and when the stormie raine was past, the droppes came after.

50 Then sayd hee vnto mee, Consider with thy selfe, as the raine is more then the droppes, and as fire exceedeth the smoake, so the portion that is past, hath the vpper hand. And the droppes, and the smoake were much.

51 Then I prayed, and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 Hee answered me, and sayd, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shew thee of thy life: for I do not know it.

CHAP. V.

1 *In the latter times truth shalbe hid.* 10 *Vnrighteousnesse and all wickednesse shall reigne in the world.* 23 *Israel is visited and God deliuereth them.* 35 *God doth all things in season.*

Neuertheless

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NEuertheleſſe concerning the tokens, beholde, the times ſhall come, that they which dwell vpon earth, ſhalbe taken in a great number, and the way of the trueth ſhall be hid, and the land ſhalbe barren from faith,

Matth.24.12. 2 And * iniquitie ſhalbe increaſed more then thou haſt ſeene now, or haſt heard in time paſt.

3 And it ſhall come to paſſe, that one ſhall ſet in foot, and thou ſhalt ſee the land deſolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou ſhalt ſee after the third trumpet, that the ſunne ſhal ſuddenly ſhine againe in the night, and the moone three times a day.

5 Blood ſhal drop out of ỹ wood, & the ſtone ſhal giue his voice, & the people ſhalbe mooued.

6 And he ſhall rule, of whome they hope not that dwell vpon earth, and the fowles ſhal change place.

7 And the ſea of Sodom ſhal caſt out fiſh, and make a noyſe in the night, which many ſhall not know, but they ſhall heare the voyce thereof.

8 There ſhall be a confuſion in many places, and the fire ſhall oft breake foorth, and the wilde beaſtes ſhall change their places, and menſtruous women ſhall beare monſters,

9 And ſalt waters ſhall be found in the ſweete, and all friends ſhall fight one againſt another: then ſhall wit hide it ſelfe, and vnderſtanding depart into his ſecret chamber.

10 It ſhall be ſought of many, and yet not bee found: then ſhall vnrighteouſneſſe and voluptuouſneſſe haue the vpper hand vpon earth.

11 One land alſo ſhall aſke another, and ſay, Is righteous iuſtice gone through thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but not obteine: they ſhall labour, but their enterpriſes ſhall not proſper.

13 To ſhewe thee ſuch tokens I haue leaue, and if thou wilt pray againe and weepe as now, and faſt ſeuen dayes, thou ſhalt heare yet greater thinges then theſe.

14 ¶ Then I awaked, and a fearefulneſſe went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held mee, comforted mee, and ſet me vp vpon my feete.

16 And in the ſecond night, Salathiel the captaine of the people came vnto me, ſaying, Where haſt thou bene? and why is thy countenance ſo heauie?

17 Knoweſt thou not that Iſrael is committed vnto thee in the land of their captiuitie.

18 Vp then and eate, and forſake vs not, as the ſhepheard that leaueth his flocke in the handes of the cruell wolues.

19 Then ſaid I vnto him, Goe thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I faſted ſeuen dayes, mourning & weeping, as Vriel the Angel had commanded me.

21 And after ſeuen dayes the thoughts of mine heart were very grieuous vnto me againe.

22 And I had a deſire to reaſon againe, and I began to talke with the moſt High againe,

23 And ſaid, O Lord, Lord: of euery foreſt of the earth, and of all the trees thereof thou haſt choſen thee one onely vineyard.

24 And of all lands of the world thou haſt choſen thee one pit, and of al the floures of the *ground* thou haſt choſen thee one lillie.

25 And of all the depthes of the ſea thou haſt filled thee one riuer, and of all builded cities thou haſt ſanctified Sion vnto thy ſelfe.

26 And of all the foules that are created, thou haſt named thee one doue, & of all the cattel that are made, thou haſt appointed thee one ſheepe.

27 And among al the multitude of people thou haſt gotten thee one people, and vnto this people whom thou louedſt, thou gaueſt a Lawe, that is proued of all.

28 And now, O Lorde, why haſt thou giuen this one *people* ouer vnto many? and vpon one roote thou haſt ſet others, and haſt ſcattered thine onely *people* among many.

29 They treade them downe, which haue withſtood thy promiſes, & beleeue not thy teſtimonies.

30 And if thou diddeſt ſo much hate thy people, they ſhoulde haue bene puniſhed with thine owne handes.

31 ¶ Now when I had ſpoken theſe wordes, the Angel that came to mee the night afore, was ſent vnto me,

32 And ſaid vnto me, Heare me, and I wil teach thee, and hearken that I may inſtruct thee further.

33 And I ſaid, Speake on, my Lord. Then ſaid he vnto me, Thou art ſore vexed and troubled for Iſraels ſake. Loueſt thou them better, then hee doth that made them?

34 And I ſaid, No, Lord: but of very ſorow haue I ſpoken: for my reines paine me euery houre, while I labour to comprehend the way of the moſt Hie, and to ſeeke out part of his iudgement.

35 And he ſaid vnto me, Thou canſt not. And I ſayd, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? ſo had I not ſeene the trouble of Iacob, and the griefe of the ſtocke of Iſrael.

36 And he ſayd vnto me, Number vnto me the things that are not, yet come, or gather mee the drops that are ſcattered, or make me the withered flowers greene againe.

37 Open me the places that are cloſed, & bring mee foorth the windes, that are ſhut vp therein: ſhew me the image of a voyce, and then will I declare thee the thing that thou aſkeſt and laboureſt to know.

38 And I ſayd, O Lord, Lord, who can know theſe things, but he that hath not his dwelling with men?

39 But I that am ignorant, how can I ſpeake of theſe things, whereof thou aſkeſt me?

40 Then ſaid he vnto me, Like as thou canſt doe none of theſe things, that I haue ſpoken of, ſo canſt thou not finde out my iudgement, nor the leaſt benefit, that I haue promiſed vnto my people.

41 Then I ſaid, Behold, O Lord, the laſt things are preſent vnto thee, and what ſhall they doe that haue bene before mee, or we that be now, or they that ſhall come after vs?

42 And hee ſayd vnto me, I will compare my iudgement vnto a ring: as there is no ſlackneſſe of the laſt, ſo there is no ſwiftneſſe of the firſt.

43 Then I anſwered, and ſayd, Couldeſt thou not make at once thoſe that haue bene, thoſe that are now, & thoſe that ſhall come, that thou mighteſt ſhew thy iudgement the ſooner?

44 Then

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44 Then answered he me, The creature, said he, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I said, As thou hast taught thy seruant, that thou which giuest strength *to all*, hast giuen life at once to all the worke created by thee, and hast susteined it, so might it now also conteine all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest foorth? require her to bring foorth tenne at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said hee vnto me, So haue I diuided the number of the earth by times when seede is sowen vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whom thou hast told me is yong, draweth shee neere vnto age?

51 He answered me, and said, Aske a woman that trauaileth, and shee will tell thee.

52 Say vnto her, Wherefore are not they (whom thou hast now brought foorth) like those that were before thee, but lesse of stature?

53 And shee shall answere thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider nowe thy selfe, howe that ye are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant by whome doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secrete counsell, and is authour thereof, and hath created them for his children. 25 The felicitie of the age to come.

AND he said vnto mee, In the beginning when the round world was made, and before the borders of the world were set, and before the winds blew one against another:

2 Before the noyse of thunders sounded, before the bright lightning did shine foorth, before the foundations of Paradise were layde:

3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chimneis in Sion were hote:

5 Before the present yeeres were sought out, and before the affections of them that now sinne, were turned away, and they that haue layde vp the treasure of faith, were sealed,

6 Then did I purpose these things, and they were made by mee alone, and by none other: by me also they shalbe ended, and by none other.

7 Then answered I, and saide, What shalbe the diuision of times? or when shall be the ende of the first, and the beginning of it that followeth?

8 And he sayde vnto mee, From Abraham vnto Isaac, when Iacob and Esau were borne of him, *Iacobs hand held fast the heele of Esau.

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other things, Esdras, aske thou not.

11 ¶ I answered then, and saide, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseeche thee, make an ende to shewe thy seruant thy tokens, whereof thou shewedst mee part the last night.

13 So he answered mee and said, Stand vp vpon thy feete, and heare a mightie sounding voyce.

14 There shall come as an earthquake, but the place where thou standest, shall not be mooued.

15 And therefore when hee speaketh, be not afraide: for of the ende shall be the word, and of the foundation of the earth shall it be vnderstood.

16 Therefore while one speaketh of them, it trembleth and is mooued: for it knoweth, that it must be changed at the ende.

17 And when I had heard it, I stoode vp vpon my feete, and hearkened, and beholde, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it sayd, Beholde, the dayes come, that I will come and inquire of them that dwell vpon the earth,

19 And when I beginne to inquire of them, who by their vnrighteousnesse haue hurt others, & when the affliction of Sion shalbe fulfilled,

20 And the world, that shall vanish away, shall be sealed, then will I shew these signes: the books shalbe opened before the heauen, and they shall see all it together.

21 And the children of a yere olde shall speake with their voices: the women with child shal bring forth vntimely children of three or foure moneths olde, and they shall liue that are raised vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full store houses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shalbe suddenly afrayd.

24 At that time shall friends fight with friends, as with enemies, and the earth shal feare with them: the springs of the welles shal stand stil, and in three houres they shall not runne.

25 Whosoeuer remaineth from all these things that I haue tolde thee, shalbe saued, and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death, from their birth, and the heart of the inhabitants shall be changed, and turned to another meaning.

27 For euill shall be put out, and deceit shall be quenched,

28 But faith shall flourish: corruption shall be ouercome, and the trueth which hath bene so long without fruit, shall come forth.

29 ¶ And when he talked with me, beholde, I looked a little vpon him before whom I stood.

30 And these words said he vnto me, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen dayes more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mighty hath seene thy righteous dealing: hee hath seene also thy chastitie, which thou hast kept since thy youth.

33 There-

*Gen. 25. 26.

33 Therefore hath he ſent me to ſhewe thee all theſe things, and to ſay vnto thee, Bee of good comfort, and feare not,

34 And haſte not in the vaine conſideration of the firſt times, nor make haſte to the latter times.

35 And after this I wept againe and faſted ſeuen dayes in like maner, that I might fulfill the three weekes, which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to ſpeake before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoule was in diſtreſſe,

38 And I ſaid, O Lord, thou ſpakeſt expreſly in the firſt creation (euen the firſt day) and commandedſt * that the heauen and the earth ſhould bee made, and the worke followed thy word.

* Gene. 1. 1.

39 And then was there the ſpirit, and the darkeneſſe was on euery ſide with ſilence: there was no mans voyce as yet created of thee.

40 Then commaundedſt thou a bright light to come forth out of thy treaſures, that it might giue light to thy worke.

41 Vpon the ſecond day thou createdſt the heauenly ayre, and commandedſt it, that going betweene, it ſhould make a diuiſion betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commaundedſt, that the waters ſhould be gathered together in the ſeuenth part of the earth: ſixe partes diddeſt thou drie, & kept them to the intent that of theſe there ſhould be that ſhould ſerue thee, beeing ſowed of God and tilled.

43 Aſſoone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruit did ſpring vp, and many diuers pleaſures for the taſte, and flowers of vnchangeable colour, and odours of a moſt woonderfull ſmell, and theſe things were created the third day.

* Gene. 1. 14. 45 * Vpon the fourth day thou createdſt the light of the Sunne, and of the Moone, and the order of the ſtarres,

* Gen. 1. 14. and 15. deut. 4. 19. 46 And gaueſt them a charge, to doe * ſeruice euen vnto man that was for to be made.

* Gene. 1. 20. 47 And vpon the fift day thou ſaideſt vnto the ſeuenth part * where the waters were gathered, that it ſhould bring foorth beaſtes, as foules and fiſhes: and it was ſo.

48 For the dumbe waters, and without life brought forth liuing things at the commandement of God, that the nations might praiſe thy wonderous workes.

49 Then didſt thou prepare two liuing things: the one thou calledſt || Behemoth, and the other thou calledſt Leuiathan, Or, Enoch.

50 And diddeſt ſeparate the one from the other: for the ſeuenth part, where the water was gathered, could not hold them.

51 Vnto Behemoth thou gaueſt one part, which was dryed vp the third day, that he ſhould dwell in the ſame part, wherein are a thouſand hilles.

52 But vnto Leuiathan thou gaueſt the ſeuenth part, that is wet, and haſt prepared him to deuoure what thou wilt and when thou wilt.

53 Vpon the ſixt day thou gaueſt commandement vnto the earth, that before thee it ſhould bring forth beaſtes, cattell and creeping things.

54 And beſides this Adam, whom thou madeſt lord ouer all the workes, which thou haſt created, of him come we all, and the people alſo whome thou haſt choſen.

55 All this haue I ſpoken before thee, O Lord, becauſe thou haſt created the world for our ſakes.

56 As for the other people, which alſo come of Adam, thou haſt declared them that they are nothing before thee, but be like vnto ſpittle, and haſt compared their riches vnto a droppe that falleth from a veſſell.

57 And nowe, O Lorde, behold theſe heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou haſt called the firſt borne, the onely begotten, and thy feruent louer) are giuen into their handes.

59 If the world then be created for our ſakes, why haue we not the inheritance thereof in poſſeſſion? or how long ſhall we ſuffer theſe things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduertiſeth all in time. 28 The comming and death of Chriſt. 32 The reſurrection and laſt iudgement, 43 After the which all corruption ſhall ceaſe. 48 All fell in Adam. 59 The true life. 62 The mercies and goodneſſe of God.

AND when I had made an end of theſe wordes, there was ſent vnto me an Angel, which had beneſent downe to me the nights afore.

2 And he ſaid vnto me, Vp, Eſdras, and heare the words that I am come to tell thee.

3 And I ſaid, Speake on, my God. Then ſayde he vnto me, The ſea is ſet in a wide place, that it might be deepe and great,

4 But preſuppoſe that the entrance thereof were narrowe, and like the riuers.

5 Who could go into the ſea to looke vpon it, and to rule it, if he went not thorow the narrowe, howe could he come into the broad?

6 There is alſo another thing: a citie is builded and ſet vpon a broad field, and is full of all good things:

7 The entrance thereof is narrowe and in a dangerous place to fal, that there is fire at the right hand, and a deepe water at the left.

8 And there is but one path betwixt them, euen betweene the fire and the water, ſo that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorowe the perill before it, how could he receiue his inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he, So is the portion of Iſrael.

11 Surely for their ſakes haue I made the world: and when Adam tranſgreſſed my ſtatutes, then came this thing to paſſe.

12 Then were the entrances of the world made narrow, full of ſorrowe and trauaile: they are but fewe, and euil, and full of perils, and very painfull.

13 For the entrances of the fore world were wide and ſure, and brought immortall fruite.

14 If then they that are liuing, labour not to enter by theſe ſtraite, and brittle things, they can not attaine to thoſe things that are hid.

15 Why then diſquieteſt thou thy ſelfe, ſeeing thou art corruptible? and why art thou mooued, ſeeing thou art mortall?

16 And why haſt thou not conſidered in thy minde the things to come, rather then them that are preſent?

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*Deu.8.1. 17 Then said I, O Lord, Lord, *seeing thou hast ordeined in thy Law, that the righteous should inherite these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffred straitnesse, shall not see the large things.

19 Then he said vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue, to auoyd punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Lawe, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not perfourmed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and she shall come foorth, and be seene that now is vnder the earth.

27 And whosoeuer shall escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeres, shall my sonne Christ die, and all men that haue life.

30 And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall be raised vp: and that shall die that is corrupt.

32 Then the earth shall restore those that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an ende.

34 Iustice onely shall continue: the trueth shal remaine, and faith shall be strong.

35 The worke shall follow, and the reward shal be shewed: the good deedes shall be of force, and vnrighteousnesse shall beare no more rule.

*Gene.18.23. *Exod.32.3. 36 Then said I, *Abraham prayed first for the Sodomites, and *Moyses for the fathers that sinned in the wildernesse,

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

*2.Sam.24.17. *2.Chro.6.14. *1 King.17.21. and 18.42,45. *2.King. 19.15. 38 And *Dauid for the destruction, and *Salomon for them that came into the Sanctuarie,

39 *And Elias for those that receiued raine, & for the dead that he might liue,

40 *And Ezechias for the people in the time Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, & wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered me, and said, This present life is not the end: oft times honour is receiued in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the ende of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shalbe cut off: righteousnesse shall grow vp, and the veritie shall spring vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profite is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee. *Rom.5.18.

49 For what profite is it vnto vs, if there bee promised an immortall life, when we do the works that bring death?

50 And that an euerlasting hope should be promised vs, seeing that we betyde our selues to deadly vanitie?

51 And that there should bee appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glorie of the most High should be kept to defend them which haue led a patient life, if we haue walked in the wicked wayes?

53 And that an eternal Paradise should be shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And there the faces of them, which haue abstained, should shine more then starres, if our faces be blacker then darkenesse?

56 For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the maner of the battell, which man, that is borne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said: but if he get the victorie, he should receiue the thing that I said.

59 For this is the life, whereof Moyses spake vnto the people, while he liued, saying, *Chuse thee life, that thou mayest liue. *Deut.30.19.

60 Neuertheles, they beleeued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauinesse should not so be to their destruction, as ioy should come vnto them, to whome saluation is perswaded.

62 I answered them, and said, I knowe, Lorde, that the most High is called mercifull, in that hee hath mercie vpon them, which are not yet come to that world.

63 And that he hath pitie on those that walke in his Lawe,

64 And

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*Rom.2.4. 64 And that *he is patient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberal: for he wil giue as much as needeth.

66 And that he is of great mercy: for hee ouercommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not aboundant in his mercies, the worlde coulde not continue, nor they that haue the possession thereof.

68 Hee pardoneth also: for if he gaue not of his goodnesse, that they that haue done euill, might bee relieued from their wickednesse, the ten thousande part of men should not remaine aliue.

69 And if he, being iudge, forgaue not those that be healed with his worde, and tooke away the multitude of sinnes,

70 There should peraduenture be very few left in an innumerable multitude.

CHAP. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Esdras prayeth for him and for his people. 39 The promise of saluation to the iust. 53 The destruction of the vniust.

AND he answered mee, saying, The most High made this worlde for many, but the worlde to come for fewe.

2 I will tel thee a similitude, O Esdras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pottes, but litle dust that golde commeth of, so is it with the worke of this world.

*Matth.20.16. 3 *There be many created, but few shalbe saued.

4 Then answered I, and saide, Then swallowe vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, & thou wilt prophecie: for thou hast no longer space, but the life giuen thee.

6 O Lorde, if thou suffer not thy seruant, that we may intreate thee, that thou mayest giue seede vnto our heart, & prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, and wee all are the workemanship of thine handes, as thou hast said.

8 For when the body is fashioned nowe in the wombe, and thou hast giuen it members, thy creature is preserued by fire and water, and the worke created by thee, doth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that conteineth, and that which is conteined, shall both be preserued, and when time is come, the wombe, being preserued, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruite appointed to the breastes,

11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousnesse, nourturest it in thy lawe, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commaundement, that the thing also which is made, might be preserued.

15 Now therefore, O Lord, I wil speake (as touching men in general thou shalt rather prouide) but concerning thy people, for whose sake I am sory,

16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am wofull, and for Iacob, for whose sake I am grieued.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the sudden comming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstande my wordes which I will speake before thee. The beginning of the wordes of Esdras, before hee was taken vp,

20 O Lorde, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, and his glory incomprehensible, before whome the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose word is true, & sayings stedfast: whose commandement is strong, and gouernment terrible,

23 Whose looke drieth vp the depths, & wrath maketh the mountaines to melt away as the thing beareth witnesse.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I wil speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let it not be thy will to destroy them, which haue liued like beastes, but looke vpon them that haue clearely taught thy Lawe.

30 Take not displeasure with them, which appeare worse then beastes, but loue them that alway put their trust in thy righteousnesse and glory.

31 For wee and our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towardes vs which haue no workes of righteousnesse.

33 For the righteous, which haue layde vp many good workes, let them receiue the rewarde of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest be so grieued towards it?

35 *For verely there is no man among them that be borne, but hee hath done wickedly, nor any that doth confesse thee, which hath not done amisse. *1 King 8.46. 2.chro.6.36.

36 For in this, O Lord, thy righteousnes and thy goodnesse shalbe praised, if thou bee mercifull vnto them, which haue not the substance of good works.

37 ¶ Then answered hee mee, and sayde, Some things shalt thou spoken aright, and according vnto thy wordes it shall be.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

39 But *I will reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation and the reward that they shall haue. *Gen.4.4.

40 Like as I haue spoken nowe, so shall it come to passe.

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41 For as the husbandman soweth much seede vpon the ground, and planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and sayde, If I haue founde grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man, which is created with thine hands, and thou art called his paterne, because hee is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wroth with vs, O Lorde, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered hee me, and saide, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off that thou shouldest loue my creature aboue mee: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest:

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made ready: the citie is builded, and rest is prepared, perfect goodnes and absolute wisdome.

53 The roote of euill is sealed vp from you: the weakenesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorowes are vanished away, and in the ende is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his lawe and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

*Psalme 14. 1. and 53. 1.

58 *Saying in their heart, that there was no God, though they knew that they should die.

59 For as the thing ý I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish:

60 But they, after that they were created, haue defiled the Name of him ý made them, and are vnthankefull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto al men, but vnto thee, and to a few like thee: then I answered, and said,

63 Beholde now, O Lord: thou hast shewed me the many wonders, which thou hast determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an ende. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered mee then, and sayde, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand that it is the time wherein the most High will beginne to visite the world which he made.

3 Therefore when there shalbe seene an * earthquake in the world, and an vprore of the people, *Matth. 24. 7.

4 Then shalt thou vnderstande that the most High spake of those things from the daies that were before thee, euen from the beginning.

5 For all that is made in the worlde, hath a beginning and an ende, and the ende is manifest.

6 So the times also of the most High haue plaine beginnings in wonders, and signes, and ende in effect and miracles.

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shalbe preserued from the said perils, and shall see my saluation in my lande, & within my borders: for I haue kept me holy from the world.

9 Then shall they haue pitie of themselues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shal dwel in paines.

10 For such as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my lawe, while they were yet in libertie, and when they had yet leysure of amendment, and would not vnderstande but despised it,

12 They must bee taught it after death by paine.

13 And therefore bee thou no more carefull to knowe how the vngodly shall bee punished, but inquire howe the righteous shall be saued, and whose the world is, for whom it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now & will speake it hereafter, that there be many moe of them which perish, then of them that shall be * saued, *Chap. 8. 3. matth. 20. 16.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workman is such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwel in that now liue, no man spake against me.

19 For then euery one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetuall seede and by a Lawe, whereout they cannot ridde themselues.

20 So I considered the world, and behold, there was perill, because of the deuises, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept mee one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seuen daies moe (but thou shalt not fast in them,

24 But shalt goe into a faire fielde, where no house is builded, and shalt eate onely of the floures of

of the field, and eate no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as he had commaunded me, into the fielde, which is called Ardath, and there I sate among the flowers, and did eate of the herbes of the field, and the meate of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, & mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldest shewe thy selfe vnto vs, * thou declaredst thy selfe vnto our fathers in the wildernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

* Exod. 19. 9. and 24. 3. Deut. 4. 12.

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my wordes, thou seede of Iacob.

31 For beholde, I sowe my Lawe in you, that it may bring foorth fruite in you, and that ye may be honoured by it for euer.

32 But our fathers, which receiued the Lawe, kept it not, neither obserued thine ordinances, neither did the fruite of the Lawe appeare, neither could it, for it was thine.

* Exod 32. 28.

33 * For they that receiued it, perished because they kept not the thing that was sowen in them.

34 And lo, it is a custome, when the ground receiueth seede, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Lawe, perish in sinne, and our heart also which receiued it.

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side * I sawe a woman, which mourned sore, and lamented with a loud voyce, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

* Chap. 10. 44.

39 Then I left my thoughtes, wherein I was occupied, and turned me vnto her,

40 And said vnto her, Wherefore weepest thou? why art thou so sorie in minde?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase in sorow: for I am sore vexed in my minde, and brought very low.

42 Then said I vnto her, What ayleth thee? tell me.

43 And shee said vnto me, I thy seruant haue bene barren, and haue had no childe, hauing a husband thirtie yeeres.

44 And euery houre, and euery day these thirtie yeeres I pray to the most High day and night.

45 And after thirtie yeres God heard me thine handmaid, & looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almightie.

46 And I nourished him with great trauell.

47 So when he grewe vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, hee fell downe, and dyed.

2 Then we all ouerthrewe the lightes, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field as thou seest,

4 And am not purposed to returne into ỹ citie, but to remaine here, & neither to eate nor drinke, but continually to mourne and fast vntill I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman aboue all other, seest thou not our heauines, & what commeth vnto vs?

7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.

8 Seeing we be all now in heauinesse, and make our mone, (for we be all sorowfull) art thou sorie for our sonne?

9 Demaund the earth, and shee shall tell thee that it is she which ought to mourne for the fall of so many that growe vpon her.

10 For from the beginning all men are borne of her, and other shall come, & behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, shee that hath lost so great a multitude, or thou which art sorie but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth, (for I haue lost the fruit of my wombe, which I brought foorth with heauinesse, and bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Nowe therefore withholde thy sorowe in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou alloweſt Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more w̃ her, & said,

20 Doe not so, but be counselled: for how many falles hath Sion? Be of good comfort because of the sorow of Ierusalem.

21 For thou seest that our Sanctuarie is layde waste: our altar is broken downe: our temple is destroyed.

22 Our psalterion fainteth, & the song ceaseth, and our mirth is vanished away, and the light of our candlestieke is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priestes are burnt, and our Leuites are caryed into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our yong

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men are brought in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauines, and put away the multitude of sorowes, that the Almightie may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And behold, immediatly she cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afrayd, and cryed with a loud voyce, and said,

* Chap. 5. 28 Where is Vriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted me, and set me vpon my feete, and said vnto me,

31 What ayleth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sorie?

* Chap. 5. 32 And I said, Because thou hast forsaken me, & I haue done * according vnto thy wordes: I went into the field, and there haue I seene things, and see that I am not able to expresse.

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, least I die through rashnesse.

35 For I haue seene that I knewe not, and heare that I doe not knowe.

36 Or is mine vnderstanding deceiued, or doth my minde, being haut e, erre?

37 Now therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare mee, and I will informe thee, and tell thee wherefore thou art afraid: for the most High hath reueiled many secret things vnto thee.

39 He hath seene thy good purpose that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while ago.

41 Thou sawest a woman mourning, and thou beganne st to comfort her:

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, she is Sion: and whereas she told thee (euen shee which thou seest now as a citie builded)

45 And as touching that shee sayde vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeres, Salomon built the citie, & offered offerings: then bare the barren a sonne.

47 And whereas she told thee, ỹ she nourished him w̃ labour, that was the inhabiting of Ierusalem.

48 But whereas she tolde thee that her sonne, as his chance was, dyed when shee came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganne st to comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For now the most High seeth, that thou art sory in thy minde, and because thou suffere st with all thine heart for her, he shewed thee the clearenesse of her glory, & the faireneſſe of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the city of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afrayd, but go in, and see the beautie and greatneſſe of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remain here,

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another as he had commanded me.

CHAP. XI.

1 The vision of an Egle comming forth of the sea, and of her feathers. 37 Of a lyon comming out of the forest.

THen sawe I a dreame, and beholde, there came vp from the sea an Egle, which had twelue feathered wings, and three heads.

2 And I sawe and behold, she spred her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heades, yet rested it with them.

5 Moreouer, I sawe that the Egle flewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I sawe also that the Egle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not all together: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheles, I saw that the voyce went not out of her heads, but from the middes of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And

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12 And I looked, and beholde vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came and the place thereof appeared no more. So the next stood vp, & reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and sayde,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more,

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third and reigned as the other afore, and it appeared no more also.

19 So came it to al ỹ others one after another, so that euery one reigned, & then appeared no more.

20 Then I looked, and beholde, in processe of time, the feathers ỹ followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the egles body, but two heads that rested, and sixe wings.

24 Then saw I also that two wings diuided themselues from the sixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and beholde, the vnderwings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then ỹ first.

28 Then I beheelde, and loe, the two that remained, thought also in themselues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest, which was in the middest: for that was greater then the two.

30 And then I sawe, that the two heades were ioyned therewith.

31 And behold, the head was turned with them that were with it, and did eate vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare & bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and behold, the head that was in the middes suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those ỹ dwelt therein.

35 And I beheld, and lo the head vpon the right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and beholde as it were a lyon that roareth, running hastily out of the wood: and I saw that hee sent out a mans voyce vnto the egle, and spake, and said,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that that of the foure beastes remainest, whome I made to reigne in my worlde, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer the world with great fearefulnes, & ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the earth ẅ trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that brought foorth fruit, and hast cast downe the walles of such as did thee no harme.

43 Therefore is thy wrongfull dealing come vp vnto the most High, & thy pride vnto the Mighty.

44 The most High also hath looked vpon the proude times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, & come againe as one deliuered from thy violence, and that she may hope for the iudgement and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the lyon spake these wordes to the egle, I saw,

2 And beholde, the head that had the vpper hand, appeared no more, neither did ỹ foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was smal and full of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole body of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and traunce of my minde, and from the great feare, and said vnto my spirit.

4 Loe, this hast thou done vnto me in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my minde, and very weake in my spirit, and litle strength is there in me, for the great feare that I receiued this night.

6 Therefore nowe I will beseech the most High that he will comfort me vnto the end.

7 And I sayde, O Lorde, Lorde, if I haue founde grace before thy sight, & if I am iustified with thee before many other, and if my prayer in deede bee come vp before thy face,

8 Comfort mee, and shewe mee thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shewe me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The egle, whome thou sawest come vp from the sea, is the *kingdome which was seene in the vision of thy brother Daniel. * Dan.7.7

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue Kings reigne one after another,

15 Whereof the second shall beginne to reigne, and shall haue more time then the twelue.

16 And this do the twelue wings signifie which thou sawest.

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17 As for the voice which thou heardeſt ſpeake, and that thou ſaweſt not goe out from the heades, but from the middes of the body thereof, this is the interpretation,

18 That after the time of that kingdome there ſhall ariſe great ſtrife, and it ſhall bee in danger to fall, but it ſhall not then fall, but ſhall bee reſtored againe to his beginning.

19 Concerning the eight vnder-wings, which thou ſaweſt hang vnto her wings, this is the interpretation,

20 In him ſhall ariſe eight Kings, whoſe time ſhall be but ſmall, and their yeeres ſwift, and two of them ſhall periſh.

21 But when the mid time commeth, there ſhalbe foure kept a time, whiles his time beginneth to come, that it may be ended, but two ſhalbe kept vnto the ende.

22 And where as thou ſaweſt three heades reſting, this is the interpretation,

23 In his laſt dayes ſhal the moſt High rayſe vp three kingdomes, and ſhall call againe many things into them, and they ſhall haue the dominion of the earth,

24 And of thoſe that dwell therein, with much griefe aboue all thoſe that were before them: therefore are they called the heads of the egle.

25 For they ſhall accompliſh his wickedneſſe, and ſhall finiſh his laſt ende.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die vpon his bed, and yet with paine.

27 For the two that remained, the ſworde ſhall deuoure them.

28 For the ſword of ỹ one, ſhal deuoure ỹ other: but at the laſt he ſhall fall by the ſword himſelfe.

29 And whereas thou ſaweſt two vnder-wings, that went off towarde the head, which was on the right ſide, this is the interpretation,

30 Theſe are they whome the moſt High hath preſerued for their ende, whoſe kingdome is litle, and full of trouble as thou ſaweſt.

31 And the lyon whome thou ſaweſt riſing vp out of the wood and roaring, and ſpeaking vnto the egle, and rebuking her for her vnrighteouſnes with all the wordes that thou haſt heard,

32 This is the winde which the moſt High hath kept for them, and for their wickedneſſe vnto the ende, and hee ſhall reprooue them, and caſt before them their ſpoyles.

33 For he ſhal ſet them aliue in the iudgement, and ſhall rebuke them and correct them.

34 For he will deliuer the reſidue of my people by affliction, which are preſerued vpon my borders, and he ſhall make them ioyfull, vntil the comming of the day of iudgement, whereof I haue ſpoken vnto thee from the beginning.

35 This is the dreame that thou ſaweſt, and theſe are the interpretations.

36 Thou onely haſt bene meete to knowe this ſecret of the moſt High.

37 Therefore write all theſe things that thou haſt ſeene in a booke and hide them,

38 And teach them the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keepe theſe ſecrets.

39 But waite thou here yet ſeuen dayes mo, that it may bee ſhewed thee whatſoeuer it pleaſeth the moſt High to declare vnto thee: and with that hee went his way.

40 And when all the people perceiued, that the ſeuen dayes were paſt, and I not come againe into the citie, they gathered them all together, from the leaſt vnto the moſt, and came vnto mee, and ſpake vnto me, ſaying,

41 What haue we offended thee? or what euill haue wee done againſt thee, that thou forſaketh vs, and ſitteſt in this place?

42 For of all the people thou only art left vs as a grape of the vine, & as a candle in a darke place, and as an hauen or ſhip preſerued from the tempeſt.

43 Are not the euils which are come vnto vs, ſufficient?

44 If thou then forſake vs, how much better had it bene for vs, that we had bene burnt alſo as Sion was burnt?

45 For wee are no better then they that dyed there: and they wept with a loude voyce. Then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael, and be not heauie, thou houſe of Iaakob.

47 For the moſt High hath you in remembrance, and the Almightie hath not forgotten you in temptation.

48 As for mee I haue not forſaken you, neither am I departed frō you, but am come into this place to pray for the deſolation of Sion, that I might ſeeke mercie for the low eſtate of your Sanctuary.

49 And nowe goe your way home euery man, and after theſe dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained ſtill in the fielde ſeuen dayes, as he had commanded me, and did eate only of the flowers of the field, and had my meat of the herbes in thoſe dayes.

CHAP. XIII.

The viſion of a winde comming frōth of the ſea. 3 which became a man. 5 His propertie and power againſt his enemies. 21 The declaration of this viſion.

AND after the ſeuen dayes I dreamed a dreame by night.

2 And behold, there aroſe a winde from the ſea, and it mooued all the waues thereof.

3 And I looked, and beholde, there was a mightie man with the thouſands of heauen: and when he turned his countenance to looke, all the things trembled that were ſeene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After theſe things I ſawe, and beholde, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight againſt the man that came out from the ſea.

6 And I looked, and behold, he graued himſelfe a great mountaine, and flew vp vpon it.

7 But I would haue ſeene the countrey or place whereout the hill was grauen, and I could not.

8 I ſawe after theſe things, and beholde, all they which came to fight againſt him, were ſore afraide, and yet they durſt fight.

9 Neuertheleſſe, when hee ſawe the fierceneſſe of the multitude that came, hee lifted not vp his hand: for hee helde no ſworde nor any inſtrument of warre,

10 But onely, as I ſaw, he ſent out of his mouth, as it had bene a blaſt of fire, and out of his lips the winde of the flame, and out of his tongue hee caſt out ſparkes and ſtormes.

11 And

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11 And they were all mixt together, euen this blast of fire, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I saw this, I was afrayd.

12 ¶ Afterward saw I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and sayd,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me woorthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, woe vnto them that shall be left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heuinesse.

18 Now vnderstand I the things that are layed vp in the latter dayes, which shall come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier, that hee that is in danger, should fall into these, & foresee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered he me, and said, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation,

23 He that shall beare the danger in that time, hee shall keepe himselfe. They that be fallen into danger, are such as haue works and faith toward the most Mightie.

24 Know therefore, that they which be left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision. Where as thou sawest a man comming vp from the mids of the sea,

26 The same is hee whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behinde.

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that he neither held sword nor weapon, but that by his fiercenesse he destroyed the whole multitude, that came to fight against him, this is the interpretation,

29 Beholde, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And he shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, * & nation against nation, and realme against realme.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my Sonne be reuealed, whom thou sawest goe vp as a man.

33 And when all the people heare his voice, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that be willing to come, and to fight against him.

35 But he shall stand vpon the toppe of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any hands.

37 And this my Sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shalbe tormented: and without any labour will he destroy them, euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land, * in the time of Oseas the King, whom Salmanasar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land.

41 But they tooke this counsell to themselues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most High then shewed them signes, * and stayed the springs of the flood till they were passed ouer.

45 For thorow the countrey there was a great iourney, euen of a yeere and an halfe, and the same region is called ‖ Arsareth.

46 Then dwelt they there vntill the latter time: and when they come foorth againe,

47 The most High shall holde stil the springs of the riuer againe that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behinde of thy people, are those that be found within my borders.

49 Now when hee destroyeth the multitude of the nations that are gathered together, he shall defend the people that remaine,

50 And then shall he shew great woonders vnto them.

51 Then sayd I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the middes of the sea?

52 And he sayd vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisedome, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after three other dayes I will speake other things vnto thee, and will declare

* Matth. 4. 7.

* 2. King. 17. 3.

* Exod. 14. 21. ioshu. 3. 15, 16.

‖ Or, Arsareth.

clare vnto thee great and woonderous things.

57 Then went I forth vnto the field, glorifying and praising the most High for the wonders which he did in time,

58 Which he gouerneth, & such things as come in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All things decline so age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an Oke, and beholde, there came forth a voyce vnto me out of the bush, and sayd, Esdras, Esdras.

2 And I sayd, Here am I, Lord, and stood vp vpon my feet.

Exod.3.2. 3 Then sayd he vnto me, * In the bush I reueiled my selfe, and spake vnto Moses, when my people serued in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,

5 And I tolde him many wonders, and shewed him the secrets of the times and the end, and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, & thou shalt remaine hencefoorth with my counsell, and with such as be like thee, vntill the times be ended.

9 For the world hath lost his youth, and the times begin to waxe olde.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, & put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils be increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and sayd before thee,

19 Beholde, O Lord, I will go as thou hast commanded me, and reforme the people, which are present: but they that shall be borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the works that shalbe done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath bene done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Go, and gather the people, and say vnto them, that they seeke thee not for fortie dayes,

24 But prepare thee many boxe tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfit men, and some things shalt thou shew secretly vnto the wise: to morrow this houre shalt thou begin to write.

27 Then went I foorth, as he commanded me, and gathered all the people together, and sayd,

28 Heare these words, O Israel,

29 * Our fathers at the beginning were strangers in Egypt, from whence they were deliuered, *Gene.47.4.

30 And receiued the Law of life, * which they kept not, which ye also haue transgressed after the. *Act.7.53.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, & haue not kept the wayes which the most High commanded you.

32 And forsomuch as he is a righteous Iudge, he tooke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that you will subdue your owne vnderstanding, and reforme your heart, ye shall be kept aliue, and after death shall ye obteine mercie.

35 For after death shall the iudgement come, when we shall liue againe: and then shal the names of the righteous be manifest, and the works of the vngodly shalbe declared.

36 Let no man therefore come now vnto me, nor seeke me these fortie dayes.

37 So I tooke the fiue men, as he commanded me, and we went into the field, and remained there.

38 The next day, beholde, a voyce called mee, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke. *Ezech.3.2.

39 Then opened I my mouth, and beholde, he reached me a ful cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisedome grew in my brest: for my spirit was strengthened in memorie,

41 And my mouth was opened, & shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and held not my tongue by night.

44 In fortie dayes they wrote two hundred and foure books.

45 And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the woorthie and vnwoorthie may reade it.

46 But keepe the seuentie last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and

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and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

The prophecie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lord will auenge the innocent bloo. 12 Egypt shall lament. 16 Sedition, 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEholde, speake thou in the eares of my people the wordes of prophecie, which I wil put in thy mouth, saith the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnesse.

5 Beholde, saith the Lord, I will bring plagues vpon all the world, the sworde, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the thinges that they doe wickedly.

* *Reuel. 6.10. and 19.2.*

8 Behold,* the innocent and righteous blood cryeth vnto me, and the soules of the iust crie continually.

9 I wil surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues, as afore, & wil destroy al the land thereof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the worlde, and to them that dwell therein,

15 For the sword, and their destruction draweth neere, and one people shal stand vp to fight against another with swords in their hands.

16 For there shall bee sedition among men, and one shall inuade another: they shall not regarde their King, and the princes shall measure their doings by their power.

17 A man shal desire to go into a citie, and shal not be able.

18 Because of their pride the cities shalbe troubled, the houses shalbe afraide, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sword, and their goods shal be spoyled for lacke of bread, and because of great trouble.

20 Behold, saith God, I cal together al the kings of the earth to reuerence mee, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God.

22 My right hand shal not spare the sinners, neither shall the sworde cease from them, that shead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, & the sinners like the straw, that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destruction.

27 For nowe are the plagues come vpon the world, and yee shall remaine in them: for God will not deliuer you, because ye haue sinned against him.

28 Beholde, an horrible vision commeth from the East,

29 Where generations of Dragons of Arabia shall come out with many charets, and the multitude of them shall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall go forth as the boares of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie besiege them, & consume some of them, and in their hoste shall be feare and dread, and strife among their kings.

34 Beholde clouds from the East, and from the North vnto the South, & they are very horrible to looke vpon, full of wrath and storme.

35 They shal smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, & the blood shall be from the sword vnto the belly,

36 And the doung of man vnto the camels litter.

37 And there shalbe great fearefulnesse & trembling vpon earth, and they that see the wrath, shall be afrayd, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shal windes arise and shal open it with the cloud, which he raised vp in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.

40 And the great and mightie clouds shall be lift vp full of wrath, and the starre, that they may make all the earth afrayd, & them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fields may be full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall go with a streight course vnto Babylon, and make it afrayd.

44 They

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44 They shall come to her, and besiege her, and shal powre forth the constellation, and al the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewayle her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in al her works, and in her inuentions: therefore saith God,

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shall be dryed vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine handes, and saide ouer their death, when thou wast drunken,

54 Set foorth the beautie of thy countenance?

55 The reward of thy whoredome *shalbe* in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die for hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shall die of hunger, and eate their owne flesh, and drinke their owne blood for want of bread, and thirst of water.

59 And thou, as vnhappie, shalt come thorowe the sea, and receiue plagues againe.

60 In the passage they shall cast down the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt bee cast downe, thou shalt be to them as stubble, & they shalbe to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they cary away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt, and Syria. 18. 38 Of the euils that shall come vpon the worlde, with admonition how to gouerne themselues in affliction. 54 To acknowledge their sinnes, and to commit themselues to the Lord, 55 Whose mightie prouidence and iustice is to be reuerenced.

WOe to thee, Babylon and Asia: woe to thee, Egypt and Syria.

2 Girde your selues with sacke and haircloth, and mourne your children, and bee sory: for your destruction is at hand.

3 A sworde is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry lyon in the wood? or quench the fire in the stubble when it hath once begun to burne? may one turne againe the arrowe, that is shot of a strong archer?

6 The mightie Lorde sendeth the plagues, and who can driue them away? the fire is gone foorth in his wrath, and who can quench it?

7 Hee shall cast lightnings, and who shall not feare? he shal thunder, and who shal not be afraid?

8 The Lorde shall threaten, and who shall not vtterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, & the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his right hande, that bendeth the bowe: his arrowes that he shooteth are sharpe, and shall not misse, when they begin to be shot into the endes of the world.

10 Beholde, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mightie archer, returneth not backeward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shal feare: the beginning of euils, & all shall tremble. What shall I do in these things, when the plagues come?

15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be alway mindefull of the scourges.

17 Beholde, vitailes shalbe so good cheape vpon earth, that they shall thinke themselues to be in good case: but then shall the euils bud foorth vpon earth, euen the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shalbe cast out as doung, and there shall be no man to comfort them: for the earth shalbe wasted, & the cities shalbe cast downe.

20 There shalbe no man left to till the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shalbe ripe, but who shall tread the? for all places shalbe desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shalbe tenne left, and two of the field, which shall hide themselues in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure oliues in the place where oliues grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shalbe three or foure left by them that search their houses with the sword.

26 And the earth shalbe left waste, and the fields thereof

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thereof shall waxe olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauell therethorow.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes be destroyed, & their husbands shal perish with famine.

29 But, yee seruants of the Lord, heare these things, and marke them.

30 Beholde the word of the Lord, receiue it: beleeue not the gods of whom the Lord speaketh: beholde, the plagues draw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth bringeth foorth her sonne, when the houre of birth is come, two or three houres afore ỹ paines come vpon her bodie, and when the childe commeth to the birth, they tarie not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorrowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeth his way: and he that buyeth, as one that will lose.

35 Who so occupieth merchandise, as hee that winneth not: and he that buildeth, as he that shall not dwell therein:

36 He that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marrie, as they that shall get no children: and they that marrie not, so as the widdowes.

38 Therefore, they that labour, labour in vaine.

39 For strangers shall reape their fruits, and spoile their goods, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

31 So much more will I be angrie against them for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shall righteousnesse hate iniquitie, when she deckeith her selfe, and shall accuse her openly, when he shall come that shall bridle the authour of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the works thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coales of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glorie.

*Luk.16.16. 46 Beholde, the Lord * knoweth all the works of men, their imaginations, their thoughts and their hearts.

*Gene.1.1. 47 * For assoone as hee sayd, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he * knoweth the number of them. *Psal.147.4.

49 Hee searcheth the depth, and the treasures thereof: he hath measured the sea, and what it conteineth.

50 Hee hath shut the sea in the mids of the waters, and with his word hath he hanged the earth vpon the waters.

51 Hee spreadeth out the heauens like a vawt: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the toppe of the mountaines, to powre out flouds from the high rocks to water the earth.

53 He made man, and put his heart in the mids of the body, and gaue him breath, life and vnderstanding.

54 And the Spirit of the almightie God, which made all things, & hath searched all the hid things in the secrets of the earth,

55 He knoweth your inuentions, and what yee imagine in your heart when yee sinne and would hide your sinnes.

56 Therefore hath the Lorde searched and sought out all your works, and will put you all to shame.

57 And when your sinnes are brought foorth before men, ye shalbe confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye doe, or how will ye hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you foorth, and deliuer you from all trouble.

60 For beholde, the heart of a great multitude is kindled against you, and they shall take away certeine of you, and shall slay you for meat to the idoles.

61 And they that consent vnto them, shall be had in derision and in reproch, and troden vnder foot.

62 For in euery place and cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the golde is tried by the fire.

66 Heare, O ye my beloued, saith the Lord: beholde, the dayes of trouble are at hand, but I will deliuer you from them: be not ye afrayd: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, sayth the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

TOBIT.

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TOBIT.

CHAP. I.

1 *Tobits parentage.* 3 *His godlinesse.* 6 *His equitie.* 8 *His charitie and prosperitie.* 23 *He fleeth, and his goods are confiscate.* 25 *and after restored.*

Tobias being captiue among the Assyrians, did not leaue y way of trueth.

THE booke of the words of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seed of Asael, and of the tribe of Nepthalim,

2 Who in the time of ‖ Enemessar King of the Assyrians was * led away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galilee aboue Aser.

‖ Or, *Salmanaser.* *2. *King.* 17. 3.

Tobias was mercifull.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with me to Niniue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but yoong, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated and built vp for all ages.

*1. *King.* 12. 30. 5 * Now all the tribes which fell from God, yea, and my father Nepthalims house offered to the heifer called Baal.

He fled from idoles. *Exod. 12 29. *deut.* 12. 6.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, at the feasts * bringing the first fruits, and the tenth of beasts, with that which was first shorne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I solde, and came and bestowed it euery yere at Ierusalem.

8 The third *tenth part* I gaue vnto them to whō it was meet, as Debora my fathers mother had commanded me: for my father left me as a pupill.

He marrieth to wife Anna, which beareth him Tobiah. *Numb. 36. 7.

9 ¶ Furthermore, when I was come to the age of a man, I married Anna of * mine owne kindred, and of her I begate Tobias.

Genes 43 32.

10 ¶ But when I was led captiue to Ninive, all my brethren, and those which were of my kindred, did eate of the * bread of the Gentiles.

11 But I kept my selfe from eating.

12 Because I remembred God with all mine heart.

He found grace in the sight of Salmanasar.

13 Therefore the most high gaue me grace and fauour before Enemessar, so that I was his purueier,

‖ Or, *sonne.* ‖ Or, *in Rages a citie of Media.*

14 ¶ And I went into Media, & I deliuered ten talents of siluer to Gabael the ‖ brother of Gabrias ‖ in the land of Media.

‖ Or, *Salmanasar.* The charitie of Tobias.

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

16 ¶ But in the time of ‖ Enemessar, I gaue many almes to my brethren, and I gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I saw any of my kindred dead, or cast about the walles of Ninive I buried him.

*2. *King.* 19 35, 36 *isai.* 37. 36, 37. *eccle.* 48. 18, 12. 1. *maccha.* 7 41. 2. *maccha.* 8. 19.

18 And if the King Sennacherib had slaine any, when he was come and fled from Iudea, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

19 Therefore when a certeine Niniuite had accused me to the King, because I did burie them, I hid my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

Tobit flieth frō the face of Sennacherib.

20 Then all my goods were spoyled, neither was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuertheless * within fiue and fiftie dayes, two of his sonnes killed him, and they fled into the mountaines of Arrarath, & Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts and ouer all his domestical affaires Achiacharus my brother Anaels sonne.

*2. *King.* 19. 37. 2. *chron.* 32. 21.

22 And when Achiacharus had made a request for me, I came againe to Niniue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouersaw the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobit returneth.

CHAP. II.

2 *Tobit calleth the faithfull to his table.* 3 *He leaueth the feast to burie the dead.* 10 *How he became blinde.* 13 *His wife laboureth for her liuing.* 14 *She reproacheth him bitterly.*

NOw when I was come home againe, & my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy *feast* of the seuen weeks, there was a great dinner prepared me, in the which I sate downe to eate.

2 And when I saw abundance of meat, I sayd to my sonne, Goe, and bring what poore man soeuer thou shalt finde of our brethren which doth remember God, and loe, I will tarie for thee.

Tobit doeth bid to dinner those which feare God.

3 But he came againe, and sayd, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meat, I start vp, and brought him into mine house vntill the going downe of the sunne.

Tobit, leauing his ghests, taketh vp the dead body into his house to burie it.

5 Then I returned and washed, and ate my meat in heauinesse,

Amos 8. 10. 1. *maccb.* 1. 41.

6 Remembring that prophesie of *Amos, which had sayd, Your solemne feasts shall be turned into mourning, and your ioyes into wailing.

7 Therefore I wept, and after the going downe of the sunne I went and made a graue and buried him.

Tobit is rebuked of his neighbours. *Chap. 1. 19.

8 But my neighbours mocked mee, and sayd, Doth he not feare, to die for this cause, who * fled away, and yet, loe, he buryeth the dead againe?

9 The same night also when I returned from the buriall, and slept at the wall of mine house because I was polluted, and hauing my face vncouered,

10 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparrowes cast downe warme doung into mine eyes, and a whitenesse came in mine eyes, and I went to the Physicians, but they helped me not. Moreouer Achiacharus did nourish me, vntill I went into Helimais.

Hee is made blinde for an example of patiencie to his posterities.

11 And my wife Anna did take womens works to doe.

The wife of Tobit laboreth for her liuing.

12 And when shee had sent them home to the owners, they payed the wages, and gaue a kid.

13 Which when it was at mine house, & began to

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The innocencie of Tobit.

to bleate, I said vnto her, From whence is this kid? is it not stollen? render it to the owners: *for it is not lawfull to eate any thing that is stollen.

*Deut.22.1.

14 But shee sayde, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush, because of her. Furthermore she said, *Where are thine almes, and thy righteousnesse? beholde, they all now appeare in thee.

*Iob.2.9.

CHAP. III.

3 The prayer of Tobit. 7 Sara Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angell Raphael sent.

THen I, being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iust, and all thy works, and all thy wayes are mercie & trueth, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes, or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commaundements: wherefore thou hast deliuered vs* for a spoile, and vnto captiuitie, & to death, & for a prouerbe of a reproch to all them among whom we are dispersed, and now ‖ thou hast many & iust causes

*Deut.28.15.37.

‖ Or, thy iudgements are many and true.

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy cõmandemẽts, neither haue walked in trueth before thee.

6 Nowe therefore deale with me as seemeth best vnto thee, and command my spirit to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: commaund therefore that I may be dissolued out of this distresse, *and goe* into the euerlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maydes,

Sara is checked of her fathers maydes.

8 Because she had bene married to seuen husbands, whom Asmodeus the euill spirit had killed, before that they had lien with her. Doest thou not know, said they, that thou hast strangled thine husbands? thou hast had nowe seuen husbands, neyther wast thou named after any of them.

‖ Or, when she beat them for their faults they sayde.

9 Wherefore doest thou ‖ beate vs for them? if they be dead, goe thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

10 When shee heard these things, shee was very sorowfull, so that she thought to haue strangled her selfe. And shee said, I am the onely daughter of my father, and if I doe this, I shall slander him, and shall bring his age to the graue with sorow.

Sara prayeth & fasteth, that she may be deliuered from shame.

11 Then shee prayed towarde the windowe, and said, Blessed art thou, O Lorde my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer,

12 And nowe, O Lorde, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

The innocencie of Sarra.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

Her chastitie.

15 And that I haue neuer polluted my name, nor the name of my father in the lande of my captiuitie: I am the onely daughter of my father, neither hath hee any manchilde to be his heire, neither any †neere kinsman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen *husbands*

†Greeke, nere brother.

are now dead, and why should I liue? But if it please not thee that I should die, commaund to looke on and to pitie me that I doe no more heare reproch.

The prayers of Tobit, and Sara are heard both at a time.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, *that is*, to take away the whitenes of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the siluer, which hee had deliuered to Gabael in Rages *a citie* of Media,

*Chap.1.14.

2 And saide with himselfe, I haue wished for death: wherefore do I not call for my sonne Tobias that I may admonish him before I die?

Tobits exhortation to his sonne, when he thought hee should die.

3 And whē he had called him, he said, My sonne, after that I am dead, bury mee, and despise not thy mother, but *honour her all the dayes of thy life, and do that which shal please her, & anger her not.

The mother is to be reuerenced.

4 Remember, my sonne, how many dangers she susteined when thou wast in her wombe,

5 And when shee dieth, burie her by me in the same graue.

*Exod.20.12. eccle 7.27.

God must be in our hearts.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will be set to sinne or to transgresse the commandements of God. Doe vprightly all thy life long, and follow not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeed to thee, and to all them which liue iustly.

Almes.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

*Prouerb.3.9. eccle.4.1. and 14.13.

8 *Giue almes according to thy substance if thou haue but a litle, be not afraid to giue a litle almes.

*Luke 14.13. eccle.35.10.

9 For thou layest vp a good store for thy selfe against the day of necessitie,

10 *Because that almes doth deliuer from death, and suffereth not to come into darkenesse.

*Eccle.29.13.

11 For almes is a good gift before the most High to all them which vse it.

Adulterie.

12 Beware of all * whoredome, my sonne, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife which is not of thy fathers stocke: for wee are the children of the Prophets. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne, that they married wiues of their owne kindred, and were blessed in their children, and their seed shall inherit the land.

*1.Thes.4.3.

Pride.

13 Now therefore, my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenesse is scarcitie, and great pouertie: for ‖ fiercenesse is the mother of famine.

‖ Or, vnprofitable nesse.

Wages of an hired seruant.

14 Let not the * wages of any man, which hath wrought for thee, tary with thee, but giue him it out of hand: for if thou serue God, he wil also pay thee: be circumspect, my sonne, in all things that thou doest, and be wel instructed in all thy conuersation.

*Leuit.19.13. deut.24.14,15.

15 *Do that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse

*Matth.7.12. luke 6.31.

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kennesse goe with thee in thy iourney.

16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, and *of all thine abundance giue almes, and let not thine eye be enuious when thou giuest almes.

17 ‖ Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wise, and despise not any counsell that is profitable.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made streight, and that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and he humbleth whom he will, as he will: nowe therefore, my sonne, remember my commandements, neither let them at any time be put out of thy minde.

20 * Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

21 And feare not, my sonne, forasmuch as wee are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and do that thing which is acceptable vnto him.

CHAP. VI.

Tobias sent to Rages. 4 He meeteth with the Angel Raphael which did conduct him.

TObias then answered, and said, Father, I will do all things which thou hast commanded me.

2 But howe can I receiue the siluer, seeing I know him not?

3 Then he gaue him the hand writing, and said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knewe not, and said vnto him, May I go with thee into the land of Media? and knoweest thou those places well?

6 To whom the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, till I tell my father.

8 Then he said vnto him, Go, and tarie not: so he went in, and saide to his father, Beholde, I haue found one, which will goe with me. Then he saide, Cal him vnto me, that I may know of what tribe he is, and whether he be faithfull to goe with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit sayde vnto him, Brother, shewe me of what tribe and family thou art.

11 To whom he said, Doest thou seeke a stocke or family, or an hired man to goe with thy sonne? Then Tobit saide vnto him, I would know, brother, thy kindred and thy name.

12 Then he saide, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit sayde, ‖ Thou art welcome, brother: be not now angry with me, because I haue enquired to knowe thy kinred, and thy family: for thou art my brother of an honest and good stocke: for I knowe Ananias and Ionathas, sonnes of that great Samaias: for wee went together to Ierusalem to worship, and offered the first borne, and the tenthes of the fruites, and they were not deceiued with the errour of our brethren: my brother, thou art of a great stocke.

14 But tell mee, What wages shall I giue thee? *wilt thou* a groate a day and things necessary, as to mine owne sonne?

15 Yea, moreouer if yee returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and go you on Gods Name. And when his sonne had prepared all things for the iourney, his father sayd, Goe thou with this man, and God which dwelleth in heauen, prosper your iourney, & the Angel of God keepe you company. So they went foorth both and departed, and the dogge of the yong man with them.

17 But *Anna his mother wept, and saide to Tobit, Why hast thou sent away our sonne? is hee not the staffe of our hand to minister vnto vs?

18 Would to God we had not layed money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not carefull, my sister: he shall returne in safetie, and thine eyes shall see him.

21 For the good Angel doeth keepe him company, and his iourney shall be prosperous, and hee shall returne safe.

22 Then she made an end of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certeine medicines. 10 He conducteth him toward Sarra.

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

2 And when the yoong man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man took the fish, & drew it to land.

4 To whom the Angel sayd, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did, as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yoong man sayd to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he sayd vnto him, Touching the heart, and the liuer, if a deuil or ad euil spirit trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come nere to Rages,

10 The Angel said to the yong man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one only daughter named Sarra: I will speake for her that she may be giue thee for a wife.

11 For to thee doth * the right of her perteine, seeing thou alone art the remnant of her kindred.

12 And the mayd is faire and wise: now therefore heare me, & I wil speake to her father, that we may make the mariage when we are returned from Rages: for I know that Raguel can not marrie her to another according to the law of Moyses: els he should deserue death, because the right doth rather apperteine to thee then to any other man.

13 Then the yoong man answered the Angell, I haue heard, brother Azarias, that this mayd hath bene giuen to seuen men, who all died in the marriage chamber.

14 And

*Luke 14.13. The hungry. *Matth.6.1.

‖Or, Ie liberall to the iust, euen to their death. Counsell.

God is to be blessed.

& Chap.1.14.

Pouertie with the feare of God.

Tobias, sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whome he bringeth to his father.

‖Or, thou commest happily.

Tobias goeth forth, the Angel keeping him company. His mother weepeth. *Chap.10.4.

Tobias, inuaded of a fish, is deliuered by the Angel.

*Num.27.8. and 36.8.

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14 And I am the onely begotten ſonne of my father, and I am afraid, leaſt I goe in to her, and die as the other before: for a wicked ſpirit loueth her, which hurteth no body but thoſe which come in to her: wherefore I alſo feare leſt I die, and bring my fathers and my mothers life becauſe of me to the graue with ſorowe: for they haue no other ſonne to burie them.

15 Then the Angel ſayd vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou ſhouldeſt marrie a wife of thine owne kinred? wherefore heare me, O my brother: for ſhe ſhalbe thy wife, neither be thou carefull of the euill ſpirit: for this ſame night ſhall ſhee be giuen thee in marriage.

16 And when thou ſhalt goe into the marriage chamber, thou ſhalt take of the hote coles for perfumes, and make a perfume of the heart, and of the liuer of the fiſh.

17 Which if the ſpirit do ſmel, he will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, and pray to God which is merciful, who wil haue pitie on you, and ſaue you: feare not, for ſhe is appointed vnto thee from the beginning, and thou ſhalt keepe her, and ſhe ſhall goe with thee: Moreouer I ſuppoſe that ſhee ſhall beare thee children: now when Tobias had heard the things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael and Tobias come to Raguel.

AND when they were come to Ecbatane, they came to the houſe of Raguel: and Sarra met them, and after they had ſaluted one another, ſhee brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, Howe like is this yong man to Tobit my couſin!

3 And Raguel aſked, Whence are you, my brethren? To whome they ſaid that they were of the tribe of Nephthalim, & of the captiues that dwelt at Nineue.

4 Then he ſaid to them, Doe ye knowe Tobit our kinſman? And they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both aliue, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped, & kiſſed him, & wept,

7 And bleſſed him, and ſaid vnto him, Thou art the ſonne of an honeſt and good man: but when he had heard that Tobit was blinde, he was ſorowfull and wept.

8 And likewiſe Edna his wife, and Sarra his daughter wept. Moreouer they receiued them with a ready minde, & after that they had killed a ram of the flocke, they ſet much meate on the table.

Tobias asketh Raguels daughter to wife.

Then ſaid Tobias to Raphael, Brother Azarias, put foorth thoſe thinges whereof thou ſpakeſt in the way, that this buſineſſe may be diſpatched.

9 So he communicated the matter with Raguel, and Raguel ſaid to Tobias, Eate, and drinke, and make merrie.

10 For it is meete that thou ſhouldeſt marrie my daughter: neuertheleſſe, I will declare vnto thee the trueth.

11 I haue giuen my daughter in marriage to ſeuen men, who dyed that night which they came in vnto her: neuertheleſſe, be thou of a good courage and merrie. But Tobias ſaid, I will eate nothing here, vntill ye bring her hither, and betrothe her to me.

12 Raguel ſaid then, Marrie her then according to the cuſtome: for thou art her couſin, and ſhee is thine. God which is merciful, make this proſperous to you in all good things.

Raguel giueth his daughter Sarra to Tobias.

13 Then he called his daughter Sarra, and ſhee came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, ſaying, Beholde, take her after the * law of Moyſes, and leade her away to thy father: and he bleſſed them,

*Num. 36.6.

14 And called his wife Edna, and hee tooke a booke and wrote a contract, and ſealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and ſaid vnto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done, as he had bidden her, ſhe brought her thither: then *Sarra* wept, and her mother wiped away her daughters teares,

18 And ſaid vnto her, Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy ſorowe: be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill ſpirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his ſonne in lawe. Raguel bleſſeth the Lord.

AND when they had ſupped, they brought Tobias in vnto her.

2 And as he went, he remembred the wordes of Raphael, and tooke coles for perfumes, and put the heart and liuer of the fiſh thereupon, and made a perfume.

Tobias followeth Raphaels counſell, as Chap. 6.7.

3 The which ſmell when the euill ſpirite had ſmelled, he fled into the ‖ vtmoſt partes of Egypt, whom the Angel bound.

‖ Or, vpmoſt.

4 And after that they were both ſhut in, Tobias roſe out of the bed, and ſaid, Siſter, ariſe and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed is thine holy and glorious Name for euer: let the heauens bleſſe thee, and all thy creatures.

Tobias prayer.

6 Thou madeſt Adam, and gaueſt him * Eua his wife for an helpe and ſtay: of them came mankinde: thou haſt ſaid, It is not good that man ſhould be alone: let vs make vnto him an ayde like vnto himſelfe.

*Gen. 2.7, 18, 22.

7 And nowe, O Lord, I take not this my ſiſter for fornication, but vprightly: therefore graunt me mercie, that we may become aged together.

8 And ſhe ſaid with him, Amen.

9 So they ſlept both that night, and Raguel aroſe, and went and made a graue,

Raguel thinking Tobias was dead, made a graue for him.

10 Saying, Is not he dead alſo?

11 But when Raguel was come into his houſe,

12 He ſaid to his wife Edna, Send one of the maides, and let them ſee whether he be aliue: if not, that I may burie him, and none know it.

13 So the maide opened the doore, and went in, and ſound them both aſleepe.

14 And came forth, & told them that he was aliue.

15 Then Raguel praiſed God, and ſaid, O God, thou art worthy to bee praiſed with all pure and holy praiſe: therefore let thy Saintes praiſe thee with all thy creatures, and let all thine Angels and thine elect praiſe thee for euer.

Raguel prayſeth God for Tobias.

16 Thou art to be praiſed, O Lord: for thou haſt made me ioyfull, and that is not come to mee which I ſuſpected: but thou haſt dealt with vs according to great mercie,

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17 Thou art to be praised because thou hast had mercie of two that were ỹ only begotten children of their fathers: graunt them mercie, O Lord, *and* finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fil ỹ graue.

19 And hee kept the wedding feast fourteene dayes.

20 For Raguel had said vnto him by an othe, that he should not depart before that the fourteene dayes of the marriage were expired,

Raguel giueth halfe of his goods toward the marriage of his daughter.

21 And then he should take the halfe of his goods and returne in safetie to his father, & *should leaue* the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

THen Tobias called Raphael, and sayd vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and goe to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

Tobias care for his sonne. The Angel goeth on Tobias message.

4 But my father counteth the dayes: and if I tarie long, he will be very sorie.

5 So Raphael went out & came to Gabael, & gaue him the hand writing, who brought foorth bags which were sealed vp, and gaue them to him.

6 And in the morning they went foorth, both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 *Tobit and his wife thinke long for their sonne.* 10 *Raguel sendeth away Tobias and Sarra.*

NOw Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

The father and mother are in heauinesse for Tobias tarying.

2 Tobit said, are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

3 Therefore he was very sorie.

4 Then his wife said to him, My sonne is dead, seeing he tarieth: and she began to *bewaile him, and said,

* *Chap.* 5. 17.

5 Nowe I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not carefull, for he is safe.

7 But she said, Hold thy peace, & deceiue me not: my sonne is dead: & she went out euery day by the way, which they went, neither did she eate meate on the day time, and did consume whole nightes in bewailing her sonne Tobias, vntill the fourteene dayes of ỹ wedding were expired, which Raguel had sworne, that he should tary there. Then Tobias said to Raguel, Let me goe: for my father and my mother looke no more to see me.

8 But his father in lawe said vnto him, Tarie with mee, and I will send to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me goe to my father.

Raguel giueth Tobias and his wife leaue to depart.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money,

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

Sarra is instructed by her parents.

12 And he said to his daughter, Honour thy father, and thy mother in lawe which are nowe thy parents, that I may heare good report of thee: and hee kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold nowe, I commit to thee my daughter, as a pledge: doe not entreat her euill.

CHAP. XI.

1 *The returne of Tobias to his father.* 9 *How he was receiued.* 10 *His father hath his sight restored, and praiseth the Lord.*

AFter these things Tobias went his way, praysing God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou diddest leaue thy father.

The Angels counsell to Tobias.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hand the gall of the fish. So they went their way, and the dog followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whome when she saw comming, she said to his father, Behold, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he shall rubbe and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne foorth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from hencefoorth I am content to die, and they wept both.

10 Tobit also went foorth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Bee of good hope, my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, hee fell vpon his necke,

14 And he wept and said, Blessed art thou, O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged me, and hast had pitie on me: *for* behold, I see my sonne Tobias: and his sonne, being glad, went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in law, reioycing and praising God to the gate of Nineue: and they which saw him goe, marueiled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in lawe, he blessed her, saying, thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, and *blessed be* thy father: and there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus and Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

2 *Tobias declareth to his father the pleasures that Raphael had done him.* 5 *The which he would recompence.* 11. 15 *Raphael declareth that he is an Angell sent of God.*

Then

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THen Tobit called his sonne Tobias, & said vnto him, Prouide, my sonne, wages for the man, which went with thee, & thou must giue him more.

2 And he sayde vnto him, O father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, & hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man sayd, It is due vnto him.

5 So hee called the Angel, and sayde vnto him, Take halfe of all that yee haue brought, and goe away in safety.

6 But he tooke them both apart, and sayde vnto them, Prayse God, and confesse him, and giue him the glory, and praise him for the things which hee hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honorable to reueile the works of God: do that which is good, and no euil shall touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A litle with righteousnesse is better then much with vnrighteousnes: it is better to giue almes, then to lay vp golde.

9 For almes doth deliuer from death, and doeth purge al sinne. Those which exercise almes & righteousnesse, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I saide it was good to keepe close the secret of a king, but that it was honourable to reueile the workes of God.

12 Nowe therefore when thou diddest pray, and Sarra thy daughter in lawe, I did bring to memory your prayer before the Holy one: and when thou diddest bury the dead, I was with thee likewise.

He that wil be acceptable to God, must be proued with tentation.

13 And when thou wast not grieued to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hid from me: But I was with thee.

14 And nowe God hath sent mee to heale thee, and Sarra thy daughter in lawe.

15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which goe foorth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he saide vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.

*Gen. 18. 8. and 19. 3. iudg. 13. 16.

19 *Al these dayes I did appeare vnto you, but I did neither eat nor drinke, but you saw it in vision.

20 Now therefore giue God thanks: for I go vp to him that sent mee: but write all things which are done, in a booke.

21 And when they rose, they saw him no more.

22 Then they confessed the great and wonderfull works of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanke-giuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and said, Blessed bee God that liueth for euer, and *blessed be* his kingdome.

*Deut. 32. 39. 1. sam. 2. 6. Wisd. 16. 13.

2 *For hee doeth scourge, and hath pitie: hee leadeth to hel, and bringeth vp, neither is there any that can auoyde his hand.

3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before al the liuing: for he is our Lord, & our God, and our father for euer.

5 Hee hath scourged vs for our iniquities, and wil haue mercy againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, & deale vprightly before him, then wil hee turne vnto you, and will not hide his face from you, but ye shall see what he will doe with you: therefore confesse him with your whole mouth, & praise the Lord of righteousnes, & extol the euerlasting King. I wil confesse him in the land of my captiuitie, and wil declare his power and greatnesse to a sinful nation. O ye sinners, turne and do iustice before him: who can tel if he wil receiue you to mercy, and haue pitie on you?

7 I wil extoll my God, and my soule *shall praise* the king of heauen, & shal reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Ierusalem the holy citie, he wil scourge thee for thy childrens workes, but hee will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lorde duely, and praise the euerlasting King, that his tabernacle may bee builded in thee againe with ioy: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the Name of the Lorde God, with gifts in their handes, *euen* gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are al they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and bee glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy scourges: for they shal reioyce for thee, when they shal see all thy glory, and shal reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shalbe built vp with sapphires, and emerauds, and thy walles with precious stones, and thy towers, and thy bulwarkes with pure gold.

17 And the streetes of Ierusalem shall bee paued with beral, and carbuncle, and stones of ‖Ophir.

‖Or, Souphir.

18 And her streetes shall say, ‖Halleluiah, and they shall praise *him*, saying, Blessed be God which hath extolled ‖it for euer.

‖Or, praise ye the Lord.

‖That is, Ierusalem.

CHAP. XIIII.

3 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Nineue, 5 And the restoring of Ierusalem and the Temple. 13 The death of Tobit and his wife. 14 Tobias age and death.

SO Tobit made an ende of praysing God.

2 And he was eight and fifty yeere old, when hee lost his sight, which was restored to him after eight yeere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

3 And when hee was very aged, hee called his sonne, & sixe of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)

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4 Go into Media, my ſonne: for I ſurely beleeue thoſe things which Ionas the Prophet ſpake of Nineue, that it ſhalbe deſtroyed, *and* for a time peace ſhall rather be in Media, and that our brethren ſhall be ſcattered in the earth from that good land, & Ieruſalem ſhall bee deſolate, and the Houſe of God in it ſhall be burned, and ſhalbe deſolate for a time.

5 Yet againe God * will haue pitie on them, and bring them againe into the lande where they ſhall builde a Temple, but not like to the firſt, vntill the times of that age be fulfilled, which being finiſhed, they ſhall returne from euery place out of captiuitie, and build vp Ieruſalem gloriouſly, & the Houſe of God ſhall bee built in it for euer with a glorious building, as the Prophets haue ſpoken thereof.

* Ezra 3.8. and 6.14.

6 And all nations ſhall turne, and feare the Lord God truely, and ſhall bury their idoles.

7 So ſhall all nations praiſe the Lorde, and his people ſhall confeſſe God, and the Lord ſhall exalt his people, and all thoſe which loue the Lorde in trueth and iuſtice, ſhal reioyce, and thoſe alſo which ſhew mercie to our brethren.

8 And nowe, my ſonne, depart out of Nineue, becauſe that thoſe things which the Prophet Ionas ſpake, ſhall ſurely come to paſſe.

9 But keepe thou the Lawe, and the commaundements, and ſhewe thy ſelfe mercifull and iuſt, that it may goe well with thee.

10 And burie me honeſtly, and thy mother with me: but tarie no longer at Nineue. Remember, my ſonne, howe Aman handled Achiacharus ỹ brought him vp, how out of light he brought him into darknes, and how he rewarded him againe: yet Achiacharus was ſaued, but the other had his rewarde: for he went downe into darknes. Manaſſes gaue almes, and eſcaped the ſnare of death, which they had ſet for him, but Aman fell into the ſnare and periſhed.

11 Whereforenowe, my ſonne, conſider what almes doeth, and how righteouſneſſe doeth deliuer. When hee had ſayde theſe things, ‖ he gaue vp the ghoſt in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honourably.

‖ Or, his ſonne buried him in the bed.

12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buried his father & mother in law honourably, and he inherited their ſubſtance and Tobits his father.

14 And hee died at Ecbatane in Media, being an hundreth and ſeuen and twentie yeere old.

15 But before hee died, hee heard of the deſtruction of Nineue, which was taken by Nabuchodonoſor and Aſſuerus, and before his death hee reioyced for Nineue.

IVDETH.

CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonoſor made warre againſt Arphaxad, and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonoſor, who reigned in Nineue the great citie (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the wals round about, of hewen ſtone, three cubites broad, and ſixe cubits long, and made the height of the wal ſeuentie cubits, and the bredth thereof fiftie cubits,

3 And made the towers thereof in the gates of it of an hundreth cubites, and the bredth thereof in the foundation threeſcore cubits,

4 And made the gates thereof, euen gates that were lifted vp on hie, ſeuenty cubits, and the bredth of them fourty cubits, for ỹ going forth of his mighty armies, & for the ſetting in aray of his footemen)

5 Euen in thoſe dayes, King Nabuchodonoſor made warre with King Arphaxad in the great field, which is the field in the coaſtes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris and Hydaſpes, and the countrey of Arioch the King of the Elymeans, and very many nations aſſembled themſelues to the battell of the ſonnes of Chelod.

7 And Nabuchodonoſor King of the Aſſyrians ſent vnto all that dwelt in Perſia, and to all that dwelt in the Weſt, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt vpon the ſea coaſt,

8 And to the people that are in Carmel, and Galaad, and the hier Galile, and the great fielde of Eſdrelam,

9 And to all, that were in Samaria, and the cities therof, & beyond Iordē vnto Ieruſalem, & Betane, and Chellus, and Cades, and the riuer of Egypt, and Taphnes, and Rameſſe, and all the land of Geſem,

10 Vnto one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not paſſe for the cōmandement of Nabuchodonoſor King of the Aſſyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they ſent away his ambaſſadours from them without effect, and with diſhonour.

12 Therefore Nabuchodonoſor was very angry with all this countrey, and ſware by his throne and kingdome that he would ſurely be auenged vpon all thoſe coaſtes of Cilicia and Damaſcus, and Syria, and that he would ſlay with the ſword al the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two ſeas.

13 Then hee marched in battell aray with his power againſt King Arphaxad, in the ſeuenteenth yere, & he preuailed in his battel: for he ouerthrew all the power of Arphaxad, and all his horſmen, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towers, and ſpoyled the ſtreetes thereof, and turned the beautie thereof into ſhame.

15 Hee tooke alſo Arphaxad in the mountaines of Ragau, and ſmote him through with his dartes, and deſtroyed him vtterly that day.

16 So he returned afterward to Nineue, both he and al his company with a very great multitude of men of warre, and there he paſſed the time, and banqueted, both hee, and his armie an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonoſor commaunded preſumptuouſly that all people ſhoulde be brought in ſubiection, 6 And to deſtroy thoſe that diſobeyed him. 15 The preparation of Holofernes armie. 23 The conqueſt of his enemies.

And

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AND in the eighteenth yeere, the two and twentieth *day* of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all the officers and al his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will go forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoile vnto them,

8 So that their wounded shall fill their valleyes, and their riuers, and the flood shall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the vtmost partes of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them whersoeuer thou goest.

12 For as I liue, & the power of my kingdome, whatsoeuer I haue spoken, ỹ wil I do by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lorde, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundreth and twentie thousand, and twelue thousand archers on horsebacke.

16 And he set them in aray according to the maner of setting a great armie in aray.

17 And he tooke camels and asses for their burdens a very great number, and sheepe, and oxen, and goates without number for their prouision.

18 And vitaile for euery man of the armie, and very much gold and siluer out of the Kings house.

19 Then he went foorth and his power, to go before in the viage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their charets, and horsemen, and chosen footemen.

20 A great multitude also of sundry sorts came with them like grashoppers, and lik the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is at the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,

23 And he destroyed Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Chelians.

24 Then hee went ouer Euphrates, and went through Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntil one come to the sea.

25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges,

27 Then he went downe into the countrey of Damascus, in the time of wheat haruest, and burnt vp all their fieldes, and destroyed their flockes and the heards: he robbed their citie, and spoyled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling came vpon all the inhabitants of the sea coast, which were in Sidon & Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods that Nabuchodonosor might onely be worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: we lie downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fieldes of wheate, and our flockes, and our heardes, and all our lodges and tabernacles lye before thy face: vse them as it pleaseth thee.

4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them, with crownes, with daunces, and with timbrels.

8 Yet he brake downe all their borders, & cut down their woods: for it was inioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, & that all tongues and tribes should call vpon him as God.

9 Also he came against Esdraelon, neere vnto Iudea, ouer against the great straite of Iudea,

10 And he pitched betweene Geba, and a citie of the Scythians, & there he tayed a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey. 6 Ioacim the Priest writeth to Bethulie, that they should fortifie themselues. 9 They cryed to the Lord, and humbled themselues before him.

NOw the children of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine

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of Nabuchodonosor King of the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitailes for the prouision of warre: for their fieldes were of late reaped.

6 Also Ioacim the hie Priest which was in those daies in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon toward ỹ open coūtrey neere to Dathaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entrie into Iudea, and it was easie to let them that would come vp, because the passage was straite for two men at the most.

8 And the children of Israel did as Ioacim the hie Priest had commanded them with the Ancients of all the people of Israel, which dwelt at Ierusalē.

9 Then cryed euery man of Israel to God with great feruency, & their soules with great affliction.

10 Both they, and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackecloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heads, and spred out their sackecloth before the face of the Lord: also they put sackecloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the Sanctuarie to pollution & reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuarie of the Lod Almightie.

14 And Ioacim the high Priest, and all the Priests that stood before the Lord, & ministred vnto the Lord had their loynes girt with sackecloth, and offered the continual burnt offring, with prayers and the free giftes of the people,

15 And had ashes on their mytres, and cried vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doth declare to Olofernes of the maner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passiges of the mountaines, and had walled all the toppes of the hie hilles, and had laid impediments in the champion countrey.

2 Wherewith he was very angry, and called al the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And he said vnto them, Shewe me, O yee sonnes of Chanaan, who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength & their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then *said Achior the captaine of all the sonnes of Ammon, Let my lord heare ỹ word of the mouth of his seruant, & I wil declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap.11.7,8.

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldea. *Gene.11.31.

8 But they went out of the way of their aunce-sters and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then * their God commanded them to depart from the place where they sojourned, and to goe into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell. *Gene.12.5.

10 But when a famine couered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so ỹ one could not number their linage.

11 * Therefore the king of Egypt rose vp against them, and vsed deceite against them, and brought them lowe with labouring in bricke, and made them slaues. *Exod.1.8.

12 Then they cryed vnto their God, and he smote al the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight. *Exod.12.31,33.

13 And * God dried the red sea in their presence, *Exod.14.21.

14 And * brought them into mount Sina and Cades barne, and cast foorth all that dwelt in the wildernesse. *Exod.19.2.

15 So they dwelt in the lande of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they * cast forth before them the Chanaanites, and the Pheresites, and the Iebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Iosh.12.8.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them,

18 But * when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, * and were led captiues into a land that was not theirs: & the Temple of their God was cast to the ground, and their cities were taken by the enemies. * Iudg.2.12. and 3.8. *2.King.25.1,11.

19 But * nowe they are turned to their God, and are come vp from the scattering wherein they were scattered, & haue possessed Ierusalem, where their Temple is, & dwell in the mountaines which were desolate. * Ezra 6.15.

20 Nowe therefore, my lord and gouernour, if there

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there bee any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and wee shall ouercome them.

21 But if there be none iniquitie in this people, let my lorde passe by, least their Lord defend them, and their God be for them, and wee become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, and al that dwelt by the sea side and in Moab, spake that he should kill him.

23 For, *say they*, we feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lorde Olofernes, and they shalbe meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whom Achior confesseth. 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians cry vnto the Lord.

AND when the tumult of the men that were about the councill, was ceased, Olofernes, the chiefe captaine of the armie of Assur, said vnto Achior before al the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophecied among vs to day, and hast said that the people of Ierusalem is able to fight,* because their God will defend them: and who is God but Nabuchodonosor?

*Chap. 5. 5. 21.

3 Hee will send his power, and wil destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants wil destroy them as one man: for they are not able to susteine the power of our horses.

4 For we wil tread them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fields shalbe filled with their dead bodies, and their foote steps shall not bee able to stand before vs: but they shall vtterly perish.

5 The King Nabuchodonosor, lord of all the earth, hath sayde, euen hee hath sayde, None of my wordes shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue mee, passe through thy sides, & thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carry thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou bee destroyed with them.

9 And if thou perswade thy selfe in thy minde, that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my words shalbe in vaine.

10 Then commaunded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the handes of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middest of the plaine into the mountains, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the city saw them from the top of the mountaine, they tooke their armour, and went forth of the city vnto ỹ top of the mountaine, euen al the throwers with slings, & kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stoode about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes Ozias the sonne of Micha, of ỹ tribe of Simeon, & Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together al the Ancients of the citie, and all their youth ranne together, and their women to the assembly: and they set Achior in the middest of al their people. Then Ozias asked him of that which was done.

17 And hee answered and declared vnto them the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the mids of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercy on the basenesse of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praysed him greatly.

21 And Ozias tooke him out of ỹ assembly into his house, and made a feast to the elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Olofernes doeth besiege Bethulia. 8 The counsell of the Idumeans and others against the Israelites. 23 The Bethulians murmure against their gouernours for lacke of water.

THE next day, Olofernes commanded all his armie and all his people, which were come to take his part, that they shoulde remoone their campes against Bethulia, and that they should take all the streites of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their campes in that day, and the armie of the men of warre was an hundreth thousande and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spred abroade towarde Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Nowe the children of Israel, when they sawe the multitude, were greatly troubled, and said euery one to his neighbour, Now wil they shut vp all the whole earth: for neither the hie mountaines nor the valleys, nor the hils are able ro abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the seconde day, Olofernes brought foorth all his horsemen in the sight of the children of Israel, which were in Bethulia,

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7 And viewed the paſſages vp to their city, and came to the fountaines of their waters, and tooke them and ſet gariſons of men of warre ouer them, and remooued toward his people.

8 Then came vnto him al the chiefe of the children of Eſau, & al the gouernours of the people of Moab, and all the captaines of the ſea coaſt, & ſaid,

9 Let our captaine nowe heare a worde, leaſt an inconuenience come in thine armie.

10 For this people of the children of Iſrael doe not truſt in their ſpeares, but in the height of the mountaines, wherein they dwell, becauſe it is not eaſie to come vp to the tops of their mountaines.

11 Nowe therefore my lorde, fight not againſt them in battell aray, and there ſhall not ſo much as one man of thy people periſh.

12 Remaine in thy campe, and keepe al the men of thine armie, and let the men keepe ſtill the water of the countrey, that commeth foorth at the foote of the mountaine.

13 For al the inhabitants of Bethulia haue their water thereof: ſo ſhall thirſt kill them, and they ſhall giue vp their citie: and we and our people wil goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children ſhalbe cõſumed with famine, and before the ſword come againſt them, they ſhall bee ouerthrowen in the ſtreetes where they dwel.

15 Thus ſhalt thou render them an euil reward, becauſe they rebelled and obeyed not thy perſon peaceably.

16 And theſe words pleaſed Olofernes & all his ſouldiers, & he appointed to do as they had ſpoken.

17 So the campe of the children of Ammon departed, and with them fiue thouſand of the Aſſyrians, and they pitched in the valley, and tooke the waters, & the fountaines of the waters of the children of Iſrael.

18 Then the children of Eſau went vp with the children of Ammon, & camped in the mountaines ouer againſt Dothaim, and they ſent ſome of them ſelues toward the South, and toward the Eaſt, ouer againſt Rebel, which is neere vnto Chuſi, that is vpon the riuer Mochmur: and the reſt of the armie of the Aſſyrians camped in the field, and couered the whole lande: for their tents and their baggage were pitched in a wonderful great place.

19 Then the children of Iſrael cryed vnto the Lord their God, becauſe their heart fayled: for all their enemies had compaſſed them about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footemen, chariots and horſmen foure and thirtie dayes: ſo that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the ciſternes were emptie, and they had not water ynough to drinke for one day: for they gaue them to drinke by meaſure.

22 Therefore their children ſwooned, and their wiues and yong men failed for thirſt, & fell downe in the ſtreetes of the citie, and by the paſſages of the gates, and there was no ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cryed with a loude voyce, and ſaid before all the Elders,

24 The* Lorde iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Aſſur.

*Exod. 5.21.

25 For nowe we haue no helper: but God hath ſold vs into their hands, that ſhe ſhould be throwen down before them with thirſt & great deſtruction.

26 Now therefore call them together, and deliuer the whole citie for a ſpoyle to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a ſpoyle vnto them, then to die for thirſt: for we will be his ſeruants that wee may liue, and not ſee the death of our infants before our eyes, nor our wiues, nor our children to die.

28 Wee take to witneſſe againſt you the heauen and the earth, and our God and Lorde of our fathers, which puniſheth vs, according to our ſinnes and the ſinnes of our fathers, that hee lay not theſe things to our charge.

29 Then there was a great cry of all with one conſent in the middeſt of the aſſembly, and they cryed vnto the Lord God with a loude voyce.

30 Then ſaide Ozias to them, Brethren, be of good courage: let vs waite yet fiue dayes, in the which ſpace the Lord out God may turne his mercie toward vs: for he wil not forſake vs in the end.

31 And if theſe dayes paſſe, and there come not helpe vnto vs, I wil doe according to your worde.

32 So hee ſeparated the people, euery one vnto their charge, and they went vnto the walles and towers of their citie, and ſent their wiues and their children into their houſes, and they were very low brought in the citie.

CHAP. VIII.

The parentage, life, and conuerſation of Iudeth. 11 She rebuketh the faintneſſe of the gouernours. 12 Shee ſheweth that they ſhould not tempt God, but waite vpon him for ſuccour. 33 Her enterpriſe againſt the enemies.

NOwe at that time, Iudeth heard thereof, which was the daughter of Merari the ſonne of Ox, the ſonne of Ioſeph, the ſonne of Oziel, the ſonne of Elcia, the ſonne of Ananias, the ſonne of Gedeon, the ſonne of Raphaim, the ſonne of Acito, the ſonne of Eliu, the ſonne of Eliab, the ſonne of Nathanael, the ſonne of Samael, the ſonne of Salaſadai, the ſonne of Iſrael.

2 And Manaſſes was her huſband, of her ſtocke and kindred, who dyed in the barley haruеſt.

3 For as hee was diligent ouer them that bound ſheaues in the field, the heate came vpon his head, and hee fell vpon his bed, and died in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo.

4 So Iudeth was in her houſe a widowe three yeeres and foure moneths.

5 And ſhe made her a tent vpon her houſe, and put on ſackecloth on her loynes, and ware her widowes apparel.

6 And ſhee faſted all the dayes of her widowhood, ſaue the day before the Sabbath & the Sabbaths, and the day before the newe moones, and in the feaſts and ſolemne dayes of the houſe of Iſrael.

7 She was alſo of a goodly countenance and very beautifull to beholde: and her huſband Manaſſes had left her golde and ſiluer, and men ſeruants, and mayde ſeruants, and cattell, and poſſeſſions, where ſhe remained.

8 And there was none that could bring an euill report of her: for ſhe feared God greatly.

9 Nowe when ſhe heard the euill wordes of the people againſt the gouernour, becauſe they fainted for

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for lacke of waters (for Iudeth had heard all the words that Ozias had ſpoken vnto them, and that he had * ſworne vnto them to deliuer the citie vnto the Aſſyrians within fiue dayes)

*Chap.7.26,31.

10 Then ſhee ſent her mayd, that had the gouernement of all things that ſhe had, to call Ozias and Chabris and Charmis the Ancients of the city.

11 And they came vnto her, and ſhe ſayd vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your words that ye haue ſpoken before the people this day, are not right, touching this othe which yee made and pronounced betweene God and you, and haue promiſed to deliuer the citie to the enemies, vnleſſe within theſe dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, & ſet your ſelues in the place of God among the children of men?

13 So now you ſeeke the Lord almightie, but you ſhall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that he thinketh: then how can you ſearch out God, that hath made all theſe things, and know his minde, or comprehend his purpoſe? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within theſe fiue dayes, he hath power to defend vs whē he wil, euen euery day, or to deſtroy vs before our enemies.

16 Doe not you therefore binde the counſels of the Lord our God: For God is not as man that he may be threatned, neither as the ſonne of man to be brought to iudgement.

17 Therefore let vs wait for ſaluation of him & call vpon him to helpe vs, and he will heare our voyce if it pleaſe him.

18 For there appeareth none in our age, neither is there any now in theſe daies, neither tribe, nor family, nor people, nor city among vs, which worſhip the gods made with hands, as hath bene aforetime.

*Iudg.3.11.and 4.1.and 6.1.

19 For * the which cauſe our fathers were giuen to the ſword, and for a ſpoyle, and had a great fall before our enemies.

20 But we know none other God: therfore we truſt ỹ he wil not deſpiſe vs, nor any of our linage.

21 Neither when we ſhalbe taken, ſhal Iudea be ſo famous: for our Sanctuarie ſhalbe ſpoyled, & he wil require the prophanation therof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the deſolation of our inheritance will he turne vpon our heads among the Gentiles, whereſoeuer we ſhalbe in bondage, and we ſhalbe an offence and a reproch to all them that poſſeſſe vs.

23 For our ſeruitude ſhal not be directed by fauor, but the Lord our God ſhal turn it to diſhonor.

24 Now therefore, O brethren, let vs ſhew an example to our brethren, becauſe their hearts depend vpon vs, and the Sanctuarie, and the Houſe, and the altar reſt vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

*Gene.22.1. *Genr.28.7.

26 Remember what things hee did to * Abraham, and how he tried Iſaac, and all that he did to * Iacob in Meſopotamia of Syria when he kept the ſheepe of Laban his mothers brother.

27 For he hath not tried vs as hee did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lord puniſheth for inſtruction them that come neere to him.

28 ¶ Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that is able to reſiſt thy words.

29 For it is not to day that thy wiſedome is knowen, but from the beginning of thy life all the people haue knowen thy wiſedome: for the deuice of thine heart is good.

30 But the people were very thirſty, & compelled vs to doe vnto them, as we haue ſpoken, & haue brought vs to an oth which we may not tranſgreſſe.

31 Therefore now pray for vs, becauſe thou art an holy woman, that the Lord may ſend vs raine to fill our ciſternes, and that we may faint no more.

32 Then ſaid Iudeth vnto them, Heare me, and I will do a thing, which ſhalbe declared in all generations, to the children of our nation.

33 You ſhal ſtand this night in the gate, & I wil go forth with mine handmaid: & within the dayes that yee haue promiſed to deliuer the citie to our enemies, the Lord will viſit Iſrael by mine hand.

34 But inquire not you of mine act: for I will not declare it vnto you, till the things be finiſhed that I doe.

35 Then ſayd Ozias and the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbleth her ſelfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Againſt the pride of the Aſſyrians. 11 God is the helpe of the humble.

THen Iudeth fell vpon her face, and put aſhes vpon her head, & put off the ſackcloth wherewith ſhe was clothed. And about the time that the incenſe of that euening was offered in Ieruſalem in the houſe of the Lord, Iudeth cried with a loud voyce, and ſayd,

2 O Lord God of my father * Simeon, to whom thou gaueſt a ſword to take vengeance of the ſtrangers which opened the wombe of the maid, and defiled her, and diſcouered the thigh with ſhame, and polluted the wombe to reproch (for thou haddeſt commanded that it ſhould not ſo be,

*Gen.34.3,25

3 Yet they did things for the which thou gaueſt their princes to the ſlaughter, for they were deceiued, and waſhed their beds with blood) and haſt ſtriken the ſeruants with the gouerners, and the gouerners vpon their thrones,

4 And haſt giuen their wiues for a pray & their daughters to be captiues, and all their ſpoyles for a bootie to the childrē that thou louedſt: which were mooued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayd, O God, O my God, heare me alſo a widow.

5 For thou haſt wrought the things afore, and theſe, and the things that ſhall be after, and thou conſidereſt the things that are preſent, and the things that are to come.

6 For the things which thou doeſt purpoſe, are preſent, and ſay, Beholde, we are heere: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Beholde, the Aſſyrians are multiplied by their power: they haue exalted themſelues with horſes and horſemen: they glory in the ſtrength of their footmen: they truſt in ſhield, ſpeare and bow, and ſling, and do not know that thou art the Lord that brakeſt the battels: the Lord is thy Name.

8 Breake thou their ſtrength by thy power, and breake

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breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, & to cast downe with weapons the hornes of the Altar.

9 Beholde their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

*Iudg.4.21.and 5.26.

10 * Smite by the deceit of my lippes the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

*Iudg.7.2.2.chr 14.11.and 16.8. and 25.6.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the Sauiour of them that are without hope.

12 Surely surely *thou art* the God of my father, and the God of the inheritance of Israel, the Lord of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me words and craft, and a wound, and a stroke against them that enterprise cruell things against thy couenant and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth decketh her selfe and goeth forth of the citie. 11 She is taken of the watch of the Assyrians and brought to Olofernes.

NOw after she had ceased to cry vnto the God of Israel, & had made an end of all these words,

2 She rose where she had fallen downe, and called her mayd, and went downe into the house, in the which shee abode in the Sabbath dayes and in the feast dayes,

3 And putting away the sackecloth wherewith she was clad, and putting off the garments of her widowhood, she washed her body with water, and anoynted it with much oyntment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith she was clad during the life of Manasses her husband.

4 And she put slippers on her feet, and put on bracelets, and sleeues, and rings, and eare rings, and all her ornaments, and she decked her selfe brauely to allure the eyes of all men that should see her.

5 Then she gaue her mayd a bottell of wine, and a pot of oile, and filled a scrip with floure, and with dry figges, and with fine bread: so she lapped vp all these things together and layd them vpon her,

6 Thus they went foorth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they saw her that her face was changed, and that her garment was changed, they marueiled greatly at her woonderfull beautie, and sayd vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glorie of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto me, that I may goe foorth to accomplish the things which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, she and her mayd with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went streight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? And she sayd, I am a woman of the Hebrewes, and am fledde from them: for they shalbe giuen you to be consumed.

13 And I come before Olofernes the chiefe captaine of your armie, to declare him true things, and I will shew before him the way whereby hee shall go and winne all the mountaines, without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they woondred greatly at her beautie, and sayd vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, be not afrayd in thine heart, but shew vnto him according as thou hast to say, and he will intreat thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her mayd, and brought her to the tent of Olofernes.

18 Then there was a running to & fro, thorowout the campe: for her coming was bruted among the tents: and they came and stood round about her: for she stood without the tent of Olophernes vntill they had declared vnto him concerning her.

19 And they marueiled at her beautie & woondred at the children of Israel because of her, and euery one sayd vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes gard went out, and all his seruants, and they brought her into the tent.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraulds, and precious stones.

22 So they shewed him of her, & he came forth vnto the entrie of his tent, and they caried lamps of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 and asketh the cause of her comming. 5 She deceiueth him by her faire words.

THen sayd Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

4 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from

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from this night and hereafter.

4 For none shall hurt thee, but intreate thee well, as they do the seruants of King Nabuchodonosor my lord.

5 Then Iudeth said vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lye to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beasts of the fields, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisedome and of thy prudent spirit, and it is declared through the whole earth, that thou only art excellent in all the kingdome, and of a wonderfull knowlege, and in feates of warre marueilous.

9 Nowe * as concerning the matter which Achior did speake in thy councill, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee. * chap. 5. 5.

10 Therefore, O lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore, least my lord should be frustrate, and voyde of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, *which is* so oft times as they doe that which is not beseeming,

12 (For because their vitayles fayle, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruites of the wheat, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priestes that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their handes.

14 Moreouer, they haue sent to Ierusalem, because they also that dwel there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to bee destroyed the same day.

16 Wherefore I thine handmayde, knowing all this, am fled from their presence, and God hath sent mee to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.

17 For thy seruaunt feareth God, and worshippeth the God of heauen day and night, and nowe let me remaine with thee, my lorde, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I wil leade thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto mee, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueiled at her wisdome, and sayde,

21 There is not such a woman in all the world, both for beautie of face, and wisdome of wordes.

22 Likewise Olofernes said vnto her, God ‖hath done this, to sende thee before the people, that strength might bee in our handes, and destruction vpon them that despise my lord. ‖or, hath done well.

23 And nowe thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renoumed throughout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meat of the Gentiles. 5 Shee maketh her request that shee might goe out by night to pray. 11 Olofernes causeth her to come to the banket.

THen he commanded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that shee should drinke of his owne wine.

2 But Iudeth sayd, * I may not eat of them, least there should be an offence, but I can suffice my selfe with the things that I haue brought. *Gene. 43. 32. dan. 1. 8. 10. 11.

3 Then Olofernes sayd vnto her, If the things that thou hast, should faile, how should wee giue thee the like? for there is none with vs of thy nation.

4 Then sayd Iudeth vnto him, As thy soule liueth, my lord, thine handmayd shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

5 Then the seruants of Olophernes brought her into the tent, and she slept vntill midnight, and rose at the morning watch,

6 And sent to Olofernes, saying, Let my lord command that thine handmayd may go foorth vnto prayer.

7 Then Olofernes commanded his garde that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants only, and called none of them to the banket, that had the affaires in hand.

11 Then sayd he to Bagoas the eunuch who had charge ouer all that he had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs, and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, Let not this faire

faire mayd make difficultie to goe in to my lorde, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be entreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Iudeth vnto him, Whome am I now, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So she arose & trimmed her with garments, and with all the ornaments of women, & her maid went, and spred foorth her skinnes on the ground ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Iudeth came and sate downe, Olofernes heart was rauished with her, and his spirite was mooued, and he desired greatly her companie: for he had waited for the time to deceiue her from the day that he had seene her.

17 Then said Olofernes vnto her, Drinke now, and be merrie with vs.

18 So Iudeth said, I drinke nowe, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke, and ate and dranke before him the things, that her maide had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then he had drunken at any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOw when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without and dimissed those that were present, from the presence of his lorde, and they went to their beddes: for they were all wearie, because the feast had bene long.

2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with * wine. * Eccle. 31.20, 25.

3 ¶ Now Iudeth had commanded her maide to stand without her chamber, and to waite for her comming foorth as she did daily: for she sayd, she would goe foorth to her prayers, and she spake to Bagoas, according to the same purpose.

4 So all went foorth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, sayde in her heart, O Lorde God of all power, behold at this present the workes of mine handes for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then shee came to the post of the bed which was at Olofernes head, and tooke downe his fauchin from thence,

7 And approched to the bed, and tooke holde of the haire of his head, and said, Strengthen me, O Lord God of Israel this day.

8 And shee smote twise vpon his necke, with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bedde, and pulled downe the canopie from the pillars, and anon after shee went foorth, and gaue Olofernes head to her mayde,

10 And shee put it in her scrippe of meate: so they twaine went together according to their custome vnto praier, and preassing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then saide Iudeth afarre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to shewe his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

12 Nowe when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both small and great: for it was aboue their expectation, that shee should come. So they opened the gate, and receiued her, and made a fire for a light, & stood round about them twaine.

14 Then shee saide to them with a loude voyce, Prayse God, praise God: for hee hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine handes this night.

15 So she tooke the head out of the scrippe and shewed it, and sayd vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visit thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So be it, so be it.

CHAP. XIIII.

1 Iudeth causeth to hang vp the head of Olofernes. 11 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

THen said Iudeth vnto them, Heare me also, my brethren, and * take this head, and hang it vp- * 2. Mac. 15. 35.
on the highest place of your walles.

2 And so soone as the morning shall appeare and the sunne shall come foorth vpon the earth, take you euery one his weapons, and goe foorth euery valiant man out of the city, and set you a captaine ouer them, as though you would goe downe into the field, toward the watch of the Assyrians, but go not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

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fore your face.

4 So you & all that inhabit the coasts of Israel, shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call mee Achior the Ammonite, that he may see, and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and saw the head of Olofernes in a certeine mans hand in the assemblie of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feet, and reuerenced her, and said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which hearing thy name, shalbe astonished.

8 Now therefore tel me all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that she had done from the day that she went foorth, vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfeinedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Olofernes out at the wall, and euery man tooke his weapons, and they went foorth by bands vnto the straits of the mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent and sayd to him that had the charge of all his things, Waken our lord: for the slaues haue bene bolde to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, hee opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loud voyce, with weeping and mourning, and a mighty cry, and rent his garments.

17 After he went into the tent of Iudeth where she vsed to remaine, and found her not: then hee leaped out to the people and cried,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodonosor: for beholde, Olofernes *lieth* vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their heart was woonderfully troubled, and there was a crie and a very great noyse thorowout the campe.

CHAP. XV.

1 The Assyrians are afrayd and flee. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth and to praise God for her.

AND when they that were in the tents, heard, they were astonished as the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Ierusalem and from all the mountaines: for men had tolde them what things were done in the campe of their enemies, & they that were in Galaad & in Galile chased them with a great slaughter vntill they came to Damascus and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fel vpon the campe of Assur and spoyled them, and were greatly inriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Ioacim the hie Priest, and the Ancients of the children of Israell that dwelt in Ierusalem, came to confirme the benefits that God had shewed to Israel, and to see Iudeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and sayd vnto her, Thou art the exaltation of Ierusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people sayd, So be it.

11 And the people spoyled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and she tooke it and laid it on her mules, and made ready her charets, and layd them thereon.

12 Then all the women of Israel came together to see her, & blessed her, and made a dance among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 She offereth to the Lord Olofernes stuffe. 23 Her continence, life and death. 25 All Israel lamenteth her.

THen Iudeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Iudeth sayd, Beginne vnto my God with tymbrels: sing to my Lord with cymbales: tune vnto him a psalme: exalt his praise, and call vpon his Name.

3 For God breaketh the battels, and *pitcheth* his campe in the middes of the people, and deliuered me out of the hand of the persecuters.

4 Assur

4 Assur came from the mountaines forth of the North: hee came with thousandes in his armie,
* Chap. 2. 11, 15. *whose multitude hath shut vp the riuers, and their horsemen haue couered the valleys.

5 He sayd that hee would burne vp my borders and kill my yoong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoyle.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the yong men, neither did the sonne of Titan smite him, nor the high giants inuade him, but Iudeth the daughter of Merari did discomfit him by the beautie of her countenance.

8 For shee put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his minde prisoner, and the sauchin passed thorow his necke.

10 The Persians were astonished at her boldnes, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voyce and turned backe.

12 The children of mayds pierced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lord a song and prayse, O Lord, thou art great & glorious, marueilous and inuincible in power.

*Gene. 1. 24. Psal. 33. 9. 14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: and there is none that can resist thy voyce.

15 For the mountains leape vp from their foundations with the waters: the rockes melt at thy presence like water: yet thou art merciful to them that feare thee.

16 For all sacrifice is too litle for a sweet sauour, and all the fat is too litle for thy burnt offring: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kindred: the Lord almightie will take vengeance of them in the day of iudgement, in sending fire & wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, and assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Iudeth also offred all the stuffe of Olofernes, which the people had giuen her, and gaue the canopie which she had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of three moneths, and Iudeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her companie all the dayes of her life after that Manasses her husband was dead, and was gathered to
‖ Or, her people. ‖ his people.

23 But she increased more and more in honour, and waxed olde in her husbands house, being an hundreth and fiue yeere olde, and made her mayd free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

*Gene. 50. 10. 24 And *the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were neerest of kindred to Manasses her husband, and to them that were the neerest of her kindred.

25 And there was none that made the children of Israel any more afrayd in the dayes of Iudeth, nor a long time after her death.

ESTHER.

Certeine portions of the storie of Esther, which are found in some Greeke and Latine translations.

Which follow the tenth Chapter.

IN the Mardocheus sayd, God hath done these things.

5 For I remember a dreame, which I saw concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lottes, one for the people of God, & another for all the Gentiles.

11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shall be vnto them in the moneth Adar the fourteenth, and fifteenth day of the same moneth, with an assemblie and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus & Cleopatra, Dositheus, who said he was a Priest and Leuite, and Ptolemeus his sonne, and brought the former letters of ‖ Phrurai, which they said Ly- ‖ Or, lottes.
simachus the sonne of Ptolemeus, which was at Ierusalem, interpreted,

2 In the second yeere of the reigne of great Artaxerxes in the first day of the moneth Nisan, Mardocheus the sonne of Iarus, the sonne of Semei, the sonne

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ſonne of Cis of ỹ tribe of Beniamin had a dreame,

3 A Iewe dwelling in the citie of Suſis, a noble man, that bare office in the Kings court.

4 He was alſo one of the captiuitie which Nabuchodonoſor the King of Babylon brought from Ieruſalem with Iechonias.

5 And this was his dreame, Beholde a noyſe of a tempeſt with thunders, and earthquakes, and vproare in the land.

6 Behold two great dragons came foorth readie to fight one againſt another.

7 Their cry was great, whereby all the heathen were ready to fight againſt the righteous people.

8 And the ſame day was full of darkneſſe and obſcuritie, and trouble, and anguiſh: yea, aduerſitie, and great affliction was vpon the earth.

9 For then ỹ righteous fearing their afflictions were amaſed, & being ready to die, cried vnto God.

10 And while they were crying, ỹ litle wel grew into a great riuer, & flowed ouer with great waters.

11 The light and the ſunne roſe vp, & the lowly were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had ſeene this dreame, he awoke and roſe vp, and thought in his heart vntill the night, what God would doe, and ſo he deſired to knowe all the matter.

CHAP. XII.

AT the ſame time dwelt Mardocheus in the Kings court with Bagathas, and Thara, the Kings eunuches and keepers of the palace.

2 *But when he heard their purpoſe, and their imaginations, he perceiued that they went about to lay their hands vpon the King Artaxerxes, and ſo he certified the King thereof.

* Hiſter 2.21. and 6.2.

3 Then cauſed the King to examine the two eunuches with torments, and when they had confeſſed it, they were put to death.

4 This the King cauſed to be put in the Chronicles. Mardocheus alſo wrote the ſame thing.

5 So the King commanded that Mardocheus ſhould remaine in the court, and for the aduertiſement, he gaue him a reward.

6 But Aman the ſonne of Amadathus the Agagite, which was in great honour & reputation with the King, went about to hurt Mardocheus and his people, becauſe of the two eunuches of the King that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes againſt the Iewes. 8 The prayer of Mardocheus.

Ioſeph. antiq. lib. 11. cap. 6.

THe copy of the letters was this, The great king Artaxerxes writeth theſe things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundreth and ſeuen and twentie prouinces.

2 When I was made lord ouer many people, and had ſubdued the whole earth vnto my dominion, I would not exalt my ſelf by the reaſon of my power, but purpoſed w̄ equitie alway and gentleneſſe to gouerne my ſubiects, & wholy to ſet them in a peaceable life, and thereby to bring my kingdome vnto tranquility, ỹ men might ſafely go thorow on euery ſide, & to renue peace againe, which al men deſire.

3 Nowe when I aſked my counſellers how theſe things might be brought to paſſe, one that was conuerſant with vs, of excellent wiſdome, and conſtant in good wil, and ſhewed himſelfe to be of ſure fidelitie, which had the ſecond place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was ſcattered abroad a rebellious people, that had lawes contrary to all people, and haue alway deſpiſed the commandements of Kings, and ſo that this general empire, that we haue begunne, cannot be gouerned without offence.

5 Seeing now wee perceiue, that this people alone are altogether contrary vnto euery man, vſing ſtrange and other maner of lawes, and hauing an euil opinion of our doings, and goe about to ſtabliſh wicked matters, that our kingdome ſhoulde not come to good eſtate,

6 Therefore haue we commaunded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer ỹ affaires, & is as our ſecond father) ſhal all with their wiues and children be deſtroied & rooted out w̄ the ſworde of their enemies without all mercy, & that none be ſpared the fourtenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and nowe alſo haue euer bene rebellious, may in one day with violence bee thruſt downe into the hell, to the intent that after this time our affaires may bee without troubles, and wel gouerned in all points.

8 Then Mardocheus thought vpō all the works and of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the King almighty (for al things are in thy power) & if thou haſt appointed to ſaue Iſrael, there is no man ỹ can withſtand thee.

10 For thou haſt made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither of malice, nor preſumption, nor for any deſire of glory, that I did this, and not bowe downe to proud Aman.

13 For I would haue bene content with good will for the ſaluation of Iſrael, to haue kiſt the ſole of his feet.

14 But I did it, becauſe I would not preferre the honour of a man aboue the glory of God, & would not worſhip any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercy vpon thy people: for they imagine how they may bring vs to nought, yea, they would deſtroy the inheritance, ỹ hath bin thine frō the beginning.

16 Deſpiſe not the portion, which thou haſt deliuered out of Egypt for thine owne ſelfe.

17 Heare my prayer, and be mercifull vnto thy portion: turne our ſorow into ioy, that we may liue, O Lord, & praiſe thy Name: ſhut not the mouthes of them that praiſe thee.

18 All Iſrael in like maner cried moſt earneſtly vnto the Lord, becauſe that death was before their eyes.

CHAP. XIIII.

The prayer of Eſther for the deliuerance of her, and her people.

QVeene Eſther alſo, being in danger of death, reſorted vnto the Lord,

2 And laid away her glorious apparell, and put on the garments of ſighing, and mourning. In the ſtead of precious oyntment, ſhe ſcattered aſhes, and doung vpon her head: and ſhe humbled her body greatly with faſting, and all the places of her ioy filled ſhe with the haire that ſhe pluckt off.

3 And ſhe prayed vnto the Lord God of Iſrael, ſaying, O my Lord, thou onely art our King: helpe me deſolate womā, which haue no helper but thee.

4 For my danger is at hand.

5 From

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5 From my youth vp I haue heard in the kinred of my father, that thou, O Lord, tookest Israel frō among all people, & our fathers from their predecessours for a perpetuall inheritance, and thou hast performed that which thou diddest promise them.

6 Now Lord, we haue sinned before thee: therefore hast thou giuē vs into ỹ hands of our enemies.

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles,

9 That they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glorie of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly king for euer.

11 O Lord, giue not thy scepter vnto them ỹ be nothing, lest they laugh vs to scorne in our misery: but turne their deuise vpon themselues, & make him an example, that hath begunne the same against vs.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O King of gods, and Lord of all power.

13 Giue me an eloquent speach in my mouth before the Lion: turne his heart to hate our enemy, to destroy him, and all such as consent vnto him.

14 But deliuer vs ỹ thine hand, & helpe me that am solitarie, which haue no defence but only thee.

15 Thou knowest all things, O Lord: thou knowest, that I hate the glorie of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shew my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe.

17 And ỹ I thine handmaid haue not eaten at Amans table, & that I haue had no pleasure in the Kings feast, nor drunke ỹ wine of ỹ drinke offrings,

18 And that I thine handmayde haue no ioye since the day that I was brought hither, vntill this day, but in thee, O Lord God of Abraham.

19 O thou mighty God aboue al, heare the voice of them ỹ haue none other hope, & deliuer vs out of the hand of ỹ wicked, & deliuer me out of my feare.

CHAP. XV.

1 Mardochius moueth Esther to go in to the King, and make intercession for the people, 9 And she performeth his request.

MArdocheus also bade Esther to go in vnto the King, & pray for her people, & for her country.

2 Remember, saith hee, the dayes of thy lowe estate, how thou wast nourished vnder mine hande: for Aman which is next vnto the King hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the King, and deliuer vs from death.

4 And vpon the thirde day when she had ended her prayer, she layde away the mourning garments, and put on her glorious apparell,

5 And deckt her selfe goodly, after that she had called vpon God, which is the beholder and sauiour of all things, and tooke two handmayds with her.

6 Vpon the one she leaned her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull and amiable, but her heart was sorowfull for great feare.

9 Then shee went in thorow all the doores, and stood before the King, and the King sate vpon his royall throne, and was clothed in his goodly aray, all glittering with golde and precious stones, and he was very terrible.

10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fel downe, and was pale & faint, and leaned herselfe vpon the head of the maid that went ẅ her.

11 Neuertheless, God turned the Kings minde that he was gentle, who being careful, leaped out of his throne, and tooke her in his armes, till shee came to her selfe againe: and comforted her with louing wordes, and sayd,

12 Esther, what is the matter? I am thy brother, be of good cheare,

13 Thou shalt not die: for our commandement toucheth the commons, and not thee. Come neere.

14 And so hee helde vp his golden scepter, and layde it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then sayd she, I saw thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderful art thou, O Lord, and thy face is full of grace.

18 And as she was thus speakiag vnto him, shee fell downe againe for faintnesse.

19 Then the king was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

THe great king Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation. *Ioseph. Antiq. 11. chap. 6.*

2 There be many that through the goodnesse of Princes and honour giuen vnto them, become very proud,

3 And indeuour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not onely all thankefulnesse away from men, but in pride & presumption, as they that be vnmindefull of benefits, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oft times many which be set in office, and vnto whom their friends causes are committed, by vaine intisements do wrap them in calamities, that cannot be remedied: for they make them partakers of innocent blood.

6 And deceitfully abuse the simplicitie, and gentlenesse of Princes with lying tales.

7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences, as are not worthy to beare rule.

8 Therefore we must take heed hereafter, that we may make the kingdome peaceable for al men, what chance soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentlenesse.

10 For Aman, a Macedonian, the sonne of Amadathus,

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dathus, being indeede a ſtranger from the Perſians blood, & far from our goodnes, was receiued of vs,

11 And hath prooued the friendſhippe that we beare toward all nations, ſo that he was called our father, and was honoured of euery man, as the next perſon vnto the King.

12 But he could not vſe himſelfe ſoberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifold deceit alſo hath he deſired to deſtroy Mardocheus our preſeruer, which hath done vs good in all things, and innocent Eſther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to tranſlate the kingdome of the Perſians vnto them of Macedonia.

15 But we finde that the Iewes (which were accuſed of this moſt wicked man, ŷ they might be deſtroyed) are no euil doers, but vſe moſt iuſt lawes,

16 And that they be the children of the moſt High and Almightie & euerliuing God, by whom the kingdome hath bene preſerued vnto vs, and our progenitours in very good order.

17 Wherefore ye ſhall doe well, if ye doe not put in execution thoſe letters, that Aman the ſonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Suſis before the gates with all his familie, and God (which hath all things in his power) hath ſpeedily rewarded him after his deſeruing.

19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And ye ſhall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppreſſed them.

21 For Almighty God hath turned to ioy ŷ day wherein the choſen people ſhould haue periſhed.

22 Moreouer, among other ſolemne dayes yee ſhall keepe this day with all gladneſſe,

23 That both nowe and in time to come this day may be a remembrance of deliuerance for vs, and all ſuch as loue the proſperitie of the Perſians, but a remembrance of deſtruction to thoſe that be ſeditious vnto vs.

24 Therefore all cities and countreys that doe not this, ſhall horribly be deſtroyed with ſworde and fire, and ſhall not onely not bee inhabited of men, but be abhorred alſo of the wilde beaſtes and foule for euer.

THE WISEDOME OF SALOMON.

CHAP. I.

1 Howe we ought to ſearch and enquire after God. 2 Who be thoſe that finde him. 5 The holy Ghoſt. 8. 11 We ought to flee from backebiting and murmuring. 12 Whereof death commeth. 15 Righteouſneſſe and vnrighteouſneſſe.

LOVE *righteouſneſſe, ye that be Iudges of the earth: thinke reuerently of the Lord, and ſeeke him in ſimplicitie of heart.

* 1. King. 3. 3. iſa. 56. 1.

2 *For he will be found of them that tempt him not, and appeareth vnto ſuch as be not vnfaithfull vnto him.

* Deut. 4. 29. 2. chron. 15. 4.

3 For wicked thoughts ſeparate from God: and *his* power when it is tryed, reproueth the vnwiſe.

4 Becauſe wiſdome cannot enter into a wicked heart, nor dwel in the bodie ŷ is ſubiect vnto ſinne.

5 For the holy * Spirit of diſcipline fleeth from deceite, and withdraweth himſelfe from the thoughtes that are without vnderſtanding, and is rebuked when wickednes ſe commeth.

* Ier. 4. 22.

6 For the Spirit of wiſdom * is louing, and will not abſolue him, that blaſphemeth with his lippes: for God is a witneſſe of his reines, and a true beholder of his heart, and an hearer of the tongue.

* Galat. 5. 22.

7 For the Spirite of the Lorde filleth all the worlde: and the ſame that maintaineth all things, hath knowledge of the voyce.

8 Therefore he that ſpeaketh vnrighteous things, can not be hid: neither ſhall the iudgement of reproche let him eſcape.

9 For inquiſition ſhalbe made for the thoughts of the vngodly, and the ſound of his wordes ſhall come vnto God for the correctiõ of his iniquities.

10 For the care of ielouſie heareth all things, and the noyſe of the grudgings ſhall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from ſlander: for there is no worde ſo ſecret, that ſhall goe for nought, and the mouth that ſpeaketh lies, ſlayeth the ſoule.

12 Seeke not death in the errour of your life: * deſtroy not your ſelues thorowe the workes of your owne hands.

* Deut. 4. 23.

13 *For God hath not made death, neither hath he pleaſure in the deſtruction of the liuing.

* Ezek. 18. 23. and 33. 11.

14 For hee created all things, that they might haue their being: & the generations of the world are preſerued, & there is no poyſon of deſtruction in them, & the kingdom of hell is not vpon earth.

15 For righteouſneſſe is immortall, but vnrighteouſneſſe bringeth death.

16 And the vngodly call a it vnto them both with hands and words: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthy to be partakers thereof.

a To wit, death.

CHAP. II.

1 The imaginations and diſcourſes of the wicked, and their counſell againſt the faithfull.

FOr *the vngodly* ſay, as they falſly imagine with themſelues, * Our life is ſhort & tedious: and in the death of a man there is no recouerie, neither was any knowen that hath returned from ŷ graue.

* Iob 7. 1. and 14. 1. mal. 22. 23. 1. cor. 15. 32.

2 For we are borne at all aduenture, and wee ſhall be hereafter as though we had neuer bene: for the breath is a ſmoke in our noſtrels, and the wordes as a ſparke raiſed out of our heart,

3 Which being extinguiſhed, the body is turned into aſhes, and the Spirit vaniſheth as the ſoft ayre.

4 Our life ſhall paſſe away as the trace of a cloude, and come to naught as the miſte that is driuen away with the beames of the ſunne, and caſt downe with the heate thereof. Our name alſo ſhall be forgotten in time, and no man ſhall haue our workes in remembrance.

5 * For our time is as a ſhadow that paſſeth away, and after our ende there is no returning: for it is faſt ſealed, ſo that no man commeth againe.

* 1 Chro. 29. 15. chap. 5. 9.

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6 *Come therefore, and let vs enioy the pleasures, that are present, and let vs cheerefully vse the creatures as in youth.

7 Let vs fill our selues with costly wine, & ointments, and let not the flowre of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered.

9 Let vs all be partakers of our wantonnesse: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.

10 Let vs oppresse the poore that is righteous: let vs not spare the widow, nor reuerence the white haires of the aged, that haue liued many yeeres.

11 Let our strength be the Lawe of vnrighteousnesse: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraud the righteous: for he is not for our profite, and he is contrary to our doings: hee checketh vs for offending against the Law, and blameth vs as transgressers of discipline.

13 He maketh his boast to haue the knowledge of God: & he calleth himselfe ſ sonne of the Lord.

14 He is made to * reproue our thoughts.

15 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counteth vs as bastardes, and hee withdraweth himselfe from our wayes as from filthinesse: he commendeth greatly the latter ende of the iust, and boasteth that God is his father.

17 Let vs see *then* if his wordes be true: let vs prooue then what end he shall haue.

18 For if the righteous man be the * sonne of God, hee will helpe him, and deliuer him from the handes of his enemies.

19 Let vs *examine him with rebukes and torments that wee may knowe his meekenesse, and prooue his patience.

20 Let vs condemne him vnto a shameful death: for he shall be preserued as he himselfe saith.

21 Such things do they imagine, and go astray: for their owne wickednesse hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousnesse, nor can discerne the honour of the soules that are faultlesse.

23 For God created man without corruption, & made him after the *image of his own likenesse.

24 * Neuertheless, thorowe enuie of the deuill came death into the world: and they that hold of his side, proue it.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

BVt the * soules of the righteous are in the hand of God, and no torment shall touch them.

2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous,

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie.

5 They are punished, but in fewe things, yet in many things shal they be wel rewarded: * for God proueth them, & findeth them meete for himselfe.

6 Hee tryeth them as the gold in the fornace, and receiueth them as a perfect fruite offering.

7 * And in the time of their vision they shall shine, and runne thorowe as the sparkes among the stubble.

8 * They shall iudge the nations, and haue dominion ouer the people, and their Lord shal reigne for euer.

9 They that trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shalbe punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wisedome and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their works vnprofitable.

12 Their wiues are vndiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: *she shall haue fruit in the visitation of the soules,

14 And the eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shalbe giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

16 For glorious is the fruit of good labours, and the root of wisdome shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shalbe without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

BEtter is barrennes with vertue: for the memoriall thereof is immortall: for it is knowen with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable: and the bastard plants shall take no deepe root, nor lay any fast foundation.

4 For though they bud foorth in the branches for a time, *yet they shalbe shaken with the winde: for they stand not fast, and through the vehemencie of the winde they shalbe rooted out.

5 For the vnperfit branches shalbe broken, and their fruit shall be vnprofitable and sowre to eate, and meet for nothing.

6 For all the children that are borne of the wicked bed, shalbe witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous be preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeres.

9 But wisdome is the gray haire, and an vndefiled life is the olde age.

10 * He pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him.

11 He was taken away, lest wickednesse should alter

Apo. Apocrypha.

* Isa.22.13. and 56.12. 1.cor.15.32.

* Iohn 7.7. ephes. 5.13. * Isa.53.3.

* Psal.22.8.9. mat.27.43.

* Ierem.11.19.

* Genes.1.27. and 2.7 and 5.1. eccles 17.2.3. * Genes.3.1.2.

* Deut.33.3.

* Chap.5.4.

* Rom.8.24. 2.cor 5.1. 1.pet.1 13. * Exod.16.4. deut.8.2.

* Mat.13.43.

* Mat.19.28. 1.cor.6.2.

* Mat.25.41.

* Isa.56.5.

* Mat.7.19.

* Genes.5.24. hebr.11.5.

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alter his vnderstanding, or deceit beguile his minde.

12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnesse of concupiscence peruerteth the simple minde.

13 Though he was soone dead, yet fulfilled hee much time.

14 For his soule pleased God: therefore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their heartes, howe that grace and mercy is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an ende, the long life of the vnrighteous.

17 For they see the end of the wise, but they vnderstand not what *God* hath deuised for him, and wherefore the Lord hath preserued him in safetie.

18 They see him and despise him, but the Lorde will laugh them to scorne,

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voice shal he burst them and cast them downe, & shake them from the foundations, so that they shalbe vtterly wasted, and they shalbe in sorow, and their memoriall shall perish.

20 So they being afraide, shall remember their sinnes, and their owne wickednes shall come before them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecuters. 14 The hope of the vnfaithfull is vaine. 15 The blessednes of the Saints and godly.

THen shall the righteous stande in great boldenes before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall bee vexed with horrible feare, and shall be amased for his wonderfull deliuerance,

3 And shal change their minds, & sigh for griefe of mind, & say within themselues, this is he whom we sometime had in derision & in a parable of reproch.

4 *Wee fooles thought his life madnesse, and his ende without honour. *Chap.3.2.*

5 Howe is hee counted among the children of God, and his portion is among the Saints!

6 Therefore wee haue erred from the way of trueth, & the light of righteousnes hath not shined vnto vs, & the sun of vnderstāding rose not vpō vs.

7 Wee haue wearied our selues in the way of wickednesse and destruction, and wee haue gone through dangerous waies: but we haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are *passed away like a shadow, and as a post that passeth by: *1.Chron.29.15. chap.2.5.*

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floodes:

11 Or as a *birde that flieth thorowe the ayre, and no man can see any token of her passage, but only heare the noyse of her wings, beating the light winde, parting the ayre through the vehemencie of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found: *Pro.30.19.*

12 Or as when an arrow is shot at a mark, it parteth the aire, which immediatly cōmeth together again, so that a man cānot know where it went thorow.

13 Euen so we, assoone as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are consumed in our own wickednes.

14 For *the hope of the vngodly is like the dust that is blowen away with the winde, & like a thinne some that is scattered abroad with the storme, & as the smoke which is dispersed with the winde, and as the remembrance of him passeth, that tarieth but for a day, *Iob 8.9.psa.1.4 and 14.34.prou. 10.25.and 11.7. iames 1.10.12.*

15 But the righteous shal liue for euer: their reward also is with the Lorde, and the most High hath care of them:

16 Therefore shal they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shal he couer them, and with his arme shall he defend them.

17 He shal take his ielousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shall put on righteousnes for a brestplate, and take true iudgement in stead of an helmet.

19 He wil take holines for an inuincible shielde.

20 He wil sharpen his fierce wrath for a sworde, and the world shall fight with him against the vnwise.

21 Then shall the thunder-bolts go streight out of the lightnings, and shall flie to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shal thicke haile bee cast, and the water of the sea shalbe wroth against them, and the floods shall mightily ouerflowe.

22 And a mighty wind shal stand vp against them, and like a storme shall scatter them abroad. Thus iniquitie shal bring all the earth to a wildernes, and wickednes shal ouerthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings Princes, and Iudges, which are also exhorted to search wisdome.

HEare therefore, O yee Kings, and vnderstande: learne, ye that be iudges of the endes of the earth.

2 Giue eare, yee that rule the multitudes, and glory in the multitude of people.

3 For the rule * is giuen you of the Lorde, and power by the most High, which wil try your works, and search out your imaginations. *Rom.13.2.*

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,

5 Horribly & suddenly wil he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For hee that is most low is worthy mercy, but the mightie shalbe mightily tormented.

7 For he that is Lord ouer all, wil spare no *person, neither shall he feare any greatnes: for he hath made the small and great, and careth for all alike, *Deut.10.17. 2.chr.19.7.iob 34.19. eccles.35. 12.16.acts.10 34 rom.2.11.gal.2.6 ephe. 6.9.colos 3. 25.1.pet.1.17.*

8 But for the mightie abideth the sorer trial.

9 Vnto you therefore, O tyrants, doe I speake, that ye may learne wisdome, and not goe amisse.

10 For they that keepe holines holily, shalbe holy, and they that are learned there, shal finde a defence.

11 Wherefore set your delite vpon my wordes and desire them, and ye shalbe instructed.

12 Wisdome shineth and neuer fadeth away, and is easily seene of them that loue her, and founde of such as seeke her,

13 She preuenteth them that desire her, that she may first shew herselfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall finde her sitting at his doores.

15 To thinke vpō her thē is perfect vnderstāding: & who so watcheth for her, shalbe soone wout care.

16 For she goeth about, seeking such as are meete

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for her, and sheweth herselfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawe: and the keeping of the lawes is ỹ assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisdome leadeth to the kingdome.

21 If your delite bee then in thrones, and sceptres, O Kings of the people, honour wisedome, that ye may reigne for euer.

22 Nowe I will tell you what wisdome is, and whence it commeth, and will not hide the mysteries from you, but wil seeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and wil not keepe backe the trueth.

23 Neither wil I haue to do with consuming enuie: for such a man shal not be partaker of wisdom.

24 But ỹ multitude of the wise is the preseruation of the world, & a wise king is the stay of the people.

25 Bee therefore instructed by my words, and ye shall haue profite.

CHAP. VII.

Wisdome ought to be preferred aboue all things.

I My selfe am also mortal & a man like al other, & am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned
*Iob 10.10. 11. to be flesh in tenne moneths: I was *brought together into blood of the seede of man, and by the pleasure that commeth with sleepe.

3 And when I was borne, I receiued the common aire, and fel vpon the earth, which is of like nature, crying and weeping at the first as all other do.

4 I was nourished in swadling clothes, and w̃ cares.

5 For there is no King that had any other beginning of birth.

*Iob 1.21. 2.sim.6.7. 6 All *men then haue one entrance vnto life, and a like going out.

7 Wherefore I prayed, and vnderstanding was giuen mee: I called, and the spirit of wisdome came vnto me.

8 I preferred her to sceptres and thrones, and counted riches nothing in comparison of her.

*Iob 28.15. 9 *Neither did I compare precious stones vnto her: for al gold is but a litle grauel in respect of her, and siluer shalbe counted but clay before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light can not be quenched.

*1.King.3.13. matth.6.33. 11 All *good things therefore came to me together w̃ her, & innumerable riches thorow her hãds.

12 So I was glad in all: for wisdome was the authour thereof, and I knew not that she was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, and to iudge worthily of the things, that are giuen mee: for he is the leader vnto wisedome, and the directer of the wise.

16 For in his hand are both we and our wordes, and all wisdome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,

18 The beginning and the ende, and the mids of the times: howe the times alter, and the chaunge of the seasons.

19 The course of ỹ yere, the situatiõ of the stars,

20 The nature of liuing things, and the furiousnes of beastes, the power of the winds, and the imaginations of men, the diuersities of plantes, and the vertues of rootes.

21 And all things both secret and knowen doe I knowe: for wisdome the worker of all things, hath taught me it.

22 For in her is ỹ Spirit of vnderstanding, which is holy, ỹ only begotten, manifold, subtil, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure and subtil spirits.

24 For wisdom is nimbler then all nimble things: shee goeth thorowe and attaineth to all things, because of her pureneſſe.

25 For she is the breath of the power of God, & a pure influence ỹ floweth from the glory of the Almighty: therfore cã no defiled thing come vnto her.

26 For *she is the brightneſſe of the euerlasting *Heb.1.3. light, the vndefiled mirrour of the maiestie of God, and the image of his goodneſſe.

27 And being one, she can doe all things, and remayning in herselfe, renueth all, and according to the ages shee entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwel not w̃ wisdom.

29 For she is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome wisdome.

CHAP. VIII.

The effects of wisdome.

SHe also reacheth frõ one ende to another mightily, and comely doth she order all things.

2 I haue loued her, & sought her from my youth: I desired to marry her, such loue had I vnto her beautie.

3 In ỹ shee is conuersant w̃ God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For she is the scholemistres of the knowledge of God, and the chooser out of his workes.

5 If riches be a possessiõ to be desired in this life, what is richer then wisdom, that worketh al things?

6 For if prudencie worketh, what is it among all things, that worketh better then she?

7 If a man loue righteousnesse, her labours are vertuous: for she teacheth sobernes and prudencie, righteousnesse & strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, & discerne things to come: she knoweth the subtilties of wordes, and the solutions of darke sentences: shee foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee woulde counsell mee good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among ỹ multitude, & honour among ỹ elders, though I be yong.

11 I shalbe found of sharpe iudgement, so that I shalbe marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my leysure: when I speake, they shall heare diligently, and

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and if I talke much, they shall lay their hands vpon their mouth.

13 *Moreouer* by her I shall obtaine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, and mightie in battell.

16 When I come home, I shall rest with her: for her company hath no bitternes, and her felowship hath no tediousnesse, but mirth and ioy.

17 *Nowe* when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisdome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheles, when I perceiued that I could not enioy her except God gaue her, (and that was a point of wisdom also, to know whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtaine wisdome.

O God of Fathers, and Lord of mercie, which hast made all things with thy word,

2 And ordained man through thy wisedome, that he should haue *dominion ouer the creatures which thou hast made,

3 And gouerne the world according to equitie and righteousnes, and execute iudgement with an vpright heart:

4 *Giue me that wisdom, which sitteth by thy throne, & put me not out frō among thy children.

5 For I thy *seruant, and sonne of thine handmaid, am a feeble person, & of a short time, & yet lesse in ỹ vnderstanding of iudgement & the lawes.

6 And though a man be neuer so perfect among the children of men, yet if thy wisdome bee not with him, he shalbe nothing regarded.

7 * Thou hast chosen me to be a King of thy people, & the iudge of thy sonnes and daughters.

8 Thou hast commanded me to build a temple vpon thine holy Mount, & an altar in ỹ city where in thou dwellest, a likenes of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy * wisdome with thee, which knoweth thy workes, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, & send her from the throne of thy Maiestie, that shee may be with mee, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, and she shall lead me soberly in my workes and preserue me by her glory.

12 So shall my workes be acceptable, and then shall I gouerne thy people righteously, and bee meete for my fathers throne.

13 For* what man is he ỹ can know the counsel of God? or who can thinke what the wil of God is?

14 For the thoughts of mortall men are fearefull, and our forecastes are vncertaine,

15 Because a corruptible body is heauy vnto the soule, and the earthly mansion keepeth downe the minde that is full of cares.

16 And hardly can we discerne the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can know thy counsell, except thou giue him wisdome, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisdome.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdome.

SHe preserued the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things,

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

4 For whose cause the* earth was ouerflowen, but wisdome preserued it againe, gouerning the iust man by a litle wood.

5 Moreouer, *when the nations were ioyned in their malicious confederacies, she knew the righteous, & preserued him faultles vnto God, & ‖ kept him sure, because she loued him tenderly as a sonne

6 She preserued the righteous, *when the vngodly perished, when he fled from the fire that fell downe vpon the fiue cities.

7 Of whose wickednes the waste land that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisdome, had not only this hurt, that they knew not the things which were good, but also left behind them vnto men a memoriall of their foolishnes, so that in the things wherein they sinned, they can not lie hid.

9 But wisdom deliuered them that serued her.

10 * When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnesse of such as defrauded him, she stood by him and made him rich.

12 She saued him from the enemies, & defended him from them that lay in waite, and she gaue him the price in a mightie battell, that he might know that the feare of God is stronger then all things.

13 *When the righteous was sold, she forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon,

14 And fayled him not in the bands, till she had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be lyers, and gaue him perpetuall glorie.

15 *She deliuered the righteous people & faultlesse seede from the nations that oppressed them.

16 She entred into the soule of the seruant of the Lord, and stood * by him in wonders & signes

* Gene.1.1,28.
* 1.King.3.9.
* Psal.116.16.
* 1.Chro.28.5. 2.chron.1.9.
* Prou.8.22. Iob.1.1,2,3,40.
* Isa.40.13. rom.11.34. 1.cor.2.16.
* Gene.2.20.
* Gene.4.8.
* Gene.7.21.
* Gen.11.1,31. and 12.1.
‖ Or, kept him strong in his tender loue toward his sonne.
* Gene.19.16.
* Gene.28.5.
*Gen.37.28. and 39.7. acts.7.10.
* Exod.1.10. and 12.42.
* Exod 5.1.

against the terrible Kings.

17 She gaue the Saints the reward of their labours, and led them foorth a marueilous way: on the day time she was a shadowe vnto them, and a light of starres in the night.

*Exod. 14.21,22. psal.78.13. 18 *She brought them thorow the red sea, and caryed them through the great water,

19 But she drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoiles of the vngodly, *and praised thine holy Name, O Lord, and magnified thy victorious hand with one accord. *Exod.15.1.

21 For wisedome openeth the mouth of the dombe, & maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God.

SHe prospered their works in the hands of thine holy Prophet.

*Exod.16.1. 2 *They went through the wildernesse that was not inhabited, and pitched their tentes in places where there lay no way.

*Exod.17.1,2,7. 3 *They stood against their enemies, & were auenged of their aduersaries.

*Numb.20.11. 4 *When they were thirstie, they called vpon thee, & water was giuen them out of the hie rock, & their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the *Israelites* helped in their need.

6 For in the stead of a fountaine of running water, the *enemies* were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, *but* thou gauest vnto thine owne abundance of water vnlooked for.

7 Declaring by the thirst that was at that time *Exod.7.20. *how thou haddest punished thine aduersaries.

8 For when they were tryed and chastised with mercie, they knew howe the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous king, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, & the remembrance of things past.

11 For when they perceiued ỹ through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondred at him, whome afore they had cast out, denyed and derided: for they had an other thirst then the iust.

13 Because of the foolish deuices of their wickednes wherewith they were deceiued, and worshipped *serpents, that had not the vse of reason, and vile beastes, thou sendedst a multitude of vnreasonable beasts vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shall he be punished. *Chap.12.24. rom.1.23.

14 For vnto thine almighty hand, that made the world of *naught, it was not vnpossible to send among them a multitude of *beares or fierce lyons, *Gen.1.1. heb.11.3. *Leuit.26.22. ierem.8.16,17. chap.16.1.

15 Or furious beasts newly created, and vnknowen, which should breathe out blastes of fire and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not only destroy them with hurting, but also kil them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number and weight.

18 For thou hast euer had great strength & might, and who can withstand the power of thine arme!

19 For as the smal thing that the balance weigheth, so is the world before thee, and as a drop of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of al things, & makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are, & hatest none of them whom thou hast made: for thou wouldest haue created nothing ỹ thou hadst hated.

22 And how might any thing endure, if it were not thy will? or howe could any thing be preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 The mercie of God toward sinners. 14 The workes of God are vnreproueable. 19 God giueth leasure to repent.

FOr thine incorruptible spirit is in all things.

2 Therefore thou chastenest them measurably that go wrong, and warnest them by putting them in remembrance of the things, wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 *As for those olde inhabitants of the holy land, thou diddest hate them. *Deut.9.5. and 12.31. and 18.9,12.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their own children without mercy, & eating of ỹ bowels of mans flesh in bāketing, where the raging Priestes *shed* abominable blood.

6 And the fathers were the chiefe murtherers of the soules destitute of all helpe, whome thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboue all other, might be a meete dwelling for the children of God.

8 *Neuertheless, thou sparedst them also as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by litle and litle, *Exod.33.2. deut.2.22.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by litle and litle, thou gauest them space to repent, knowing well, that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, *What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men? *Rom.9.20.

13 For there is none other God but thou, *that carest for all things, that thou mayest declare how that thy iudgement is not vnright. *1.Pet.5.7.

14 There dare neither King nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou ordrest all things righteously, *thinking it not agreable to thy power to condemne him, that hath not deserued to be punished. *Iob.10.2,3.

16 For

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16 For thy power is the beginning of righteousnesse, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes nowe hast thou taught thy people, that a man should bee iust and louing, and hast made thy children to bee of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death w so great cõsideration, & requesting *vnto them*, giuing them time & place that they might change from their wickednes,

21 With howe great circumspection wilt thou punish thine own children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousande times more, to the intent that when wee iudge, wee should diligently consider thy goodnesse, and when wee are iudged, we should hope for mercy.

23 Wherfore thou hast tormented the wicked ỹ haue liued a dissolute life by their own imaginatiõs.

Chap. 11. 13. rom. 1. 23. 24 *For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therfore hast thou sent this punishment that they should be in derision as childrẽ without reason.

26 But they that will not bee reformed by those scornefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whome they counted godly, when they sawe themselues punished by them, they all acknowledge the true God whome afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine, except the knowledge of God. 10 Idolaters and idoles are mocked.

Rom. 1. 19. SVrely all men are vaine by nature, and are ignorant of God,* and could not knowe him that is, by the good things that are seene, neither consider by the workes, the worke-master.

Deut. 4. 19. and 17. 3. 2 * But they thought the fire, or the winde or the swift aire, or the course of the starres, or the raging water, or the lightes of heauen to bee gouernours of the world, and gods.

3 Though they had such pleasure in their beautie that they thought them gods, yet shoulde they haue knowen, how much more excellent hee is that made them: for the first authour of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet should they haue perceiued thereby, how much he ỹ made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, ỹ seeke God and would finde him, & yet peraduenture do erre.

Rom. 1. 21. 7 For * they goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discerne the worlde, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens handes, golde, and siluer, and the thing that is inuented by arte, and the similitude of beastes, or any vaine stone that hath bene made by the hand of antiquitie.

11 * Or as when a carpenter cutteth downe a tree meete for the worke, & pareth off al the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life. *Isa 44. 13. iere. 10. 3.*

12 And the things that are cut off frõ his worke, he bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (*for* it is a crooked piece of wood and full of knobbes) he carueth it diligently at his leasure, and according as hee is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spotte that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, least it fall: for he knoweth that it cannot helpe it selfe, because it is an Image, which hath neede of helpe.

17 Then hee prayeth for his goods, and for his marriage, and for children: hee is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: he prayeth vnto him that is dead for life: hee requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires he requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 The detestation and abomination of images, 8 A curse of them and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What euils come of idolatrie.

AGaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

2 For as for ‖ it, couetousnesse of money hath found it out, & the craftesman made it by cunning. ‖ *Or, the shippe.*

3 But thy prouidence, O Father, gouerneth it: *For thou hast made a way, euen in the sea, and a sure path among the waues, *Exod. 14. 22.*

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheless thou wouldest not, that the works of thy wisdome should be vaine, & therfore doe men cõmit their liues to a smal piece of wood, and passe ouer the stormy sea in a ship, & are saued.

6 * For in the olde time also when the proude giants perished, the hope of the worlde went into a ship which was gouerned by thine hand, and so left seed of generation vnto the world. *Gen. 6. 4. and 7. 10.*

7 For blessed is the tree whereby righteousnes commeth.

8 But that is cursed ỹ is made with hands,* both it, and he that made it: he, because he made it, and it being a corruptible thing, because it was called god. *psal. 115. 8. baruc. 6. 3.*

9 * For the vngodly, and his vngodlinesse are *Psal. 55.*

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both like hated of God: so truely the worke and he that made it shalbe punished together.

10 Therefore shall there bee a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

*Ier.10.8. habak.2.18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grieuously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whome now hee worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a lawe, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a King, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Againe the ambition of the craftesmen thrust forward the ignorant to increase the superstition.

18 For hee peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so thorow the beautie of the worke the multitude was allured, and so tooke him now for a God, which a litle afore was but honored as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

*Deut.18.10. ierem.7.9.and 19.4.

22 For either * they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissoluteneſſe by strange rites.

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theft and deceite, corruption, vnfaithfulnes, tumults, periurie,

25 Disquieting of good men, vnthankfulnesse, defiling of soules, changing of birth, disorder in mariage, adulterie and vncleannesse.

26 For the worshipping of idoles that ought not to be named, is the beginning and the cause and the ende of all euil:

27 For either they be mad when they be merie, or propheſie lies, or liue vngodly, or els lightly forsweare themselues.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly bee punished, because they haue an euill opinion of God, addicting themselues vnto idoles, and because they sweare vniustly to deceiue, and despise holines.

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praysing the mercie of God, by whose grace they serue not idoles.

BVt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercy.

2 Though wee sinne, yet are wee thine: for wee knowe thy power: but wee sinne not, knowing that we are counted thine.

3 For to knowe thee, is perfite righteousnes, and to know thy power is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that hee coueteth the forme that hath no life, of a dead image.

6 They ẏ loue such wicked things are worthy to haue such things to trust to, & they that make them, and they that desire them, and they ẏ worship them.

7 The * potter also tempereth soft earth, and facioneth euery vessel with labour to our vse: but of the same clay he maketh both the vessels, that serue to cleane vses, and the contrary likewise: but wherto euery vessel serueth, the potter is the iudge.

*Rom.9.21.

8 So by his wicked labour hee maketh a vaine God of the same clay: euen hee, which a litle afore was made of earth himselfe, and within a litle while after goeth thither againe whence hee was taken, * whē he shal make account for the lone of his life.

*Luke 12.20.

9 Notwithstanding he careth not for the labour he taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, & his hope is more vile then earth, & his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, ẏ gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to bee but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Now he that of earth maketh fraile vessels & images, knoweth himselfe to offend aboue al other.

14 Al the enemies of thy people, that hold them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge al the idoles of the nations to be gods, which neither haue eyesight to see, nor noses to smell, nor eares to heare, nor fingers of handes to grope, and their feete are slow to goe.

16 For man made them, and hee that hath but a borowed spirit, fashioned them: but no man can make a God like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortal that he maketh with vnrighteous hands: hee himselfe is better then they whom he worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are their most enemies, and which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to bee desired in respect of other beastes: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefits done vnto the faithfull.

Therefore

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THerfore by such things they are worthily punished &*tormented by the multitude of beasts.
2 In stead of the which punishment thou hast bene favourable to thy people, and to satisfie their appetite, hast prepared a meat of a strange taste, euen * quailes,
3 To the intent that they that desired meat, by the things which were shewed & sent among them, might turne away their necessarie desire, and that they which had suffered penurie for a space, should also feele a new taste.
4 For it was requisite, that they which vsed tyrannie, should fall into extreme povertie, and that to these onely it should be shewed, how their enemies were tormented.
5 * For when the cruell fiercenesse of the beasts came vpon them, & they were hurt with the stings of cruell serpents,
6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a ‖ *signe of saluation, to remember the commandement of thy Law.
7 For he ý turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all,
8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.
9 * For the biting of grashoppers and flies killed them, and there was no remedie found for their life: for they were worthy to be punished by such.
10 But the teeth of the venimous dragons could not ouercome thy children, for thy mercy came to helpe them, and healed them.
11 For they were pricked, because they should remember thy words, & were speedily healed, least they should fall into so deepe forgetfulnesse, that they could not be called backe by thy benefit.
12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.
13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, & bringest vp againe.
14 A man in deed by his wickednesse may slay another: but when the spirit is gone foorth, it turneth not againe, neither can he call againe the soule that is taken away.
15 But it is not possible to escape thine hand.
16 *For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest that they could not auoyd, and were consumed with fire.
17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.
18 For sometime was the fire so tame, that the beasts which were sent against the vngodly, burnt not: and that, because they should see & know, that they were persecuted with the punishment of God.
19 And sometime burnt the fire in the middes of the water aboue the power of fire, that it might destroy the generation of the vniust land.
20 * In the stead whereof thou hast fed thine owne people with Angels food, & sent them bread ready from heauen w thout their labour, which had abundance of all pleasures in it, and was meet for all tastes.
21 For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.
22 Moreouer, the * snow and yce abode the fire and melted not, that they might know, that the fire burning in the haile, and sparkeling in the raine, destroyed the fruit of the enemies.
23 Againe it forgat his owne strength, that the righteous might be nourished.
24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.
25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof,
26 That thy children whom thou louest, O Lord, might know, * that it is not the increase of fruits that feedeth men, but that it is thy word, which preserueth them that trust in thee.
27 For that which could not be destroyed with the fire, being onely warmed a little with the sunne beames, melted,
28 That it might be knowen that wee ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day-spring.
29 For the hope of the vnthankfull shall melt as the winter yce, & flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and can not be expressed: therefore men doe erre, that wil not be reformed.
2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenesse, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.
3 And while they thought to be hidde in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnesse, fearing horribly and troubled with visions.
4 For the denne that hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorowfull sights did appeare.
5 No power of the fire might giue light, neither might the cleere flames of the starres lighten the horrible night.
6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afrayd of this vision, ‖ which they could not see, they thought the things, which they saw, to be woorse.
7 * And the illusions of the magicall artes were brought downe, & it was a most shamefull reproch for the boasting of their knowledge.
8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and woorthy to be laughed at.
9 And though no fearfull thing did feare them, yet were they afrayd at the beasts which passed by them, and at the hissing of the serpents: so that they died for feare, and said they saw not the ayre, which by no meanes can be auoyded.
10 For it is a fearfull thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doth euer forecast cruell things.
11 For feare is nothing els, but a betraying of the succours, which reason offereth.
12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that

*Chap.11.13,14. numb.21.6.
*Numb.11.31.
*Numb.21.6. 1.cor.10.9.
‖ The signe of the brasen serpent.
*Numb.21.9.
*Exod.8.24. and 10.4.exod.9.7.
*Deut.32.39. 1.sam.2.6.iob. 5.2.
*Exod.5.23.
*Exod.16.14. numb.11.7. psal.78.25. iohn.6.31.
*Exod.9.23.
*Deut.8.3. matth.4.4.
‖ That is, the mightie vision.
*Exod.7.12.& 8.7.19.

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that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: for a sudden feare not looked for came vpon them.

15 And thus, whosoeuer fel downe, he was kept and shut in prison, but without chaines.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that hee could not auoyd:

17 (For with one chaine of darknes were they al bound) whether it were an hissing winde or a sweet song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruell beastes, that roared, or the ‖ sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

‖ Or, Echo.

19 For all the world shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell an heauy night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The firie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 24 The sinne of the people in the wildernesse. 21 Aaron stood betweene the liuing and the dead with his censor.

BVt thy Saints had a very great * light, whose voyce, because ‖ they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

* Exod. 10.23.
‖ Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie,

3 * Therefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney.

* Exod. 13 21. & 14.24. Psal. 76.14 & 105.39.

4 But they were woorthy to be depriued of the light, and to be kept in darkenesse, which had kept thy children shut vp, by whom the vncorrupt light of the Law should be giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, and destroyed them all together in the mightie water.

* Exod. 2.16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

* Exod. 14 24, 25.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Law of righteousnesse by one consent, that the Saints should receiue good and euill in like maner, and that the fathers should first sing praises.

10 But a disagreeing crie was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the King.

* Exod. 12.5. and 11.29.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to burie them: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of the inchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For, while all things were in quiet silence, and the night was in the middest of her swift course,

15 Thine Almightie word leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine vnfeined commandement as a sharpe sword, and stood vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, & fearfulnesse came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, and * among the multitude in the wildernesse there was a plague, but the wrath indured not long.

* Num. 16.46.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an end, declaring that hee was thy seruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued him that punished, alleaging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heaps one vpon another, he stood in the middes, and cut off the wrath, and parted it from comming to the liuing.

24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

* Exod. 28.6, 18.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorrow was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destinie, whereof they were woorthie, brought them to this end, and caused them to forget

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forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might trie a marueilous passage, and that these might find a strange death.

6 For euery creature in his kinde was facioned of newe, and serued in their owne offices inioyned them, that thy childrē might be kept without hurt.

7 For the cloud ouershadowed their tents, and the drie earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene field,

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

‖ *Or, were fed.*

9 For they ‖ neyed like horses, and leaped like lambes, praysing thee, O Lord, which haddest deliuered them.

10 For they were yet mindefull of those things which were done in the land where they dwelt, how the ground brought forth flyes, in stead of cattell, and how the riuer scrauled with the multitude of frogges in stead of fishes.

* *Exod. 16. 13. num. 11. 31.*

11 * But at the last they saw a new generation of birdes, when they were intised with lust, and desired delicate meates.

* *Chap. 16. 2.*

12 * For the quailes came forth of the sea vnto them for comfort, but punishments came vpon the

‖ *Or, Egyptians.*

‖ sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers.

13 For the one sort would not receiue them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things some *would not suffer*, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindnes, as in olde time certaine were at the doores of the * righteous, so that euery one being compassed with darknesse, sought the entrance of his doore.

* *Gen. 19. 11.*

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, & the thing that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt ỹ flesh of the corruptible beasts that walked therein, neither melted they ỹ which seemed to be yce, and was of a nature that would melt, & yet was an immortal meat.

21 For in all things, O Lorde, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

THE WISDOME OF IESVS
THE SONNE OF SIRACH,
called Ecclesiasticus.

¶ This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and hee liued in the latter times, after the people had bene ledde away captiue, and brought home againe, and almost after all the Prophets. Nowe his grandfather, as hee himselfe witnesseth, was a man of great diligence, and wisdome among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisdome. So this first Iesus died, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdome to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were approoued of God, and certeine prayers, and songs of the author himselfe: moreouer, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdome and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the Wisdome of Iesus the sonne of Sirach.

WHereas many, and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdome, whereby the readers ought not only to become learned themselues, but also may be able by the diligent studie thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other books of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something perteining to learning and wisdome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Law. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good woorth, though we seeme to come in some things not able to atteine to the interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselues then when they are translated into another tongue, and not only these things but other things also, as the Law it selfe, and the Prophets, and other books haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Euergetes, and continued there, I found a copie full of great learning, & I thought it necessary, to bestow my diligence,

and

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and trauaile to interprete this booke. So for a certaine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselues vnto good maners, and liue according to the Lawe.

CHAP. I.

1 Wisedome commeth of God. 11 A praise of the feare of God. 29 The meanes to come by wisedome.

ALl wisdom * *commeth* of the Lord, [and hath bene euer with him,] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of the heauen, the bredth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath bene before all things?]

4 Wisdome hath bene created before al things, & the vnderstanding of prudence frō euerlasting.

5 [The word of God most high is the fountaine of wisedome, and the euerlasting commandements are the entrance vnto her.]

6 *Vnto whom hath the root of wisdom bene declared? or who hath knowen her wise counsels?

7 [Vnto whom hath the doctrine of wisedome bene discouered and shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most hie Creator of al things, the Almighty, the King of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord, that hath created her [throw the holy Ghost:] he hath seene her, numbred her, [and measured her.]

10 He hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnes, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merie heart, and giueth gladnesse and ioy, and long life.

13 Who so feareth the Lord, it shal go wel with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 * The feare of the Lorde is the beginning of wisedome, and was made with the faithfull in the wombe: [thee goeth with the chosen women, and is knowen with the righteous and faithfull.

16 The feare of the Lord is an holy knowledge.

17 Holines shall preserue, and iustifie the heart, and giueth mirth and gladnesse.

18 Who so feareth the Lorde, shall prosper, and in the day of his ende, he shalbe blessed.]

19 Shee hath built her euerlasting foundations with men, and is giuen to be with their seede.

20 To feare God is the fulnesse of wisdome, and filleth men with her fruites.

21 She filleth their whole house with [al] things desireable, and the garners with the things, that she bringeth forth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisedome, and giueth peace and perfect health: he hath seene her, and numbred her.

23 ‖Shee raineth downe knowledge, and vnderstanding of wisedome, and hath brought vnto honour, them that possessed her.

24 The feare of the Lorde is the roote of wisedome, and her branches are long life.

25 [In the treasures of wisdome is vnderstanding, and holy knowledge, but wisedome is abhorred of sinners.]

26 The feare of the Lord drieth out sinne: and when she is present, she drieth away anger.

27 ¶ For wicked anger cannot bee iustified: for his rashnesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 He will hide his wordes for a time, and many mens lips shall speake of his wisdome.

30 In the treasures of wisdome are the secrets of knowledge, but ỹ sinner aborreth ỹ worship of God.

31 If thou desire wisedome, keepe the commandements, and the Lord shal giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdome and discipline: he hath pleasure in faith, and meekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 ¶ Bee not an hypocrite that men should speake of thee, but take heed what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, & cast thee downe in the middes of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is ful of deceite.

CHAP. II.

1 He exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne, if thou wilt come into the seruice of God, [stand fast in righteousnesse and feare, and] prepare thy soule to tentation.

2 Settle thine heart, and bee patient: [bowe downe thine eare, and receiue the words of vnderstanding,] and shrinke not away, when thou art assayled, [but waite vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be encreased at thy last end.

4 Whatsoeuer cōmeth vnto thee, receiue it patiently, & be patient in the change of thine affliction.

5 *For as gold [& siluer are] tried in ỹ fire, euen so are men acceptable in the fornace of aduersitie.

6 Beleeue in God, and he will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercie: shrinke not away from him that ye fall not.

8 Ye that feare the Lord, beleeue him, & your reward shall not faile.

9 O ye that feare the Lord, trust in good things, and in the euerlasting ioy and mercie.

10 [Ye that feare the Lord, loue him, and your hearts shalbe lightened.]

11 Consider the olde generations [of men, yee children,] and marke them well: * was there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, & was forsaken? or whom did he euer despise, that called vpon him?

12 For God is gracious & mercifull, and forgiueth sinnes, & saueth in the time of trouble, [and is a defender of all them that seeke him in the truth.]

13 Woe vnto them that haue a ‖ fearfull heart, [and to the wicked lips] and to the faint hands, and to

* 1. King 3.9. and. 429. That which is marked with these two markes [ ] is read in the Latine copies, and not in the Greeke.

* Rom. 11.34.

* Psal. 111.10. prou. 9.10. Iob 28.28.

‖ Or, wisdome.

* Wisd. 3.6. prou. 17.3.

* Psal. 37.25.

‖ Or, double.

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to the sinner that goeth * two maner of wayes.

14 Woe vnto him that is faint hearted, for hee beleeueth not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right waies, and are turned backe into froward wayes:] for what wil ye do when the Lord shall visit you?

16 They that feare the Lord, wil not disobey his word: & they that * loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Law.

18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his commandements, and will be patient till he see them,

20 Saying, if we do not repent] we shall fall into the hands of the Lord, and not into the hands of men.

21 Yet as his greatnesse is, so is his mercie.

CHAP. III.

2 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. No man ought ouer curiously to search out the secrets of God.

[THe children of wisedome are the Church of the righteous, and their off-spring is obedience and loue.]

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall be forgiuen him, [and he shal absteine from them, and shall haue his dayly desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, & when he maketh his prayer, he shalbe heard.

7 Hee that honoureth his father, shall haue a long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 Hee that feareth the Lord, honoureth his parents, & doth seruice vnto his parents, as vnto lords.

9 * Honour thy father and mother, in deed and in word [& in all patience] that thou mayest haue ‖ Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glorie commeth by his fathers honour, and the reproch of the mother is dishonour to the children,

13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be found for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shal melt away as the yce in the faire weather.

17 He ỹ forsaketh his father, shal come to shame, and he that angreth his mother, is curst of God.

18 ¶ My sonne, performe thy doings with meeknesse, so shalt thou be beloued of them that are approoued.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renowme: but the secrets are reueiled vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his works:] for it is not needful for thee to see with thine eies the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euil opinion hath deceiued their iudgement.

26 Thou canst not see without eies: professe not the knowledge therefore that thou hast not.

27 A stubburne heart shall fare euill at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shal not prosper: and he that is froward of heart, shall stumble therein.

29 An obstinate heart shalbe laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proud is without remedie, and his steppes shall be plucked vp: for the plant of sinne hath taken root in him, [and he shal not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, wil absteine from sinne, and shall prosper in the works of righteousnesse.]

33 Water quencheth burning fire, * and almes taketh away sinnes.

34 And he that rewardeth good deeds, will remember it afterward, and in the time of the fall, he shall finde a stay.

CHAP. IIII.

1 Almes must be done with gentlenesse. 12 The studie of wisedome and her fruit. 20 An exhortation to eschew euill, and to doe good.

MY sonne, defraud not the * poore of his liuing, and make not the needy eyes to wait long.

2 Make not an hungry soule sorowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in ỹ bitternes of his soule, his prayer shalbe heard of him that made him.

7 Be courteous vnto the companie [of poore, and humble thy soule vnto the Elder,] and bowe downe thine head to a man of worship.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt,] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand

**1. Kings 8.31.*

**Iohn 14.23,24.*

**Exod.20.12. deut.5.16. matt. 15.4. ephes.6.2,3.*

‖Or, the blessing of men.

**Phil.2.3.*

**Psal 131.1. prou.25.27. rom.12.3.*

**Dan.4.24. psal.41.1.*

**Deut.15.7.*

**Tobit.4.7.*

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hand of the oppressour, and be not faint hearted ‖ when thou iudgest.

‖ Or, to defend him.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: & he shall loue thee more then thy mother doth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and will go before them in the way of righteousnesse.]

12 He that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shall inherit glory: for vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the Holy one, and them that loue her, the Lord doth loue.

15 Who so giueth eare vnto her, shall iudge the nations, & he that goeth vnto her, shal dwel safely.

16 He that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked waies, and bring him vnto feare, and dread, and torment him with her discipline vntill she haue tried his soule, and haue proued him by her iudgements.

18 Then will she returne the streight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousnesse.]

19 But if he go wrong, she will forsake him, and giue him ouer into the hands of his destruction.

20 [¶My sonne,] make much of time, and * eschew the thing that is euill,

* Rom. 12.9. Ephes. 5.22.

21 And be not ashamed [to say the truth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay, [& forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisdome when it may be famous.

24 For by the talke is wisedome knowen, and learning by the words of the tongue, [and counsell, wisdome & learning by the talking of the wise, and stedfastnesse in the works of righteousnesse.]

25 In no wise speake against the word of truth, but be ashamed of the lies of thine own ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the trueth vnto death, [and defend iustice for thy life] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy works.

30 Be not as a Lion in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

* Act. 20.35.

31 * Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 Riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

* Luk. 12.15, 19, 20. chap. 11.18, 19. prou. 10.2. Ezek. 7.19. Zeph. 1.18.

TRust not vnto thy * riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation]

2 Follow not thine owne minde, & thy strength to walke in the wayes of thine heart.

3 Neither say thou, [How haue I had strength?] or who wil bring me vnder for my works? for God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, & what euill hath come vnto me? for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgiue my manifolde sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake foorth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in ỹ day of punishment [& vengeance.]

9 Be not caried about with euery winde, and go not into euery way: for so doth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord] and haue but one maner of word, [and folow the word of peace and righteousnesse.

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answere with wisdome.]

12 *Be swift to heare good things, & let thy life be pure, and giue a patient answere. * Iames 1.19.

13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hand vpon thy mouth, [lest thou be trapped in an vndiscreet word, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a * talebearer, and lie not in wait with thy tongue: for shame [and repentance] follow the thiefe, & an euill condemnation is ouer him that is double tongued: [but he that is a backbiter, shalbe hated, enuied and confounded.] * Leuit. 19.16.

16 Do not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend [thy neighbours] enemie: for such shall haue an euill name, shame & reproch, and hee shall be in infamie as the wicked that hath a double tongue.

2 Be not proud in the deuice of thine owne minde, lest thy soule rent thee as a bull,

3 And eat vp thy leaues, and destroy thy fruit, & so thou be left as a drie tree [in the wildernesse.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends [and pacifieth them that be at varience,] and a sweet tongue increaseth much good talke.

6 Holde friendship with many, neuertheless haue but one counseller of a thousand.

7 If thou getteſt a friend, proue him first, and be not hastie to credit him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, and taketh part against thee, & in contention

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he will declare thy shame.

*Chap.37.4.5. 10 Againe some * friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperitie he will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friendes.

14 A faithfull friend is a strong defence, and he that findeth such one, findeth a treasure.

15 A faithfull friend ought not to bee changed for any thing, and the weight [of gold & siluer] is not to be compared to the goodnes [of his faith.]

16 A faithful friend is the medicine of life [and immortalitie,] and they that feare the Lord, shall finde him.

17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisedome [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and wayt for her good fruites: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruites right soone.

20 Howe exceeding sharpe is shee to the vnlearned? he that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but fewe that haue the knowledge of her.

23 [For with them that know her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt find rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foūdation] and her chaines a glorious rayment.

31 For there is a golden ornament in her, and her bandes are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy mind, thou shalt be witty.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.

*Chap.8.9. 36 *Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.

38 Let thy minde be vpon the ordinances of the Lorde, and bee ‖ continually *occupied in his commandements: so shall hee stablish thine heart, and giue thee wisdome at thine owne desire.

‖Or, assiduously. *Psal.1.2.3.

CHAP. VII.

2 Wee must forsake euill, and yet not iustifie our selues. 23 The behauiour of the wife towarde his wife, his friend, his children, his seruants, his father and mother.

DOe no euil: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, lest that thou reape them seuen fold.

4 Aske not of the Lord preeminence, neither of the King the seate of honour.

*Iob 9.1.2.psal. 143.2.eccle.7.18. luke 18.11. 5 * Iustifie not thy selfe before the Lorde: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the King.

6 Seeke not to be made a Iudge, lest thou be not able to take away iniquitie, & lest thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offende not against the multitude of a citie, and cast not thy selfe among the people.

*Chap.5.5. 8 *Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.

9 Say not, God will looke vpon the multitude of mine oblations, & when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe.

*1.Sam.2.7. 12 Sowe not a lie against thy brother, neither do the same against thy friend.

13 Vse not to make any maner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the Elders, neither * repeat a thing in thy prayer.

*Matt.6.5.7. 15 Hate not laborious * worke, neither the husbandrie, which the most High hath created.

*Rom.12.11. 16 Number not thy selfe in the multitude of the wicked, but remēber that vengeance wil not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

*Leuit.19.13. chap.33.29. and 34.23. 20 ¶ * Whereas thy seruant worketh truely, intreat him not euill, nor the hireling that bestoweth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]

*Deut.25.4. 22 *If thou haue cattel, looke well to them, and if they be for thy profit, keepe them with thee.

*Chap.30.1. 23 *If thou haue sonnes, instruct them, & holde their necke from their youth.

24 If thou haue daughters, keepe their body, and shew not thy face cheerefull toward them.

25 Marrie thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

*Chap.3.9. tob.4.3. 27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

28 Remember that thou wast borne of them, and how

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how canst thou recompence them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy
* *Deut.12.18,19.* strength, * and forsake not his seruants.

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as
* *Leuit.2 3. num.18.15.* it is commanded thee, the first fruites [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first fruites of the holy things.

32 Stretch thine hand vnto the poore, that thy
‖ *Or, liberalitie.* ‖blessing [and reconciliation] may be accomplished.

33 Liberalitie pleaseth all men liuing, and *from
* *Toh.2.4,7. and 4.17.* the dead restraine it not.

* *Rom.12.15.* 34 *Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

* *Matt.25.36.* 35 *Be not slowe to visite the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whome we haue to doe.

STriue not with a mightie man, least thou fall into his handes.

* *Matt.5.25.* 2 *Make not variance with a rich man, lest he
* *Chap.31.6.* on the other side weigh downe thy weight: * for golde [and siluer] hath destroyed many, and hath subuerted the hearts of Kings.

3 Striue not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, least thy kinred be dishonoured.

* *Galat.6.1.* 5 *Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that we are all worthy blame.

* *Leuit.19.32.* 6 *Dishonour not a man in his old age: for they were as we which are not olde.

7 Be not glad of the death of thine enemie, but remember ý we must die all, [& so enter into ioy.]

* *Chap.6 35.* 8 *Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisedom, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of neede.

10 Kindle not the coles of sinners, [when thou rebukest them,] lest thou bee burnt in the fierie flames [of their sinnes.]

11 Rise not vp against him that doeth wrong, that he lay not waite as a spy for thy mouth.

* *Chap.29.4.* 12 *Lend not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Bee not suretie aboue thy power: for if thou be suretie, thinke to pay it.

14 Go not to law with the Iudge: for they will giue sentence according to his owne honour.

* *Gen.4.8.* 15 *Trauaile not by the way with him that is rash, lest he do thee iniurie: for hee followeth his owne wilfulnesse, & so shalt thou perish through his folie.

* *Pro.22.24.* 16 *Striue not with him that is angry, and goe not with him into the wildernesse: for blood is as nothing in his sight, and where there is no helpe, hee wil ouerthrow thee.

17 Take no counsell at a foole: for hee cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he be vnthankful to thee, [and put thee to reproofe.]

CHAP. IX.

Of Iealousie. 12 An olde friend is to be preferred before a new. 18 Righteous men should be hidden to thy table.

BE not iealous ouer thy wife of thy bosome, neither teach her by thy meanes an euil lesson.

2 Giue not thy life vnto a woman, lest she ouercome thy strength, [and so thou be confounded.]

3 Meete not an harlot, lest thou fall into her snares.

4 Vse not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 Gaze not on a * mayde, that thou fall not by * *Gen.6.1,2. and 34.2.* that that is precious in her.

6 * Cast not thy minde vpon harlots [in any * *Prou 5.2.* maner of thing,] lest thou destroy [both thy selfe and] thine heritage.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull wo- * *Matt.5.28.* man and looke not vpon others beautie: for many * haue perished by the beautie of women: for * *Genes.34.1,2.* through it loue is kindled as a fire. *2 sam 11.2. iudith 10.17,19. and 12. 16,20.*

9 [Euery woman that is an harlot, shall be troden vnder foot as doung, of euery one that goeth by the way.

10 Many woondring at the beautie of a strange woman, haue bene cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife [neither lie with her vpon the bed,] nor banket with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ Forsake not an olde friend: for the new shall not be like him: a new friend is as new wine: when it is olde, thou shalt drinke it with pleasure.

13 *Desire not the honour [and riches] of a sin- * *Iudg.9.3.* ner: for thou knowest not what shalbe his end. *2.sam.15.12.*

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towers of the citie.

16 Trie thy neighbour as neere as thou canst, * and aske counsell of the wise. * *Chap.6.36,38. & 8 8. & 37.12.*

17 * Let thy talke be with the wise, and all thy * *Deut.6.7. and* communication in the Law of the most High. *11.19.*

18 Let iust men eate & drinke with thee, and let thy reioycing be in the feare of the Lord.

19 In ‖ the handes of the craftesmen shall the ‖ *Or, the workeman is praised according to the worke.* works be commended, and the wise prince of the people by his word, [and the word by the wisdome of the Elders.]

20 A man ful of words is dangerous in his citie, and he that is rash in his talking shalbe hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praised.

A Wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As

2 As the iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are they that dwell therein.

* 1. King. 12. 2, 13, 14. 3 * An vnwise King destroyeth his people, but where they that be in authoritie, are men of vnderstanding, there the citie prospereth.

4 The gouernment of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the scribes will he lay his honour.

* Leuit. 19. 17. 6 * Be not angrie for any wrong, with thy neighbour, and doe nothing by iniurious practises.

7 Pride is hatefull before God and man, and by both doeth one commit iniquitie.

* Ierem. 27. 6. dan. 4. 14. 8 * Because of vnrighteous dealing & wrongs, and riches gotten by deceit, the kingdom is translated from one people to another.

9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money] for such one would euen sel his soule, and for his life euery one is cōpelled to pull out his own bowels.

10 [All tyrannie is of small endurance, and the disease that is hard to heale, is grieuous to the physician.]

11 The physician cutteth off the sore disease, and he that is to day a King, to morow is dead.

12 Why is earth and ashes proude, seeing that when a man dieth, he is the heire of serpents, beasts and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the original of sinne, and he that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

* Luke 1. 52, and 14. 11. and 18. 14. 2 Sam. 2. 7, 8. 15 The Lord hath * cast downe the thrones of the [proud] princes, and set vp the meeke in their stead.

16 The Lorde plucketh vp the rootes of the [proud] nations, and planteth the lowly with glorie among them.

17 The Lord ouerthroweth the landes of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth ỹ memorial of the proud, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man which is an honourable seed: the honourable seed are they that feare the Lord: there is a seed of man, which is without honour: and the seede without honour, are they that transgresse the commandements of the Lord: it is a seed that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a seed without honour, that despise the Law, & a deceiueable seede that breake the commandements.

21 He that is the chiefe among brethren, is honourable: so are they that feare the Lorde in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is the glorie aswell of the rich and the noble, as of the poore.

24 It is not meet to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge and the man of authoritie, are honourable, yet is there none of them greater, then he that feareth the Lord.

* Prou. 17. 2. * 2. Sam. 12. 15. 26 * Vnto the seruant that is wise, shal they that are free do seruice: * he that hath knowledge, will not grudge when he is reformed, [and the ignorant shall not come to honour.]

27 Seeke not excuses when thou shouldest doe thy worke, neither be ashamed thereof through pride in the time of aduersitie.

* Prou. 12. 9, 12. 28 * Better is he that laboureth and hath plenteousnesse of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy selfe praise by meekenesse, and esteeme thy selfe as thou deseruest.

30 Who wil count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 He that is honourable in pouertie, howe much more shall he be when he is rich? and hee thae is vnhoneſt being rich, how much more *will he be so* when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

* Gene. 41. 40. dan. 6. 3. WIsedome * lifteth vp the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, neither despise a man in his vtter appearance.

3 The Bee is but small among the fowles: yet doeth her fruite passe in sweetenesse.

* Act. 12. 21, 23. 4 Bee not proude of clothing and rayment, * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, [and glorious,] secrete, [and vnknowen] are his workes among men.

* 1. Sam. 15. 28. ester. 6. 10. 5 Many tyrants haue sit downe vpon the earth, * and the vnlikely hath worne the crowne.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands.

* Deut. 13. 14. and 17. 4, 6. Ioſh. 7. 22. 7 ¶ * Blame [no man] before thou hast inquired the matter: vnderstand first, and then reforme [righteously.]

* Prou. 18. 13. 8 * Giue no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

* Matt. 19. 12. 1. Tim. 6. 9. 10 My sonne, meddle not with many matters: *for if thou gaine much, thou shalt not be blameIesse, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

* Prou. 10. 3. 11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthfull, and

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*hath neede of helpe: for he wanteth strength, and hath great powertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his lowe estate. *Iob.42.10.

13 And he lifteth vp his head: so that many men maruell at him, [and giue honour vnto God.]

14 *Prosperitie and aduersitie, life and death, pouertie and riches come of the Lord. *Iob.1.21. *eccl.28.4.

15 Wisedome and knowledge, and vnderstanding of the Law are of the Lorde: loue and good workes come of him.

16 Error and darknesse are appointed for sinners, and they that exalt themselues in euill, waxe olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and nigardship, and this is the portion of his wages,

19 In that he saith, *I haue gotten rest, and nowe will I eate continually of my goods, yet hee considereth not, that the time draweth neere, that he must leaue all these things vnto other men, and die himselfe. *Luke 12.19.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Maruel not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lorde is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶ Say not, What profite and pleasure shall I haue? and what good things shall I haue hereafter?

24 Againe say not, I haue enough, and possesse many things, and what euill can come to mee hereafter?

25 *In thy good state remember aduersitie, and in aduersitie forget not prosperitie. *Chap.18.24.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.

28 Iudge none blessed before his death: for a man shall be knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomackes that belch stinckingly.]

30 As a partrich is taken vnder a basket, [and the hind is taken in the snare,] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in waite and turneth good vnto euill, and in things worthy praise hee will finde some fault.

32 Of one litle sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinnefull man layeth waite for blood.

33 Beware of a wicked man: for he imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and he will destroy thee with vnquietnesse, & driue thee from thine owne.

CHAP. XII.

1 Vnto whome we ought to doe good. 10 Enemies ought not to be trusted.

WHen thou wilt doe good, know to whome thou doest it, so shalt thou be thanked for thy benefites.

2 *Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most High. *Gal.6.10. 1.tim.5.8.

3 He cannot haue good that cõtinueth in euill, & giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Do well vnto him that is lowly, but giue not to the vngodly: holde backe thy bread, and giue it not vnto him, least he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, & wil repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not be knowen in prosperitie, neither can an enemie be vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans verie friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt be to him, as he that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, least hee destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least hee seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings,

14 *Binde not two sinnes together: for there shall not one be vnpunished. *Chap.7.8. and 21.2.

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he taryeth not.

17 *An enemie is sweet in his lips: he can make many good words, and speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit: and if he may finde opportunitie, he will not be satisfied with blood. *Iere.31.6.

18 If aduersity come vpon thee, thou shalt find him there first, and though he pretend to helpe thee, yet shal he vndermine thee: he wil shake his head, and clappe his handes, and will make many wordes, and disguise his countenance.

CHAP. XIII.

1 The companie of the proude and of the rich are to be eschewed. 15 The loue of God. 17 Like doe companie with their like.

HE *that toucheth pitch, shall be defiled with it: and he that is familiar with the proude, shall be like vnto him. *Deut.7.2.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and companie not with one that is mightier, & richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, and threateneth withall: but the poore beeing oppressed must intreate: if the rich haue done wrong, hee must

must yet bee intreated: but if the poore haue done it, he shall streight wayes be threatned.

4 If thou bee for his profite, hee vseth thee: but if thou haue nothing, he wil forsake thee.

5 If thou haue any thing, he will liue with thee: yea, he will make thee a bare man, and wil not care for it.

6 If he haue neede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good words, and say, what wantest thou?

7 Thus will hee shame thee in his meate, vntill hee haue supt thee cleane vp twise or thrise, and at the last hee will laugh thee to scorne: afterwarde, when he seeth thee, hee will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceite & brought downe by thy simplenes: [be not too humble in thy wisedome.]

10 ¶ If thou bee called of a mighty man, absent thy selfe: so shall he call thee the more oft.

11 Preasse not thou vnto him, that thou bee not shut out, but go not thou far off, lest he forget thee.

12 Withdraw not thy selfe from his speach, but beleeue not his many wordes: for with much communication will he tempt thee, and laughingly will he grope thee.

13 He is vnmerciful & keepeth not promes: he wil not spare to do thee hurt, & to put thee in prisō.

14 Beware, and take good heede: for thou walkest in peril of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh wil resort to their like, & euery man wil keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath ‖ hyena with a dogge? and what peace is betweene the rich & the poore?

20 As the wilde Asse is the Lyons praye in the wildernes, so are poore men the meate of the rich.

21 As the proude hate humilitie, so doe the rich abhorre the poore.

22 If a riche man fall, his friendes set him vp againe: but when the poore falleth, his friendes driue him away.

23 If a rich man offende, he hath many helpers: he speaketh proud words, and yet men iustifie him: but if a poore man faile, they rebuke him, & though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what hee sayeth, they prayse it vnto the cloudes; but if the poore man speake, they say, What fellow is this? and if hee doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] & pouertie is euil in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be good or euil.

27 A cheereful coūtenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

‖ Which is a wilde beast that counterfeiteth the voyce of men, and so entiseth them out of their houses and deuoureth them.

CHAP. XIIII.

1 *The offence of the tongue.* 17 *Man is but a vaine thing.* 21 *Happy is he that continueth in wisdome.*

BLessed is the man * that hath not fallen by [the word of] his mouth, and is not tormented with the sorow of sinne. * *Eccl.19.5, 16, Iam.3.2.*

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigard, and what should an enuious man doe with money?

4 Hee that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whom wil hee be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: & this is as a reward of his wickednes.

7 And if he doe any good he doth it, not knowing thereof, and against his wil, and at the last he declareth his wickednes.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer ynough of a portion, and his wicked malice withereth his owne soule.

10 A*wicked eye enuieth the bread, and there is scarcenesse vpon his table. **Pro.27.20.*

11 My sonne, doe good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, and that the couenant of the graue is not shewed vnto thee.

13 *Doe good vnto thy friend before thou die, and according to thine abilitie stretche out thine hand, and giue him. **Chap.4.1. tob.4.7. Luke 14.13.*

14 Defraud not thy selfe of the good day, & let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, & thy labours for the diuiding of the heritage?

16 Giue, and take & sanctifie thy soule: [worke thou righteousnes before thy death:] for in the hell there is no meate to finde.

17 ¶ * All flesh waxeth olde, as a garment, and this is the condition of all times, Thou shalt die the death. ** Isa.40.6. 1.pet.1.24. Iam.1.10.*

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an ende, and an other is borne.

19 All corruptible things shal faile, and the worker thereof shall goe withall.

20 [Euery excellent worke shalbe iustified, and he that worketh it, shall haue honour thereby.]

21 *Blessed is the man that doeth meditate honest things by wisdome, [and exerciseth himselfe in iustice,] and he that reasoneth of holy things by his vnderstanding, **Psal.1.2.*

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lye in waite in her wayes.

24 He shall looke in at her windowes, and harken at her doores.

25 Hee shall abide beside her house, and fasten a stake in her wals: he shall pitch his tent besides her,

26 And he shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall be couered from the heat, and in her glory shall he dwel.

CHAP. XV.

1 *The good effect that followeth him which feareth God.* 8 *God vrieth and casteth off the sinner.* 11 *God is not the autour of euil.*

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HE that feareth the Lord, wil doe good: and he that hath the knowledge of the Law, wil keepe it sure.

2 As an [honourable] mother shall shee meete him, and she, as his wife maried of a virgine, will receiue him.

3 With the bread [of life] and vnderstanding shall shee feede him, and giue him the* water of [wholesome] wisdome to drinke.

* *Iohn 4.10.*

4 He shal assure himselfe in her, and shal not be moued, and shal holde himselfe fast by her, and shal not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the congregation shall shee open his mouth: [with the spirit of wisedome, and vnderstanding shall shee fill him, and clothe him with the garment of glory.]

6 Shee shall cause him to inherite ioy, and the crowne of gladnes, and an euerlasting name.

7 But foolish men wil not take holde vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceite,] and men that lye, can not remember her: [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdome, [and be plenteous in a faithfull mouth] then the Lord wil prosper it.

11 Say not thou, It is through the Lorde that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no neede of the sinnefull man.

13 The Lord hateth al abomination [of error:] and they that feare God, loue it not.

* *Gen. 1.27.*

14 *Hee made man from the beginning, & left him in the hande of his counsell, [and gaue him his commandements and precepts.]

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 He hath set water & fire before thee: stretch out thine hand vnto which thou wilt.

* *Iere. 22.8.*

17 *Before man is life and death, [good and euil,] what him liketh shall be giuen him.

18 For the wisdome of the Lorde is great, and he is mighty in power, and beholdeth all things [continually.]

* *Psal. 34.15,16. hebr. 4 13.*

19 *And the eyes [of the Lord] are vpon them that feare him, & he knoweth al the works of man.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappie and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they bee many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousande such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie bee inhabited: but the stocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire bee kindled, and among vnfaithfull people shall the wrath be set on fire.

* *Iud. 21.9,10.*

7 * Hee spared not the olde gyants, which were rebellious, trusting to their owne strength,

* *Gene. 6 4.*

8 * Neither spared he where as Lot dwelt, those whom he abhorred for their pride.

* *Gen. 19.21.25.*

9 Hee had no pitie vpon the people that were destroyed, and puffed vp in their sinnes.

10 *And so he preserued the sixe hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercy, and with chastisement.

* *Numb. 14.15, 16,10. & 26. 51.*

11 Therefore if there be one stifnecked among the people, it is marueile if hee escape vnpunished: for mercy and wrath are with him: he is mighty to forgiue and to powre out displeasure.

12 *As his mercy is great, so is his punishment also: he iudgeth a man according to his workes.

* *Chap. 5.6.*

13 The vngodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He wil giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lorde hardened Pharao, that he shoulde not know him, & that his works should be knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath separate his light from the darkenes w an adamant.

17 Say not thou, I will hide my selfe from the Lorde: for who will thinke vpon me from aboue? I shal not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen, and the* heauen of heauens, which are for God, the depth, and the earth and all that therein is, shalbe mooued when he shall visite.

* *2. Pet. 3.10. 1. king. 8.27. 2. chro. 6.18.*

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the Lorde looketh vpon them.

20 These things doth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousnes? or who can abide them? for his ordinance is farre off, and the trying out of all things faileth.

23 He that is humble of heart, wil consider these things: but an vnwise and erronious man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, & learne knowledge, and marke my words with thine heart.

25 I will declare thee waightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when he first made them.

27 Hee hath garnished his workes for euer, and their beginnings so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his words.

29 After

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29 After this the Lord looked vpon the earth and filled it with his good things.

30 With all maner of liuing beasts hath he couered the face thereof, & they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him. 20 Of almes, 22 And repentance.

a *Gen.1.27. and 5.2. wisd.2.23. and 7.1,6. 1.cor.11.7. colos.3.10.*

THe * Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes, and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them according to his image.

4 He made all flesh to feare him, so that hee had the dominion ouer the beastes and fowles.

b *Gen.2.22. 1.cor.11.9.*

5 [*He created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue them a spirit, and seuenthly he gaue them speach to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes.

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might nowe know that they were mortall.

10 He made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of al vnrighteous things.* He gaue euery man also a commandement concerning his neighbour.

b *Exod.20.16,17 and 22,23.*

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie hearts can not become flesh.

15 Hee appointed a ruler vpon euery people, when he diuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to himselfe, whome he nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

b *Deut.4.20. and 10.15.*

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their sinnes are before the Lord.

19 And as hee is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

c *Chap.29.13.*

20 * The almes of a man, is as a thing sealed vp before him, and he keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

d *Matth.25.35.*

21 * At the last shall he arise, and reward them, and shall repay their reward vpon their heads.

e *Acts 3.19.*

22 * But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the veritie.]

f *Jerem.3.12.*

23 * Returne them vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he wil bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnes and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most High God, and goe in the parts of the holy worlde with such as be liuing and confesse God.]

g *Psal.6.5. isa.38.18,19.*

26 * Who can praise the most High in the hell, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but prayse the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing, and hee that is sound of heart, prayseth the Lorde, [and reioyceth in his mercy.]

29 How great is the louing kindnes of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot be in men, because the sonne of man is not immortal, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the sunne? yet shall it faile.

32 So flesh and blood that thinketh euil, [shall be reproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6 7 The miserie and wretchednesse of men. 9 Against God ought wee not to complaine. 21 The performing of vowes.

a *Gen.1.2.*

HE that liueth for euer, * made all things together: the Lorde who onely is iust, and there is none other but he, [and hee remaineth a victorious King for euer.]

2 He ordereth the worlde with the power of his hand, and all things obey his will: for he gouerneth al things by his power, and diuideth the holy things from the prophane.

3 To whom hath hee giuen power to expresse his workes? who will seeke out the ground of his noble acts?

4 Who shall declare the power of his greatnes? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lorde, there may nothing be taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must beginne againe, and when hee thinketh to come to an ende, he must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euil can he doe?

b *Psal.90.10.*

8 * If the number of a mans dayes bee an hundreth yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the sande, so are * a thousand yeeres to the dayes euerlasting.

c *1.Pet.3 8.*

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 He sawe and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercie vpon them, and shewed them the way of righteousnesse.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lorde is vpon all

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flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercie of them that receiue discipline, & that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable wordes.

15 Shall not the dewe asswage the heate? so is a word better then a gift.

16 Loe, is not a word better then a good gift? but a gratious man giueth them both.

17 A foole will reproche churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

* 1. Cor. 11. 31. 19 * Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt finde mercie.

20 Humble thy selfe before thou be sicke, and whilest thou mayst yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vow in time, and deferre not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

* Chap. 7. 17, 36. 23 Thinke vpon the * wrath, that shalbe at the ende, and the houre of vengeance, when he shall turne away his face.

* Chap. 11. 25. 24 * When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede.

25 From the morning vntill the euening the time is changed, and all such things are done before the Lord.

26 A wise man feareth in all things, and in the day of transgression he keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euery wise man knoweth wisedome, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousnesse,] and powre out with modestie graue sentences for mans life.

29 The chiefe authoritie of speaking is of the Lord alone: for a mortall man hath but a dead heart.

* Rom. 6. 6. and 15. 14. 30 ¶ * Followe not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse: else thou shouldest slanderously lye in waite for thine owne life.

CHAP. XIX.

2 Wine and whordome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunkennesse, shall not be rich: and he that contemneth small things, shall fall by litle and litle.

* Gene. 19. 33. 2 * Wine and women lead wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And he that companieth adulterers, shal become impudent: rottennesse & wormes shal haue him to heritage, and he that is too bolde, shall be taken away, and be made a publike example.

* Iosh. 22. 11, 13 4 * He that is hastie to giue credite, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednesse, shalbe punished: [he that hateth to be reformed, his life shalbe shortened, and he that abhorreth babbling of wordes, quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another, that which is tolde vnto thee: so thou shalt not be hindred.

8 Declare not other mens manners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueile it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will hate thee.

* Chap. 22. 22. and 27. 17. 10 * If thou hast heard a worde [against thy neighbour,] let it die with thee, and be sure, it will not burst thee.

11 A foole trauelleth when hee hath heard a thing, as a woman that is in labour to bring foorth a childe.

12 As an arrowe that sticketh in ones thigh, so is a word in a fooles heart.

* Leuit. 19. 17. matth. 18. 15. 13 * Reproue a friend least he doe *euill*, and if he haue done it, that he doe it no more.

14 Reproue a friend that he may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

* Iam. 2. 2. 16 A man falleth with his tongue, but not with his will: * and who is he, that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisedome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruite of immortalitie.

20 The feare of the Lord is all wisedome, and the performing of the Law is perfect wisedome, and the knowledge of his almightie power.

21 If a seruant say vnto his master, I will not do as it pleaseth thee, though afterward he doe it, hee shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisedome, neither is there prudencie whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voyde of wisedome.

23 He that hath small vnderstanding, and feareth *God*, is better then one that hath much wisedome, and transgresseth the Law of the most high.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Lawe: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bow downe themselues, and are sadde, whose inward partes burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, he will bee vpon thee to hurt thee.

26 And

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26 And though he be so weake that he can doe thee no harme, yet when hee may finde opportunitie, he wil doe euil.

27 ¶ A man may bee knowen by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

*Chap.31.20, 23. 28 * A mans garment, and his excessiue laughter, and going declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Gifts blinde the eyes of the wise.

THere is some rebuke that is not comely: againe, some man holdeth his tongue, and hee is wise.

2 It is much better to reproue, then to beare euil wil: and hee that acknowledgeth his fault, shall be preserued from hurt.

*Chap.30.10. 3 As * when a gelded man through lust would defile a mayd, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reproued, to shewe repentance! for so shalt thou escape wilful sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because he hath not to answere: and some keepeth silence, waiting a conuenient * time.

* Eccles.3.7.

*Chap.32.4. 7 * A wise man will holde his tongue till hee see opportunitie: but a trifler and a foole wil regard no time.

8 Hee that vseth many wordes, shall bee abhorred, and hee that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and *sometime* a thing that is founde, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man byeth much for a litle price: for the which he payeth seuen times more.

*Chap.6.5. 13 * A wise man with his wordes maketh himselfe to be loued, but the merry tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receiue many things for one: he giueth litle, and hee vpbrayeth much: hee openeth his mouth like a towne cryer: to day hee lendeth, to morow asketh hee againe, and such one is to be hated of God and man.

15 The foole sayeth, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake euil of me.

16 How oft, and of how many shal he be laughed to scorne? for hee comprehendeth not by right iudgement that which hee hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastely.

18 A man without grace is as a sooliih tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence looseth grace when it commeth out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons, looseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for naught.

*Chap.25.2. 23 * A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyers are vnhonest, and their shame is euer with them.

*Prou.12.11, and 28.19. 26 A wise man shall bring himselfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 * He that tilleth his land, shall increase his heape: [he that worketh righteousnesse, shall bee exalted,] and he that pleaseth great men, shal haue pardon of his iniquitie.

*Exod.23.8, deut.16.19. 28 * Rewardes and gifts blinde the eyes of the wise, and make them dumme, that they can not reproue faultes.

29 Wisedome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is he that keepeth his ignorance secret, then a man that hideth his wisedome.

31 The necessarie patience of him that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, * but pray for the fore sinnes [that they may be forgiuen thee.]

* Chap.5.5, psal.41.4. luke 15.21.

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it wil bite thee: ỹ teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Strife and iniuries waste riches: so the house of the proude shalbe desolate.

*Exod.3.9. and 22.23. 5 * The prayer of the poore going out of the mouth, commeth vnto the eares *of the Lord*, and iustice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lorde, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

*Chap.16.6. 9 * The congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the ende thereof is hell, [darkenesse and paynes.]

‖ Or, keepeth the vnderstanding thereof. 11 He that keepeth the Law of the Lord, ‖ ruleth his owne affections thereby: and the encrease of wisedome is the ende of the feare of God.

12 He that is not wise, will not suffer himselfe to be taught: but there is some witte that encreaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

*Chap.33.5. 14 * The inner partes of a foole are like a bro-

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ken vessell: he can keepe no knowledge whiles hee liueth.

15 When a man of vnderstanding heareth a wise word, he wil commend it, and increase it: but if an ignorant man heare it, he wil disalow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, & they shall ponder his words in their heart.

18 As is an house that is destroied, so is wisdome vnto a foole, and the knowledge of the vnwise is as wordes without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manacles vpon the right hand.

*Chap. 19.27,28. 20 * A foole lifteth vp his voyce with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wise man a iewel of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but hee that is well nourtured, will stande without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, wil bee grieued with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

*Chap. 28.13. 28 * A backebiter defileth his owne soule, and is hated wheresoeuer he is: [but hee that keepeth his tongue, and is discreete, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 11 Not to speake much to a foole. 16 A good conscience feareth not.

A Slouthfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dongue of oxen, and euery one that taketh it vp, wil shake it out of his hand.

3 An euil nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 She that is bold, dishonoureth both her father and her husband, [and is not inferiour to the vngodly:] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potsheard together, and as he that waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with hautinesse and foolishnes, they defile the nobilitie of their kindred.

10 Who so telleth a foole of wisedome, is as a man, which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

11 *Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death. *Chap. 38.16.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, least it turne thee to paine, and least thou be defiled when hee shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorow by his foolishnes. *Chap. 12.13.

14 What is heauier then leade? and what other name should a foole haue?

15 *Sande and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.] *Prou. 27.3.

16 As a frame of wood ioyned together in a building can not bee loosed with shaking, so the heart that is stablished by aduised counsel, shal feare at no time.

17 The heart that is confirmed by discrecte wisdome, is as a faire playstring on a plaine wall.

18 As reedes that are set vp on hie, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye, bringeth foorth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birdes, frayeth them away: and he that vpbraydeth his friend, breaketh friendship.

21 Though thou dreweſt a sword at thy friend, yet despaire not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation: so that vpbrayding or pride or disclosing of secrets or a traiterous wound doe not let: for by these things euery friend wil depart.

23 Bee faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouertie is not alwayes to bee contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill wordes [rebukes and threatnings] goe before blood-sheading.

25 I will not bee ashamed to defende a friende: neither will I hide my selfe from him, though hee should doe mee harme: whosoeuer heareth it, shall beware of him.

26 Who shal set *a watch before my mouth, and a seale of wisdome vpon my lips, that I fal not suddenly by them, & that my tongue destroy me not? *Psal. 141.3.

CHAP. XXIII.

1 A prayer of the author. 13 Of othes, blasphemie, and vnwise communication. 16 Of three kindes of sinnes. 23 Many sinnes proceed of adulterie. 27 Of the feare of God.

O Lorde, Father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by ‖ them. ‖ Or, my lippes.

2 Who will correct my thought, and put the doctrine of wisdome in mine heart, that they may not spare mee in mine ignorance, neither let ‖ their faults passe? ‖ That is, of the tongue and lips.

3 Least mine ignorances increase, and my sinnes abound

abound to my destruction, and lest I fall before mine aduersary, and mine enemies reioyce ouer me, whose hope is farre from thy mercy.

4 O Lord, Father and God of my life, [leaue me not in their imagination] neither giue mee a proud looke, but turne away from thy seruants a stout minde.

5 Take from me vaine hope, & concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not the greedines of the bellie, nor lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Heare, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish thorow his lips, [nor be hurt by wicked works.]

8 The sinner shall be taken by his owne lippes: for the euill speaker and the proud doe offend by them.

*Exod.20.7. chap.27.15. mat.5.33.34.

9 *Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth, & nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing, shalbe filled with wickednesse, and the plague shall neuer from his house: when he shal offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence, and if he sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God eschew all such, and are not wrapped in sinne.

‖Or, inordinate swearing.

13 Vse not thy mouth to ‖ ignorant rashnesse: for therein is the occasion of sinne.

14 ¶ Remember thy father & thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy natiuitie.

*2.Sam.16.7.

15 *The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a mind hot as fire, that cannot be quenched till it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweet to a whoremonger: hee will not leaue off till he perish)

*Isa.29.15.

18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who seeth me? I am compassed about with darknesse: the walles couer me: no body seeth mee: whom need I to feare? the most High will not remember my sinnes.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the wayes of men, [& the ground of the deepe] and considereth the most secret parts.

20 He knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

*Leuit.20.10. deut.22.22.

21 *The same man shall be punished in the streets of the citie [and shall be chased like a yong horse soale,] and when he thinketh not vpon it, he shall be taken: [thus shall he be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shal it go also with euery wife, that leaueth her husband, and getteth inheritance by another.

23 *For first shee hath disobeyed the Law of the most High, and secondly, she hath trespassed against her owne husband, and thirdly, shee hath played the whore in adultery, and gotten her children by another man. *Exod.20.14.

24 She shalbe brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 A shamefull report shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glorie to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisedome proceeding foorth of the mouth of God. 6 Of her works and place where she resteth. 20 She is giuen to the children of God.

WIsedome shall praise her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 [In the middes of her people shall she be exalted, and woondred at in the holy assemblie.

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, she shall be praised, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloud.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

2 I possessed the waues of the sea, and all the earth, and all people, and nations, [and with my power haue I troden downe the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement, and he that made me, appointed me a tabernacle, and sayd, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 *He created me from the beginning, and before the world, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I established in Sion. *Pro.8.23. *Exod.31.3.

13 *In the welbeloued city gaue he me rest, and in Ierusalem was my power. *Psal.132.8.

14 I tooke root in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Lebanus, & as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖ about the bankes, and as a rose plant in Iericho, as a faire olive ‖Or, in Cades.

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oliue tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinnamom, and as a bag of spices: I gaue a sweet odour as the best myrrhe, as galbanum, and onix, and sweet storax, and perfume of incense in an house.

18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

*Iohn 15 4. 19 * As the vine haue I brought foorth [fruit] of sweet sauour, and my flowres are the fruit of honour and riches.

20 I am the mother of beautifull loue, and of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whome God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all ye that be desirous of me, and fill your selues with my fruits.

*Psal.19.10,11. 23 * For the remembrance of mee is sweeter then honie, and mine inheritance [sweeter] then the honie combe: [the remembrance of me endureth for euermore.]

24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make mee to be knowen, shall haue euerlasting life.]

26 All these things are the booke [of life,] and the couenant of the most high God, [& the knowledge of the truth,] * and the Law that Moyses [in the precepts of righteousnesse] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]

*Exod.20.1. and 24,3. deut.4.1. and 29.9.

27 Be not wearie to behaue your selues valiantly with the Lord, that he may also confirme your: cleaue vnto him: for the Lord almighty is but one God, and besides him there is none other Sauiour.

28 [Out of Dauid his seruant he ordeined to raise vp a most mightie King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisedome, as

*Gene.2.11. * Physon, and as Tygris in the time of the new fruits.

*Iosh.3.15. 30 Hee maketh the vnderstanding to abound like Euphrates, and as * Iorden, in the time of the haruest.

31 Hee maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdome [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a water conduit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorow all the lower parts of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer,

39 * Beholde, that I haue not laboured for my selfe onely, but for all them that seeke wisedome. *Chap.33.16.

CHAP. XXXV.

1 *Of three things which please God, and of three which he hateth.* 7 *Of nine things that be not to be suspect.* 14 *Of the malice of a woman.*

THree thinges reioyce mee, and by them am I beautified before God and men: * the vnitie of brethren, the loue of neighbors, a man and wife that agree together. *Gene.13.8,9. rom.12.10.

2 ¶ Three sortes of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proude: a rich man that is a lyar, and an old adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ Oh, howe pleasant a thing is it, when gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, how comely is wisedome vnto the aged men, and vnderstanding and prudency vnto men of honour!

6 The crowne of old men is to haue much experience, and the feare of God is their glorie.

7 ¶ There be nine things, which I haue iudged in mine heart to be happie, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fal of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthie of him. *Chap.14.1. and 19.16. iam.3.2.

9 Well is him that findeth prudencie, & he that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisdome! yet is there none aboue him, that feareth ỹ Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is graunted to haue the feare of God,] vnto whome shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, & faith is ỹ beginning to be ioyned vnto him.

14 [¶ The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of them ỹ hate, or any vengeance, saue ỹ vengeance of the enemie.

17 There is not a more wicked head then the head of a serpent, and there is no wrath aboue the wrath of an ‖ enemie. ‖Or, woman.

18 * I had rather dwel with a lyon and dragon, then to keepe house with a wicked wife. *Pro.21.19.

19 The wickednesse of a woman changeth her face, & maketh her countenance blacke as ‖a sacke. ‖Or, a beare.

20 Her husband is sitting among his neighbors: because of her he sigheth sore or he beware.

21 All wickednesse is but litle to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandie way is to the feete of the aged, so is a wife full of wordes to a quiet man.

23 * Stumble not at the beautie of a woman, and desire her not for thy pleasure. *Chap.42.12. 2.sam.11.2. and 13.2.

24 If a woman nourish her husband, she is angry and

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and impudent and full of reproche.

25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake handes and feeble knees, and can not comfort her husband in heauinesse.

26 Of the * woman came the beginning of sinne, and through her we all die. * Gene 3.6. 1.Tim.2.14.

27 Giue the water no passage, [no not a litle,] neither giue a wicked woman libertie to goe out.

28 If she walke not in thine obedience, [she shall confound thee in the sight of thine enemies.] ‖ To wit, the bill of diuorcement. Cut her off then from thy flesh: ‖ Giue her, and forsake her.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 29 Of two things that cause sorowe, and of the third which mooueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shall double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shalbe giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, hee hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorowe and griefe of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers wayes: he that hath her, is as though he held a scorpion.

8 A drunken woman and such as can not bee tamed, is a great plague: for she can not couer her owne shame.

9 The whoredom of a woman may be knowen in the pride of her eyes, and eye liddes.

10 ¶ * If thy daughter be not shamefast, holde her straitely, least she abuse her selfe through ouer much libertie. * Chap.42.11.

11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shall shee open her mouth, and drinke of euery next water: by euery hedge shall she sit downe, and open her quiuer against euery arrowe.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that be laid vpon a strong rocke: so are the commaundements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fields, sowe it with thine owne seed, trusting in thy nobilitie.

22 So thy stocke that shall liue after thee, shall grow, trusting in ỹ great liberalitie of their nobility.

23 An harlot is compared to a sow: but the wife that is marryed, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a rewarde to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameleſſe woman contemneth shame: but a shamefast woman wil reuerence her husband.

26 A shameleſſe woman is compared to a dog: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her huſkand, shall bee iudged wise of all: but shee that despiseth him, shalbe blased for her pride.

28 A loude crying woman and a babbler let her be sought out to driue away the enemies: the mind of euery man that liueth with such, shalbe conuersant among the troubles of warre.

29 There be two things that grieue mine heart, and the third maketh mee angrie: a man of warre that suffreth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things, which me thinke to be hard and perillous.] A marchant can not lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and * he that seeketh to be rich, turneth his eyes aside. *Pron.23.4. 1.Tim.6.9.

2 As a naile in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he holde him not diligently in the feare of the Lord, his house shall soone be ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: * so doth [tentation] trie mens thoughts. *Pron.27.21.

6 * The fruit declareth if the tree haue beene trimmed: so the word [declareth] what man hath in his heart. *Matth.7.17.

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.]

9 The birds resort vnto their like: so doth the trueth turne vnto them that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that do euill.

11 The talking of him that feareth God, is all wisdome: as for a foole, he changeth as the moone.

12 If thou be among the vndiscreet, obserue the time, but haue still the assembly of them that are wise.

13 The talking of fooles is grieuous, and their sport

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sport is in the pleasure of sinne.

* Chap.23.9,10. 14 * The talke of him that sweareth much, maketh the haire to stand vp: and to striue with such, stoppeth the eares.

15 The strife of the proude is blood shedding, and their scouldings are grieuous to heare.

* Chap.19.10. and 20.22. 16 * Who so discouereth secrets, loseth his credite, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for woundes, they may be bound vp againe, and an euill worde may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credite.

* Prou.10.10. 22 * He that winketh with the eyes, imagineth euil: and he that knoweth him, will let him alone.

23 When thou art present, he wil speake sweetly, and praise thy wordes: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

* Psal.7.15. prou.24.27. eccle.10.8. 26 Who so * diggeth a pit, shal fall therein, [and he that layeth a stone in his neigbours way, shall stumble thereon,] and he that layeth a snare for another, shalbe taken in it himselfe.

27 He that worketh euill, shall be wrapped in euils, and shall not know from whence they come vnto him.

28 Mockerie and reproche follow the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare, & anguish shall consume them before they dye.

30 Despite and anger are abominable thinges, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

* Deut.32.35. rom.12.19. HE * that seeketh vengeance, shall finde vengeance of the Lorde, and he will surely keepe his sinnes.

‖ Man ought not to seeke vengeance. 2 ‖Forgiue thy neighbour the hurt that hee hath done to thee, so shal thy sinnes be forgiuen thee also, when thou prayest.

3 Should a man beare hatred against man, and

* Matth.6.14. *desire forgiuenesse of the Lord?

4 He will shew no mercie to a man, which is like himselfe: and will he aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred [and aske pardon of God,] who will intreate for his sinnes?

6 Remember the end, & let enimitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commaundements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the couenant of the most High, and forgiue his ignorance.

* Chap.8.1. 8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friendes, and bringeth in false accusations among them that be at peace.

* Prou.26.22. 10 *As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed.

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall bee quenched, and both these come out of the mouth.

‖ The tongue. * Chap.21.28. 13 ‖ *Abhorre the slanderer & double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, & bene the decay of mightie nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh marks in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Wel is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them ȳ feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shall burne them, and no man shalbe able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, & make doores and barres for thy mouth.

25 Binde vp thy siluer and golde, and weigh thy words in a balance, and make a doore and a barre [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and dor almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

‖ Of well doing. HE that wil shew mercy, ‖lendeth to his neighbour: and he that hath power ouer himselfe, keepeth the commandements.

* Deut.15.7,8. matth.5.42. luke 6.35. 2 * Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessarie for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieued them that had helped them.

5 Till

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5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should pay againe, they prolong the terme, and giue a careleſſe answere, and make excuſes by reaſon of the time.

6 And though he be able, yet giueth he ſcarce the halfe againe, & reckoneth the other as a thing found: els he deceiueth him of his money, and maketh him an enemie without cauſe: he payeth him with curſing and rebuke, and giueth him euil words for his good deed.

7 There be many which refuſe to lend becauſe of this inconuenience, fearing to be defrauded with out cauſe.

8 Yet haue thou patience with him that humbleth himſelfe, and deferre not mercie from him.

9 Helpe the poore for the commandements ſake, & turne him not away, becauſe of his pouerty.

10 Loſe thy money for thy brothers and neighbours ſake, and let it not ruſt vnder a ſtone to thy deſtruction.

*Deu.4.24. mat. 6.20. luk.11.41. and 12.33. act. 10.4. 1 Sam.6. 28,19.

11 *Beſtow thy treaſure after the commandement of the moſt High, and it ſhall bring thee more profit then golde.

‖Or, giue thine almes ſecretly.

12 ‖Lay vp thine almes in thy ſecret chambers, and it ſhall keepe thee from all affliction.

*Tob.4.8,9,10.

13 [A mans almes is as a purſe with him, & ſhal keepe a mans fauour as the apple of the eye, and afterward ſhall it ariſe, and pay euery man his reward ward vpon his head.]

14 It ſhall fight for thee againſt thine enemies, better then the ſhield of a ſtrong man, or ſpeare of the mightie.

‖Of ſuretiſhip.

15 An honeſt man is ‖ſuretie for his neighbour: but he that is impudent, forſaketh him.

16 Forget not the friendſhip of thy ſurety: for he hath layd his life for thee.

17 The wicked deſpiſeth the good deed of his ſuretie.

18 The wicked will not become ſurety: and he that is of an vnthankfull minde, forſaketh him that deliuered him.

19 [Some man promiſeth for his neighbour: and when he hath loſt his honeſtie, hee will forſake him.]

20 Suretiſhip hath deſtroyed many a rich man, and remoued them as the waues of the ſea: mightie men hath it driuen away from their houſes, and cauſed them to wander among ſtrange nations.

21 A wicked man tranſgreſſing the commandements of the Lord, ſhall fall into ſuretiſhip: and he that medleth much with other mens buſineſſe, is intangled in controuerſies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy ſelfe fall not.

*Chap.39.16.

23 * The chiefe thing of life is water, & bread, and clothing, and lodging to couer thy ſhame.

‖Sober liuing.

24 ‖The poore mans life, in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the houſe ſpeake not euill of thee.

26 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

27 Thou ſhalt lodge & feed vnthankfull men, & after ſhalt haue bitter words for the ſame, ſaying,

28 Come thou ſtranger, and prepare the table and feed me of that thou haſt readie.

29 Giue place, thou ſtranger, to an honourable man: my brother commeth to be lodged, and I haue need of my houſe.

30 Theſe things are heauie to a man that hath vnderſtanding, the vpbraiding of the houſe, and the reproch of the lender.

CHAP. XXX.

1 *Of the correction of children.* 14 *Of the commoditie of health.* 17 *Death is better then a ſorowfull life.* 22 *Of the ioy and ſorrow of the heart.*

*Prou.13.24. and 23.13.

HE that loueth his ſonne, *cauſeth him oft to feele the rodde, that he may haue ioy of him in the end.

2 He that chaſtiſeth his ſonne, ſhall haue ioy in him, and ſhall reioyce of him among his acquaintance.

*Deut.6.7.

3 He that *teacheth his ſonne, grieueth the enemie, and before his friends he ſhall reioyce of him.

4 Though his father die, yet is he as though he were not dead: for hee hath left one behinde him that is like him.

5 In his life he ſaw him, and had ioy in him, and was not ſory in his death, [neither was he aſhamed before his enemies.]

6 Hee left behinde him an auenger againſt his enemies, and one that ſhould ſhew fauour vnto his friends.

7 Hee that flattereth his ſonne, bindeth vp his wounds, and his heart is grieued at euery crie.

8 An vntamed horſe will be ſtubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy ſonne delicately, he ſhall make thee afrayd: and if thou play with him, hee ſhall bring thee to heauineſſe.

10 Laugh not with him, leſt thou be ſorie with him, and leſt thou gnaſh thy teeth in the end.

*Chap.7.23.

11 * Giue him no libertie in his youth, & winke not at his follie.

12 Bow downe his necke while he is yoong, and beat him on the ſides, while he is a childe, leſt hee waxe ſtubburne, and be diſobedient vnto thee, and ſo bring ſorow to thine heart.

13 Chaſtiſe thy childe, and be diligent therein, leſt his ſhame grieue thee.

‖The praiſe of health.

14 ¶‖Better is the poore, being whole & ſtrong, then a rich man that is afflicted in his body.

15 Health and ſtrength is aboue all golde, and a whole body aboue infinite treaſure.

16 There is no riches aboue a ſound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long reſt,] then continuall ſickneſſe.

18 The good things that are powred on a mouth ſhut vp, are as meſſes of meat ſet vpon a graue.

19 What good doth the offring vnto an idole? for hee can neither eate nor ſmell: ſo is he that is perſecuted of the Lord, [and beareth the reward of iniquitie.]

*Chap.20.3.

20 He ſeeth with his eies, & groneth like *a gelded man, that lieth with a virgin and ſigheth.

*Pro.12.25 and 15.13. & 17.22.

21 * Giue not ouer thy minde vnto heauineſſe, and vexe not thy ſelfe in thine owne counſell.

22 The ioy of the heart is the life of man, and a mans gladneſſe is the prolonging of his dayes.

23 Loue thine owne ſoule, and comfort thine heart: driue ſorow farre from thee: for ſorow hath ſlaine many, and there is no profit therein.

24 Enuie and wrath ſhorten the life, and carefulneſſe bringeth age before the time.

25 A noble and good heart will haue conſideration of his meat and diet.

CHAP.

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CHAP. XXXI.

Of esuetousnesse. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to flee drunkennesse and follow soberneſſe.

‖Couetousnesse. *1. Tim. 6. 9, 10.

WAking ‖ after * riches pineth away the body, & the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sickneſſe breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth golde, shall not be iustified, & he that followeth corruption, shall haue enough thereof.

*Chap. 8. 2. 6 * Many are destroyed by the reason of golde, and haue found their destruction before them.

7 It is a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

*Luke 6. 24. 8 Blessed is the * rich which is found without blemish, and hath not gone after golde, [nor hoped in money and treasures.]

9 Who is he, and we will commend him? for wonderfull things hath he done among his people.

10 Who hath bene tried thereby, and found perfit? let him be an example of glorie, who might offend, and hath not offended, or do euill, and hath not done it.

11 Therefore shall his goods be established, and the congregation shall declare his almes.

‖Temperancie. 12 If thou sit at a costly table, ‖ open not thy mouth wide vpon it, and say not, Beholde much meat.

13 Remember that an euill eye is a shrew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand whereso euer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.

17 Leaue thou off first for nourtours sake, and be not insatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

*Chap. 37. 29. 19 *How litle is sufficient for a man wel taught? and thereby he belcheth not in his chamber, [nor feeleth any paine.]

20 A wholesome sleepe commeth of a temperate bellie: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the bellie are with an vnsatiable man.

21 If thou hast bene forced to eate, arise, goe forth, vomit, and then take thy rest; [so shalt thou bring no sickneſſe to thy body.]

22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy works be quicke, so shall there no sickneſſe come vnto thee.

*Prou. 22. 9. ‖Liberalitie. 23 * Who so is ‖ liberall in his meat, men shall blesse him: and the testimonie of his honesty shall be beleeued.

24 But against him that is a niggard of his meat, the whole citie shall murmure: the testimonies of his niggardneſſe shall be sure.

*Indeed. 13. 2, 8. 25 Shew not thy valiantnes in wine: for * wine hath destroyed many.

26 The fornace proueth the edge in the tempering: so doth wine the hearts of the proud by drunkennesse.

27 *Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine? *Psal. 104. 15. Pro. 31. 4, 5, 6, 7.

28 Wine was made [from the beginning] to make men glad [and not for drunkennesse.] Wine measurably drunken, and in time, bringeth gladnesse and cherefulnesse of the minde.

29 But wine drunken with excesse, maketh bitternesse of minde with braulings and scouldings.

30 Drunkennesse encreaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 *Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despightfull words, and presse not vpon him with contrarie words. *Chap. 20. 2.

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the ancient speake. 14 To giue thanks after the repast. 15 Of the feare, faith and confidence in God.

IF thou be made the master *of the feast*, ‖ lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe. ‖Humblenesse.

2 And when thou hast done all thy duetie, sit downe, that thou mayest be merie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powre not out words, where there is no audience, * and shew not forth wisedome out of time. *Eccle. 3. 7. chap. 20. 7.

5 The consent of musicians at a banket, is as a signet of carbuncle set in golde.

6 And as the signet of an emerauld well trimmed with golde, so is the melodie of musike in a pleasant banket.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be loued.]

8 Thou that art yong, speake if need be, and yet scarcely when thou art twise asked.

9 Comprehend much in few words: [in many things be as one that is ignorant:] be as one that vnderstandeth, and yet holde thy tongue.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much. *Iob. 32. 6.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay.

13 And there take thy pastime, & do what thou wilt, so that thou do none euil, or vse proud words.

14 But aboue all things, giue thanks vnto him that hath made thee, & replenished thee with his goods.

15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall find fauour.

16 He that seeketh the Law, shalbe filled therewith: but the hypocrite will be offended thereat.

17 They that feare the Lord, shall finde that which is righteous, & shall kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a leud and proud man is touched with feare, euen when he hath done rashly.

20 [My sonne,] doe nothing without aduisement: so shall it not repent thee after the deed.

21 Go not in ỹ way where thou mayest fall, nor where

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where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heed of them that be thine owne household.]

23 In euery good worke be of a faithful heart: for this is the keeping of the commandements.

‖ *Or, the Law.*

24 Who so beleeueth in ‖ the Lord, keepeth the commandements: and he that trusteth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answer of the wife. 12 Man is in the hand of God, as the clay is in the hand of the potter. 25 Of euill seruants.

§ *The feare of God.*

THere shall no euill come vnto him that ‖ feareth the Lord: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Law: but he that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

* *Chap.21.16.*

5 The heart of the *foolish is like a cartwheele: and his thoughtes are like a rolling axeltree.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doth one day excell another, seeing that the light of ỹ dayes of the yere come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feastes.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

* *Gene.1.27. and 2.7.*

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

11 Some of them hath he blessed and exalted, & some of them hath he sanctified, & appropriate to himselfe: but some of them hath he cursed, and brought them low, & put them out of their estate.

* *Isa.45.9. rom.9.20,21.*

12 *As the clay is in ỹ potters hand, to order it at his pleasure, so are men also in ỹ hand of their Creator, so ỹ he may reward them as liketh him best.

13 Against euil is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayst see ỹ there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lorde I am increased, and haue filled my wine presse, like a grape-gatherer.

* *Chap.24.39.*

16 *Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

17 Heare me, O ye great men of the people, and hearken with your eares, ye rulers of the Congregation.

18 Giue not thy sonne and wife, thy brother and friende, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the asse: and meate, correction & worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, he shal seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: so tame thine euill seruant with the whippes and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if hee be not obedient, ‖ put on more heauie fetters.

§ *How slaues were ordered in old time.*

28 But bee not excessiue toward any, and without discretion doe nothing.

29 * If thou haue *a faithfull* seruant, let him bee vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreate him euill, and he runne away, wilt thou seeke him?

* *Chap.7.20.*

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the needie. 27 God doth not allow the works of an vnfaithfull man.

THe hope of a foolish man is vaine and false, ‖ and dreames make fooles to haue wings.

[*Dreames.*

2 Who so regardeth dreames, is like him that wil take holde of a shadow, and solow after the winde.

3 Euen so is it with the appearings of dreames, as the likenesse of a face is before another face.

4 Who can be clensed by the vncleane? or what trueth can be spoken of a liar?

5 Southsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and wisedome is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 Whē I wandred to & fro, I saw many things, & mine vnderstanding is greater thē I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

14 Who so ‖ feareth the Lord, feareth no man, neither is afraid: for he is his hope.

§ *The feare of the Lord.*

16 Blessed is the soule of him that feareth the Lord: in whom putteth hee is trust? who is his strength?

16 * For the eies of the Lord haue respect vnto them, that loue him: he is their * mightie protection, and strong ground, a defence from the heat, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

* *Psal.33.18.* * *Psal.91.1,2.*

17 He setteth vp the soule, and lightneth the eyes: he giueth health, life and blessing.

18 ¶ He

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* Prou.21.27. 18 ¶ He that *giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the giftes of the vnrighteous please not him.

19 [But the Lord is theirs onely, that patiently abide him in the way of trueth and righteousnes.]

‖ The offrings of the wicked and their prayer. * Prou.15,8. 20 The most High doeth not allowe the ‖ offerings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needefull is the life of the poore: he ỹ defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodsheader.

* Deut.24.14,15. chap.7.20. 24 ¶ When one buildeth, and another breaketh downe, what profite haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

* Num.19.11,12. 26 * He that washeth himselfe because of a dead bodie, and toucheth it againe, what auaileth his washing?

* 2.Pet.2.20, 21,22. 27 * So is it ẅ a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

‖ Of true sacrifices. 14 The prayer of the fatherlesse, and of the widowe, and him that humbleth himselfe.

* 1.Sam.15.22. iere.7,5,5,6,7. ‖ True sacrifices. VVHo so keepeth the Law, * bringeth offerings ynow: he that holdeth fast the commandements, ‖ offereth an offring of saluation.

2 He that is thankefull to them that haue wel deserued, offereth fine flower: * and he that giueth almes, sacrificeth praise.

* Philip.4.18. 3 To depart from euill is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

* Exod.23.15. and 34.23. deut.16.16. 4 * Thou shalt not appeare emptie before the Lorde.

5 For all these things are done because of the commaundement.

* Gen.4.4,5. 6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most High.

7 The sacrifice of the righteous is a acceptable, & the remembrance thereof shall neuer be forgotten.

8 Giue the Lorde his honour with a good and liberal eye, and diminish not the first fruites of thine handes.

*2.Cor.9.7. 9 * In all thy gifts shewe a ioyfull countenance, and dedicate thy tithes with gladnesse.

*Tob.4.8. 10 Giue vnto the most High according as hee hath enriched thee, * and looke what thine hande is able, giue with a cheerefull eye.

11 For the Lorde recompenseth, and will giue thee seuen times as much.

*Leui 12.21,22. deuter.15 21. 12 *Diminish nothing of thine offering: for he will not receiue it, and absteine from wrongfull sacrifices: for the Lord is the iudge, and regardeth no *mans person.

* Deut.10 17. 2. chro 19.7.iob 34. 19.wisd.6.7.acts. 10 34.rom.2.11. galat.2.6.ephe.6. 9.colos.3.25. 1.pet.1 17. 13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherlesse, nor the widowe, when she powreth out her prayer.

15 Doth not the teares run downe the widowes cheekes? & her cry is against him that causeth them: [for frō her cheekes do they go vp vnto heauen, & the Lord which heareth them, doeth accept them.]

16 He that serueth ỹ Lord, shalbe accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of him that humbleth himselfe, goeth thorowe the cloudes, and ceaseth not till it come neere, and will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lorde will not be slacke, nor the Almighty will tary long from them, till hee hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, til he giue euery man after his workes, and rewarde them after their deuises, till he haue iudged the cause of his people, and comforted them with his mercie.

19 Oh how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercy vpon vs, O Lord God of all things, and beholde vs, and [shewe vs the light of thy mercies,]

‖ Against the wicked. 2 And send thy feare ‖ among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous works.]

* Jerem.10.23. 3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

3 That they may know thee, as we know thee: for there is none other God but only thou, O Lord.

6 Renew the signes, and change the woonders: shew the glory of thine hand, and the right arme, that they may shew forth thy woondrous acts.

7 Raise vp thine indignation, & powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine othe, that thy woonderons works may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, & say, There is none other but we.

‖ A prayer for the godly. 11 ‖ Gather al the tribes of Iacob together, [that they may know that there is none other God but only thou, and that they may shew thy wonderous works,] & inherit thou them as frō the beginning.

* Exod.4.22. 12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, * whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and *fill* thy people with thy glory.

15 Giue witnesse vnto those that thou hast possessed from the beginning, and raise vp the prophesies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

* Numb.6.23. 17 O Lord, heare the prayer of thy seruants according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,] that all they which dwel vpon the earth, may know that thou art the Lord the eternall God.

18 ¶ The belly deuoureth all meats, yet is one meat better then another.

19 As the throte tasteth venison, so doth a wise minde *discerne* false words.

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20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then nother.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meeknes, and wholesome talke, then is not her husband like other men.

[The praise of a good woman.

24 He that hath ‖ gotten a [vertuous] woman, hath begun to get a possession: she is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandreth to and fro, mourning.

26 Who will trust a thiefe that is alway readie and wandreth from towne to towne? and likewise him, that hath no rest, and lodgeth, whereso euer the night taketh him?

CHAP. XXXVII.

1 Howe a man shoulde knowe friendes and counsellours. 12 To keepe his company that feareth God.

[Of friendship.

EVery friend saith, ‖ I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, whe a companion & friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceite?

*Chap. 6. 10.

4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the belies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy mind, & thinke vpon him in thy riches.

[Of whome we should take counsell.

7 Seeke no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee.

*Chap. 8. 19. and 9. 16.

8 * Euery counseller praiseth his owne counsel: but there is some that counselleth for himselfe.

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for he wil counsell for himselfe, least he cast the lot vpon thee,

[Or, what neede he haith.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shal become of thee.

11 [Aske no counsell for religion of him, that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her of whom she is ielous, not of a coward in matters of warre, not of a marchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhoneſt man of honestie,] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But be continuall with a godly man whome thou knowest to keepe the commaundements of the Lord, whose minde is according to thy minde, and is sorie for thee when thou stumblest.

13 Take counsel of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shewe more then seuen watchmen that sit aboue in an hie tower,

15 And aboue all this pray to the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure thinges appeare: good and euill, life and death, but the tongue hath euermore the gouernment ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in wordes, and is hated, yea, he is destitute of all ‖ food,

‖ Or, wisedome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome faile not.

23 A wise man shall be plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obteine credite among his people, and his name shalbe perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

[Of temperancie.

28 Be not ‖ greedie in all delites, and be not too hastie vpon all meates.

*Chap. 31. 19, 20.

29 * For excesse of meates bringeth sickenesse, and gluttonie commeth into cholericke diseases.

‖ Or, taketh heed.

30 By surfet haue many perished: but hee that ‖ dieteth himselfe prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To burie the dead. 24 The wisedome of him that is learned.

[Of Physicians and physicke.

HOnour the ‖ Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most High commeth healing, and he shall receiue gifts of the King.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hath created medicines of the earth, and he that is wise, will not abhorre them.

5 * Was not the water made sweet with wood, that men might know the vertue thereof?

* Exod. 15. 25.

6 So he hath giuen men knowledge, that hee might be glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecarie make a confection, and yet he can not finish his owne works: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sicknes, but * pray vnto the Lord, and he will make thee whole.

* Isa. 38. 2, 3.

10 Leaue off from sinne, and order thine hands aright, and cleanse thine heart from all wickednes.

11 Offer sweet incense, and fine flower for a remembrance: make the offring fat, for thou art not the first ‖ giuer.

[God bestoweth first his benefits, & we must render a portion thereof to such vses as he appointeth.

12 Then giue place to the physician: for the Lord hath created him: let him not go from thee, for thou hast needs of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that he

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he would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fal into the hands of the physicion.

* *Chap.22.11.* 16 My sonne,* powre forth teares ouer ȳ dead, ‖ Of mourning and begin to mourne, as if thou haddest suffered great harme thy selfe, & then couer his body accor- ‖ *Or, the custome.* ding to his ‖ appointment, & neglect not his burial.

17 Make a grieuous lamentation, and be earnest in mourning, and vse la mentation, as he is worthy, and that, a day or two, least thou be euil spoken of, and then comfort thy selfe for thine heauinesse.

* *Prou.15.13. and 17.22.* 18 * For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shalbe likewise, vnto me yesterday, and vnto thee to day.

* *2.Sam.21.10.* 23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can hee get wisedome that holdeth the plough, and he that hath pleasure in the goad, and in driuing oxen, and is occupied in their labours, and talketh but of the breed of bullockes?

26 He giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboureth night and day: and they that cut, and graue seales, and make sundry diuersities, and giue themselues to counterfet imagerie, and watch to perfourme the worke.

28 The smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire dryeth his flesh, and hee must fight with the heat of the fornace: the noise of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: hee setteth his mind to make vp his works: therefore he watcheth to polish it perfectly.

29 So doth the potter sit by his worke: he turneth the wheele about with his feet: he is carefull alway at his worke, & maketh his worke by nũber.

30 Hee fashioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth how to couer it with leade, and his diligence is to clense the ouen.

31 All these hope in their hands, and euery one bestoweth his wisedome in his worke.

32 Without these cannot the cities be maintei- ned, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 *A wise man.* 16 *The workes of God.* 24 *Vnto the good, good things prosper, but vnto the euill, euen good things are euill.*

HE onely that applieth his minde to the Law of the most high, and is occupied in the meditation thereof, seeketh out the ‖ wisedome of all the ancient, and exerciseth himselfe in the prophecies. ‖ *Of true wisedome.*

2 Hee keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables.

4 Hee shall serue among great men, and appeare before the prince: hee shall trauaile through strange countreyes: for hee hath tryed the good and the euill among men.

5 Hee will giue his heart to resort earely vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirite of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

7 ‖ He shall direct his counsell and knowledge: ‖ *Or, the Lord.* so shall he meditate in his secrets.

8 He shall shew forth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 *The congregation shall declare his wisedome, and shew it. * *Chap.44.15.*

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto me, ye holy children, and bring foorth fruite, as the rose that is planted by the brookes of the field,

14 And giue ye a sweete smell as ‖ incense, and ‖ *Or, Libanus.* bring foorth flowers, as the lillie: giue a smell, and sing a song of prayse: blesse the Lord in all his workes.

15 Giue honour vnto his Name, and shew forth his praise with the songs of your lips, and with harpes, and ye shall say after this maner,

16 * All the workes of the Lord are exceeding * *Gen.1.31. mar.7.37.* good, and all his commandements are done in due season.

17 And none may say, What is this? wherefore is that? for at time conuenient they shall all bee sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour *appeared* by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall runne ouer as the streame, and moysten the earth like a flood.

23 As he hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As

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24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euil things for the sinners.

*Chap.29.23. 26 * The principall things for the whole vse of mans life is water, fire, and iron, and salt, and meale, wheat and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godly: but to the sinners they are turned vnto euil.

28 There be spirits that are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they shewe footth their power, and accomplish the wrath of him that made them.

*Chap.40.9,10. 29 *Fire and haile, & famine, and death: al these are created for vengeance.

30 The teeth of wilde beastes, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shalbe glad to do his commandements: and when neede is, they shall bee ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

*Gen.1.31. 33 *All the workes of the Lord are good, and he giueth euery one in due season, & when neede is:

34 So that a man neede not to say, This is worse then that: for in due season they are al worthy praise.

35 And therefore praise the Lorde with whole heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous and prerogatiue of the feare of God.*

‖The miseries of mans life. GReat ‖ trauaile is created for all men, and an heauie yoke vpon the sonnes of Adam frō the day that they goe out of their mothers wombe, till the day that they returne to the mother of al things.

2 *Namely* their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death,

3 Frō him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble and vnquietnesse, and feare of death, and rigour, and strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping he is as in a watch-tower in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, hee awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen folde to the vngodly:

*Chap.39.29,30. 9 Moreouer, * death and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the *flood also.

*Gen.7.11. *Gen.3.19. chap.41.10. *Eccles.1.7. 11 *Al things that are of the earth, shal turne to earth againe: and they that are of the * waters, shall returne into the sea.

12 ¶ All bribes and vnrighteousnesse shal be put away: but ‖ faithfulnesse shall endure for euer.

‖Faithfulnesse. 13 The substance of the vngodly shall bee dried vp like a riuer, and they shall make a sounde like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressours shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane roots are as vpon the high rockes.

16 Their tender stalke by what water so euer it be or water banke, it shall bee pulled vp before all other herbes.

17 ¶ Friendlinesse is a most plentifull garden of pleasure, and mercy endureth for euer.

*Phil.4.12. 1.Tim.6.6. 18 * To labour and to bee content with that a man hath, is a sweete life: but he that findeth a treasure, is aboue them both.

19 Children, and the building of the city maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the haart: but the loue of wisdome is aboue them both.

21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beautie: but a greene seede time, rather then them both.

23 A friend, and companion come together at opportunitie: but aboue them both is a wife with her husband.

24 Friends & helpe *are good* in the time of trouble, but almes shall deliuer more then them both.

25 Golde and siluer fasten the feete: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the minde: but the feare of the Lorde is aboue them both: there is no want in the feare of the Lorde, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth himselfe after other mens meate: but a wise man and well nourtured, will beware thereof.

30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 7 *Death is not to be feared.* 8 *A curse vpon them that forsake the Lawe of God.* 12 *Good name and fame.* 14 *An exhortation to giue heede vnto wisdome.* 17 *Of what things a man ought to be ashamed.*

‖Of death. O Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in al things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needfull, & vnto him whose strength faileth, and that is nowe in the last age & is vexed with all things, & to him y despaireth, & hath lost patience!

3 Feare not the iudgement of death: remember them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it bee tenne or an hundreth or a thousand yeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, & their posteritie shal haue a perpetuall shame.

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7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodly, which haue forsaken the Law of the most high God: for though you increase yet shall you perith.

9 If ye be borne, ycc shall be borne to cursing: if ye die, the curse shalbe your portion.

Chap. 40. 11. 10 * All that is of the earth shall turne to earth againe: so the vngodly *goe* from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shal continue with thee aboue a thousand treasures of gold.

‖A good name. 13 A good life hath the dayes numbred: but ‖ a good name endureth euer.

Chap. 20. 29. 14 My children, keepe wisedome in peace: * for wisdome that is hid, and a treasure that is not seene, what profite is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdome.

16 Therefore beare reuerence vnto my wordes: ‖ Of shamefastnesse. for it is not good in all things to be ‖ ashamed: neither are all things allowed as faithfull in all men.

17 Be ashamed of whoredome before father and mother: bee ashamed of lyes before the prince and men of authoritie:

18 Of sinne before the Iudge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend,

19 And of theft before the place where thou dwellest, and before the trueth of God and his couenant, and to leane with thine elbowes vpon ‖ the bread, or to be reproued for giuing or taking. ‖ Or, table.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinseman: or to take away a portion or a gift, or to bee euil minded towards another mans wife,

22 Or to solicite any mans maide, or to stand by her bed, or to reproch thy friends with words,

23 Or to vpbraide when thou giuest any thing, or to report a matter that thou hast heard, or to reueile secret wordes.

24 Thus mayest thou wel be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

1 *The Law of God must be taught.* 9 *A daughter.* 14 *A woman.* 18 *God knoweth all things: he searcheth the secrets of mens heart.*

OF these things bee not thou ‖ ashamed, neither haue regard to offend for any person: ‖ In what things we ought not to be ashamed.

2 Of the Lawe of the most High and his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, and of strangers: or of distributing the heritage among friends:

4 To bee diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sel marchandise at an indifferent price, and to correct thy children diligently, and to beate an euil seruant to the blood:

6 To set a good locke where an euil wife is, and to locke where many handes are:

7 If thou giue any thing by number, & weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, & the aged, that contend against the yong: thus shalt thou be well instructed, and approued of all men liuing.

9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnes that he hath for her, taketh away his sleepe in the youth, least shee should passe the flower of her age: and when shee hath an husband, least she should be hated. ‖ Or, is a secret watch to the father.

10 In her virginitie, least shee should be defiled, or gotten with childe in her fathers house, & when she is with her husband, lest she misbehaue herselfe: and when she is married, lest she cõtinue vnfruitful.

11 * If thy daughter be vnshamefast, keepe her streightly, lest she cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and defame thee among the people, and bring thee to publique shame. *Chap. 26. 10.*

12 *Behold not euery bodies beautie, and companie not among women. *Chap. 25. 13.*

13 For as the moth commeth out of garments: *so doeth wickednes of the woman. * Gen. 3. 6.

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche.

15 ¶ I will remember the workes of the Lorde, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The sunne ỹ shineth, looketh vpon all things, & al the worke therof is ful of ỹ glory of the Lord.

17 Hath not the Lorde appointed that his Saints should declare all his wonderous works, which the Almightie Lorde hath stablished to confirme all things by in his Maiestie?

18 He seeketh out the depth, & the heart, and he knoweth their practises: for the Lorde knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past and for to come, and discloseth the pathes of things that are secret.

20 * No thought may escape him, neither may any word be hid from him. *Iob 42. 4. Isai. 29. 15.*

21 Hee hath garnished the excellent workes of his wisdome, and hee is from euerlasting to euerlasting, & for euer: vnto him may nothing be added, neither can he be minished: hee hath no need of any counseller.

22 Oh, how delectable are all his workes, and to be considered euen vnto the sparkes of fire!

23 They liue all, and endure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double, one against another: hee hath made nothing that hath any fault.

25 The one ‖ commendeth the goodnesse of the other, and who can bee satisfied with beholding Gods glory? ‖ Or, stablisheth.

CHAP. XLIII.

The glorie of the creation of the workes of God.

THis hie ornament ‖ the cleare firmament, the beautie of the heauen so glorious to behold, ‖ The wonderfull workes of God.

2 The sunne also a marueilous instrument when it appeareth, declareth, at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The sunne burneth the mountaines three times more then hee that keepeth a fornace with continuall heate: it casteth out the fierie vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he caused it to runne hastily.

6 * The moone also hath hee made to appeare according to her season, that it should be a declaration of the time, and a signe for the world. *Genes. 1. 16.*

7 * The feastes are appointed by the moone: the light thereof diminisheth vnto the ende. *Exod. 12. 2.*

8 The

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8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the Holy one they continue in their order, & faile not in their watch.

*Gene.9.13,14. 11 ¶ * Looke vpon the rainebowe, and praise him that made it: very beautiful is it in the brightnesse thereof.

*Isa.40.12. 12 * It compasseth the heauen about with a glorious circle, and the handes of the most High haue bended it.

13 ¶ Through his commandement he maketh the snow to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie foorth as the foules.

15 In his power hath hee strengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beateth the earth: so doeth the storme of the North: the whirlewind also, as birdes that flie, scattereth the snow, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salte, and when it is frosen, it sticketh on the tops of pales.

20 When the cold North winde bloweth, an yce is frosen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, & burneth the wildernes, & destroieth that that is greene, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dewe commeth vpon the heate, it refresheth it.

23 [By his word he stilleth the winde:] by his counsell he appeaseth the deepe, and planteth ylands therein.

24 They that saile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we marueile thereat.

25 For there be strange & wonderous workes, diuers maner of beasts, and the creation of whales.

26 Through him are all things directed to a good end, and are stablished by his word.

27 And when we haue spoken much, wee can not attaine vnto them: but this is the summe of al, that he is all.

28 What power haue we to praise him? for hee is aboue all his workes.

*Psal.96.4. 29 The Lord is terrible, and very * great, and marueilous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doeth he farre exceede: exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.

*Psal.106.2. Iohn 4.18. 31 *Who hath seene him, that he might tell vs? and who can magnifie him as he is?

32 For there are hid yet greater things then these be, & we haue seene but a fewe of his works.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declared prophecies.

4 *They gouerned the people by counsel and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. *Exod.18.19.

5 They inuented the melodie of musicke, and expounded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honourable men in their generations, & were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shalbe spoken of.

9 There are some also which haue no memoriall, * and are perished, as though they had neuer bene, and are become, as though they had neuer bene borne, and their children after them. *Gen.7.22.

10 But the former were mercifull men, whose righteousnesse hath not bene forgotten.

11 For whose posteritie a good inheritance is reserued, & their seed is conteined in the couenant.

12 Their stocke is conteined in the couenant, and their posteritié after them.

13 Their seed shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodyes are buried in peace, but their name liueth for euermore.

15 * The people speake of their wisedome, and the congregation talke of their praise. *Chap.39.13.

16 ‖ * Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations. ‖ Enoch. * Gene 5.24. hebr.11.5.

17 ‖ * Noe was found perfite, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came. ‖ Noe. * Gene.6.9. and 7.1. heb.11.7.

18 An euerlasting couenant was made with him, that all flesh should no more * perish by the flood. * Gene.9.11.

19 ‖ Abraham was a * great father of many people: in glory was there none like vnto him. ‖ Abraham. * Gene 12.3. and 15.5. and 17.4.

20 He kept the Law of the most High, and was in couenant with him, and he set the couenant * in his flesh, and in tentation he was found faithfull. * Gene.21.4.

21 Therefore he assured him by an * othe, that he would blesse the nations in his seed, and that he would multiplie him as the dust of the earth, and exalt his seede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the world. * Gene.22.16, 17,18. galat.3.8

22 * With ‖ Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant, * Gene.26.2,3. ‖ Isaac.

23 And caused it to rest vpon the head of ‖ Iacob, and ‖ made himselfe knowen by * his blessings, and gaue him an heritage, & diuided his portions, * and parted them among the twelue tribes. ‖ Iacob. ‖ Or, knew him. * Gene.27.28. and 28.1. * Gene.28.14.

24 And hee brought out of him a ‖ mercifull man, which found fauour in the sight of all flesh. ‖ Ioseph.

CHAP. XLV.

The prayse of Moyses, Aaron, and Phinees.

AND ‖ Moyses, the * beloued of God and men, *brought he forth*, whose remembrance is blessed. ‖ Moyses. * Exod.11.3. actes 7.22.

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2 Hee made him like to the glorious Saintes, and magnified him by the feare of his enemies.

3 By his wordes hee caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

4 * He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

5 He caused him to heare his voice, & brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

6 He exalted || Aaron an holy man like vnto him, euen his brother of the tribe of Leui.

7 An euerlasting couenant made he with him, and gaue him the Priesthood among the people, & made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 He compassed him about with belles of gold, and with many belles round about, * that when he went in, the sound might be heard, & might make a noyse in the Sanctuarie, for a remembrance to the children of Israel his people,

10 And with an holy garment, with golde also, and blue silke, and purple, and diuers kindes of workes, and with a breastlappe of iudgement, and with the || signes of trueth,

11 And with worke of skarlet cunningly wrought, and with precious stones grauen like seales, and set in gold by goldsmithes worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of gold vpon the mitre, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholy consumed euery day twise continually.

15 * Moyses filled his hands, and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, & to his seede, so long as the heauens should remaine, that he should minister before him, and also to execute the office of the Priesthood, and blesse his people in his Name.

16 Before all men liuing the Lord chose him that he should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 *He gaue him also his commandements, and authoritie according to the Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Law.

18 * Strangers stood vp against him, and enuied him in the wildernesse, euen the men that tooke Dathans and Abirams part, and the companie of Core in furie and rage.

19 This the Lord sawe, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the fierie flame.

20 *But he made Aaron more honourable, and gaue him an heritage, and parted the first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the *Priests* did eat of the sacrifices of the Lord, which he gaue vnto him and to his seede.

22 * Els had he none heritage in the land of his people, neither had he any portion amõg the people: for *the Lord* is the portion of his inheritance.

23 The third in glory is || *Phinees the sonne of Eleazar, because he had zeale in the feare of the Lorde, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he should be the chiefe of the Sanctuarie and of his people, and that he and his posteritie should haue the dignitie of the Priesthood for euer,

25 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the only sonne of his sonne, and to his seed. God giue vs wisdome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

|| Iosue. * Numb. 27. 18. deut. 34. 9. iosh. 1. 2. & 12. 7.

IEsus || * the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophecies, who according vnto his name, was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

2 * What glorie gate hee, when he lift vp his hand, and drew out his sword against the cities? * Iosh. 8. 1, 2.

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 * Stoode not the sunne still by his meanes, and one day was as long as two? * Iosh. 13. 10, 12, 13, 14.

5 Hee called vnto the most High gouernour, when the enemies preassed vpon him on euery side, and the mightie Lord heard him with the haile stones and with mightie power.

6 He rushed in vpon the nations in battel, and in the * going downe *of Bethoron* he destroyed the aduersaries, that they might know his weapons, and that he fought || in the sight of the Lord: for he || followed the Almightie. * Iosh. 10. 11. || Or, that the Lord fauoured his battell. || Or, pursued the mightie men.

7 * In the time of Moyses also hee did a good worke: he & || Caleb the sonne of Iephunne stood against the enemie, and withhelde the people from sinne, and appeased the wicked murmuring. * Numb. 14. 6. 1. mac. 2. 55, 56.

|| Caleb. * Numb. 26. 65. deut. 1. 35, 36.

8 * And of sixe hundred thousand people of foote they two were preserued to bring them into the heritage, euen into the land that floweth with milke and hony.

9 * The Lord gaue strength also vnto Caleb, which remained with him vnto his old age, so that he went vp into the hie places of the land, and his seede obteined it for an heritage, * Iosh. 14. 11.

10 That all the children of Israel might see, that it is good to follow the Lord.

|| Iudges. 11 Concerning the || Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

12 Let *their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children. * Chap. 49. 10.

|| Samuel. 13 ¶ || Samuel the Prophet of the Lord, beloued of his Lord, * ordeined Kings, and anointed the princes * 1. Sam. 10. 1. and 16. 13.

*Exod. 6. 7, 8, 9. chapters.

*Numb. 12. 3.

*Exod. 19. 7.

|| Aaron. *Exod. 4. 28.

*Exod. 28. 35.

|| Vrim and Thummim.

*Leu. 8. 12.

*Deut. 17. 10. and 31. 5.

*Numb. 16. 1, 2.

*Numb. 17. 8.

*Deut. 12. 12. and 18. 1.

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princes ouer his people.

14 By the Lawe of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulnesse, and hee was knowen faithfull in his wordes and visions.

*1.Sam.7.9, 10, 11. 16 * He called vpon the Lord Almightie, when his enemies preassed vpon him on euery side, when he offered the sucking lambe.

17 And the Lorde thundred from heauen, and made his voyce to be heard with a great noyse.

18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.

*1.Sam.12.3. 19 * And before his long sleepe he made protestation in the sight of the Lorde, and his anoynted, that he tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

*1.Sam.28.18, 19. 20 * After his sleepe also hee tolde of the Kings death, and from the earth lift hee vp his voyce, and prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon.

||Nathan. *2.Sam.12.1. AFter him rose vp || * Nathan to prophesie in the time of Dauid.

2 For as the fatte is taken away from the peace offering, so was || Dauid chosen out of the children of Israel.

||Dauid. *1.Sam.17.34. 3 * Hee played with the lions, as with kids, and with beares, as with lambes.

*1.Sam.17.49, 50,51. 4 * Slewe hee not a gyant when hee was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?

5 For he called vpon the most high Lord, which gaue him strength in his right hand, to slay that mightie warriour, and that he might set vp the horne of his people againe.

*1.Sam.18.7. ||Or, the people. ||Or, with thesongs of the Lord. *2.Sam.5.7. 6 *So ||hee gaue him the praise of ten thousand, and honoured him with ||great praises, and gaue him a crowne of glory.

7 * For he destroyed the enemies on euery side and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he praised the Holy one, and the most High with honorable words, and with his whole heart he sung songs, & loued him ỹ made him.

*1.Chro.16.4. 9 * Hee set singers also before the altar, and according to their tune hee made sweete songs, that they might praise *God* dayly with their songs.

10 He ordeined to keepe the feast-dayes comely, and appointed the times perfitly, that they might prayse the holy Name of God, and make the Temple to sound in the morning.

*2.Sam.12.13. 11 *The Lorde tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glory in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

||Salomon. *1.King.4.21,24. 13 || *Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might builde an house in his Name, and prepare the Sanctuary for euer.

14 * How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy minde couered the whole earth, & hath filled it with graue and darke sentences.

16 Thy Name went abroade in the yles, and for thy peace thou wast beloued.

*1.King.4.31,32. 17 * The countreis marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast *gathered golde as tinne, and hast had as much siluer as lead. *1.King.10.27.

19 * Thou diddest bowe thy loynes to women, and wast ouercome by thy body. *1.King.12.12.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorow for thy folly.

21 * So the kingdome was deuided, and Ephraim began to be a rebellious kingdome. *1.King.12.25, 16,17. *2.Sam.15.16.

22 Neuertheles the Lord left not off his mercy, neither was he destroyed for his works, neither did hee abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but hee left a remnant vnto Iacob, & a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, and of his seede hee left behinde him ||Roboam, euen || the foolishnesse of the people, and one that had no vnderstanding, * who turned away the people through his counsell, || and Ieroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of sinne, ||Roboam. ||*Or, a most euident folie.* *1.King.12.10, 11,13,14. ||Ieroboam. *1.King.12.28, 30.

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, & Ezekias, and Isaias.

||Elias. *1.King.17.1. THen stood vp || *Elias the Prophet as a fire, and his word burnt like a lampe.

2 Hee brought a famine vpon them, and by his zeale hee diminished them: [for they might not away with the commandements of the Lord.]

3 By the worde of the Lord he shut the heauen, * and three times brought he the fire from heauen. *1.King.18.38. *and 2.king.1.10, 12.

4 O Elias, how honorable art thou by thy wõderous deeds! who may make his bost to be like thee! *1.King.17.21, 22.

5 *Which hast raised vp the dead from death, & by the word of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seate:

7 Which heardest the rebuke of the Lord in Sina, *and in Horeb the iudgment of the vengeance: *1 King.19.15.

8 *Which diddest anoint Kings that they might ||recompence, and Prophets to be thy successours: *1.Kin.19.16,17. ||The wickednes of Achab and Iezabel.

9 * Which wast taken vp in a whirle-winde of fire, and in a charet of fierie horses: *2.King.2.11. *Mala.4.5.

10 Which wast appointed * to reproue in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and to turne the heartes of the fathers vnto the children, & to set vp the tribes of Iacob.

11 Blessed were they that sawe thee, and slept in loue: for we shall liue.

12 * When Elias was couered with the storme, ||Eliseus was filled with his spirit: while he liued, he was not mooued for any prince, neither could any bring him into subiection. *2 King.2.11,15, ||Eliseus.

13 Nothing could ouercome him, * and after his death his body prophesied. *2.King.13.21.

14 He did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid. *2.King.18.11,12.

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16 Howbeit some of them did right, and some heaped vp sinnes.

‖Ezekias. 17 ‖*Ezekias made his city strong, and conueyed water into the middes thereof: hee digged thorow the rocke with yron, & made fountaines of waters.

2.King.18.13. *2.King.18.13. 18 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorowed like a woman in trauel.

20 But they called vpon the Lord, which is mercifull, and lift vp their handes vnto him, and immediatly the holy one heard them out of heauen.

21 [He thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

*2.King.19.35. isa.37.36. tob.1.18. 1.mac.4.41. 2.mac.8.19. ‖Isaias. 22 *He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lorde, and remained stedfastly in the wayes of Dauid his father, as ‖Esai the great Prophet, and faithfull in his vision had commanded him.

*2.King.20. 10,11. isa.38.8. 24 * In his time the sonne went backeward, and he lengthened the Kings life.

25 Hee sawe by an excellent Spirit what should come to passe at the last, and hee comforted them that were sorowfull in Sion.

26 Hee shewed what shoulde come to passe for euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Ezekias, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

‖Iosias. THe remembrance of ‖* Iosias is like the composition of the perfume that is made by the arte of the apothecaire: it is sweete as hony in all mouthes, and as musike at a banquet of wine.

*2.King.22.1. and 23.2. 2.chron.34.3. 2 Hee behaued himselfe vprightly in the reformation of the people, and tooke away al abominations of iniquitie.

*2.King.23.3. 3 Hee * directed his heart vnto the Lord, and in the time of the vngodly he established religion.

4 Al, except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Lawe of the most High, and failed.

‖Or, power. 5 Therefore hee gaue their ‖horne vnto other, and their honour vnto a strange nation.

*2.King.25.9. ‖Or, hand. 6 He burnt the elect city of the Sanctuary, *and destroyed the streets thereof according to the ‖prophesie of ‖Ieremias.

‖Ieremias. *Iere.38.6. *Iere.1.5. 7 For they * intreated him euill, which neuertheless was a Prophet, *sanctified from his mothers wombe, that hee might roote out, and afflict, and destroy, and that hee might also builde vp, and plant.

‖Ezechiel. *Ezek.1.3,15. 8 ‖*Ezechiel saw the glorious vision, which was shewed him vpon the chariot of the Cherubims.

*Ezek.13.9.and 38.11,16. 9 *For hee made mention of the enemies vnder *the figure* of the raine, and directed them that went right.

*Chap.46.12. 10 ¶*And let the bones of the twelue Prophets flourish out of their place, and let their memory be blessed: for they comforted Iacob, and deliuered them by assured hope.

*Hag.2.24. ezra.3.2. ‖Zorobabel. ‖Iesus. *Zech.3.1. ezra.3.2. hag.1.12. and 23. *Nehem.7.1. ‖Neemias. 11 ¶ * How shall we praise ‖ Zorobabel, which was as a ring on the right hand!

12 So was ‖*Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euerlasting worship.

13 ¶*And among the elect was ‖Neemias, whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and layed the foundations of our houses.

‖Enoch. *Gen.5.24. chap.44.16. heb.11.5. 14 ¶But vpon the earth was no man created like ‖*Enoch: for he was taken vp from the earth.

‖Ioseph. *Gene.41.44. and 42.6.& 45.8 15 Neither was there a like man vnto ‖ * Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

‖Sem. *Gene.5.3. and 11.10. ‖Seth. ‖Adam. 16 ‖*Sem & ‖Seth were in great honour among men: and so was ‖Adam aboue euery liuing thing in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to prayse the Lord. 27 The authour of this booke.

‖Simon. *2.Mac.3.4. ‖Or, people. ‖ SImon *the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ‖Temple,

2 Vnder him was the foundation of the double height layed, and the hie wals that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, *were restored*, and the brasse was about in measure as the sea.

4 He tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house couered with the vaile!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is full,

7 And as the sunne shining vpon the Temple of the most High, and as the rainebowe that is bright in the faire cloudes,

8 And as the flowre of the roses in the spring of the yeere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of sommer,

9 As a fire and incense in the censer, and as a vessel of massie golde, set with all maner of precious stones,

10 And as a faire oliue tree that is fruitfull, and as a cypresse tree, which groweth vp to the cloudes.

11 When he put on the garment of honour, and was clothed with al beautie, he went vp to the holy altar, & made the garment of holines honourable.

12 When he tooke the portions out of ỹ Priests handes, he himselfe stood by the hearth of the altar, compassed w̃ his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the stones of Aaron in their glory, and the oblations of the Lord in their hands before all the generation of Israel.

14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the most High and Almightie,

15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good sauour vnto the most High king of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, & made a great noise to bee heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God almightie, and most High.

18 The singers also sang with their voyces, so that the sound was great, and the melodie sweete.

19 And the people prayed vnto the Lorde most High

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high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his hands ouer the whole congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God that worketh great things euery where, which hath increased our dayes from the wombe, & dealt with vs according to his mercie,

23 That he would giue vs ioyfulnesse of heart, and peace in our dayes in Israel, as in olde time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwel in ‖ Sicinus.

‖ Or, Sichem.

27 ¶ Iesus the sonne of Syrach, *the sonne* of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdome of his heart.

28 Blessed is he that exerciseth himselfe therein: and he that layeth vp these in his heart, shalbe wise.

29 For if he doe these things, he shalbe strong in all things: for he setteth his steps in the light of the Lord, which giueth wisdome to the godly. The Lord be praised for euermore: So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Syrach.

I Will confesse thee, O Lord and King, and praise thee, O God, my sauiour: I will giue thanks vnto thy name.

2 For thou art my defender & helper, and hast preserued my body from destruction, and from the snare of the slanderous tongue, and from the lippes that are occupied with lies: thou hast holpen mee against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercy, and for thy Names sake, from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, and from the manifolde afflictions, which I had,

4 And frō the fire that choked me round about, and from the mids of the fire that I burned not,

5 And from the bottome of the bellie of hell, from an vncleane tongue, from lying words, from false accusation to the king, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to hell beneath.

7 They compassed me on euery side, and there was no man to helpe me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lord, and vpon thine acts of olde, how thou deliuerest such as wait for thee, and sauest them out of the hands of the ‖ enemies.

‖ Or, nations.

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will praise thy Name continually, and will sing praise with thanksgiuing: and my prayer was heard.

12 Thou sauedst mee from destruction, and deliueredst me from the euill time: therefore will I giue thanks, and praise thee, and blesse the Name of the Lord.

13 When I was yet yoong, or euer I went abroad, I desired wisdome openly in my prayer.

14 I praied for her before the Temple, & sought after her vnto farre countries, & she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioyced in her: my foot walked in the right way, and from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisdome.

17 And I profited by her: therefore wil I ascribe the glorie vnto him, that giueth me wisdome.

18 For I am aduised to doe thereafter: I will be ielous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my works: I lifted vp mine hands on hie, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in pureness: I haue had my heart ioyned with her frō the beginning: therefore shal I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.

23 Draw nere vnto me, ye vnlearned, and dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things, seeing your soules are very thirstie?

25 I opened my mouth, and sayd, * Buy her for you without money.

* *Isa.55.1*

26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: shee is readie that ye may finde her.

27 Beholde with your eyes, * how that I haue had but little labour, and haue gotten vnto me much rest.

* *Chap.6.18.*

28 Get learning with a great summe of money: for by her ye shall possesse much golde.

29 Let your soule reioyce in the mercie *of the Lord*, and be not ashamed of his praise.

30 Doe your duetie betimes, and hee will giue you a reward at his time.

BARVCH.

CHAP. I.

1 *Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people.* 10 *The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.*

AND these are the words of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of ‖ Asadias, the sonne of Helcias wrote in at Babylon,

‖ Or, Sedeia.

2 In the fift yeere, and in the seuenth *day* of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioacim king of Iuda might heare, and all the people that were come to heare the booke,

4 And

4 And in the audience of the gouernour, and of the Kings sonnes, and before the Elders, and before the whole people, frō the lowest vnto the hiest, before all them ỹ dwelt at Babyloh by the riuer ‖Sud.

‖Or, Sodi.

5 Which *when they heard it*, wept, fasted, and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioacim ỹ sonne of Helcias the sonne of Salom priest, and vnto the other priests, & to all the people which were with him at Ierusalem,

8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of *the moneth* ‖ Siuan, *to wit*, siluer vessels, which Sedecias the sonne of Iosias king of Iuda had made,

‖Or, Siban.

9 After that Nabuchodonosor king of Babylon had led away Ieconias from Ierusalem, & his princes, and his nobles, prisoners, and the people, and caried them to Babylon.

10 And they sayd, Beholde, wee haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a ‖ meat offring, and offer vpon the altar of the Lord our God,

‖Or, Manna, for Minhah, which was the euening and morning sacrifice.

11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that wee may liue vnder the shadow of Nabuchodonosor king of Babylon, and vnder the shadow of Baltasar his sonne, that we may long do them seruice, & finde fauour in their sight.

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.

*Ezra.2.5.

15 Thus shall ye say, * To the Lord our God *belongeth* righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings, and to our Princes, and to our Priests, and to our Prophets, and to our fathers,

*Dan.9.5.

17 Because wee haue * sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

*Deut.28.59.

20 *Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as *appeareth* this day,

21 Neuertheless, we haue not hearkened vnto the voice of the Lord our God, according to al the words of the Prophets, whom he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 Hee promiseth that hee will call againe the people from captiuitie, and giue them a new and euerlasting Testament.

THerefore the Lord our God hath performed his word, which he pronounced against vs, and against our iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were * written in the Law of Moyses,

*Deut.28.53.

3 That some among vs should eate the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, hee hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because we haue sinned against the Lord our God, and haue not heard his voyce.

*Chap.1.15.

6 * To the Lord our God *apperteineth* righteousnes, but vnto vs and to our fathers open shame, as *appeareth* this day.

7 *For* all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that wee might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which hee hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

*Dan.9.15.

11 * And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, & with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as *appeareth* this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a few left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauor in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

*Deut.26.15. *isa 63.15. *Psal.6 5.6. and 115.17.18. isa. 38.18.

17 *Open thine eyes, and beholde: for the dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lord neither ‖praise, nor righteousnesse.

‖Or, glorie, or praise of righteousnesse.

18 But the soule that is vexed for the greatnesse *of sinne*, and he that goeth crookedly, and weake, and the eyes that faile, and the hungrie soule will giue thee praise and righteousnesse, O Lord.

19 For we doe not require mercy in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation

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‖ *Or, by the hand of thy seruants.*

indignation vpon vs, as thou hast spoken by ‖ thy seruants the Prophets, saying,

* *Iere.27.7.*

21 *Thus saith the Lord, Bowe downe your shoulders, & serue the king of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers.

22 But if yee will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shalbe desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets: *namely*, that the bones of our Kings, and the bones of our fathers should be caryed out of their places.

25 And lo, they are cast out to the heate of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as *appeareth* this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest command him to write thy Law before the children of Israel, saying,

* *Leuit.26.14. deut.18.15.*

29 *If ye wil not obey my voice, then shal this great swarme and multitude be turned into a very fewe among the nations where I will scatter them.

30 For I kuow that they wil not heare me: for it is a stiffenecked people: but in the land of their captiuitie they shall remember themselues,

31 And knowe that I am the Lord their God: then wil I giue thē an heart *to vnderstand*, & eares.

32 And they shal heare, & praise me in the land of their captiuitie, and thinke vpon my Name.

33 Then shall they turne them from their hard backes, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shalbe Lordes of it: and I will increase them, and they shall not be diminished.

35 And I wil make an euerlasting couenant with them, that I will bee their God, and they shal be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 *The people continueth in their prayer begunne for their deliuerance.* 9 *Hee praiseth wisdome vnto the people, shewing, that so great aduersities came vnto them for the despising thereof.* 36 *Onely God was the finder of wisedome.* 37 *Of the incarnation of Christ.*

O Lorde Almightie, O God of Israel, the soule that is in trouble, and the spirite that is vexed, crieth vnto thee.

2 Heare, O Lorde, and haue mercie: for thou art mercifull, and haue pitie vpon vs, because wee haue sinned before thee.

3 For thou endurest for euer, & we vtterly perish.

4 O Lorde Almightie, the God of Israel, heare nowe the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voice of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpō thy power, & thy Name at this time.

6 For thou art the Lorde our God, and thee, O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuitie: for wee haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Beholde, wee are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commaundements of life: hearken vnto them, that thou mayest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen olde in a strange countrey?

11 And art defiled with the dead? and art counted with them, that goe downe to the graues?

12 Thou hast forsaken ỹ fountaine of wisdome.

13 *For* if thou hadst walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisdome, where is strength, where is vnderstanding, that thou mayest know also from whence commeth long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoarded vp siluer & golde, wherein men trust, & made none end of their gathering?

18 For they that coined siluer, & were so careful of their worke, and whose inuention had none end,

19 Are come to nought, & gone downe to hell, and other men are come vp in their steads.

20 When they were yoong, they saw the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bin heard of in the land of Chanaan, neither hath it bene seene in Theman,

23 Nor the Agarines that sought after wisdome vpon the earth, nor the marchants of Merran, & of Theman, nor ỹ expounders of fables, nor ỹ searchers out of wisdome haue knowen the way of wisdome, neither do they thinke vpon the paths thereof.

24 O Israel, how great is the House of God! and how large is the place of his possession!

25 It is great, and hath none end: it is hie, and vnmeasurable.

26 There were the giants famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdome, & perished through their own foolishnes.

29 Who hath gone vp into heauen, to take her, and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her, and hath brought her, rather then fine golde?

31 No

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31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth al things, knoweth her, and he hath found her out with his vnderstanding: this same is hee which hath prepared the earth for euermore, and hath filled it w̃ foure footed beasts.

33 When he sendeth out the light, it goeth: and whē he calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce, When he calleth them, they say, Here we be: and so with cheerefulnesse they shewe light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iaakob his seruant, and to Israel his beloued.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Lawe, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commaundements of God, and the Law that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Giue not thine honor to another, nor ŷ things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memoriall of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.

9 When she saw the wrath comming vpō you frō God, she said, Hearken, ye that dwell about Sion: for God hath brought me into great heauines.

10 I see the captiuitie of my sonnes and daughters, which the Euerlasting wil bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widowe, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Lawe of God.

13 They would not know his righteousnes, nor walke in the way of his commaundements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come, yee that dwell about Sion, and call to remembrance the captiuity of my sonnes & daughters, which the euerlasting hath brought vpō them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought these plagues vpon you, can deliuer you from the handes of your enemies.

19 Go your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon mee the sackecloth of prayer, and so long as I liue, I will call vpon the Euerlasting.

21 Bee of good comfort, O children: cry vnto God, and hee will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, and ioy is come vpon mee from the Holy one, because of the mercy, which shall quickly come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, & mourning: but with ioy and perpetual gladnesse wil God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnesse from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and crie vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to go astray from your God, so endeuour your selues ten times more to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, wil bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sonnes.

33 For as she reioyced at thy decay, & was glad of thy fal, so shal she be sory for her owne desolation.

34 For I wil take away the reioycing of her great multitude, & her ioy shalbe turned into mourning.

35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shalbe inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and behold the ioy that cōmeth vnto thee from thy God.

37 Lo, thy sonnes (whom thou hast let go) come gathered together from the East vnto the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from God, and set a crowne vpon thine head of the glory of the Euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer,

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euer, The peace of righteousnesse, and the glory of the worship of God.

5 Arise, O Ierusalem, and stand vp on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West by the word of the holy one, reioycing in the remembrance of God.

6 For they departed from thee on foot, & were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery hie mountaine, and the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto ỹ honour of God.

8 The woods and all sweet smelling trees shall ouershadow Israel at the commandement of God.

9 For God shal bring Israel with ioy in the light of his maiestie, with the mercy and righteousnesse that commeth of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

BEcause of the sinnes, that ye haue committed against God, ye shalbe led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeeres, and a long season, euen seuen generations: and after that will I bring you againe peaceably from thence.

3 * Now shall ye see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that yee in no wise be like the strangers, neither be ye afraid of them, when ye see the multitude before them and behinde them worshipping them,

5 But say ye in your hearts, O Lord, wee must worship thee.

6 For mine Angell shall be with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, & layd ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take golde for a maid that loueth to be decke,

9 So make they crownes for the heads of their gods: sometimes also the Priests themselues conuey away the golde and siluer from their gods, and bestow it vpon them selues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, and of wood with garments like men,

11 Yet can not they be preserued from rust and wormes,

12 Though they haue couered them ẅ clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certeine iudge of the countrey: yet can he not slay such as offend him.

14 Another hath a dagger or an axe in his right hand: yet is he not able to defend himselfe from battell, nor from theeues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessel that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in:

17 And as the ‖ gates are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death: so the priests keepe their temples with doores, and with lockes, and with bares, lest their *gods* should be spoyled by robbers. ‖ *Or, courts.*

18 They light vp candles before them, yea, more then for themselues, whereof they can not see one: for they are but as one of the postes of the temple.

19 They consume, ỹ euen their hearts are gnawen vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoake that is in the temple.

21 The owles, swallowes & birds flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this yee may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 * They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they be nothing worth: yea, and they that worship them, are ashamed. *Isai.46.7.

26 For if they fall to the ground at any time, they can not rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they be bowed downe, can they make themselues streight: but they set gifts before them, as vnto dead men.

27 As for the things that are offered vnto them, their Priests sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may know that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and golde, and wood.

30 And the priestes sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare, and cry before their gods, as men doe at the feast of one that is dead.

32 The priests also take away of their garments, and clothe their wiues and children.

33 Whether it be euil that one doth vnto them or good, they are not able to recompense it: they can neither set vp a King nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vow vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mightie.

36 They cannot restore a blind man to his sight, nor helpe any man at his need.

37 They can shew no mercy to the widow, nor doe good to the fatherlesse.

38 Their gods of wood, golde, and siluer, are as stones, that be hewen out of the mountaine, and they

* *Isai.44.8,9, 10 and 46 5,7. Psal.115.4. Wisd.13.10.*

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they that worship them shalbe confounded,

39 How should a man then thinke or say that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee woulde make him to speake, as though he had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermore, the women, girded with coards, ‖Or, braun. sit in the streets, and burne ‖ straw.

43 And if one of them be drawen away, and lie with any such as come by, shee casteth her neighbour in the teeth, because she was not so woorthily reputed, nor her coard broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or sayd, that they are gods?

45 Carpenters and goldsmiths make them, neither be they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therfore they leaue lies, and shame for their posteritie.

48 For when there cōmeth any warre or plague vpon them, the priests imagine within themselues where they may hide themselues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre nor from plagues?

50 For *seeing they be but of wood, & of siluer, *Psal. 135. 4. and of golde, men shal know hereafter that they are but lies, and it shall be manifest to all nations and Kings, that they be no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of golde, the priests will escape and saue themselues, but they burne as the balkes therein.

55 They cannot withstand any king or enemies: how can it then be thought or said ỹ they be gods?

56 Moreouer these gods of wood, of golde, and of siluer can neither defend themselues frō theeues nor robbers.

57 For they that are strongest, take away their golde and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselues.

58 Therefore it is better to be a King, and so to shew his power, or els a profitable vessell in an house, whereby he that oweth it, might haue profit, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, & the starres that shine, when they are sent downe for necessarie vses, obey.

60 Likewise also the lightning, when it shineth, it is euident: & the wind bloweth in euery country.

61 And when God cōmandeth the clouds to go about the whole world, they do as they are bidden.

62 When the fire is sent downe from aboue to destroy hilles and woods, it doeth that which is commanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 Forsomuch now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse kings:

66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.

67 The beasts are better then they: for they can get them vnder a couert, and do themselues good.

68 So ye may be certified that by no maner of meanes, they are no gods: therfore feare them not.

69 For as a skar-crow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and brightnesse, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shalbe consumed at the last, and they shall be a shame to the country.

72 Better therefore is the iust man, that hath none idoles: for he shalbe farre from reproofe.

The song of the three children, which followeth in the third chapter of Daniel after this place, They fell downe bound into the middes of the hote firie fornace.

CHAP. I.

23 *The prayer of Azarias.* 46 *The cruelties of the King.* 48 *The flame deuoureth the Chaldeans.* 49 *The Angell of the Lord was in the fornace.* 51 *The three children praise the Lord, and prouoke all creatures to the same.*

24 AND they walked in the middes of the flame, praising God, and magnified the Lord.

25 Then Azarias stood vp, and prayed on this maner, and opening his mouth in the middes of the fire, sayd,

26 Blessed be thou, O Lord God of our fathers: thy Name is woorthy to be praised and honoured for euermore.

27 For thou art righteous in all the things that thou hast done vnto vs, and all thy works are true, and thy wayes are right, and all thy iudgements certeine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy citie of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandements, nor kept them, neither done as thou haddest commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon

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vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the handes of our wicked enemies, and most hatefull traitours, and to an vnrighteous King, and the most wicked in all the world.

33 And nowe we may not open our mouthes: we are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy names sake, we beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercie from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whome thou hast spoken and promised, that thou wouldest multiply their seed as the starres of heauen, & as the sand that is vpon the sea shore.

37 For wee, O Lord, are become lesse then any nation, and be kept vnder this day in all the world, because of our sinnes:

38 So ỳ nowe we haue neither prince, nor prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercie.

39 Neuertheless, in a contrite heart and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bullockes, and as in ten thousand of fat lambes, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we follow thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they which doe thy seruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now the kings seruants that had cast them in, ceased not to make the ouen hote with naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites.

48 And it brake forth, and burnt those Chaldeans, that it found by the fornace.

49 But the Angel of the Lorde went downe into the fornace with them that were with Azarias, and smote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyst hissing winde, so that the fire touched them not at all, neither grieued nor troubled them.

51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,

52 Blessed be thou, O Lord God of our fathers, and praysed, and exalted aboue all things for euer, and blessed bee thy glorious and holy Name, and praised aboue all things, and magnified for euer.

53 Blessed bee thou in the Temple of thine holy glory, and praysed aboue all things, and exalted for euer.

54 Blessed bee thou that beholdest the depthes, and sittest vpon the Cherubims, and praysed aboue all things, and exalted for euer.

55 Blessed bee thou in the glorious Throne of thy kingdome, and praysed aboue all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised aboue all things, and glorified for euer.

57 All ye works of the Lord, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

58 O *heauens, blesse ye the Lorde: praise him, and exalt him aboue all things for euer. *Psal. 148 4.

59 O Angels of the Lorde, blesse yee the Lorde: praise him, and exalt him aboue all things for euer.

60 Al ye waters that be aboue the heauen, blesse ye the Lorde: prayse him, and exalt him aboue all things for euer.

61 Al ye powers of the Lord, blesse ye the Lord: praise him, and exalt him aboue all things for euer

62 O sunne & moone, blesse ye the Lord: prayse him, and exalt him aboue all things for euer.

63 O starres of heauen, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

64 Euery showre and dewe, blesse ye the Lorde: praise him, and exalt him aboue all things for euer.

65 All ye windes, blesse ye the Lorde: praise him, and exalt him aboue all things for euer.

66 O fire and heat, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

67 O ‖ winter and summer, blesse ye the Lord: praise him, and exalt him aboue all things for euer. ‖ Or, colde.

68 O dewes and ‖ stormes of snowe, blesse yee the Lord: praise him, and exalt him aboue all things for euer. ‖ Or, frosts.

69 O frost and colde, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

70 O yce and snowe, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

71 O nights and dayes, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

72 O light and darkenesse, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

73 O lightnings and clouds, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalt him aboue all things for euer.

75 O mountaines and hilles, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

76 All things that grow on the earth, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

77 O fountaines, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

78 O sea and floods, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

80 All yee fowles of heauen, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

81 All ye beasts and cattell, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

82 O children of men, blesse ye the Lord: praise him, and exalt him aboue all things for euer.

83 Let Israel blesse the Lord, praise him, and exalt him aboue all things for euer.

84 O Priests of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

85 O seruants of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

86 O spirits and soules of the righteous, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

87 O

87 O Saintes and humble of heart, blesse ye the Lord: praise him, and exalt him aboue all thinges for euer.

88 O Ananias, Azarias, & Misael, blesse ye the Lord: praise him, & exalt him aboue all things for euer: for he hath deliuered vs from the hel, & saued vs from the hand of death, and deliuered vs out of the mids of the fornace, and burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confesse vnto the Lord, that he is gratious: for his mercie endureth for euer.

90 All ye that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie *endureth* world without end.

THE HISTORIE OF ‖SVSANna, which some ioyne to the ende of Daniel, and make it the thirteenth Chapter.

‖Or, Sosanna.

8 *The two gouernours are taken with the loue of Susanna.* 19 *They take her alone in the garden.* 20 *They solicite her to wickednesse.* 23 *She chuseth rather to obey God, though it be to the danger of her life.* 34 *She is accused.* 45 *Daniel doeth deliuer her.* 62 *The gouernours are put to death.*

THere dwelt a man in Babylon called Ioacim,

2 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.

4 Now Ioacim was a great rich man, and had a faire garden ioyning vnto his house, and to him resorted the Iewes, because he was more honourable then all others.

5 The same yeere were appointed two of the ancients of the people to be Iudges, such as the Lord speaketh of that the iniquitie came from Babylon, and from the ancient Iudges, which seemed to rule the people.

6 These haunted Ioacims house, and all such as had any thing to doe in the Lawe, came *thither* vnto them.

7 Nowe when ỹ people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two Elders sawe her that shee went in dayly and walked, so that their lust was inflamed toward her.

9 Therefore they turned away their minde, and cast downe their eyes, that they should not see heauen, nor remember iust iudgements.

10 And albeit they both were wounded with her loue, yet durst not one shewe another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one sayd to the other, Let vs go now home, for it is dinner time.

14 So they went their way, and departed, one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Now when they had spyed out a conuenient time, that shee went in, as her maner was, with two maydes onely, and thought to wash herselfe in the garden (for it was an hote season)

16 And there was no body there, saue the two Elders that had hidde themselues, and watched for her:

17 She said to her mayds, Bring me oyle & sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselues at a backe doore, to fet the thing that shee had commaunded them: but they sawe not the Elders, because they were hid.

19 Nowe when the maydes were gone forth, the two Elders rose vp and ranne vnto her, saying,

20 Beholde, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lye with vs.

21 If thou wilt not, we will beare witnes against thee, that a yong man was with thee: and therefore thou diddest send away thy mayds from thee.

22 Then Susanna sighed, & sayd, I am in trouble on euery side: for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, & not do it, then to sinne in the sight of the Lord.

24 With that Susanna cried with a loud voyce, and the two Elders cried out against her.

25 Then ran the one, & opened the gardē doore.

26 ¶ So when the seruants of the house heard the crie in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morow after, came the people to Ioacim her husband, and the two Elders came also, full of mischieuous imagination against Susanna, to put her to death,

29 And said before the people, Send for Susanna the daughter of Helcias Ioacims wife. And immediatly they sent.

30 So she came with her father and mother, her children and all her kindred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commanded to vncouer her *face* (for she was couered) that they might so be satisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stood vp in the middes of the people, and layd their hands vpon her head,

35 Which wept and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders said, As we walked in the garden alone, she came in with two mayds, whom she sent away from her, and shut the garden doores.

37 Then a yong man which there was hid, came vnto her, and lay with her.

38 Then we which stood in a corner of the garden, seeing this wickednesse, ranne vnto them, and we saw them as they were together,

39 But wee could not holde him: for hee was stronger

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stronger then we, & opened ſ doore, & leaped out.

40 Nowe when we had taken this woman, wee asked her what yong man this was, but shee would not tell vs: of these things are we witnesses.

41 Then the assemblie beleeued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, & said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against me, and behold, I must die whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to bee put to death, the Lord raised vp the holy spirit of a yong childe, whose name was Daniel.

46 Who cryed with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them towarde him, and sayde, What meanie these wordes, that thou hast spoken?

48 Then Daniel stood in the middes of them, and said, Are ye such foodes, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come, sit down among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto thē, Put these two aside, one farre from another, & I will examine them.

52 So when they were put asunder, one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie go free, albeit the Lord saith, * The innocent and righteous shalt thou not slay. * Exod. 23. 7.

54 Now then if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verily thou hast lyed against thine owne ‖ head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. ‖ Or, life.

56 So put he him aside, and commanded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Nowe therefore tell me, vnder what tree diddest thou take them companying together? Who answered, Vnder a ‖ prime tree. ‖ Or, mirtle tree.

59 Then said Daniel vnto him, Verily thou hast also lyed against thine head: so the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loud voyce, and prayse God which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse by their owne mouth)

62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. * Deut. 19. 19. prou. 19. 5.

63 Therefore Helcias and his wife praised God for their daughter Susanna, with Iocim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day foorth was Daniel had in great reputation in the sight of the people.

65 And King Astyages was laid with his fathers, and Cyrus of Persia reigned in his stead.

THE HISTORIE OF BEL

and of the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

NOwe when King Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue ‖ great measures of fine flowre, and fourtie sheepe, and sixe great ‖ pots of wine.

‖ Called Attaba, whereof euery one conteined somewhat more then nine gallons, which make in all an hundreth and eight gallons at the least.

4 And the King worshipped it, and went daily to honour it: But Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not howe much he eateth and drinketh euery day?

‖ Called Metreta, and euery one of these measures conteined about ten gallons, which in all make threescore.

7 Then Daniel smiled and said, O king, be not deceiued: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the King was wroth, and called for his Priests, and said vnto them, if ye tell me not, who this is that eateth vp these expenses, ye shall die:

9 But if yee can certifie me that Bel eateth them, then Daniel shall die: for he hath spoken blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy word.

10 (Nowe the Priestes of Bel were threescore and ten, beside their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels Priests said, Behold, we will go out, and set thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morowe when thou commest in, if thou findest not that Bel hath eaten vp all, we will suffer death, or else Daniel that hath lyed vpon vs.

13 Now they thought themselues sure inough:

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for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King set meates before Bel. Nowe Daniel had commanded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out, & shut the doore, and sealed it with the Kings signet, & so departed.

15 Nowe in the night came the Priestes, with their wiues and children, (as they were wont to doe) and did eate and drinke vp all.

16 In the morning betimes the King arose, and Daniel with him.

17 And the king said, Daniel, are ỹ seales whole? Who answered, Yea, O King, they be whole.

18 And assoone as he had opened the doore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and helde the King that he should not goe in, and said, Beholde nowe the pauement, and marke well whose footsteppes are these.

20 And the king said, I see the footsteps of men, women, & children: therefore the king was angry.

21 And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slewe them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King said vnto Daniel, Sayest thou, that this is of brasse also? loe, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lord my God: for he is the liuing God.

26 But giue me leaue, O King, and I will slay this dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitch, and fat, and haire, and did seethe them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel said, Behold, whom ye worship.

28 When the Babolonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The king is become a Iew: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priestes to death.

29 So they came to the King, and said, Deliuer vs Daniel, or else we will destroy thee, and thine house.

30 Now when the King saw, that they preassed sore vpon him, and that necessitie constreined him, he deliuered Daniel vnto them:

31 Who cast him into the Lyons denne, where he was sixe dayes.

32 In the denne there were seuen Lyons, and they had giuen them euery day two bodies & two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iurie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, cary the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and through a mightie winde set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer fayledst them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and behold, Daniel sate *in the middes of the Lyons.*

41 Then cryed the King with a loude voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE of the Maccabees.

CHAP. I.

1 *The death of Alexander the King of Macedonia.* 11 *Antiochus taketh the kingdome.* 12 *Many of the children of Israel make couenant with the Gentiles.* 21 *Antiochus subdueth Egypt and Ierusalem vnto his dominion.* 50 *Antiochus setteth vp idoles.*

AFTER that Alexander the Macedonian, the sonne of Philippe, went foorth of the land of Chettiim, and slewe Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 He tooke great warres in hand, and wanne strong holdes, and slewe the kings of the earth.

3 So went he thorow the endes of the world, and tooke spoyles of many nations, insomuch that the world stood in awe of him: therefore his heart was puffed vp and was hautie.

4 Now when he had gathered a mighty strong hoste,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knewe that he should die.

7 Then he called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he dyed.

9 And his seruants reigned euery one in his roume.

10 And they all caused themselues to be crowned

ned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, *euen* Antiochus ‖ Epiphanes, the sonne of King Antiochus, which had bene an hostage at Rome, and hee reigned in the hundreth and seuen & thirtieth yere of the kingdome of the Greekes.

12 In those dayes went there out of Israel wicked men, which entised many, saying, Let vs go, and make a couenant with the heathen, that are round about vs: for since we departed from them, we haue had much sorow.

13 So this deuise pleased them well.

14 And certaine of the people were ready, and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the facions of the heathen,

16 And made themselues [a] vncircumcised, & forsooke the holy Couenant, and ioyned themselues to the heathen, and were solde to do mischiefe.

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mightie company, with chariots, and Elephants, and with horsemen, and with a great nauie,

19 And mooued warre against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, & fled, and many were wounded to death.

20 Thus *Antiochus* wanne many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth, fourtie and three yeere,

22 And went vp towarde Israel and Ierusalem with a mightie people,

23 And entred proudly into the Sanctuary, and tooke away the golden altar, and the candlesticke for the light, and al the instruments thereof, and the table of the shewbread, and the powring vessels, and the bowles, and the golden basins and the vaile, and the crownes, and the golden apparel, which was before the Temple, and brake all in pieces.

24 He tooke also the siluer & gold, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, he departed into his owne land,

25 After he had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome tooke him to mourning, and shee that sate in the marriage chamber, was in heauinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeres the king sent his chiefe taxemaster into the cities of Iuda, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in deceite, and they gaue credite vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when he had spoyled the citie, he set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of Dauid with a great and thicke wall, and with mightie towers, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and vitailes, and gathered the spoyle of Ierusalem, and layed it vp there.

38 Thus became they a sore snare and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie, and defiled the Sanctuary.

40 Insomuch that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wildernes: her holy dayes were turned into mourning, her Sabbaths into reproche, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the King wrote vnto all his kingdome, that all the people should be as one, and that euery man should leaue his lawes. *Ioseph. Antiq. cap. 6. & 7.*

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idols, & defiled the Sabbath.

46 So the King sent letters by the messengers vnto Ierusalem, and to the cities of Iuda, that they should folow the strange lawes of the countrey,

47 And that they shoulde forbid the burnt offerings, & sacrifices, & the ‖ offrings in the Sanctuary, *Or, drinke offerings.*

48 And that they should defile the Sabbaths and the feastes.

49 And pollute the Sanctuary & the holy men,

50 And to set vp altars, and groues, and chappels of idols, and offer vp swines flesh, and vncleane beastes,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannes, and pollute themselues, that they might forget the Lawe, and change all the ordinances,

52 And that whosoeuer would not doe according to the commandements of the King, should suffer death.

53 In like maner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, *for to compell them to doe these things,*

54 And he commanded the cities of Iuda to do sacrifice, citie by citie,

55 Then went many of the people vnto them by heapes, euery one that forsooke the Lawe, and so they committed euil in the land.

56 And they droue the Israelites into secret places, euen whereso euer they could flee for succour.

57 The fifteenth day of Casleu, in the hundreth and fiue and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in

Ioseph. Antiq. 12. cap. 6.

a By drawing the skin ouer the part that was circumcised, as Cels. 7. chap. 25. Epiph. li de ponderib. and mensuris.

Or, Noble.

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the ſtreetes they burnt incenſe.

59 And the bookes of the Lawe, which they found, they burnt in the fire, and cut in pieces.

60 Whoſoeuer had a booke of the Teſtament founde by him, or whoſoeuer conſented vnto the Lawe, the Kings commaundement was, that they ſhould put him to death by their authoritie.

61 And they executed theſe things euery moneth vpon the people of Iſrael that were founde in the cities.

62 And in the fiue & twentieth day of the moneth, they did ſacrifice vpon the altar, which was in the ſtead of the altar of ſacrifices.

63 And according to the commandement, they put certaine women to death, which had cauſed their children to be circumciſed,

64 And they hanged vp the children at their neckes, and they ſpoyled their houſes, and ſlewe the circumciſers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eate vncleane things,

66 But choſe rather to ſuffer death, then to bee defiled with thoſe meats: ſo becauſe they would not breake the holy couenant, they were put to death.

‖ Or, rage. 67 And this ‖ tyrannie was very ſore vpon the people of Iſrael.

CHAP. II.

1 The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie. 19 They refuſe to doe ſacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are ſlaine and will not fight againe becauſe of the Sabbath day. 49 Mattathias dying, commaundeth his ſonnes to ſticke by the worde of God, after the example of the fathers.

Ioſep. Antiq. 12. chap. 7. IN thoſe daies ſtoode vp Mattathias the Prieſt, *the ſonne* of Ioannes, *the ſonne* of Simeon, of the ſonnes of Ioarib, of Ieruſalem, and dwelt in Modin.

2 And he had fiue ſonnes, Ioanan called Gaddis,

3 Simon called Thaſſi.

4 Iudas which was called Maccabeus,

‖ Or, Auaran. 5 Eleazar called ‖ Abaron, and Ionathan, whoſe name was Apphus.

6 Nowe hee ſawe the blaſphemies, which were committed in Iuda and Ieruſalem:

7 And he ſaid, Wo is me: wherefore was I borne, to ſee this deſtruction of my people, and the deſtruction of the holy citie, and thus to ſit ſtill? it is deliuered into the handes of the enemies.

8 And the Sanctuarie *is* in the hands of ſtrangers: her Temple is as a man that hath no renoume.

9 Her glorious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her yong men are fallen by the ſword of the enemies.

10 What people is it, that haue not ſome poſſeſſion in *her* kingdome, or hath not gotten of her ſpoyles?

11 Al her glory is taken away: of a free woman, ſhe is become an handmayd.

12 Behold, our Sanctuarie and our beautie, and honour is deſolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his ſonnes, and put ſackcloth vpon them, and mourned very ſore.

15 ¶ Then came men from the King to the citie of Modin to compell them to forſake God, and to ſacrifice.

16 So many of the Iſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake the Commiſſioners of the King, and ſayde vnto Mattathias, thou art the chiefe and an honourable man, and great in the citie, and haſt many children and brethren.

18 Come thou therefore firſt, & fulfil the Kings commaundement, as all the heathen haue done, and alſo the men of Iuda, and ſuch as remaine at Ieruſalem: ſo ſhalt thou and thy family be in the Kings fauour, & thou and thy children ſhalbe enriched with ſiluer and gold, and with many rewards.

19 Then Mattathias anſwered and ſayde with a loude voyce, Though all nations that are vnder the Kings dominion, obey him, & fall away euery man from the religion of their fathers, and conſent to his commandements,

20 Yet will I and my ſonnes, and my brethren, walke in the couenant of our fathers.

21 God be merciful vnto vs, that we forſake not the Lawe and the ordinances.

22 Wee wil not hearken vnto the Kings wordes to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe wordes, there came one of the Iewes, in the ſight of all to ſacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Nowe when Mattathias ſawe it, he was ſo inflamed with zeale, that his reynes ſhooke, and his wrath was kindled according to the ordinance *of the Lawe*: therefore he ranne vnto him, and killed him by the altar:

25 And at the ſame time he ſlew the kings commiſſioner, that compelled him to doe ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to ſ Law of God, **doing*, as Phinees did vnto Zambri the ſonne of Salom. **Num. 25. 7.*

27 ¶ Then cryed Mattathias with a loude voyce in the citie, *ſaying*, Whoſoeuer is zealous of the Lawe, and wil ſtande by the couenant, let him come foorth after me.

28 So he, & his ſonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that ‖ ſought after iuſtice and iudgement, ‖ Or, that lived iuſtly and vprightly.

30 Went downe into the wilderneſſe to dwell there, both they, and their children, & their wiues, and their cattell: for the afflictions increaſed ſore vpon them.

31 ¶ Nowe when it was tolde vnto the Kings ſeruants, and to the gariſons, which were in Ieruſalem in the citie of Dauid, that men had broken the Kings commandement, and were gone downe into the ſecret places in the wildernes,

32 Then many purſued after them: and hauing ouertaken them, they camped againſt them, and ſet the battell in aray againſt them on the Sabbath day,

33 And ſayd vnto them, Let this now be ſufficient: come forth and do according to the commandement of the King, and ye ſhall liue.

34 But they anſwered, We will not goe foorth, neither will we doe the Kings commaundement, to defile the Sabbath day.

35 Then they gaue them the battel.

36 But the other anſwered them nothing, neither caſt any one ſtone at them, nor ſtopped the priuie places.

37 But ſayd, Wee will die all in our innocencie: the heauen and earth ſhall teſtifie for vs, that ye deſtroy vs wrongfully.

38 Thus

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38 Thus they gaue them the battell vpon the Sabbath, and slewe both men and cattell, their wiues and their children to the number of a thousande people.

39 ¶When Mattathias and his friendes vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shal they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battel with vs vpon the Sabbath day, we will fight against him, that we die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assemblie of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, & smote the wicked men in their wrath, & the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coastes of Israel,

47 And they pursued after the proud men: and this act prospered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, and out of the hand of Kings, and gaue not place to the wicked.

49 Now when the time drewe neere that Mattathias should die, hee said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and wrath of indignation.

50 Now therefore, my sonnes, be yee zealous of the Lawe, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

*Gen.22.9, 10. rom.4.3. 52 *Was not Abraham found faithful in tentation, & it was imputed vnto him for righteousnesse?

*Gene.41.40. 53 * Ioseph in the time of his trouble kept the commandement, and was made the lord of Egypt.

*Num.25.13. ecclus.45.23,24. 54 * Phinees our father, because he was zealous and feruent, obtayned the couenant of the euerlasting Priesthood.

*Iosh.1.2. 55 *Iesus for fulfilling the word, was made the gouernour of Israel.

*Num.14.6,7. iosh.14.13. *2.Sam.2.4. 56 *Caleb, because hee bare witnesse before the Congregation, receiued the heritage of the land.

57 *Dauid, because of his mercie obteyned the throne of the kingdome for euermore.

*2.King.2.11. 58 *Elias, because hee was zealous and feruent in the Law, was taken vp euen vnto heauen.

*Dan.3.16,17, 18,26. 59 *Ananias, Azarias and Misael by their faith were deliuered out of the flame.

*Dan.6.12. 60 *Daniel because of his innocencie, was deliuered from the mouth of the Lyons.

61 And thus ye may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

*Mat.10.28, 31.Isa.40.6,7,8. and 51.7,8. *Iam.1.10. 1.pet.1.24. ecclus.14.18. 62 *Feare not ye then the words of a sinfull man: for his glory is but dung and wormes,

63 To day is he set vp, and to morowe hee shall * not be found: for he is turned into his dust, and his purpose perisheth.

64 Wherefore, my sonnes, take good hearts and shew your selues men for the Lawe: for by it shall you obteine glory.

65 And beholde, I knowe that your brother Simon is a man of counsel: giue eare vnto him alway: he shall be a father vnto you.

66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Lawe, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, & giue your selues to the commandement of the Law.

69 So hee blessed them, and was laid with his fathers,

70 And dyed in the hundreth, fourtie and sixe yere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

THen Iudas his sonne, called Maccabeus rose vp in his place.

2 And all his brethren helped him, and all they that helde with his father, and fought with courage the battell of Israel.

3 So hee gate his people great honour: hee put on a breastplate as a giant, and armed himselfe, and set the battel in aray, and defended the campe with the sword.

4 In his acts he was like a Lion, and as a Lions whelpe roaring after the praye.

5 For he pursued the wicked, and sought them out, and burnt vp those that vexed his people.

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And hee grieued diuers Kings, but Iacob reioyced by his actes, and his memoriall is blessed for euer.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was hee renowmed vnto the ends of the earth, and he assembled together those that were ready to perish.

10 ¶ But Apollonius gathered the Gentiles, & a great host out of Samaria, to fight against Israel.

11 Which when Iudas perceiued, he went forth to meet him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoyles, and tooke also Apollonius sword, and fought with it all his life long.

13 ¶ Now when Seron a prince of the army of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I wil get me a name, and wil be glorious in the realme: for I will goe fight with Iudas, and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go vp, & there went with him a mightie hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

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16 And when he came neere to the going vp to Bethhoron, Iudas went forth to meete him with a ſmall company.

17 But when they ſawe the armie comming againſt them, they ſaid to Iudas, Howe are we able, being ſo few, to fight againſt ſo great a multitude, and ſo ſtrong, ſeeing we be ſo weary, and haue faſted all this day?

18 Then ſaid Iudas, It is an eaſie thing for many to be ſhut vp in the hands of fewe, and there is no difference before *the God* of heauen, to deliuer by a great multitude, or by a ſmall company.

19 For the victorie of the battell ſtandeth not in the multitude of the hoſt, but the ſtrength commeth from heauen.

20 They come againſt vs with a cruell & proud multitude to deſtroy vs, and our wiues, and our children, and to robbe vs.

21 But we doe fight for our liues, and for our Lawes,

22 And God him ſelfe will deſtroy them before our face: therefore be not ye afraid of them.

23 And when he had left off ſpeaking, he leapt ſuddenly vpon them: ſo was Seron and his hoſte deſtroyed before him.

24 And they purſued them frō the going downe of Bethhoron vnto the plaine: where there were ſlaine eight hundreth men of them, and the reſidue fled into the land of the Philiſtims,

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when King Antiochus heard theſe tidings, he was angrie in his minde: wherefore he ſent forth, & gathered all the power of his realme, a very ſtrong armie.

28 And opened his treaſurie, and gaue his hoſte a yeeres wages in hand, commaunding them to be readie for a yeere for all occaſions.

29 Neuertheleſſe, when he ſawe that the money of his treaſures failed, and that the tributes in the countrey were ſmall, becauſe of the diſſenſion, and plagues that he had brought vpon the land, in taking away the lawes which had bene of olde time,

30 He feared leaſt he ſhould not haue nowe at the ſecond time, as at the firſt, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie he farre paſſed the other Kinges that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Perſia, for to take tributes of the countreyes, and to gather much money.

32 So he left Lyſias a noble man & of the kings blood to ouerſee the Kings buſineſſe, from the riuer of Euphrates vnto the borders of Egypt.

33 And to bring vp his ſonne Antiochus, till he came againe.

34 Moreouer, he gaue him halfe of his hoſt and elephants, and gaue him the charge of all thinges that he would haue done,

35 And concerning thoſe which dwelt in Iuda and Ieruſalem, that he ſhould ſend an armie againſt them, to deſtroy and roote out the power of Iſrael and the remnant of Ieruſalem, & to put out their memoriall from that place,

36 And to ſet ſtrangers for to inhabite all their quarters, and part their land among them.

37 And the King tooke the halfe of the hoſte that remained, and departed from Antiochia his royall citie, in the yeere an hundreth fourtie and ſeuen, and paſſed the riuer Euphrates, and went thorowe the hie countreyes.

38 Then Lyſias choſe Ptolomeus the ſonne of Doriminus, and Nicanor, and Gorgias, mighty men, and the Kings friends,

39 And ſent with them fourtie thouſand footemen, and ſeuen thouſand horſemen, to goe into the land of Iuda, and to deſtroy it, as the King commaunded.

40 So they went foorth with all their power, and came and pitched by ‖ Emmaus in the plaine countrey. ‖ Or, Emaus.

41 Nowe when the marchants of the countrey heard the rumour of them, they tooke very much ſiluer and golde, and ſeruants, and came into the campe to buy the children of Iſrael for ſlaues, and the ſtrength of Syria and of ſtrange nations ioyned with them.

42 ¶ Nowe when Iudas and his brethren ſawe that trouble increaſed, and that the hoſte drewe neere vnto their borders, conſidering the Kings words, whereby he had commanded to deſtroy the people, and vtterly aboliſh them.

43 They ſaid one to another, Let vs redreſſe the decay of our people, & let vs fight for our people, and for our Sanctuarie.

44 Then the Congregation were ſoone readie gathered to fight, and to pray, and to deſire mercie and compaſſion.

45 As for Ieruſalem, it was not inhabited, but was as a wilderneſſe. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe, and the ſtrangers kept the fortreſſe, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceaſed.

46 So they gathered them ſelues together, and came to Maſpha before Ieruſalem: for in Maſpha was the place where they praied aforetime in Iſrael.

47 And they faſted that day, and put ſackecloth vpon them, and caſt aſhes vpon their heads, & rent their clothes,

48 And opened ỹ booke of the law, wherein the heathen ſought to paint the likenes of their idoles,

49 And brought the Prieſtes garments, and the firſt fruites, and the tithes, and ſet there the Nazarites, which accompliſhed their dayes.

50 And they cryed with a loud voyce towarde heauen, ſaying, What ſhall we doe with theſe? and whither ſhall we carrie them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Prieſts are in heauineſſe, and brought downe.

52 And beholde, the heathen are come againſt vs, to deſtroy vs: thou knoweſt what thinges they imagine againſt vs.

53 How can we ſtand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loud voyce.

55 And after this, Iudas ordeined captains ouer the people, euen captaines ouer thouſands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer tenne.

56 And they commaunded them that builded houſes, or married wiues, or planted vineyardes, or were fearefull, that they ſhould returne euery one to his owne houſe, according to * the Lawe. * Deut. 20. 5. iudg. 7. 3.

57 So

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57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Iudas sayd, Arme your selues, and be valiant men, & be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to die in battel, then to see the calamities of our people & of our Sanctuary.

60 Neuertheless as the will *of God* is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lyeth in waite. 14 Hee putteth Gorgias and his hoste to flight. 28 Lysias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Ioseph. lib. 12. chap. 13.

THen tooke Gorgias fiue thousande *foote* men, and a thousande of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Now when Iudas heard it, hee remooued, and they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Iudas campe: and when hee founde no man there, he sought them in the mountaines: for saide he, They flee from vs.

6 But assoone as it was day, Iudas shewed himselfe in the fielde with three thousande men, which had neither harnesse nor swordes to their mindes.

7 And they sawe that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of warre.

8 Then sayde Iudas to the men that were with him, Feare yee not the multitude, neither be afraide of their assault.

9 Remember, howe our fathers were deliuered *in the redde Sea, when Pharao pursued them with an armie. *Exo. 14. 9, 14.

10 Therefore nowe let vs cry vnto heauen, and the Lorde will haue mercie vpon vs, and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen knowe, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them,

13 And they went out of their tentes into the battell, and they that were with Iudas, blewe the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fel by the sword, & they pursued them vnto ‖Gazeron, & into ye plaines of Idumea, & of Azotus, and of Iamna, so that there were slaine of them aboue three thousand men. *Or, Asaremoth.*

16 So Iudas turned againe with his hoste from pursuing them,

17 And sayde vnto the people, Be not greedy of the spoyles: for there is a battel before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome them: then may ye safely take the spoyles.

19 As Iudas was speaking these words, there appeared one part which looked frō the mountaines.

20 But when *Gorgias* saw that his were fled, and that Iudas souldiers burnt the tents: (for the smoke that was seene, declared what was done)

21 When they sawe these things, they were sore afraide, and when they sawe also that Iudas and his hoste were in the fielde ready to set themselues in aray,

22 They fled euery one into ye land of strangers.

23 So Iudas turned againe to spoyle the tentes, where he gate much golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung Psalmes, and praysed toward the heauen: for hee is gracious, and his mercy endureth for euer.

25 And so Israel had great victory in that day.

26 ¶ Nowe all the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who when he heard these things, was sore afraid, and discouraged, because such things came not vpon Israel as hee would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias threescore thousande chosen *foote* men, and fiue thousand horsemen to fight against Ierusalem.

29 So they came into ‖Idumea, and pitched their tents at ‖ Beth-sura, where Iudas came against them with ten thousand men. *Or, Iudea.* *Or, Bethhoron.*

30 And when he saw that mighty army, he prayed, and sayd, Blessed be thou, O Sauiour of Israel, * which diddest destroy the assault of the mightie man by the hand of thy seruant Dauid, *and gauest the hoste of the strangers into the hande of Ionathan, the sonne of Saul, and of his armour bearer: *1. Sam. 17. 50, 51. *1. Sam. 14. 13, 14.

31 Shut vp this armie in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraide, and consume their boldnesse and strength, that they may bee astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slaine of Lysias hoste, fiue thousande men, and they fell before them.

35 Then Lysias, seeing his armie put to flight, and the manlinesse of Iudas souldiers, and that they were ready, either to liue or die valiantly, hee went into Antiochia and gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against Iudea.

36 Then said Iudas and his brethren, Beholde, our enemies are discomfited: let vs now goe vp to clense, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion,

38 Nowe when they sawe the Sanctuary layde waste, and the altar defiled, & the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast asshes vpon their heads,

40 And fell downe to the ground on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, til he had clensed the Sanctuary.

42 So he chose Priestes that were vndefiled, such as delighted in the Lawe,

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43 And hee clenſed the Sanctuarie, and bare out the defiled ſtones into an vncleane place,

44 And conſulted what to doe with the altar of burnt offring, which was polluted.

45 So they thought it was beſt to deſtroy it, leaſt it ſhoulde bee a reproch vnto them, becauſe the heathen had defiled it: therefore they deſtroyed the altar,

46 And layde vp the ſtones vpon the mountaine of the Temple in a conuenient place, til there ſhould come a Prophet, to ſhewe what ſhould bee done with them.

47 So they tooke whole ſtones according to the Lawe, and builded a newe altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made alſo new holy veſſels, & brought into the Temple the candleſticke, and the altar of burnt offrings, and of incenſe, and the table.

50 And they burnt incenſe vpon the altar, and lighted the lampes which were vpon the candleſticke, that they might burne in the Temple.

51 They ſet alſo the ſhewbread vpon the table, and hanged vp the vailes, & finiſhed all the workes that they had begunne to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chaſleu, in the hundreth and eight and fourtieth yeere they roſe vp betimes in the morning,

53 And offred ſacrifice according to the Lawe, vpon the new altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the ſame day was it made newe with ſongs, and harpes, and lutes, and cymbales.

55 And all the people fell vpon their faces, worſhipping and prayſing toward the heauen him that had giuen them good ſucceſſe.

56 So they kept the dedication of the altar eight dayes, offring burnt offrings with gladneſſe, and offred ſacrifices of deliuerance and prayſe,

57 And deckt the forefront of the Temple with crownes of golde and ſhieldes, and dedicated the gates & chambers, and hanged doores vpon them.

58 Thus there was very great gladneſſe among the people, and the reproche of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Iſrael, ordeyned that the dayes of dedication of the altar ſhould be kept in their ſeaſon from yeere to yeere, by the ſpace of eight daies, from the fiue and twentieth day of the moneth Chaſleu, with mirth and gladneſſe.

60 And at the ſame time builded they vp mount Sion with hie walles, & ſtrong towres round about, leſt the Gentiles ſhould come, and tread it downe, as they had done afore.

61 Therefore they ſet a gariſon there to keepe it, and fortified Beth-ſura to keepe it, that the people might haue a defence againſt Idumea.

CHAP. V.

3 Iudas vanquiſhed the heathen that goe about to deſtroy Iſrael, and is holpen of his brethren Simon and Ionathan. 50 Hee ouerthrowe the citie of Ephron, becauſe they denied them paſſage thorowe.

Ioſeph. lib. 13. Chap. 12.

NOwe when the nations round about hearde, that the altar was builded, and the Sanctuarie renued afore, they were ſore grieued.

2 Therefore they thought to deſtroy the generation of Iacob that was among them, and began to ſlay and deſtroy the people.

3 Then Iudas fought againſt the children of Eſau in Idumea at ‖ Arrabathene, becauſe they beſieged the Iſraelites, & hee ſmote them with a great plague, and droue them to ſtraites, and tooke their ſpoyles. ‖ Or, Arabathane.

4 He thought alſo vpon the malice of the children of Bean, which had bene a ſnare and an hindrance vnto the people, when they laye in wayte for them in the hie way.

5 Wherefore he ſhut them vp in towres, & beſieged them, and deſtroyed them vtterly, & burnt their towres with fire, with all that were in them.

6 Afterwarde, went he againſt the children of Ammon, where he founde a mightie power, and a great multitude with Timotheus their captaine.

7 So he had many battels with them, but they were deſtroyed before him, and ſo hee diſcomfited them,

8 And tooke Gazar with the townes thereof and ſo turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together againſt the Iſraelites that were in their quarters, to ſlay them: but they fled to the caſtle of Datheman,

10 And ſent letters to Iudas, and to his brethrē, ſaying, The heathen that are about vs, are gathered againſt vs, to deſtroy vs,

11 And they make them ready for to come, and to take the fortreſſe, whereunto wee are fledde, and Timotheus is captaine of their hoſte.

12 Come nowe therefore, and deliuers vs out of their hands for many of vs are ſlaine:

13 And all our brethren that were at Tubin, are ſlaine, and they haue taken away their wiues, and their children and their goods, and deſtroyed there almoſt a thouſand men.

14 While theſe letters were yet a reading, beholde, there came other meſſengers from Galile, with their clothes rent, which tolde the ſame tidings,

15 And ſaid, that they of Ptolemais, & of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered againſt them to deſtroy them.

16 When Iudas, and the people hearde theſe wordes, a great congregation came together, to conſult what they might do for their brethren that were in trouble, and whome they beſieged.

17 Then ſaid Iudas to Simon his brother, Chuſe thee out men, and goe and deliuer thy brethren, in Galile, and I and my brother Ionathan, will goe into the countrey of Galaad.

18 ¶ So hee left Ioſephus the ſonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the hoſte in Iudea,

19 And commanded them, ſaying, Take the ouerſight of this people, and make no warre againſt the heathen, vntill we come againe.

20 And vnto Simon were giuen three thouſand men to goe into Galile, and to Iudas eight thouſand men for the countrey of Galaad:

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were diſcomfited by him.

22 And he purſued them vnto the gates of Ptolemais: & there were ſlaine of the heathen almoſt three thouſand men: ſo he tooke their ſpoyles.

23 Thus

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23 Thus they rescued them that were in Galile and in Arbattis with their wiues,and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden,and trauailed three dayes iourney in the wildernes,

25 Where they mette with the Nabathites, who receiued them louingly, and told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosorra and Bosor,in Alemis,‖ Chasbon, Maged and Carnaim(all these cities were strong,and great).

‖Or,Chaspor.

27 And that they were kept in other cities of Galaad,and to morow they are appointed to bring their hoste vnto those fortes,and to take them,and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the way of the wildernesse towarde Bosorra, and wanne the citie,and slew al the males with the edge of the sworde,and tooke al their spoyle,and set fire vpon *the citie.*

29 And in the night he remooued from thence, and went toward the fortresse.

30 And betimes in the morning when they looked vp,beholde,there was an innumerable people bearing ladders,and instruments of warre, to take the forte,and had assaulted them.

31 When Iudas sawe that the battel was begun, and that the cry of the city went vp to heauen with trumpets,and a great sound.

32 Then he sayd vnto the armie, Fight this day for your brethren.

33 So he went foorth behinde them with three companies,and they blewe the trumpets, and cryed with prayer.

34 Then the hoste of Timotheus knew,that it was Maccabeus,and they fled from him, and hee smote them with a great slaughter,so that there was killed of them the same day,almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha,and laid siege vnto it,and wanne it, and slewe all the males thereof,and spoyled it,and set fire vpon it.

36 From thence went hee and tooke Chasbon, Maged,and Bosor,and the other cities in Galaad.

37 After these things gathered Timotheus another hoste,and he camped before Raphon beyond the flood.

38 Nowe Iudas had sent to espie the hoste, and they brought him word againe,saying, All the heathen that be rounde about vs, are gathered vnto him,and the hoste is very great,

39 And hee hath hired the Arabians to helpe them,and they haue pitched their tents beyond the flood,and are ready to come and fight against thee. So Iudas went to meete them.

40 Then Timotheus saide vnto the captaines of his hoste,When Iudas and his hoste come neere the flood,if he passe ouer first vnto vs,we shal not be able to withstand him:for he wil be too strōg for vs.

41 But if hee be afraide, and campe beyond the flood, we will goe ouer vnto him,and shall preuaile against him.

42 Now when Iudas came neere to the flood,he caused the gouernours of the people to remaine by the flood,and cōmanded them, saying, Suffer none to pitch a tent, but let euery man come to ỹ battel.

43 So he went first ouer toward them, & all the people after him:and al the heathen were discomfited before him,and cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Iudas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued,and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad,from the least vnto the most, with their wiues and their children, and their baggage,a very great hoste, to come into the land of Iuda.

46 So they came vnto Ephron, which was a great citie by the way,and strongly defenced: they could not passe,neither at the right hand nor at the left,but must goe thorow it.

47 But they that were in the citie, shut themselues in,and stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your lande, that we may goe into our owne countrey, and none shall hurt you: we will but onely goe thorowe on foote: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste,that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day,and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword,& destroyed it,and tooke the spoile thereof, and went thorow the citie ouer them ỹ were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behind,and gaue the people good exhortation all the way thorowe,till they were come into the land of Iuda.

54 Thus went they vp with ioy, and gladnesse vnto mount Sion,where they offred burnt offrings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Nowe whileſt Iudas and Ionathan were in the land of Galaad,and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines,hearing of the valiant actes, and battels which they had atchieued,said,

57 Let vs get vs a name also,and go fight against the heathen that are round about vs.

58 So they gaue their hoste a commaundement and went toward Iamnia.

59 But Gorgias and his men came out of the citie against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel,

61 Because they were not obedient vnto Iudas, and his brethren, but thought to doe some valiant thing.

62 Also they came out of ỹ stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas,& his brethren were greatly commended in the sight of all Israel, and of all the heathen,wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Iudas foorth with his brethren,& fought against the children of Esau in the land toward the South, where hee wanne Hebron, and

Ioseph. Anti. 12. chap. 11. and 12.

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and the townes thereof, and he destroyed the castle thereof, and burnt the towres therof round about.

66 Then remoued he to go into the land of the ‖strangers, and went thorow Samaria.

‖Or, *Philistims.*

67 At the same time were the Priests of the cities slaine in the battell, which would shew their valiantnes, and went forth to battell without counsell: and when Iudas came to Azotus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoyles of their cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus willing to take the cities of Elimais, is driuen away of the citizens. 8 He falleth into sickenesse, and dieth. 17 His sonne Antiochus is made king. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

Joseph. Antiq 12. chap. 13.

NOw when King Antiochus trauailed thorow the high countreys, he heard that Elimais in the countrey of Persia was a city greatly renowned for riches, siluer and golde.

2 And that there was in it a very rich temple, where as were couerings of golde, coat armours, and harnesse, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter.

4 And rose vp against him in battell, and hee fled & departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which broght him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which he had set vp vpon the altar at Ierusalem, and fensed the Sanctuary with high walles, as it was afore, and Beth-sura his citie.

8 So when the king had heard these words, he was astonished, and sore moued: therefore he layd him downe vpon his bed, and fell sicke for very sorow, because it was not come to passe, as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needs die.

10 Therefore he sent for all his friends, and said vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, into what aduersity am I come? and into what floods of misery am I fallen now, whereas aforetime I was in prosperitie, & greatly set by, by reason of my powers?

12 And now doe I remember the euils that I haue done at Ierusalem: for I tooke all the vessels of golde and of siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and beholde, I must die with great sorow in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he should instruct his sonne Antiochus, & bring him vp, till he might reigne himselfe.

16 So king Antiochus died there in the hundreth, and fortie and ninth yeere.

17 ¶ When Lysias knew, that the King was dead, he ordeined Antiochus his sonne (whom hee had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle *at Ierusalem*, kept in the Israelites round about the Sanctuarie, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy them, & called all the people together to besiege them.

20 So they came together, and besieged them in the hundreth and fiftie yere, and made instruments to shoot and other engins of warre.

21 But certeine of them that were besieged, gat foorth, (vnto whom some vngodly men of Israel ioyned themselues)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue bene readie to serue thy father, and to goe forward in those things, that he appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and whereseuer they found any of vs, they slew them, and spoyled our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And beholde, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou doest not preuent them quickly, they will do greater things then these, and thou shalt not be able to ouercome them.

28 When the King heard this, hee was very angrie, and called all his friends, the captaines of his armie, and his horsemen,

29 And bands that were hired, came vnto him from the Kings, that were confederate, and from the iles of the sea.

30 So the number of his armie was an hundreth thousand footmen, & twentie thousand horsemen, and two and thirtie elephants exercised in battell.

31 These came thorow Idumea and drew neere to Beth-sura, and besieged it a long season & made engins of warre: but they came out, & burnt them with fire, and fought valiantly.

32 Then departed Iudas from the castle, and remoued the host toward Beth-zacarias ouer-against the kings campe.

33 So the king arose very early, and brought the armie and his power toward the way of Beth-zacarias, where the armie set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beasts according to the ranges: so that by euery elephant there stood a thousand men armed with coats of maile and helmets of brasse vpon their heads, and vnto euery beast were ordeined fiue hundreth horsemen of the best,

36 Which were readie at all times whereseoeuer the beast was: and whithersoeuer the beast went, they went also, and departed not from him.

37 And vpon them were strong towers of wood that couered euery beast, which were fastened thereon with instruments, and vpon euery one was two

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and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to succour them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was spred vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the companie, and the rattling of the harnesse, were astonished: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slewe sixe hundreth men of the Kings armie.

43 ¶ Now when Eleazar *the sonne* of || Abaron, saw one of the elephants armed with royal harnesse, and was more excellent then all the other beastes, he thought that the King should be vpon him.

44 Wherefore he ieoparded himselfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hande and on the left, so that they departed away on both sides,

46 So went hee to the elephants feete, and gate him vnder him, and slewe him: then fell the elephant downe vpon him, and there he dyed.

47 But *the other*, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the Kings armie went vp to meete them towarde Ierusalem, and the King pitched his tents in Iudea toward Sion.

49 Moreouer, the King tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, and the land had rested,

50 The King tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuarie many dayes, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 || They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitailes: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were few men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philippe (whome Antiochus the King, whiles hee liued, had ordeyned to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia and Media, and the Kings hoste with him, and thought to take vnto him the rule of things,

57 He *and his* hasted, and were stirred forwarde by them in the castle to goe and tell the King, and the captaines of the hoste, and to others, *saying*, We decrease daily, & our vitailes are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs || agree with these men, and take truce with them, and with all their nation.

59 And graunt them to liue after their lawe, as they did afore: for they be grieued, and doe all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the King and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when he sawe that the place was well defensed, hee brake his othe that he had made, and commaunded to breake downe the wall round about.

63 Then departed hee in all haste, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: so hee fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned, after hee had killed Antiochus and Lysias. 5 Hee troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priestes against Nicanor. 41 Iudas killeth Nicanor, after hee had made his prayer.

IN the hundreth, and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there. *Ioseph. Antiq. 12. chap. 5.*

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was tolde him, he said, Shew mee not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slaine all thy friendes, and driuen vs out of our owne land,

7 Wherefore send now some man, whom thou trustest, that he may goe and see all the destruction, which he hath done vnto vs, and to the Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friende of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whome he made hie Priest, and commaunded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the lande of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleeued not their saying: for they sawe that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable poynts.

13 And the || Asideans were the first that required peace among the children of Israel. *||Or, Hasidæans.*

14 For saide they, He that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then hee spake vnto them peaceably, and swore vnto them, and sayde, Wee will doe you no harme, neither your friends:

16 And they beleeued him: but he tooke of the threescoore men, and slewe them in one day accor-

ding

||Or, sura. *||Or, the Iewes.* *||Or, giue hands.*

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ding to the words that were written,

*Psal.79.2. 17 * They haue *cast* the bodies of thy Saintes, and their blood round about Ierusalem, and there was no man that would bury them.

18 So there came a feare and trembling among all the people: for they sayd, There is neither trueth nor righteousnesse in them: for they haue broken the appoyntment and othe that they made.

19 Then Bacchides remoued from Ierusalem, and pitched his tent at ‖ Beth-zecha, where he sent foorth and tooke many of the men that had forsaken him, and certaine of the people whom he slewe *and cast* into the great pit.

‖Or, Bethseth, or, Bezeth.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the King.

21 Thus Alcimus stroue for the Priesthoode.

22 And all such as troubled the people, resorted vnto him: in so much that they obteined the lande of Iuda, and did much hurt in Israel.

23 And when Iudas sawe all the mischiefe, that Alcimus and his company had done among the Israelites more then the heathen,

24 He went foorth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more abroade in the countrey.

25 But when Alcimus sawe that Iudas and his people had gotten the vpper hand, and knewe that he was not able to abide them, hee went againe to the king, and accused them of wicked things.

Iosephus Antiq. 12.cha.19. 26 Then the king sent Nicanor one of his chief princes, which hated Israel deadly, and commanded him that he should destroy the people.

26 ¶ So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly words, saying,

28 Let there bee no warre betweene mee, and you: I wil come with fewe men, to see howe ye doe, friendly.

29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheless, it was tolde Iudas, that hee came vnto him vnder deceite: therefore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, hee went out to fight against Iudas, beside ‖ Carphasalama.

‖Or, Caphar-ierasama.

32 Where there were slaine of Nicanors hoste about fiue thousand men: so they fledde vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priestes with the Elders of the people went foorth of the Sanctuarie to salute him peaceably, and to shewe him the burnt offring that was offred for the King.

34 But he laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas and his hoste bee not deliuered now into mine handes, if euer I come againe in safetie, I will burne vp this house. With that, he went out in a great anger.

36 Then the Priestes came in, and stoode before the altar in the Temple, weeping, and saying,

Isa.56.3.7. 37 For so much as thou, *O Lorde*, hast chosen this * house, that thy Name might be called vpon therein, and that it shoulde bee an house of prayer, and petition for thy people,

38 Bee auenged of this man and his hoste, and let them bee slaine by the sworde: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, hee pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in ‖ Adasa with three thousand men, where Iudas prayed, saying,

‖Or, Adarsa.

41 *O Lord*,* because the messengers of the King Sennacherib blasphemed thee, thine Angell went foorth, and slewe an hundreth, fourescore and fiue thousand of them.

*2.King.19.35. tobit.1.18. ecclus.48.22. isa.37.36. 2.mac.8.19.

42 So destroy thou this hoste before vs to day, that all other may knowe that he hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee him selfe was first slaine in the battell.

44 Nowe when his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after him a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came foorth of all the townes of Iudea rounde about, and rushed vpon them, and threwe them from one to another, so that they all fell by the sworde, and there was not one of them left.

47 Then they tooke the spoyles, and the pray, and smote off Nicanors head, and his right hande, which he helde vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeyned to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the lande of Iuda was in rest a litle while.

CHAP. VIII.

1 *Iudas considering the power and policie of the Romanes, maketh peace with them.* 22 *The conditions of mutuall friendship sent to the Iewes.*

IVdas heard also the fame of the Romanes, that they were mightie, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

Iosephus Antiq. 12.chap.18.

2 And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did among the ‖ Galatians whome they had conquered, and made to pay tribute,

‖Or, French men.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde.

4 And that by their counsell, and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited, & giuen great ouerthrowes to the Kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 Howe they had also discomfited by battell Philippe and Perses Kings of the ‖ Macedonians, and others that arose against them, and howe they ouercame them.

‖Or, Citims.

6 And how great Antiochus King of Asia that came against them in battell, hauing an hundreth and twentie Elephants, with horsemen, and charets, and a very great armie, was discomfited by them.

7 And

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7 And how they tooke him aliue, and ordeined him, with ſuch as ſhould reigne after him, to pay a great tribute, and to giue hoſtages, and a ſeparate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his beſt countreys, which they tooke of him, and gaue them to king Eumenes.

9 Againe when it was tolde them that the Grecians were comming to deſtroy them,

10 They ſent againſt them a captaine, which gaue them battell, and ſlew many of them, and tooke many priſoners with their wiues, and children, and ſpoyled them, and conquered their land, and deſtroyed their ſtrong holdes, & ſubdued them to be their bondmen, vnto this day:

11 Moreouer, how they deſtroyed, & brought into ſubiection other kingdomes and yles, whoſoeuer had withſtood them:

12 But that they kept amitie with their owne friendes, and thoſe that ſtayed vpon them: finally, that they conquered kingdomes, both farre and neere, inſomuch that whoſoeuer heard of their renowme, was afraid of them.

13 For whom they would helpe to their kingdomes, thoſe reigned, and whom they would, they put downe: thus were they in moſt high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themſelues a counſell, wherein three hundreth and twentie men conſulted dayly, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernment to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Iudas choſe Eupolemus the ſonne of Iohn, *the ſonne* of Accus, and Iaſon the ſonne of Eleazar, and ſent them vnto Rome to make friendſhip, and mutuall fellowſhip with them,

18 That they might take from them the yoke (for they ſaw that the kingdome of the Grecians would keepe Iſrael in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate, where they ſpake and ſaid,

‖Or, counſell.

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath ſent vs vnto you, to make a bond of friendſhip, and peace with you, and ye to regiſter vs as your partakers and friends.

21 And the matter pleaſed them.

22 And this is the copie of the epiſtle that they wrote in tables of braſſe, and ſent to Ieruſalem, that they might haue by them a memorial of the peace, and mutuall fellowſhip.

23 Good ſucceſſe be to the Romans, and to the people of the Iewes, by ſea, & by land for euer, and the ſword, and enemie be from them.

24 If there come firſt any warre vpon the Romans, or any of their friends thorowout all their dominion,

25 The people of the Iewes ſhall helpe them, as the time ſhalbe appointed, with all their heart.

‖Or, the Romans.

26 Alſo ‖ they ſhall giue nothing to them that come to fight for them, nor ſerue them with wheat nor weapons, nor money, nor ſhippes, as it pleaſeth the Romans, but ‖ they ſhall keepe their couenants without taking any thing of them.

‖Or, the Iewes.

27 Likewiſe alſo if warre come firſt againſt the nation of the Iewes, the Romans ſhall helpe them with a good will, according as the time ſhalbe appointed them.

28 Neither ſhall wheat be giuen vnto them, that take their part, nor weapons, nor money, nor ſhips, as it pleaſeth the Romans, who will keepe theſe couenants without deceit.

29 According to theſe articles the Romanes made the bond with the people of the Iewes.

30 If after theſe points the one partie, or the other will adde or diminiſh, they may doe it, at their pleaſures, and whatſoeuer they ſhall adde, or take away, ſhalbe ratified.

31 And as touching the euill that Demetrius hath done vnto ỹ Iewes, we haue written vnto him, ſaying, Wherefore layeſt thou thine heauy yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine any more againſt thee, we will doe them iuſtice, and fight with thee by ſea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius ſendeth his armie againſt Iudas. 18 Iudas is ſlaine. 31 Ionathan is put in the ſtead of his brother. 47 The battell betweene Ionathan, and Bacchides. 55 Alcimus is ſmitten with the palſie, and dieth. 68 Hee commeth vpon Ionathan by the counſell of certeine wicked perſons, and is ouercome. 70 The truce of Ionathan with Bacchides.

IN the meane ſeaſon when Demetrius had heard how Nicanor, and his hoſte had giuen the battell, he ſent Bacchides and Alcimus againe into Iudea, and his ‖ chiefe ſtrength with them.

Ioſeph. Antiq. 12. chap. 18.

‖Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Meſaloth which is in Arbelis, and wan it, and ſlew much people.

3 And in the firſt moneth of the hundreth, fiftie and two yeere, they layed their ſiege againſt Ieruſalem.

4 But they raiſed their campe, and came to Berea, with twentie thouſand *foot* men and two thouſand horſemen.

5 Now Iudas had pitched his tent at ‖ Eleaſa, and three thouſand choſen men with him.

‖Or, Latſa.

6 And when they ſaw that the multitude of the army was great, they were ſore afraid, & many conueyed themſelues out of the hoſte, ſo that there abode no mo of them, but eight hundreth men.

7 When Iudas ſaw that his hoſte failed him, and that he muſt needs fight, hee was ſore troubled in mind that he had no time to gather them together, and was diſcouraged.

8 Neuertheleſſe, he ſaid vnto them that remained, Let vs riſe, and go vp againſt our enemies, if peraduenture we may be able to fight with them.

9 But they would haue ſtayed him, ſaying, We are not able: but let vs rather ſaue our liues: turne backe now, ſeeing our brethren are departed: for ſhall we fight againſt them, that are ſo few?

10 Then Iudas ſaid, God forbid, that we ſhould doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren, and let vs not ſtaine our honour.

11 Then the hoſt remoued out of the tents, and ſtood againſt them, who had diuided their horſmen into two troups, and they that threw with ſlings, and the archers marched in the foreward, and they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drew neere on both ſides, and blew the trumpets.

13 They

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13 They of Iudas ſide blew the trumpets alſo, and the earth ſhooke at the noyſe of the armies, & the battell continued from morning to night.

14 And when Iudas ſaw that Bacchides and the ſtrength of his armie was on the right ſide, hee tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing ſaw that the right wing was diſcomfited, they followed Iudas behinde, and them that were with him hard at the heeles.

17 Then was there a ſore battel: for many were ſlaine of both the parties.

18 Iudas alſo himſelfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers ſepulchre in the citie of Modin.

20 And al the Iſraelites wept for him, & mourned greatly for him, & lamented many daies, ſaying,

21 How is the valiant man fallen which deliuered Iſrael!

22 Concerning the other things of Iudas, both the battels and the valiant acts that he did, and of his woorthineſſe, they are not written: for they were very many.

Joſeph. Antiq. 13 chap. 1. & 3.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coaſts of Iſrael, and there aroſe all ſuch as gaue themſelues to iniquitie.

24 In thoſe dayes was there a very great famine in the land, and all the countrey gaue ouer themſelues with them.

25 And Bacchides did chuſe wicked men, and made them lords in the land.

26 Theſe ſought out, and made ſearch for Iudas friends, & brought them vnto Bacchides, which auenged himſelfe vpon them, and mocked them.

27 And there came ſo great trouble in Iſrael, as was not ſince the time that no Prophet was ſeene among them.

28 Then came all Iudas friends together, and ſayd vnto Ionathan,

29 Seeing thy brother Iudas is dead, and there is none like him to goe foorth againſt our enemies, euen againſt Bacchides, and ‖ againſt them of our nation that are enemies vnto vs,

‖ *Or, againſt the enemies of our nation.*

30 Therefore, this day we chuſe thee, that thou mayeſt be our Prince and captaine in his place, to order our battell.

31 So Ionathan tooke the gouernance vpon him at the ſame time, and ruled in ſtead of his brother Iudas.

32 But when Bacchides knew it, he ſought for to ſlay him.

33 Then Ionathan and Simon his brother, perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tents, by the water poole of Aſphar.

34 Which when Bacchides vnderſtood, hee came ouer Iorden with all his hoſte vpon the Sabbath day.

35 (Now had Ionathan ſent his brother *Iohn*, a captain of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

‖ *Or, Iambri.*

36 But the children of ‖ Ambri came out of Medaba, and tooke Iohn, & all that he had, and when they had taken it, went their way.

37 After this came word vnto Ionathan, and to Simon his brother, that the children of Ambri made a great matriage, and brought the bride from ‖ Medaba with great pompe: for ſhe was daughter to one of the nobleſt Princes of Canaan.

‖ *Or, Madobath.*

38 Therefore they remembred Iohn their brother, and went vp, and hid themſelues vnder the couert of the mountaine.

39 So they liſt vp their eyes, & looked, and beholde, there was a great noyſe, and much preparation: then the bridegrome came foorth, and his friends and his brethren met them with tymbrels, and inſtruments of muſike, and many weapons.

40 Then Ionathans men that lay in ambuſh, roſe vp againſt them, & ſlew many of them, and the remnant fled into the mountaines, ſo that they tooke all their ſpoyles.

41 Thus the marriage was turned to mourning, and the noyſe of their melodie into lamentation.

42 And ſo when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, hee came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Ionathan ſaid vnto his companie, Let vs riſe now, and fight againſt our enemies: for it is not to day as in time paſt.

45 Beholde, the battel is before vs, and behinde vs, and the water of Iorden on this ſide and that ſide, and the mariſe, and foreſt, ſo that there is no place for vs to turne aſide.

46 Wherefore crie now vnto heauen, that yee may be deliuered from the power of your enemies: ſo they ioyned battell.

47 Then Ionathan ſtretched out his hand to ſmite Bacchides: but he turned aſide from him and reculed.

48 Then Ionathan, & they that were with him, leapt into Iorden, and ſwimmed ouer vnto the further banke: but the other would not paſſe thorow Iorden after them.

49 So in that day were ſlaine of Bacchides ſide about a thouſand men.

50 Then he turned againe to Ieruſalem, & built vp the ſtrong cities in Iuda, as the caſtle of Iericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ‖ Pharathoni, and ‖ Tepho, with high walles, with gates, and with barres,

‖ *Or, Phara.* ‖ *Or, Thopo.*

51 And ſet gariſons in them, that they might vſe their malice vpon Iſrael.

52 He fortified alſo the citie Beth-ſura, and Gazara, and the caſtle, and ſet a gariſon in them with prouiſion of vitailes.

53 Hee tooke alſo the chiefeſt mens ſonnes in the countrey for hoſtages, and put them in the caſtle at Ieruſalem to be kept.

54 ¶ Afterward in the hundreth, fiftie and three yere, in the ſecond moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie ſhould be deſtroied, & he pulled downe the monuments of the Prophets, and began to deſtroy them.

55 But at the ſame time Alcimus was plagued, and his enterpriſes were hindered, and his mouth was ſtopped: for he was ſmitten with a palſie, and could no more ſpeake, nor giue order concerning his houſe.

56 Thus died Alcimus with great torment at the ſame time.

57 And when Bacchides ſaw that Alcimus was dead, he turned againe to the King, and ſo the land of Iuda was in reſt two yeres.

58 Then

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58 Then all the vngodly men held a counsell, saying, Behold, Ionathan and his company dwel at ease, and without care: wherefore let vs bring Bacchides hither, & we wil take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuily to his adherents, which were in Iudea, to take Ionathan and those that were with him: but they could not, for their counsell was knowen vnto them.

‖ Or, Ionathan. 61 And ‖ they tooke fiftie men of the countrey, which were the chiefe workers of this wickednes, and slew them.

62 ¶ Then Ionathan and Simon with their ‖ Or, Beth-bessin. companie departed vnto ‖ Beth-basin which is in the wildernesse, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, & sent word to them that were of Iudea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went foorth into the countrey, and came with a certaine number,

‖ Or, Odares. 66 And slewe ‖ Odomeras and his brethren and the children of Phasiron in their tents: so hee began to slay, and increased in power.

67 Simon also and his company went out of the citie, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, that gaue him counsel to come into the countrey, and slewe many of them, and purposed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, he sent Ambassadours vnto him, to intreate of peace with him, & that the prisoners should be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that he had taken aforetime out of the land of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

1 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

Ioseph. Antiq. 13. cap. 2. 3. IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Nowe when Demetrius the King heard it, hee gathered an exceeding great hoste, and went foorth against him to fight.

3 Also Demetrius sent letters vnto Ionathan, with louing wordes, as though hee woulde preferre him.

4 For he said, We wil first make peace with him, before he ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so hee gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to bee confederate with him, and commaunded the hostages that were in the castell, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castel.

8 Therefore they were sore afraide, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to build, and repaire the citie.

11 And he commanded the workemen to build the walles, and the mount Sion rounde about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the Lawe and the commaundements: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had endured,

16 He said, Might we find such a man? now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 King Alexander to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day wee ordeine thee to be the high Priest of thy nation, and to be called the kings friend: (and he sent him a purple robe, and a ‖ crowne of gold) that thou mayest ‖ consider what is for our profit, and keepe friendship toward vs.

‖ Or, mitre. ‖ Or, take our part.

21 So in the seuenth moneth of the hundred and threescore yere, vpon the feast day of the tabernacles, Ionathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was marueilous sorie, and said, Ioseph. Antiq. 13. chap. 3.

23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet will I write and exhort them, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these words, King Demetrius vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good things that ye haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And now I discharge for your sake all the Iewes from tributes, & free you from the customes of salt, and the crowne taxes, and from the third part

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part of the seede.

30 And from the halfe of the fruite of the trees which is mine owne ductie, I so release them that from this day foorth, none shall take any thing of the land of Iuda, or of the three gouernments which are added thereunto, as of Samaria and of Galile, from this day foorth for euermore.

31 Ierusalem also with all things belonging thereto, shall be holy and free from the tenths and tributes.

32 Also I release the power of the castell which is at Ierusalem, & giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Iewes ỹ were taken away prisoners out of the land of Iuda throughout all my realme, & euery one of them shalbe free frō tributes, yea, euen their cattel,

34 And all the feastes, and Sabbaths, and newe Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shalbe dayes of freedome and libertie for all the Iewes in my realme,

35 So that *in them* no man shall haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Iewes shall bee written vp in the kings hoste, and haue their wages payed them, as appertaineth to all them that are of the Kings armie: and of them shalbe ordeined certaine to keepe the Kings strong holds.

37 And some of them shalbe set ouer the Kings most secret affaires, and their gouernours and their Princes shalbe of themselues, and they shall liue after their owne lawes, as the King hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrey of Samaria, shalbe ioyned vnto Iudea, and they shalbe as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Ierusalem, for the necessarie expenses of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sickles of siluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this, the fiue thousande sicles of siluer which they receiued yeerely of the account appointed for the interteinment of the Sanctuarie these yeeres passed, euen these things shalbe released because they appertaine to the Priests that minister.

43 Item, whoso euer they bee that flee vnto the Temple at Ierusalem, or within the liberties thereof, and are indetred to the King for any maner of thing, they shalbe pardoned, and all that they haue in my Realme.

44 For the building also and repayring of the workes of the Sanctuarie, expenses shall be giuen of the Kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the holdes in Iudea may bee built vp, shall also the costes bee giuen out of the Kings reuenues.

46 ¶ But when Ionathan and the people heard these words, they gaue no credit vnto them, neither receiued them: for they remembred the great wickednesse that he had done in Israel, and howe sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great host, and camped ouer against Demetrius.

49 So the two Kings ioyned battell, but Demetrius host fled, and Alexander pursued him, and preuailed against them.

50 So that sore battell continued till the sunne went downe, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadours vnto Ptolemeus the King of Egypt with these wordes, saying, *Ioseph. antiq. 13. cap. 5.*

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroied Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs nowe make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in lawe, and giue thee rewardes, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue answere, saying, Happie be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meet me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, & maried them at Ptolemais with great glory, as ỹ maner of kings is.

59 ¶ Then wrote king Alexander vnto Ionathan, that he should come and meet him.

60 So he went honourably vnto Ptolemais, and there hee met the two Kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certeine pestilent fellowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the King commanded that they should take off the garments of Ionathan, and clothe him in purple, and so they did: and the king appointed him to sit by him,

63 And said vnto his Princes, Go with him into the mids of the city, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the King preferred him to honour, and wrote him among his chiefe friends, and made him a Duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundreth, threescore and fiue yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, hee was very sorie, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour

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gouernour of Coelosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying,

70 Dare'st thou, being but alone, lift vp thy selfe against vs? and I am laughed at, & reproched, because of thee: nowe therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Nowe then if thou trust in thine owne strength, come downe to vs into the plaine fielde, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shal take my part: and they shall tell thee that your foote is not able to stande before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou be able to abide so great an hoste of horsemen and footemen in the plaine: where is neyther stone, nor rocke, nor place to flee vnto?

74 When Ionathan heard the wordes of Apollonius, he was moued in his minde: wherefore he chose ten thousand men, & went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: So Ionathan wanne Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen with a great hoste of *foote* men, and went toward Azotus, as though he would goe forward, and came immediatly into the plaine fielde, because he had so many horsemen, and put his trust in them.

78 So Ionathan followed vpon him to Azotus, and the armie skirmished with his ariere band.

79 For Apollonius had left a thousand horsmen behinde them in ambush.

80 And Ionathan knewe that there was an ambushment behind him: and though they had compassed in his hoste, and shot dartes at the people from the morning to the euening,

81 Yet the people stoode still, as Ionathan had commanded them, till their horses were wearie.

82 Then brought Simon foorth his hoste, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the fielde,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Ionathan set fire vpon Azotus and all the cities round about it, and tooke their spoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Ionathan remooued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Ionathan and his hoste againe to Ierusalem, with great spoyles.

88 And when King Alexander heard these things, he began to doe Ionathan more honour,

89 And sent him a collar of golde, as the vse is to be giuen vnto such as are of the Kings blood. he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

8 *The dissention betweene Ptolemeus and Alexander his sonne in lawe.* 17 *The death of Alexander.* 19 *Demetrius reigneth after the death of Ptolemeus.* 22 *Sion is besieged of Ionathan.* 42 *Demetrius seeing that no man resisted him, setteth his armie againe.* 53 *Tryphon moueth Antiochus against Demetrius.*

AND the king of Egypt gathered a great hoste, like the sand that lyeth vpon the sea shore, and many shippes and went about through deceite to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme. *Ioseph. Anti. 13. cap. 7.*

2 Vpon this he went into Syria with friendly wordes, and was let into the cities, and men came foorth to meete him: for king Alexander had commanded them to mecte him, because he was his father in lawe.

3 Now when he entred into the citie of Ptolemais, he left bands and garisons in euery citie.

4 And when hee came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where hee shoulde passe.

5 And they tolde the king what Ionathan had done, to the intent they might get him euill will: but the king helde his peace.

6 And Ionathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutherus, hee turned againe to Ierusalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon ỹ sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadours vnto King Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus hee slandered Alexander, as one that should desire his Realme.

12 And hee tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his own head, of Asia and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him.

15 But when Alexander heard it, hee came to warre against him, and Ptolemeus brought foorth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died: and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yeere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to lay siege vnto ỹ castel, which was at Ierusalem, and they made many instruments

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of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king *Demetrius*, & told him that Ionathan besieged the castel.

22 So when he heard it, he was angry, and immediatly came vnto Ptolemais, and wrote vnto Ionathan, that hee should lay no more siege vnto it, but that he should meete him and speake with him at Ptolemais in all haste.

23 Neuertheless when Ionathan heard this, hee commanded to besiege it: he chose also certaine of the Elders of Israel, and the Priestes, and put himselfe in danger.

24 And tooke with him siluer and gold, and apparell, and diuers presents, and went to Ptolemais vnto the king, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the King entreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie priesthoode with all the honourable things, that he had afore, and made him his chiefe friend.

28 Ionathan also desired the King, that he would make Iudea free with the three gouernements, and the countrey of Samaria, and *Ionathan* promised him three hundred talents.

29 Whereunto the King consented, and gaue Ionathan writing of the same, containing these wordes,

30 KING DEMETRIVS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copy of the letter which we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faithfulnes that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, wee are determined to doe them good.

34 Wherefore we assigne to them the coasts of Iudea with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Ierusalem: both concerning the paiments which the King tooke yeerely aforetime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from hencefoorth.

36 And nothing hereof shall be reuoked from this time forth and for euer.

37 Therefore see that ye make a copy of these things, and deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euery man to his owne place, except certaine bandes of strangers, whome he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon that had bene of Alexanders part afore, which when he sawe that all the hoste murmured against Demetrius, he went to ‖ Simalcue the Arabian, that brough vp Antiochus the sonne of Alexander, ‖ Or, Emalcuel.

40 And lay sore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers steade: hee tolde him also what great euill Demetrius had done, and howe his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto King Demetrius to driue them out which were in the castell at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe these things for thee, and thy nation, but if opportunitie serue, I will honour thee, and thy nation.

43 Nowe therefore thou shalt doe mee a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth and twentie thousande men, gathered them together in the mids of the citie, and woulde haue slaine the King.

46 But the king fledde into the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him all together, and went abroade through the citie,

48 And slewe the same day an hundreth thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ‖ Grant vs peace, and let the Iewes cease from vexing vs and the citie. ‖ Or, giue vs the right hand.

51 So they cast away their weapons, and made peace, and the Iewes were greatly honoured before the king, and before all that were in his Realme, & they came againe to Ierusalem with great pray.

52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheless he dissembled in all that euer he spake, and withdrewe himselfe from Ionathan, neither did he reward him according to the benefites which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and they fought against him, who fled and turned his backe.

56 So Tryphon tooke the ‖ beastes, and wanne Antiochia. ‖ Or, Elephants.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to bee the chiefe Priest, and make thee ruler ouer the foure gouernements, that thou mayest be a friend of the kings.

58 Vpon this he sent him golden vessels to bee serued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of golde.

59 Hee made his brother Simon also captaine from the coasts of Tyrus vnto the borders of Egypt.

60 Then Ionathan went foorth, and passed thorowe

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thorow the cities, beyond the flood, and al the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Askalon, and they of the city receiued him honourably.

61 And from thence went hee vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbes thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, & tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, and afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold the hostes of the ‖ strangers met him in the plaine, and had laid ambushments for him in the mountaines.

‖ Or, heathen.

69 So that when they came against them, the ambushments rose out of their places & skirmished.

70 So that all that were of Ionathans side fled: and there was not one of them left, except Mattathias the sonne of ‖ Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

‖ Or, Absalomus.

71 Then Ionathan rent his clothes, & cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and holped him to follow after all vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renue their couenant of friendship. 24 Ionathan putteth to flight the princes of Demetrius. 40 Tryphon taketh Ionathan by deceite.

Ioseph. Antiq. 3. chap. 8.

IOnathan now seeing that the time was meete for him chose certaine men, & sent thē vnto Rome, to establish and renue the friendship with them.

‖ Or, Lacedemonians.

2 He sent letters also vnto ‖ the Spartians, and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and sayde, Ionathan the hie Priest and the nation of the Iewes sent vs vnto you, for to renue friendship with you, and the bond of loue, as in times past.

4 So the *Romanes* gaue them free passports, that men should lead them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians,

6 Ionathan the hie Priest with the Elders of the nation, and the Priestes, and the rest of the people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from ‖ Arius, which then reigned among you, that ye woulde bee our brethren, as the copie hereunder written specifieth.

Ioseph. Antiq. 12. chap. 5.

‖ Or, Darius.

8 And Onias intreated the ambassadour honourably, & receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, wee neede no such writings: for we haue the holy bookes in our hands for comfort.

10 Neuertheless wee thought it good to sende vnto you for the renuing of the brotherhood and friendship, least we should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore wee remember you at all seasons continually, & in the feasts & other dayes appointed, when we offer sacrifices & praiers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius *the sonne* of Antiochus, and Antipater *the sonne* of Iason, & sent them vnto the Romanes, for to renue the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to salute you, and to deliuer you our letters, concerning the renuing of our brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answere of these things,

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

22 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattel and goods are ours, and ours are yours: these things haue wee commaunded to bee shewed vnto you.

24 ¶ Nowe when Ionathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 Hee went from Ierusalem, and met them in the land of Hamath: for he gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tentes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherfore when the sunne was gone downe, Ionathan commanded his men to watch, and to be in armes ready to fight all the night, & sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battel, they feared, and trembled in their heartes, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his company

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knew it not till the morning: for they saw the fiers burning.

30 Then Ionathan followed vpon them, but hee could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and shewed them, and tooke their spoile.

32 He proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, and came to Ascalon, and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that he would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holdes in Iudea,

36 And to make the walles of Ierusalem hyer, and to make a great mount betwixt the castell and the citie, for to separate it from the citie, that it might be alone, and that men shoulde neyther buy nor sell in it.

37 So they came together to build vp the city: for part of the wal vpon the brooke of the Eastside was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

Ioseph. Antiq. 13. chap. 9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, & to be crowned when he had slaine the King Antiochus.

40 But he was afraid that Ionathan woulde not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so hee departed, and came vnto Bethsan.

41 Then went Ionathan foorth against him to the battell with fourtie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so great an hoste, hee durst not lay hande vpon him,

43 But receiued him honourably, & commended him vnto all his friends, and gaue him rewards, and commanded his men of warre to be as obedient vnto him as to himselfe,

44 And said vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as he sayde, and sent away his hoste, which went into the land of Iuda,

47 And reteined but three thousande with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Nowe assoone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, and into the great plaine to destroy all Ionathans companie,

50 But when they knew that Ionathan was taken, and slaine, and those that were with him, they incouraged one another, and came foorth against them ready to the battell.

51 But when they which followed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes al they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and al Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memorie from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 27 Tryphon taking his children, and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the Realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the tower of Sion. 53 He maketh his sonne Iohn captaine.

NOwe when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, to destroy it, *Ioseph. Antiq. 13. chap. 9.*

2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortaion, saying, Ye know what great things I, and my brethren, and my fathers house haue done for the Lawe & the Sanctuarie, and the battels, & troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Nowe therefore God forbid, that I shoulde spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, & the Sanctuary, & our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cried with a loude voyce, saying, Thou shalt bee a captaine in steade of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making hast to finish the walles of Ierusalem, and fortified it round about,

11 Then sent he Ionathan the sonne of Absalomus with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Iuda, & Ionathan was with him as prisoner.

13 And Simon pitched his tents at ‖ Addidis vp- ‖ *Or, Addus.*
on the open plaine.

14 But when Tryphon knew that Simon stoode vp in steade of his brother Ionathan, and that hee woulde fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Ionathan thy brother, it is for money that hee is owing in the Kings account concerning the busines that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is letten foorth, hee will not turne from vs, and

wee

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we will send him againe.

17 Neuertheles Simon knew that he dissembled in his wordes,yet commaunded he the money and children to be deliuered vnto him least hee should be in greater hatred of the people of Israel,

17 Who might haue sayde, Because he sent him not the money and the children,therefore is Ionathan dead.

19 So he sent the children and an hundreth talents : but he dissembled,and woulde not let Ionathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it,and went rounde about by the way,that leadeth vnto Adora : but whersoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castell, sent messengers vnto Tryphon that he shoulde make haste to come by the wildernes, & to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snowe, so that he came not because of the snow : but hee remoued and went into the countrey of Galaad.

23 And when hee came neere to Bascama, hee slewe Ionathan,and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation,and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren,a building hie to looke vnto,of hewen stone behinde and before,

28 And set vp seuen pillars vpon it, one against another,for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for perpetuall memory, and carued ships beside the armes, that they might be seene of men sailing in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

Joseph. Anti. 13. cap. 10.

31 ¶ Nowe as Tryphon went foorth with the yong King Antiochus,he slewe him traiterously,

32 And reigned in his steade, and crowned himself King of Asia,and brought a great plague vpon the land.

33 Simon also built vp the castels of Iudea,and compassed them about with hie towers, and great walles,euen with towers, and gates,and barres, and layde vp vitailes in the strong holdes,

34 Moreouer Simon chose certaine men & sent them to king Demetrius,that hee would discharge the land : for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him,and wrote vnto him after this maner,

36 DEMETRIVS the king vnto Simon the hie Priest,and the friend of Kings, & to the Elders and to the nation of the Iewes sendeth greeting.

‖Or,collar,or, bauarickein Greek Baiwen, or Jaben.

37 The golden crowne,and ‖precious stone that ye sent vnto vs,haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers to release you of the things wherein we made you free.

38 So the things that wee haue graunted you, shall be stable : the strong holdes which yee haue builded,shall be your owne.

39 Also wee forgiue the ouersights, and faultes committed vnto this day,and the crowne taxe that ye ought vs : and whereas was any other tribute in Ierusalem,it shall be now no tribute.

40 And they that are meete among you to bee written with our men,let them be written vp, that there may be peace among vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publique instruments, IN THE FIRST yeere of Simon,the hie and chiefe Priest gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre,and approched neere the citie,and beat a tower,and tooke it.

44 So they that were in the engine, leapt into the citie,and there was great trouble in the citie,

46 In so much that the people of the citie rent their clothes,and climed vp vpon the walles with their wiues,and children, and cryed with a loude voyce, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednes,but according to thy mercy.

47 Then Simon pitied them,and would fight no more against them, but put them out of the citie, and clensed the houses,wherin the idoles were,and so entred thereunto with Psalmes and thankesgiuing.

48 So when he had cast all the filthines out,hee set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Nowe when they in the castell at Ierusalem were kept,that they could not come foorth nor go into the countrey,neyther buy nor sell, they were very hungry,and many of them were famished to death.

50 In so much that they besought Simon to make peace with them, which he graunted them, and put them out from thence,and clensed the castell from filthines.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuentie and one yeere,they entred into it with thankesgiuing, and branches of palme trees,and with harpes, and with cymbales and with violes,& with palms, & songs, because the great enemie of Israel was ouercome.

52 And he ordained that the same day shoulde be kept euery yeere with gladnes.

53 And hee fortified the mount of the Temple that was beside the castell where he dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man,he made him captaine of all the hostes, and caused him to dwell in ‖ Gazaris.

‖Or,Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces, 11 Simon being captaine, there is great quietnesse in Israel. 18 The couenant of friendship with the Romanes,and with the people of Sparta renued.

IN the hundred seuentie and two yeere gathered king Demetrius his host,and departed vnto Media,to get him helpe for to fight against Tryphon.

2 But when Arsaces the King of Persia and Media heard,that Demetrius was entred within his borders,hee sent one of his princes to take him aliue.

3 So he went,and ouercame the armie of Demetrius and tooke him, and brought him to Arsaces,which kept him in warde.

4 Thus all the land *of Iuda* was in rest,so long

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as Simon liued: for he fought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people there, and conquered the countreys.

7* Hee gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castell, which he clensed from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruite.

9 The Elders sate in the open places, and consulted all together for the common wealth, and the yong men were honourably clothed and armed.

10 Hee prouided vitailes for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the world.

11 He made peace throughout the land, and Israel had perfite mirth and ioy.

12 For euery man sate vnder his vine, and the fig trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and he tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, and encreased the vessels of the Temple.

16 When the Romanes heard, and the Spartians had knowledge, that Ionathan was dead, they were very sory.

17 But when they heard that Simon his brother was made hie Priest in his steade, and howe he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renue the friendship, and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were reade before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory & honor, we were glad of their comming,

22 And haue registred their ambassage in the publique records in this manner, NVMENIVS *the sonne* of Antiochus, and Antipater *the sonne* of Iason the Iewes Ambassadours, came vnto vs, to renue amitie with vs.

23 And it pleased ỹ people, that the men should be honourably intreated, and that the copy of their ambassage should bee registred in the publique records, that it might bee for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shielde of golde of a thousand pounde weight, to confirme the friendship with them.

25 Which when the people vnderstoode, they sayd, What thanks shall we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth ‖ Elul in the hundreth seuentie and two yeere, in the third yeere of Simon the hie Priest. ‖ Or, August.

28 In ‖ Saramel in the great congregation of the Priests, and of the people, and of the gouernors of the nation, and of the Elders of the countrey, wee would signifie vnto you, that many battels haue bene fought in our countrey. ‖ Or, Ierusalem.

29 Wherin Simon ỹ sonne of Mattathias (come of the children of Iarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might bee maintayned, and did their nation great honour.

30 For Ionathan gathered his nation together, & became their hie Priest, and is laid with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their lande, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, & Beth-sura that lyeth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And hee fortified Ioppe, which lyeth vpon the sea, and Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things necessary for the reparation thereof.

35 Now when the people saw the faithfulnes of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chief Priest, because he had done al these things, and for the vprightnesse, and fidelitie that he had kept to his nation, and that sought by al meanes to exalt his people.

36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made him a castell, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the lande, and citie, and raised vp the walles of Ierusalem.

37 And king Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes, and Priestes consented, that Simon shoulde be their Prince, and hie Priest perpetually, till God raised vp the true Prophet.

42 And that he shoulde be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, & that should make prouision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the countrey shoulde be

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be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it shoulde not bee lawfull for any of the people or Priestes to breake any of these things, or to withstande his wordes, or to call any congregation in the countrey without him, or bee clothed in purple, or weare a collar of gold:

45 And if any were contrary to these things, or brake any of them, he should be punished.

46 So it pleased all the people to agree that it shoulde bee done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high priest, and the captaine, and the Prince of the Iewes, and of the Priestes, and to bee the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same should be laid vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may goe thorowe the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Nowe therefore I do confirme vnto thee all the liberties, whereof al the kings my progenitours haue discharged thee, and al the payments, wherof they haue released thee,

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie bee free, and that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine hands shalbe thine.

8 And all that is due vnto the king, and al that shalbe due vnto the king, I forgiue it thee, from this time for euermore.

9 And when we haue obtained our kingdome, wee will giue thee, and thy nation and the Temple great honour, so that your honour shall be knowen throughout the world.

Ioseph. Antiq. 23. chap. 11.

10 ¶ In the hundreth seuentie and foure yeere, went Antiochus into his fathers lande, and all the bands came together vnto him, so that fewe were left with him.

11 So the king Antiochus pursued him, but hee fled, and came to Dora, which lyeth by the sea side.

12 For he sawe that troubles were toward him, and that the armie had forsaken him,

13 Then camped Antiochus against Dora with an hundreth and twentie thousande fighting men, and eight thousand horsemen.

14 So he compassed the citie about, & the ships came by the sea. Thus they pressed the citie by land and by sea, in so much that they suffered no man to goe in nor out,

15 In the meane season came Numenius, & his company from Rome, hauing letters written vnto the kings and countries, wherein were conteined these wordes,

16 LVCIVS the Consull of Rome vnto King Ptolemeus sendeth greeting,

17 The Ambassadours of the Iewes are come vnto vs as our friendes and confederates from Simon the high Priest, and from the people of the Iewes to renewe friendship, and the bond of loue,

18 Who haue brought a shield of gold weying a thousand pound.

19 Wherefore we thought it good to write vnto the kings countreyes, that they shoulde not goe about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintayne their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there bee any pestilent fellowes fled from their coūtrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne Lawe.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

23 And to all the countreys, as ‖ Sampsames, and to them of Sparta, and to ‖ Delus, and to ‖ Mindus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lysia, and to Halicarnassus, and to Rhodus, and to Phaselis, and Cos, and to Siden, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

‖ *Or, Sampsames.* ‖ *Or, Delo.* ‖ *Or, Myndo. or, Mydus.*

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King camped against Dora the seconde time euer ready to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousande chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, hee would not receiue them, but brake al the couenant, which he had made with him afore, and withdrewe himselfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe, and Gazara with the castell that is at Ierusalem, the citie of my Realme,

29 Whose borders ye haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore nowe deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or else giue mee for them fiue hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fiue hundreth talents: If not, wee will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when hee sawe the honour of Simon, and the cuppborde of golde and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, & said vnto him, We

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haue neither taken other mens lands, nor withholden that which apperteineth to others, but our fathers heritage which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, wee recouered the inheritance of our fathers.

‖Or, complainest concerning.

35 And whereas thou‖requirest Ioppe and Gazara, they did great harme to our people, and thorowe our countrey, yet will we giue an hundreth talents for them. But Athenobius answered him not one worde,

36 But turned againe angry vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had seene: and the King was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the King made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,

39 And commaunded him to remoue the hoste toward Iudea, & to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vexe the people, & to inuade Iudea, and to take the people prisoners, and to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolomeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 23 Iohn killeth them that lye in wayte for his life.

Ioseph. Anti. 13. chap. 11.

THen came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and sayde vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, & ỹ matters haue had good successe vnder our hands, & we haue deliuered Israel oftentimes.

3 But I am nowe olde, and yee by *Gods* mercy are of a sufficient age: bee ye therefore in steade of me and my brother, and goe foorth and fight for our nation, and the helpe of heauen be with you.

4 So hee chose twentie thousand fighting men of the countrey with the horsemen, which went foorth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine fielde: and beholde, a mightie great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afraid to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed through after him.

7 Then hee diuided his men, and set the horsemen in the middes of the footemen.

8 For their enemies horsemen were very many: but when they blewe the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, till he came to Cedron, which *Cendebeus* had built.

10 Also they fled vnto the towers, that were in the fieldes of Azotus, and those did *Iohn* burne with fire: thus were there slaine two thousande men of them: so hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and hee had aboundance of siluer and gold.

12 (For he had married the daughter of the hie Priest)

13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceite,

14 Nowe as Simon went about thorowe the cities of the countrey, and studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then *the sonne* of Abubus receiued them by treason into a litle holde, called Dochus which he had built, where hee made them a great banket, and had men hid there.

16 So when Simon and his sonnes had made good cheere, Ptolemeus stood vp with his men and tooke their weapons, and entred in to Simon in the banket house, and slewe him with his two sonnes, and certaine of his seruants.

17 Whereby he committed a great vilenie, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the King, that hee might send him an hoste to helpe him, and so woulde deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he would giue them siluer, and golde and rewardes.

20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.

21 But one ranne before, and told Iohn in Gazara, that his father, and his brethren were slaine, and that *Ptolemeus* had sent to slay him.

22 When he heard this, he was sore astonished, & laid hands on them that were come to slay him, and slewe them: for he knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Beholde they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

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THE SECOND BOOKE OF THE MACCABEES.

CHAP. I.

1 An Epistle of the Iewes, that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Nehemias.

THE brethren the Iewes, which bee at Ierusalem, and they that are in the countrey of Iudea, vnto the brethrē ỹ Iewes, that are throughout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you al an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Lawe, and commandements, and send you peace,

5 And heare your prayers, and bee reconciled with you, and neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, threescore & ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeeres, after that Iason, and his company departed out of the holy land and kingdome,

8 And burnt the porch, & yhed innocent blood: Then we prayed vnto the Lord, and were heard we offered sacrifices and fine flowre, and lighted the lampes, and set foorth the bread.

9 Nowe therefore keepe yee the dayes of the feast of the Tabernacles in the moneth Casleu.

10 ¶ In the hundreth fourescore & eight yeere, the people that was at Ierusalem, and in Iudea, and the counsel and Iudas, vnto Aristobulus King Proleneus master, which is of the stocke of the anoynted Priestes, and to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though wee had ouercome the king.

12 For he brought them into Persia by heapes, that fought against the holy citie.

13 For albeit the captaine, and the armie that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceite of Naneas Priests.

14 For Antiochus, as though hee woulde dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.

15 But when the Priestes of Nanea had laide it foorth, and hee was entred with a small company within the Temple, they shut the Temple, when Antiochus was come in,

16 And by opening a priuie doore of the vaute, they cast stones, as it were thunder, vpon the captaine *and his*, and hauing bruised them in pieces, they cut off their heads and threwe them to those that were without.

17 God be blessed in al things, which hath deliuered vp the wicked.

18 Whereas we are now purposed to keepe the purification of the Temple vpon the fiue and twentie day of the moneth Casleu, we thought it necessarie to certifie you thereof, that yee also might keepe the feast of the Tabernacles, and of the fire *which was giuen vs* when Neemias offered sacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honor of God, tooke the * fire of the altar priuily, and hid it in an hollowe pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man. *Leuit.6.13. and 10.2. and 16.12.

20 Now after many yeeres when it pleased God that Neemias should be sent from the king of Persia, he sent of the posteritie of those Priestes, which had hid it to fetch the fire, and as they told vs, they found nó fire, but thicke water.

21 Then commaunded hee them to draw it vp, and to bring it: and when the things apperteining to the sacrifices were brought, Neemias commaunded the Priests to sprinkle the wood, & the things laide thereupon with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marueiled.

23 Now the Priestes, and all prayed, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lorde, Lorde God maker of all things, which art fearefull, and strong, and righteous, and mercifull, and the onely and gracious king,

25 Onely liberall, onely iust and almighty and euerlasting, thou that deliuerest Israel from al trouble, & hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for the whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, ỹ are scattered from vs: deliuer them that serue among the heathen, looke vpon them which are despised, & abhorred. that the heathen may know that thou art our God:

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place * as Moyses hath spoken. *Deut.30.7.

30 And the Priestes sang Psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Persia, that in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, he gaue and bestowed many giftes.

36 And Neemias called the same place Ephthar, which is to say, purification: but many men call it ‖ Nephthar. ‖ Or, Nephi.

CHAP. II.

1 How Ieremie hid the tabernacle, the Arke and the altar in the hill. 23 Of the fiue bookes of Iason contained in one.

It

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IT is founde also in the writings of Ieremias the Prophet, that he commaunded them which were caried away, to take fire, as was declared, and as the Prophet commanded them that were led into captiuitie,

*Baruch.6. 2 *Giuing them a lawe that they should not forget the commaundements of the Lord, and that they should not erre in their minds, when they saw images of golde and siluer, with their ornaments.

3 These and such other things commanded he them, and exhorted them that they should not let the Lawe goe out of their hearts.

4 It is written also, howe the Prophet, by an oracle that he had, charged them to take the tabernacle, and the arke, and followe him: and when he came vp into the mountaine where Moyses went *Deut.34.1. vp,* and saw the heritage of God,

5 Ieremias went foorth and found an hollowe caue, wherein he laid the Tabernacle, & the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of these ȳ followed him, to marke the place: but they could not find it.

7 Which whē Ieremias perceiued, he reproued, them saying, As for that place, it shal be vnknowen, vntill the time that God gather his people together againe, that mercie be shewed.

8 Then shal the Lord shew them these things, and the maiestie of the Lorde shal appeare and the cloude also, as it was shewed vnder Moyses, and as *1.Kin.8.14.27, * when Salomon desired, that the place might bee 2.chro.6.21. honourably sanctified.

9 For it is manifest that hee, being a wise man, *1.King.8.62.65 offered the * sacrifice of dedication, and consecra- 2.chro.7.5. tion of the Temple.

*Leuit.9.24. and 10.16. 10 * And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed *2.Chro.7.1. the sacrifice: so, when Salomon prayed,* the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses sayd, because the sinne offering was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in ȳ writings, §Some reade Ieremie. and registers of || Neemias, and howe he made a librarie, and howe he gathered the acts of the kings, and of the Prophets, and the acts of Dauid, and the epistles of the Kings concerning the holy gifts.

14 Euen so Iudas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, sende some to fetch them vnto you.

16 Whereas we then are about to celebrate the purification, we haue written vnto you, and ye shall doe well, if ye keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priesthoode, and the Sanctuarie,

*Deut.30.5. 18 *As he promised in the lawe, wil shortly haue mercy vpon vs, and gather vs together from vnder the heauen into this holy place: for hee hath saued vs from great perils, and hath clensed the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stoode for ȳ Iewes religion: (for though they were but fewe, yet they ranne through whole countreyes, and pursued the barbarous armies,

22 And repayred the Temple that was renowmed throughout all the worlde, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 Wee will assaye to abbridge in one volume those things, that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would bee occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue endeuoured, that they that woulde reade, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and whosoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abbridgement, but required both sweate, & watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so we also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, we will labour to goe forward according to the prescript order of an abridgement.

29 For as he that will builde a newe house, must prouide for the whole building, but he that setteth out the plat or goeth about to plant it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse fewe wordes, and to auoyde those things that are curious therein.

32 Here then will wee begin the storie, adding thus much to our former wordes, that it is but a foolish thing to abound in words before the story, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great giftes,

3 In so much that Seleucus king of Asia of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning || the iniquitie committed in the citie. ||Or, state and prouision.

4 And when hee could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,

6 And tolde him that the treasurie in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it

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it were possible that these things might come into the Kings hands.

7 Nowe when Apollonius came to the King, and shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the Kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deede.

10 Then the hie Priest told him that there were such things laid vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus *the sonne* of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundreth talents of siluer, and two hundreth of golde,

12 And that it were altogether vnpossible to doe this wrong to them that had committed it of trust to the holinesse of the place & Temple, which is honoured thorow the whole world for holinesse and integritie.

13 But Heliodorus because of the Kings commandement giuen him, said that in any wise it must be brought into the kings treasury.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fel downe before the altar in the Priests garments, and called vnto heauen vpon him, which had made a Law concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept,

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorowe of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer because the place was like to come vnto contempt.

19 And the women girt with sackcloth vnder their breasts, filled the streetes, and the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out at the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the Almightie Lord, that he would keepe safe and sure the things, which were laid vp for those ỹ had deliuered them.

23 Neuertheless the thing that Heliodorus was determined to doe, that did he performe.

24 And as hee and his souldiers were now there present by the treasurie, he that is the Lorde of the spirits, & of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ranne fiercely, and smote at Heliodorus with his forefeete, and it seemed that hee that sate vpon the horse, had harnesse of golde.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beauty, and comely in apparell, which stoode by him on euery side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fel suddenly vnto ỹ ground, and was couered with great darkenes: but they that were with him, tooke him vp, & put him in a litter.

28 Thus he that came with so great company, & many souldiers into ỹ said treasurie, was borne out: for he could not helpe himselfe with his weapons.

27 So they did knowe the power of God manifestly, but he was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lorde that had honoured his owne place: for the Temple which a litle afore was full of feare & trouble, when the almighty Lord appeared, was filled with ioy and gladnesse.

31 Then straightwayes certaine of Heliodorus friends prayed Onias, that hee would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the king might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord graunted thee thy life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lorde sacrifice, and made great vowes vnto him, which had graunted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified he vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to bee sent yet once againe to Ierusalem, he said,

38 If thou hast any enemie or traitour, send him thither, and thou shalt receiue him wel scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, hee beateth and destroyeth them that come to hurt it,

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King. 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traiterously by Andronicus.

THis Simon now, of whom we spake afore, being a bewrayer of the money and of his owne natural countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bolde to call him a traitour that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers were

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee sawe it was not possible except the King tooke order to quiet the matters, and that Simon would not leaue off his follie.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawful meanes to be hie Priest.

8 For he came vnto the King, and promised him three hundreth and threescore talents of siluer, and of another rent, fourtescore talents.

9 Besides this, hee promised him an hundreth and fiftie, if he might haue licence to set vp a place for exercise and a place for the youth, and that they would ‖ name them of Ierusalem Antiochians.

‖Or, that hee would write the Antiochians that were at Ierusalem among them.

10 The which thing when the King had graunted, and he had gotten the superioritie, he beganne immediatly to drawe his kinsemen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their Lawes and pollicies, and brought vp new statutes, and contrary to the Law.

12 For he presumed to build a place of exercise vnder the castell, and brought the chiefe yong men vnder his subiection, & made them weare ‖ hattes.

‖Or, buskins in token of wantonnesse as the Gentiles did.

13 So there beganne a great desire to followe the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the play ‖ after the casting of the stone.

‖This game was to trie strength by casting a stone that had an hole in the middes, or a piece of metall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

‖Or, Olympian sportes, which were games kept euery fift yeere.

18 ¶ Now when the ‖ games that were vsed euery fiue yeere, were played at Tyrus, the king being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not bee bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleis.

21 ¶ Now Apollonius the sonne of Menastheus was sent into Egypt because of the coronation of King Ptolemeus Philometor. But when Antiochus perceiued that he was euill affectioned toward his affaires, he sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where hee was honourably receiued of Iason, and of the city, and was brought in with torchlight, and with great showtings, and so hee went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresayde Simons brother, to beare the money vnto the king, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for hee gaue three hundreth talents of siluer more then Iason,

25 So he gate the Kings ‖ letters patents, albeit he had nothing in himself worthy of the hie Priesthood, but bare the stomacke of a cruel tyraunt, and the wrath of a wilde beast.

‖Or, commandement.

26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he tooke none order for it, albeit Sostratus the ruler of the castell required it.

28 For vnto him appertayned the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his steade in the Priesthoode, and Sostratus *left* Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a suretie, he reproued him, and withdrew himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he counselled him craftily, giuing him his right hand with an othe: (howbeit hee suspect him, and perswaded him to come out of the Sanctuary) so he slew him incontinently without any regard of right or iustnesse.

35 For the which cause not only the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, & rent his clothes, & commanded him to be led throughout the citie, and in the same place where hee had committed

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committed the wickednesse against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment as he had deserued.

39 ¶ Nowe when Lysimachus had done many wicked deedes in the citie through the counsell of Menelaus, and the bruit was spred abroad, the multitude gathered them together against Lysimachus: for he had caried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousande, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstoode the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust, which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe they killed besides the treasurie.

43 For these causes an accusation was laide against Menelaus.

44 And when the king came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now conuinced, promised to Ptolemeus *the sonne* of Dorimines much money, if he would perswade the King.

46 So Ptolemeus went to the king into a court, where as he was to coole himselfe, and turned the kings mind.

47 In so much that hee discharged Menelaus from the accusations (notwithstanding he was the cause of all mischiefe) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they shoulde haue beene heard as innocent.

48 Thus were they sore punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated y wickednes, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the ende and wickednesse of Iason. 11 The pursuite of Antiochus against the Iewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time Antiochus vndertooke his second voyage into Egypt.

2 And then were there seene throughout all the citie of *Ierusalem*, fourty dayes long, horsemen running in the aire, with robes of golde, and as bandes of speare men,

3 And as troupes of horsemen set in aray, encountring and coursing one against another with shaking of shields and multitude of darts, & drawing of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sortes.

4 Therefore euery man prayed, that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, & came suddenly vpon the city, and they that were vpon the wals, being put backe, and the citie at length taken,

6 Menelaus fled into the castell but Iason slew his owne citizens without mercie, not considering that to haue the aduantage against his kinsemen is greatest disaduantage, but thought that he had gotten the victory of his enemies, and not of his owne nation.

7 Yet he gate not the superioritie, but at the last receiued shame for the reward of his treason, and went againe like a vagabonde into the countrey of the Ammonites.

8 Finally hee had this ende of his wicked conuersation, that hee was accused before Areta the [Or, sir vpi.
king of the Arabians, and fledde from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

9 Thus hee that had chased many out of their owne countrey, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And he that had cast many out vnburied, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the King, hee thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kil and not spare such as they met, and to slay such as went into their houses,

13 Thus was there a slaughter of yong men, and olde men, and a destruction of men & women and children, and virgins, and infants were murthered:

14 So that within three dayes were slaine fourescore thousand, & fourty thousand taken prisoners, and there were as many solde as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the worlde, hauing Menelaus that traitour to the Lawes, and to his countrey, to be his guide,

16 And with his wicked handes tooke the holy vessels, which other kings had giuen for the garnishing glory and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that hee considered not, that God was not a litle wroth for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, hee, assoone as hee had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whome Seleucus the king sent to viewe the treasurie.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it bee partaker of the benefites of the Lorde, and as it is now forsaken in the wrath of the Almightie, so when the great Lord shalbe reconciled, it shall bee set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, he gate him to Antiochia in al haste, thinking in his pride to make men saile vpon the drie lande, and to walke vpon the sea: such an hie minde had he.

22 But he left deputies to vexe the people at Ierusalem

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rusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was despiteful against the Iewes his citizens,

24 He sent also Apollonius a cruel prince, with an armie of two and twentie thousand, whome he commaunded to slay those that were toward mans age, and to sell the women, and the yonger sort.

25 So when hee came to Ierusalem, hee fayned peace, and kept him still vnto the holy day of Sabbath: and then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slew al them that were gone forth to the shewe, and running through the citie with his men armed, he murthered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernesse, & liued there in the mountaines with his company among the beastes, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Lawe of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.

NOt long after this, sent the king an olde man [Or, Antiochia. of ‖ Athens, for to compell the Iewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Lawe of God,

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did ỹ dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things as were abominable and forbidden by the Lawe.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feasts, nor plainely to confesse him selfe to be a Iewe.

7 In the day of the Kings birth they were grieuously compelled perforce euery moneth to banket, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreouer through the counsell of Ptolemeus, there went out a commaundement vnto the next cities of the heathen against the Iewes, that the like custome, and ‖ banketting should be kept, [Or eating of the flesh that was sacrificed.

9 And who so would not conforme themselues to the maners of ỹ Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led rounde about the citie (the babes hanging at their breastes) they cast them downe headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraide to helpe themselues.

12 ¶ Now I beseech those which read this booke, that they bee not discouraged for these calamities, but that they iudge these afflictions, not to bee for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes, not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee punisheth when they are come to the fulnesse of their sinnes.

15 But thus hee dealeth with vs, that our sinnes should not bee heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercie from vs: and though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this bee spoken now for a warning vnto vs: and now will we come to the declaring of the matter in fewe wordes.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a well fauoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offred himselfe willingly to the torment, and spit it out:

20 As they ought to goe *to death* which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him, that hee woulde take such flesh, as was lawfull for him to vse, and as hee woulde prepare for himselfe, and dissemble as though hee had eaten of the things appoynted by the king, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that for the olde friendship that was among them, hee would receiue this fauour.

23 But hee began to consider discretely, and as became his age, and the excellencie of his ancient yeres, and the honour of his gray haires, whereunto hee was come, and his most honest conuersation from his childehoode, but chiefly the holy Lawe made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, *sayde he*, to dissemble, whereby many young persons might thinke, that Eleazar being fourescore yere olde and ten were now gone to ‖ another religion, [Or, another maner of life.

25 And so through mine hypocrisie (for a little time of a transitorie life) they might be deceiued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet coulde I not escape the hand of the Almightie, neither aliue nor dead.

27 Wherefore I will now change this life manfully, & wil shew my self such as mine age requireth,

28 And so wil leaue a notable example for such as be yong, to die willingly & couragiously for the honourable and holy Lawes. And when he had said these wordes, immediately he went to torment.

29 Nowe they that ledde him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, he sighed and sayd, The Lorde that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death,

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death, I am scourged and suffer these sore paynes of my body: but in my minde I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memorial of vertue, not only vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also, that seuen brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, & were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What seest thou? and what wouldest thou knowe of vs? we are readie to die, rather then to transgresse the Lawes of our fathers.

3 Then was the King angry, and commaunded to heate paines and caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to flay him, and to cut off the vtmost partes of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he commanded him to bee brought aliue to the fire, and to frye him in the panne: and while the smoke for a long time smoked out of the panne, the *other brethren* with their mother, exhorted one another to die couragiously, saying in this maner,

6 The Lord God doeth regard vs, and in deede taketh pleasure in vs, as Moyses * declared in the song wherein he testified openly, saying, That *God* will take pleasure in his seruants. *Chap.32.36.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if hee would eat, or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayde, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he sayd, Thou murtherer takest this present life from vs, but the king of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the thirde had in derision, and when they demanded his tongue, he put it out incontinently, and stretched foorth his handes boldely,

11 And spake manfully, These haue I had from the heauen, but now for the Lawe of God I depise them, and trust that I shall receiue them of him againe.

12 Insomuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when hee was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now ready to dye, he sayd thus, It is better that we should change this which we might hope for of men, and waite for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also and tormented him,

16 Who looked vpon the King, and said, Thou hast power among men, and though thou bee a mortal man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who, being at the point of death, sayde, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, shee exhorted euery one of them in her owne language, and being full of courage and wisdome, turned vp her womanly affections with a manly stomacke, and said vnto them,

22 I cannot tell how ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the worlde, which formed the birth of man, and found out the beginning of all things, will also of his owne mercy giue you breath and life againe, as ye now regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious words, while the yongest was yet aliue, he did exhort him not only with wordes, but swore also vnto him by an othe that he would make him rich and wealthy, if he would forsake the Lawes of his fathers, and that hee woulde take him as a friend, and giue him offices.

25 But when the yong man woulde in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when hee had exhorted her with many wordes, she promised him that she would counsell her sonne.

27 So shee turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne haue pitie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffring death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these words, the yong man said, Whom wait ye for? I will not obey the Kings commaundement: but I will obey the commaundement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things, because of our sinnes,

33 But though the liuing Lorde bee angrie with vs a little while for our chastening and correction, yet wil he be reconciled with his own seruants.

34 But thou, O man without religion and most wicked of all men, lift not thy selfe vp in vaine, which

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which art puffed vp with vncertaine hope, & liftest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almightie God, which seeth all things.

36 My brethren that haue suffred a little paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body & life for the Lawes of our fathers, beseeching God, that he wil soone be merciful vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in mee and my brethren the wrath of the Almightie, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously, that he was mocked.

40 So hee also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be ynough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemis to flight, diuiding part of the spoyles vnto the fatherlesse and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfokes and friends together, & tooke vnto them all such as continued in the Iewes religion, and assembled sixe thousand men.

2 So they called vpon the Lord, that he woulde haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he wouldе haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he woulde heare the voyce of the blood that cryed vnto him,

4 And that hee woulde remember the wicked slaughter of the innocent children, and the blasphemies committed against his name, and that hee would shew his hatred against the wicked.

5 Nowe when Maccabeus had gathered this multitude he could not be withstood by ỹ heathen: for the wrath of the Lord was turned vnto mercy.

6 Therefore he came at vnwares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially he vsed the nights to make such assaults, in so much that the bruite of his manlinesse was spead euery where.

8 ¶ So when Philippe sawe that this man increased by litle and litle, and that things prospered with him for the most part, hee wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the kings businesse.

9 Then sent hee speedily Nicanor *the sonne* of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out ỹ whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romanes shoulde haue to bee taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, prouoking them to buye Iewes to be their seruants, promising to sell foure score and ten for one talent: but he considered not the vengeance of almighty God, that should come vpon him.

12 When Iudas then knewe of Nicanors comming, hee tolde them that were with him, of the comming of the armie.

13 Nowe were there some of them fearefull, which trusted not vnto the righteousnesse of God, but fled away, and abode not in that place.

14 But the other solde all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neere them.

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about sixe thousand, exhorting them not to be afraide of their enemies, neither to feare the great multitude of ỹ Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vniustly done to the holy place, & the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, sayd he, trust in their weapons and boldenesse: but our confidence is in the Almightie God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreouer he admonished them of the helpe that *God* shewed vnto their fathers, as when there perished an hundreth and fourescore & fiue thousand vnder * Sennacherib,

**2.King.19.35. Isa.37.36. 1.16.1.18. Eccl.48.22. 1.mac.7.41.*

20 And of the battel that they had in Babylon against the Gallatians, how they came in al to ỹ battel eight thousand, with foure thousand Macedonians: & when the Macedonians were astonished, the eight thousand slew an hundreth and twenty thousand, through the helpe that was giuen them from heauen, whereby they had receiued many benefites.

12 Thus when hee had made them bolde with these wordes, and ready to die for the lawes & the countrey, he diuided his armie into foure partes.

22 And made his owne brethren captaines ouer the armie, *to wit*, Simon, and Ioseph and Ionathan, giuing eche one fifteene hundreth men.

23 And when ‖ Eleazarus had reade the holy booke, & giuen them a token of the helpe of God, *Iudas* which led the forward, ioyned with Nicanor,

‖ *Or, Esdras.*

24 And because the Almighty helped them, slewe aboue nine thousand men, and wounded and maymed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, and kept the Sabbath, giuing thankes and praysing the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

**Num.31.27. 1.sam.30.24.*

28 And after the Sabbath,* they distributed the spoyles

spoyles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among them selues and their children.

29 When this was done, and they all had made a generall prayer, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twentie thousand, and wanne hie and strong holdes, and diuided great spoyles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer they gathered their weapons together, and laid them vp diligently in conuenient places, and brought the remnant of the spoyles to Ierusalem.

32 They slewe also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victorie in their countrey, they burnt Calistenes that had set fire vpon the holy gates, which was fled into a litle house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 Hee was through the helpe of the Lorde brought downe of them whom he thought as nothing, in so much that he put off his glorious raymēt, & fled ouerthwart the country like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romanes, by means of the prisoners of Ierusalem, brought newes, that the Iewes had a ‖ defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

‖ Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoile Perspolis is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lord. 13 The fained repentance of Antiochus. 28 He dieth miserably.

AT the same time, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, and went about to robbe the Temple, and to subdue the citie, the people ranne in a rage to defend themselues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ebatane, he vnderstood the things that had come to Nicanor, and Timotheus.

4 And then being chafed in his fume, hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commaunded his charet man to driue continually, & to dispatch the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 And the Lord Almightie and God of Israel smote him with an incurable and inuisible plague: for assoone as he had spoken these wordes, a paine of the bowels, that was remediless, came vpon him, and sore torments of the inner parts,

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, & commanded to haste the iourney: but it came to passe that he fel downe from the charet that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a litle afore thought hee might commaund the floods of the sea, (so proud was he beyond the condition of man) and to weigh the hie mountaines in the balance, was nowe cast on the ground, and carryed in a horse-litter, declaring vnto all the manifest power of God,

9 * So that the wormes came out of the body of this wicked man in abundance: and while hee was aliue, his flesh fell off for paine and torment, and all his armie was grieued at his ‖ smell.

* *Acts* 12. 23.

‖ Or, rottennesse.

10 Thus no man could beare, because of his stinke, him that a litle afore thought hee might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfewill, when he was plagued and came to the knowledge of himself by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he said these wordes, It is meete to be subiect vnto God, and that a man which is mortal, should not thinke himselfe equall vnto God thorow pride.

13 This wicked person prayed also vnto the Lord, who would now haue no mercie on him,

14 And said thus, that he would set at libertie the holy citie, vnto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom hee had iudged not worthie to be buryed, but would haue cast them out with their children to bee deuoured of the foules and wilde beastes) he would make them all like the citizens of Athens.

16 And whereas he had spoiled the holy Temple afore, he would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iewe himselfe, and go thorow all the world that was inhabited, and preach the power of God.

18 But for all this his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnderwritten, conteining the forme of a supplication.

19 ¶ THE KING and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy and health and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindful of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenesse.

23 Therefore considering that when my father led an hoste against the hie countreyes, he appointed who should succeede him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might know to whome the affaires were committed, that they should not be troubled.

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25 Againe, when I ponder how that the gouernours that are borderers, and neighbours vnto my kingdome, wait for all occasions and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be King, whome I oft commended and committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and my sonne.

27 For I trust that he will be gentle, and louing vnto you according vnto my minde.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, & as he had intreated other men, so hee dyed a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The acts of Eupator. 16 The Iewes fight against the Idumeans. 23 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus now and his company, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, and chappels that the heathen had builded in the open places,

3 And clensed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and sixe moneths after, and set foorth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lorde, that they might come no more into such troubles, but if they sinned any more against him, that he himselfe would chasten them with mercie, and that they might not bee deliuered to the blasphemous and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the Temple, on the very same day it was clensed againe, euen the fiue and twenty day of the same moneth, which is || Chasleu.

|| Or, November.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in clensing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Now will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when hee had taken the kingdome, he made one Lysias, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron purposed to do iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friendes before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, he was discouraged, and poysoned himselfe, and dyed.

14 ¶ But when Gorgias was gouernour of the same places, hee intertained strangers, and made warre oft times against the Iewes.

15 Moreouer the Idumeans that held the strong holdes, which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, and slewe all that fought against them on the wall, and killed all that they met with, and slue no lesse then twentie thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castels, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Ioseph, and Zacheus also, and those that were with them, which were ynow to besiege them, and departed to those places which were more necessarie.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castel) and tooke seuentie thousand drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethren for mony, and let their enemies go.

22 So he slew them when they were conuict of treason: and immediatly wan the two castels:

23 And hauing good successe, as in al the warres that he tooke in hand, hee slewe in the two castels moe then twentie thousand.

24 Nowe Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when he drewe neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought *the Lord* to bee mercifull vnto them, and to be an enemie to their enemies, and to bee an aduersarie to the aduersaries, * as their Lawe declareth.

* *Exod.23.20. deut.20.4.*

27 So after the prayer, they tooke their weapons, and went further from the citie, and when they came neere to the enemies, they tooke heede to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie,

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victory, and the other tooke courage as a guide of the warre.

29 But when the battell waxed ſtrong, there appeared vnto the enemies from heauen fiue comely men vpon horſes with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery ſide with their weapons, and kept him ſafe, but ſhotte dartes, and lightnings againſt the enemies, ſo that they were confounded with blindeneſſe, and beaten downe and full of trouble.

31 There were ſlaine of *foote* men twentie thouſande and fiue hundreth, and ſixe hundreth horſemen.

32 As for Timotheus himſelfe, he fled vnto Gazara, which was called a very ſtrong holde, wherein Chereas was captaine.

33 But Maccabeus and his company layde ſiege againſt the fortreſſes with courage for foure dayes.

34 And they that were within, truſting to the height of the place, blaſphemed exceedingly, and ſpake horrible wordes.

‖Or, *the fiue and twentie day.*

35 Neuertheleſſe vpon the ‖fifth day in the morning, twentie yong men of Maccabeus company, whoſe hearts were inflamed, becauſe of the blaſphemies, came vnto the wall, and with bold ſtomackes ſmote downe thoſe that they met.

36 Others alſo that climed vp vpon the engins of warre againſt them that were within, ſet fire vpō the towers, and burnt vp thoſe blaſphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the reſt of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Appollophanes.

38 When this was done, they prayſed the Lorde with pſalmes, and thankeſgiuing, which had done ſo great things for Iſrael, and giuen them the victory.

CHAP. XI.

1 *Lyſias goeth about to ouercome the Iewes.* 8 *Succour is ſent from heauen vnto the Iewes.* 16 *The letter of Lyſias vnto the Iewes.* 20 *The letter of King Antiochus vnto Lyſias.* 27 *A letter of the ſame vnto the Iewes.* 34 *A letter of the Romanes to the Iewes.*

VEry ſhortly after this, Lyſias the kings ſteward, and a kinſman of his, which had the gouernance of the affaires, tooke ſore diſpleaſure for the things that were done.

2 And when hee had gathered about foureſcore thouſand, with all the horſemen, he came againſt the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the temple would hee haue to get money by, like the other temples of the heathen: for hee would ſell the Prieſtes office euery yeere.

4 And thus being puffed vp in his minde, becauſe of the great number of footemen, and thouſands of horſemen, and in his foureſcore Elephants,

5 He came into Iudea, and drewe neere to Bethſura, which was a caſtle of defence, fiue furlongs from Ieruſalem, and layd ſore ſiege vnto it.

6 But when Maccabeus, and his company knewe that he beſieged the holdes, they, and all the people made prayers with weeping, and teares before the Lorde, that he would ſend a good Angel to deliuer Iſrael.

7 And Maccabeus himſelfe firſt of all tooke weapons, exhorting the other that they woulde ieoparde themſelues together with him to helpe their brethren: ſo ther went foorth together with a couragious minde.

8 And as they were there beſides Ieruſalem, there appeared before them vpon horſebacke a man in white cloathing, ſhaking his harneſſe of golde.

9 Then they prayſed the mercifull God all together, and tooke heart, inſomuch that they were ready, not onely to fight with men, but with the moſt cruel beaſtes, and to breake downe walles of yron.

10 Thus they marched forwarde in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lyons, they ſlewe eleuen thouſand footemen, and ſixteene hundreth horſemen, and put all the other to flight.

12 Many of them alſo being wounded, eſcaped naked, and Lyſias himſelfe fled away ſhamefully, and ſo eſcaped,

13 Who as he was a man of vnderſtanding, conſidering what loſſe he had had, and knowing, that the Hebrewes coulde not be ouercome becauſe the Almightie God helped them, ſent vnto them,

14 And promiſed, that hee would conſent to all things which were reaſonable, & perſwade the king to be their friend.

15 Maccabeus agreed to Lyſias requeſts hauing reſpect in all things to the common wealth, and whatſoeuer Maccabeus wrote vnto Lyſias concerning the Iewes, the King graunted it.

16 For there were letters written vnto the Iewes from Lyſias conteyning theſe wordes, LYSIAS vnto the people of the Iewes ſendeth greeting.

17 Iohn and ‖ Abeſſalom, which were ſent from you, deliuered me the things that you demaund by writing, and required mee to fulfill the things that they had declared.

‖Or, *Abſalom*, or, *Abſalome*

18 Therefore what things ſoeuer were meete to bee reported to the King himſelfe, I haue declared them, and he granted that that was poſſible.

19 Therefore if ye behaue your ſelues as friends towarde his affaires, hereafter alſo I will endeuoure my ſelfe to doe you good.

20 As cōcerning theſe things, I haue giuen commandement to theſe men, and to thoſe whom I ſent vnto you, to commune with you of the ſame particularly.

21 Fare yee well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioſcorinthius.

22 ¶ Nowe the Kings letter conteined theſe words, KING ANTIOCHVS vnto his brother Lyſias ſendeth greeting.

23 Since our father is tranſlated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.

24 Wee vnderſtande alſo that the Iewes would not conſent to our father, for to bee brought vnto the cuſtome of the Gentiles, but would keepe their owne maner of liuing: for the which cauſe they require of vs, that we would ſuffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation ſhal bee in reſt, and haue determined to reſtore them their Temple, that they may be gouerned according to the cuſtome of their fathers.

26 Thou ſhalt doe well therefore to ſende vnto them & graunt them peace, that when they are certified

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tified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the reſt of the Iewes, ſendeth greeting.

28 If ye fare well, we haue our deſire: we are alſo in good health.

29 Menelaus declared vnto vs that your deſire was to returne home, and to apply your owne buſineſſe.

30 Wherefore, thoſe that will depart, wee giue them free libertie, vnto the thirtie day of the moneth of ‖ Panthicus,

‖ Or, April.

31 That the Iewes may vſe their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue ſent alſo Menelaus to comfort you.

33 Fare yee well: the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes alſo ſent a letter conteyning theſe wordes, QVINTVS MEMMIVS and Titus ‖ Manilius ambaſſadours of the Romanes, vnto the people of the Iewes ſend greeting.

‖ Or, Manlius.

35 The things that Lyſias the Kings kinſeman hath granted you, we graunt the ſame alſo.

36 But concerning that which hee ſhall report vnto the King, ſend hither ſome with ſpeede, when yee haue conſidered the matter diligently, that wee may conſult thereupon as ſhall bee beſt for you: for we muſt goe vnto Antiochia.

37 And therefore make haſte and ſende ſome men, that we may know your minde.

38 Fare well: this hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

‖ *Timotheus troubleth the Iewes.* 3 *The wicked deede of them of Ioppe againſt the Iewes.* 6 *Iudas is auenged of them.* 9 *Hee ſetteth fire in the hauen of Iamnia.* 20 *The proſpute of the Iewes againſt Timotheus.* 24 *Timotheus is taken and let go vnhurt.* 32 *Iudas purſueth Gorgias.*

WHen theſe couenants were made, Lyſias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the places, *as* Timotheus and Appollonius the ſonne of Genneus, and Ieronimus, and alſo Demophon, and beſides them Nicanor the gouernour of Cyprus, would not let them liue in reſt and peace.

3 ¶ They of Ioppe alſo did ſuch a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ſhips, which they had prepared as though they had ought them none euil wil.

4 And ſo by the common aduiſe of the city, they obeyed them, and ſuſpect nothing: but when they were gone foorth into the deepe, they drowned no leſſe then two hundreth of them.

5 Now when Iudas knew of this cruelty ſhewed againſt his nation, he commaunded thoſe men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went foorth againſt the murtherers of his brethren, and ſet fire in the hauen by night, and burnt the ſhippes, and thoſe that fledde thence, hee ſlewe.

7 And when the citie was ſhut vp, hee departed as though he would come againe, and roote out all them out of the citie of Ioppe.

8 ¶ But when hee perceiued that the Iamnites were minded to doe in like maner vnto the Iewes, which dwelt among them,

9 Hee came vpon the Iamnites by night, and ſet fire in the hauen with the nauie, ſo that the light of the fire was ſeene at Ieruſalem, vpon two hundreth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in the iourney towarde Timotheus, about fiue thouſand men *of foote*, and fiue hundreth horſemen of the Arabians ſet vpon him.

11 So the battell was ſharpe, but it proſpered with Iudas, through the helpe of God: the ‖ Nomades of Arabia being ouercome, beſought Iudas to make peace with them, and promiſed to giue him certaine cattell, and to helpe him in other things.

‖ So called because they were ſhepheards.

12 And Iudas thinking that they ſhould in deed bee profitable concerning many things, graunted them peace: whereupon they ſhooke hands, and ſo they departed to their tents.

13 ¶ Iudas alſo aſſaulted a citie called Caſpis, which was ſtrong by reaſon of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put ſuch truſt in the ſtrength of the walles, and in ſtore of vitailes, that they were the ſlacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blaſphemed and ſpake ſuch words as were not lawfull.

15 But Maccabeus ſouldiers, calling vpon the great Prince of the worlde (which without any ‖ inſtruments, or engins of warre, did * caſt downe the walles of Iericho, in the time of Ieſus) gaue a fierce aſſault againſt the walles,

‖ Or, battell rammes. * Ioſh. 6. 20.

16 And tooke the citie by the will of God, and made an exceeding great ſlaughter, in ſo much that a lake of two furlongs broade, which lay thereby, ſeemed to flowe with blood.

17 ¶ Then departed they from thence, ſeuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a gariſon in a very ſtrong hold.

19 But Doſitheus, and Soſipater, which were captaines with Maccabeus, went foorth, and ſlewe thoſe that Timotheus had left in the fortreſſe, more then ten thouſand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went couragiouſly againſt Timotheus, which had with him an hundreth and twentie thouſand men of foote, and two thouſande and fiue hundreth horſemen.

21 When Timotheus had knowledge of Iudas comming, he ſent the women and children, and the other baggage afore vnto a fortreſſe called Carnion: (for it was hard to beſiege, and vneaſie to come vnto becauſe of the ſtraites on all ſides.)

22 But when Iudas firſt band came in ſight, the enemies were ſmitten with feare, and a trembling was among them through the preſence of him that ſeeth al things, inſomuch that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne ſwordes.

23 But Iudas was very earneſt in purſuing, and ſlewe

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slew those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whom hee besought with much craft to let him go with his life, because he had many of the Iewes parents and the brethren of some of them, which, if they put him to death, should be despised.

25 So when hee had assured them with manie wordes, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atargation, and slew fiue and twentie thousand persons.

27 And after that he had chased away and slaine them, Iudas remooued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong yong men kept the walles defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slew fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth six hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans delt louingly with them, & intreated them kindly in the time of their aduersitie,

31 They gaue them thankes, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weeks approched.

32 ¶ And after the feast called Pentecost they went foorth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foot and foure hundreth horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus one of the Baccenors, which was on horsebacke and a mighty man, tooke Gorgias, and layd holde of his garment, and drew him by force, because he would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, & smote off his shoulder, so that Gorgias fled into Marisa.

‖ Or, vnto Gorgias.

36 And when they that were ‖ with Eserin, had foughten long, and were wearie, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

37 And then he beganne in his owne language, and sung psalmes with a loud voice, insomuch that streightwayes he made them that were about Gorgias to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they clensed themselues (as the custome was) and kept the Sabath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Now vnder the coats of euery one that was slaine, they found iewels that had bene consecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes by the Law. Then euery man saw that this was the cause wherefore they were slaine.

* Deut.7.25. Iosh.7.1,11,12.

41 And so euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselues to prayer, and besought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselues from sinne, forsomuch as they saw before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering thorow the companie, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to ‖ pray for the dead.

‖ From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certeine doctrine can be gathered thereby: Also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the authour of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not atteined to that he should. And it seemeth that this Iason the Cyrenean, out of whom he tooke this abridgement, is Ioseph Ben-Gorion, who hath written in Ebrew fiue books of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib.3. cap.19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments. Exo.4 25. or the example of Razis that one might kill himselfe, whom this authour so much commendeth, Chap.14.41.

45 And therefore hee perceiued, that there was great fauour layd vp for those that died godly. (It was an holy, and a good thought.) So hee made a reconciliation for the dead, that they might be deliuered from sinne.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 Hee killeth foure score thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth fortie and nine yeere it was tolde Iudas, that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the steward & ruler of his affaires with him, hauing both in their armie an hundreth and ten thousand men of foot of the Grecians, and fiue thousand horsemen, and two and twentie elephants, and three hundreth charets set with hooks.

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the sauegard of the country, but because he thought to haue bene made the gouernour.

4 But the King of Kings mooued Antiochus minde against this wicked man, and Lysias informed the King that this man was the cause of al mischiefe, so that the King commanded to bring him to Berea to put him vnto death, as the maner was in that place.

5 Now there was in that place a towre of fiftie cubits high, full of ashes, and it had an instrument that turned round, & on euery side it rowled down into the ashes.

6 And there whosoeuer was condemned of sacrilege, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want burial,

8 For because hee had committed many sinnes by the altar, whose fire & ashes were holy: he himselfe also died in the ashes.

9 ¶ Now the King raged in his minde, and came

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came to shew himselfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commanded the people to call vpon the Lord night & day, that if euer he had holpen them, he would now helpe them, when they should be put frō their law, from their countrey, and from the holy Temple:

11 And hee that would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besought the Lord for mercy with weeping, & fasting, and falling downe three dayes together, Iudas exhorted them to make themselues readie.

13 And he being a part with the Elders, tooke counsell to goe foorth, afore the King brought his hoste into Iudea, and should take the citie, & commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common-wealth, and camped by Modin.

15 And so giuing his souldiers for a watchword, The victorie of God, hee picked out the manliest yong men, & went by night into the kings campe, and slew of the hoste fourteene thousand men, and the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the manlinesse of the Iewes, hee went about to take the holdes by policie,

19 And marched toward Beth-sura, which was a strong hold of the Iewes: but he was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessarie.

21 But Rhodocus which was in the Iewes host, disclosed the secrets to the enemies: therefore hee was sought out, & when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Beth-sura, and ‖tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

‖Or, gaue and tooke the right hand.

23 But when he vnderstood, that Philip (whom he had left to be ouerseer of his businesse at Antiochia) did rebell against him, he was astonished, so that hee yeelded himselfe to the Iewes, and made them an othe to doe all things that were right, and was appeased toward them, and offred sacrifice and adorned the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabeus, and made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheless, when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they would that he should breake the couenants.

26 Then went Lysias vp into the iudgement seat, and excused the fact as well as he could, and perswaded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius mooued by Alcimus, sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 29 which hee yet breaketh through the motion of the King. 37 Nicanor commandeth Razis to be taken, who slayeth himselfe.

After three yeeres was Iudas informed that Demetrius the sonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 When hee had woon the countrey, and slaine Antiochus and his lieutenant Lysias.

3 Now Alcimus, which had bene the hie Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he could saue himselfe, nor haue any more entrance to the holy Altar,

4 He came to King Demetrius in the hundreth fiftie and one yeere, presenting vnto him a crowne of golde, and a palme, and of the boughes, which were vsed solemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuices or counsels the Iewes leaned vnto.

6 To the which he answered, The Iewes that be called Asideans, whose captaine is Iudas Maccabeus, mainteine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Priesthood) am now come hither,

8 Partly, because I was wel affectioned vnto the Kings affaires, and secondly, because I sought the profit of mine owne citizens: for all our people, through their rashnesse, are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine own humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not possible that the matter should be well.

11 When hee had spoken these wordes, other friends also hauing euill will at Iudas, set Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the Elephants, and made him captaine ouer Iudea,

13 And sent him forth, commanding him to slay Iudas, and to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they sprinkled themselues with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued streightwayes from thence, and came to the towne of Dessan,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless Nicanor hearing the manlines of them that were with Iudas, and the bolde stomacks that they had for their countrey, durst not proue

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proone the matter with bloodshedding.

‖Or, Theodotus. ‖Or, Matthias. 19 Wherefore, he sent Posidonius, ‖ Theodosius, and ‖ Matthias before, to make peace.

20 So when they had taken long aduisement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the couenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stoole.

22 Nevertheless, Iudas commaunded certaine men of armes to waite in conuenient places, least there should suddenly arise any euill through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

‖ Or, had Iudas before his eyes. 24 He ‖loued Iudas, & fauored him in his heart.

25 He prayed him also to take a wife, & to beget children: so he married, & they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the couenants that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hande, and ordeined Iudas a traitour to the Relame, to be his successour.

27 Then the King was displeased, and by the reports of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the couenants, commaunding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was astonished and sore grieued, that he should breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the King, hee sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor began to be rough vnto him, and that he intreated him more rudely then hee was wont, he perceiued that such rigour came not of good, and therefore he gathered a few of his men, and withdrewe himselfe from Nicanor.

31 But the other perceiuing that he was preuented by *Maccabeus* worthy policie, came into the great & holy Temple, and commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.

32 And when they sware that they could not tel where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, & wil breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After these wordes hee departed: then the Priestes lift vp their handes toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore nowe, O most holy Lorde, keepe this house euer vndefiled, which lately was clensed, and stoppe all the mouthes of the vnrighteous.

37 Nowe was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were minded to keepe them selues vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life, with all constancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company woulde haue taken his castle, and would haue broken the gates by violence, and commaunded to bring fire to burne the gates, so that hee was ready to bee taken on euery side, he ‖ fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as hee missed of his stroke for haste, and the multitude rushed in violently betweene the doores, he ranne boldly to the wall, and cast himselfe downe manfully among the multitude.

44 Which conueyed themselues lightly away, and gaue place, so that he fell vpon his bellie.

45 Nevertheless while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet he ranne thorow the middest of the people,

46 And gate him to the toppe of an high rocke: so when his blood was vtterly gone, hee tooke out his owne bowels with both his handes, and threw them vpon the people, calling vpon the Lord of life and spirit, that hee would restore them againe vnto him, and thus he died.

‖ As this priuate example ought not to be followed of the godly, because it is contrary to the word of God although the autor seeme here to approue it: so that place as touching praier, Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proone a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hande to be cut off, & his tongue to be giuen vnto the foules. 39 The author excuseth himselfe.

NOw when Nicanor knew that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless, the Iewes that were compelled to goe with him, sayd, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appoynted by him that seeth all things.

3 But this most wicked person demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they sayd, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then he sayd, And I am mightie vpon earth to command them for to arme themselues, and to performe the Kings businesse. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obteined of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfit hope that the Lord would helpe,

8 And exhorted his people not to be afrayd at the comming of the heathen, but alway to remember

ber the helpe that had bene shewed vnto them from heauen, & to trust now also, that they should haue the victorie by the Almightie.

9 Thus he incouraged them by the Lawe and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulnesse of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shields & speares, but with wholesome wordes and exhortations, and shewed them a dreame worthy to be beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias (which had bene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a child) holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, and said, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, *to wit*, Ieremias the Prophet of God.

15 He *thought also* that Ieremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sworde a gift from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the wordes of Iudas, which were very sweete and able to stirre them vp to valiantnesse, and to incourage the hearts of the yong men, they determined to pitch no campe, but couragiously to set vpon them, and manfully to assaile them, and to trie the matter hand to hand, because the citie and the Sanctuarie and the Temple were in danger.

18 As for their wiues, and children, and brethren and kinsfolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Nowe whiles they all waited for the triall of the matter, and the enemies nowe mette with them, and the hoste was set in aray, and the ‖ beastes were separated into conuenient places, and the horsemen were placed in the wings:

‖ Or, Elephants.

21 Maccabeus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beasts, helde vp his hands towarde heauen, calling vpon the Lorde that doeth wonders, and that looked vpon them, knowing that the victory commeth not by the weapons, but that hee giueth the victory to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he said after this manner, O Lorde, * thou that diddest send thine Angel in the time of Ezechias King of Iudea, who in the hoste of Sennacherib slewe an hundreth, fourescore and fiue thousand,

* 2. King. 19. 35. Isa. 37. 36. Ecclus. 48. 21.

23 Sende nowe also thy good Angel before vs, O Lorde of heauens, for a feare and dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an ende.

25 Then Nicanor and they that were with him, drew neere with trumpets and showtings for ioy.

26 But Iudas and his company praying and calling vpon God, encountered with the enemies,

27 So that with their handes they fought, but with their hearts they prayed vnto God, and slewe no lesse then fiue and thirtie thousande men: for through the presence of God they were wonderously comforted.

28 Nowe when they left off, and were turning againe with ioy, they vnderstoode that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shoute & a cry, praysing the Almighty in their owne language.

30 Therefore *Iudas*, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the Priests by the altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemour which hee had holden vp against the holy Temple of the Almightie with proud bragges.

33 Hee caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the fowles, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man praised toward the heauen the glorious Lord, saying, Blessed be he, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castle, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree, that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done wel, and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the storie. And here shalbe the end.

THE ENDE OF APOCRYPHA.

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The Printer to the diligent Reader.



DEare Christian Reader, to the intent that thou mightest the better enioy the benefite of these notes or expositions vpon the newe Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, for as much as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phrase or sense, haue bene so placed, that none without great labour could finde out the textes alleaged, I haue made these sixe seuerall figures or markes, ✣ ÷ ⁘ ✻ * and haue set them as well in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke ✣, looke out the like marke in the margent, & there thou shalt find, Luke 3.23. which place agreeth to this of Matthew, and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word or sentence, the first is onely marked, and those that follow vnmarked appertaine to the same. And if it fall out that there be more then sixe directions in one columne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetick, as 1.2.3.4. &c. throughout the Euangelistes and Actes, declare the effect or summe of the doctrine conteined betweene one of the said figures, & the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthewe vnto the figure, 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort, 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.*

And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter. Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound & lighten the darke words and phrases immediatly following them. As in the first line and second word, the letter, a, being referred vnto a, directly against him in the margent, sheweth that this word, Booke, signifieth *A rehearsall as the Hebrewes vse to speake: as Gene. 5.1. The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto, z. and so beginning againe with a, if there be so many Notes that they doe exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruite, and giue the prayse to GOD.

Farewell.

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THE DESCRIPTION OF THE HOLY LAND, CONTEINING THE PLACES

mentioned in the foure Euangelists, with other places about the Sea coasts, wherein may be seene the wayes and iourneys of Christ and his Apostles in Iudea, Samaria, and Galile: for into these three partes this land is diuided.

THE PLACES SPECIFIED IN THE

Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon	65,24 : 31,32.	Corasim	66,53 : 32,29	Ior, the other fountaine whence	
Azor	65, 35 : 32.	Dan, one of the fountaines whence Iordane springeth	67, 25 : 33,8.	Iordan springeth	67,31 : 33,7.
Bethlehem	65,55 : 31,51.			Magdalon, called also Dalmanutha	66,48 : 32,28.
Bethphage	68, 31, 58.	Ennon	66,40 : 32,18.	Naim	66,35 : 32,33.
Bethsaida	66,51 : 32,29.	Emmaus	65,34 : 31,59.	Nazareth	66,56 : 32,42.
Bethabara	66, 34 : 32,1.	Ephen	66, 8, 32.	Ptolemais	66,50 : 32,58.
Bethania	66, 31, 58.	Gadara or Garaza	66,48 : 32,29	Samaria the citie	66,22 : 32,14.
Cana of Galile	66,52 : 32,48.	Gaza	65,10 : 31,40.	Sidon	67,15 : 33, 30.
Capernaum	66,53 : 32,39.	Iericho	66,10 : 32,1.	Silo	66,27 : 32,19.
Carmel mount	66,31 : 32,50.	Ierusalem	66, 31, 55.	Tyrus	67, 33, 20.
Cesarea Straton.	66,16 : 32,25.	Ioppe	65,40 : 32,5.	Tiberias	66,44 : 32,26.
Cesarea Philippi	67,39 : 33,5.				



THE

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THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 *That Iesus is that Messias, the Sauiour promised to the Fathers.* 18 *The nativitie of Christ.*

✣ *Luke 3.23.*

THe ✣ [1] a booke of the [b] generation of Iesus Christ the [c] sonne of Dauid, the [c] sonne of Abraham.

2 ✣ Abraham begate Isaac. ∴ And Isaac begate Iacob. And ✻ Iacob begate Iudas and his brethren.

3 ✻ And Iudas begate Phares, and Zara of Thamar. And * Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And ✣ Booz begate Obed of Ruth. And Obed begate Iesse.

6 And ✣ Iesse begate Dauid the King. And ∴ Dauid the King begate Solomon of her that was *the wife* of Vrias.

7 And ✻ Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And ✻ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iakim. And Iakim [d] begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, ✣ Iechonias begate Salathiel. ✣ And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, ŷ is called Christ.

17 So [e] al the generations frō Abraham to Dauid, *are* fourteene generations. And frō Dauid vntil they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon vntill Christ, fourteene generations.

18 ¶ Now the birth of [2] Iesus Christ was thus, When as his mother Mary was ∴ betrothed to Ioseph, before they came together, she was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to ✻ make her a publike example, was minded to put her away secretly.

20 But while he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to [f] take Mary thy [g] wife: for that which is [h] conceiued in her, is of the holy Ghost.

21 And she shall bring [3] foorth a sonne, and thou shalt ✣ call his name IESVS: for he shal ✣ i saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet, saying,

23 ✣ Beholde, a [k] virgine shall be with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph, being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, [l] till she had brought foorth her first borne sonne, and he called his name IESVS.

✣ *Acts 4.12.*

1 *Deliuer, and this sheweth vs the meaning of this name Iesus.*

✣ *Esa.7.14.*

k There is in the Hebrew & Greeke text, an article added, to point out the woman, and set her foorth plainly: as you would say, That Virgine, or a certeine Virgine.

l This litle word Till, in the Hebrew tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till her death day, 2. Sam. 6. 23. And in the last Chapter of this Euangelist: Beholde, I am with you, Till the end of the world.

CHAP. II.

The wise men, who are the first fruites of the Gentiles, worship Christ. 14 *Ioseph fleeth into Egypt with Iesus and his mother.* 16 *Herod slayeth the children.*

∴ *Luke 2 6.*

WHen ∴ [c] Iesus then was borne at Bethleem in [a] Iudea, in the daies of Herod the king, beholde, there came [b] Wisemen from the East to Hierusalem,

2 Saying, Where is that King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When king Herod heard *this*, he was [c] troubled, and all Hierusalem with him.

4 And gathering together all the [d] chiefe Priests and [e] Scribes of the people, he asked of them, where Christ should be borne.

5 And they sayd vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

6 ✻ And thou Beth-leem in the land of Iuda, art not the [f] least among the Princes of Iuda: For out of thee shall come the gouernour that [g] shall feed my people Israel.

7 Then Herod priuily called the Wise men, *and* diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stood ouer *the place* where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and found the babe with Mary his mother, and [h] fell downe, and worshipped him, and opened their [i] treasures, and presented vnto him gifts, *euen* golde, and frankincense, and myrrhe.

12 And after they were [k] warned of God in a dreame, that they should not go againe to Herod, they returned into their countrey another way.

1 *Christ a poore childe, layd downe in a crib, and no thing set by of his owne people, receiueth notwithstanding a noble witnes of his diuinitie frome heauen, and of his kingly estate, of strangers: which his own also vnwittingly allow of, although they doe not acknowledge him.*

a For there was another in the tribe of Zabulon.

b Wise and learned men: for in a Persian word which they vse in good part.

c Was much moued, for he was a stranger and came to the kingdome by force: and the Iewes were troubled: for wickednesse is mad and raging.

d The chiefe priests, that is such as were of Aarons familie, which were deuided into foure & twentie orders, 1. Chron. 24. 5. and 2. chron. 36 14.

e They that expoūded the Law to the people for the Hebrews take this word of another which signifieth as much as to expound and declare.

✻ *Micha. 5.2. Ioan 7.42.*

f Though thou be a small towne, yet shalt thou be very famous and noble: For the birth of the Messias, who shall be borne in thee. *g That shall rule and gouerne: for Kings are fitly called feeders and shepheards of the people.* *h After a kinde sort.* *i The rich and costly presents, which they brought.* *k Warned and told them so of it, when as they asked it not.*

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a Christ being yet scarse born, beginneth to be crucified for vs, both in himselfe, and also in his members.

13 ¶ [a] After their departure, beholde, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe & his mother, and flee into Egypt, & be there till I bring thee word: for Herod will seeke the babe, to destroy him.

14 So he arose and tooke the babe & his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the ✣ Prophet, saying, Out of Egypt haue I called my sonne.

✣ Hose. 11. 1.

16 ¶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, and sent foorth, and slew all the male children that were in Beth-leem, and in all the coasts thereof, from two yere olde and vnder, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which is spoken [l] by the Prophet Ieremias, saying,

18 ✣ In Rhama was [m] a voice heard, mourning, and weeping, and great howling: [n] Rachel weeping for her children, and would not be comforted, because they were not.

19 [3] And when Herod was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when hee heard that Archelaus did reigne in Iudea in stead of his father Herod, he was afrayd to go thither: yet after he was warned of God in a dreame, hee turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That he should be called a Nazarite.

l For God speaketh by the mouth of the Prophets.

✣ Ier. 31. 15.

m A voice of lamenting, weeping, and howling.

n That is to say, All that compasse about Bethlehem: for Rachel Iacobs wife, who died in childbed, was buried in the way that leadeth to this town, which is also called Ephrata, because of the fruitfulnesse of the soile, and plentie of corne.

3 Christ is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of ỹ place, it might plainly appeare to the world that he is the Lord, true Nazarite.

CHAP. III.

1 *Iohn preacheth.* 4 *His apparell and meate.* 5 *He baptiseth.* 8 *The fruites of repentance.* 10 *The axe at the root of the tree.* 12 *The fanne and the chaffe.* 13 *Christ is baptized.*

A Nd [a] in those dayes, [1] Iohn the Baptist came and preached in the [b] wildernesse of Iudea,

2 And said, [c] Repent: for the [d] kingdome of heaven is at hand.

3 For this is hee of whom it is spoken by the Prophet Esaias, saying, ✣ The voice of him that crieth in the wildernesse, Prepare ye the way of the Lord: [e] make his pathes streight.

4 ✣ And this Iohn had his garment of camels haire, and a girdle of a skinne about his loines: his meat was also [f] locusts and wilde hony.

5 ✣ Then went out to him [g] Ierusalem and all Iudea, and all the region round about Iordan.

6 And they were baptized of him in Iordan, [h] confessing their sinnes.

7 [2] Now when he saw many of the Pharises, and of the Sadduces come to his baptisme, he said vnto them, ✣ O generations of vipers, who hath forewarned you to flee from the anger to come?

8 [3] Bring foorth therefore fruit woorthy amendment of life,

9 [4] And [i] thinke not to say [k] with your selues, ✣ We haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the root of the trees: [v] therefore euery tree which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

11 ✣ [5] In deed I baptize you with water to amendment of life, but he that commeth after me is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy Ghost, and with fire.

12 [6] Which hath his fan in his hand, and will [m] make cleane his floore, and gather his wheat into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ✣ [7] Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, sayd to him, Let be now: for thus it becommeth vs to fulfill [n] all righteousnesse. So he suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And lo, the heauens were opened vnto [o] him, & *Iohn* saw the Spirit of God descending like a doue, and lighting vpon him.

17 [8] And loe, a voice *came* from heauen, saying, * This is my beloued Sonne, in whom I am [p] well pleased.

a Mar. 1. 4. Luke 3. 3.

b Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of 25 yeres: for in the 30. yere of his age was Iesus baptized of Iohn: therefore by those dayes is ment, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.

1 Iohn, who through his singular holines & rare austerenes of life caused all men to cast their eyes vpon him, prepareth the way for Christ following fast on at his heeles, as the Prophet Esai foretolde: and deliuereth the summe of the Gospel, which in short space after should be deliuered more fully.

c In an hilly country, which was notwithstanding inhabited, for Zacherie dwelt there: Luke 1. 10. and there was Iohns house, 1. Kin. 2 34. and besides these, Iehoshua maketh mention of six townes that were in this wildernesse, chap. 15 61.

d The word in the Greeke tongue signifieth a changing of our mindes and hearts from euill to better.

e The kingdome of Messias, whose government shalbe heauenly, & nothing but heauenly. ✣ Esa. 40. 3. Mar. 1. 3 Luk 3. 4. Ioh. 1. 23.

f Make him a plaine & smooth way. ✣ Mat. 11. 6.

g Locusts were a kinde of meat, which certaine of the East people vse, which were therefore called deuourers of locusts. Eust. in Od. 9. saueth Luk. 1. 7.

h The people of Ierusalem.

i Acknowledging that they were sloppers vp of the free remission and forgiuenesse of their sinnes. 2 There is nothing that doth

✣ Chap. 12 34.

3 True repentance is an inward thing which hath it seat in the minde and heart.

4 The faith of the fathers, auaileth ỹ vnbeleeuing children nothing at al: and yet for al that, God playeth not the liar, nor dealeth vnfaithfully in his league which he made with the holy fathers.

i Thinke not that you haue any cause to be proud of Abraham.

k In your hearts.

✣ Ioh. 8. 39 act. 13. 26.

v Chap. 7. 19.

✣ Marke 1. 8. Luke 3. 16. Ioh. 1. 26. act. 1. 5 and 2. 4. and 8. 17. and 19. 4.

5 We may neither dwell vpon the signes which God hath ordeined as meanes to leade vs vnto our saluation, neither vpon them that ministet heme but we must clime vp to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.

l The outward signe putteth vs in minde of this, that we must change our liues and become better, assuring vs also by a seale that we are ingraffed into Christ, whereby our olde man dieth, and the new man riseth vp, Rom. 6.

6 The triumphs of the wicked shall end in eue-lasting torment.

m Will cleanse it thoroughly, and make a full riddance.

✣ Mat. 3. 9. Luk. 3. 21.

7 Christ sanctifieth our baptisme in himselfe.

n All such things as he hath appointed vs to keepe.

o To Iohn.

8 Christes full consecration and authorising to the office of the mediatourship, is shewed by the fathers owne voice, & a visible signe of the holy Ghost.

* Col. 1. 13. 2. Pet. 1. 17.

p The Greeke word betokeneth a thing of great account, and such as highly pleaseth a man. So when the Father sayth, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceiued of vs, he layeth it cleane aside.

CHAP. IIII.

1 *Christ is tempted.* 4 *He vanquisheth the deuill with Scripture.* 11 *The Angels minister vnto him.* 12 *He preacheth repentance, and that himselfe is come.* 18 *The calling of Peter, Andrew,* 21 *Iames and Iohn.* 23 *He preacheth the Gospel, and healeth the diseased.*

THen ✣ was [1] Iesus led aside of the Spirit into the wildernesse, to be tempted of the deuill.

2 And when he had fasted [a] fortie dayes, and forty nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.

4 But he answering, sayd, It is written, ✣ Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy citie, and set him on a [b] pinacle of the temple,

6 And sayd vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, [v] that he will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foot against a stone.

7 Iesus sayd vnto him, It is written againe, * Thou shalt not [c] tempt the Lord thy God.

✣ Marke 1. 12. Luke 4. 1.

1 Christ was tempted all maner of wayes and still ouercommeth, that we also through his vertue may ouercome.

a Full forty dayes.

✣ Deut. 8 3.

b The battlement wherewith the flat roofe of the temple was copassed about, that no man might fall downe: as was appointed by the Law, Deu. 22. 8.

v Psal. 91. 11.

* Deut. 6. 16.

c Word for word, Thou shalt not go on still in tempting.

8 Againe

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✣ *Deut.6.13. and 10. 20.*
✣ *Marke 1.13. luke 4.13.*
∵ *Mar.1.14 luke 4.14. iohn 4.43.*
2 When the Heraults mouth is stopped, the Lord reuealeth himselfe and bringeth full light into the darknesse of his world, preaching free forgiuenesse of sinnes to them that repent.
d Which was a towne a great deale more famous then Nazareth was.
✣ *Esai.9.1.*
e Of Tiberias, or because that countrey lended toward Tyrus, which standeth vpon the sea that custeth the mist of the world, & so called, because it bordered vpon Tyrus and Sidon, and because Solomon gaue the King of Tyrus twentie cities in that quarter, 1.King.9.11.
✣ *Marke 1.15.*
f Is come to you.
3 Christ thinking by time that he should at length depart from vs, euen at the beginning of his preaching, getteth him disciples after an heauenly sort, men indeede poore, and vtterly vnlearned, and therefore such as might be least suspected witnesses of the truth of those things which they heard and sawe.
✣ *Marke 1.16. 1.cor.1.27.*
4 Christ assureth the hearts of the beleeuers of his spirituall and saving vertue, by healing the diseases of the body.
h Their, that is the Gallilems.

8 Againe the deuill tooke him vp into an exceeding hie mountaine, and shewed him all the kingdomes of the world, and the glory of them,
9 And said to him, All these will I giue thee, if thou wilt fall downe, and worship me.
10 Then said Iesus vnto him, Auoyde Satan: for it is is written, ✣ Thou shalt worship the Lord thy God, and him onely shalt thou serue.
11 ✣ Then the deuil left him: and behold, the Angels came, and ministred vnto him.
12 ¶ ∵ [2] And when Iesus had heard that Iohn was committed to prison, he returned into Galile.
13 And leauing Nazareth, went and dwelt in [d] Capernaum, which is nere the sea in the borders of Zabulon and Nephthalim,
14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,
15 ※ The land of Zabulon, and the land of Nephthalim *by* the way of the [e] sea, beyond Iordan, [f] Galile of the Gentiles:
16 The people which sate in darknesse, sawe great light: and to them which sate in the region and shadow of death, light is risen vp.
17 ✣ From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at [g] hand.
18 ¶ [3] And Iesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)
19 * And he said vnto them, Follow me, and I will make you fishers of men.
20 And they straightway leauing the nets, followed him.
21 And when he was gone forth from thence, he sawe other two brethren, Iames *the sonne* of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and hee called them.
22 And they without tarying, leauing the ship and their father, followed him.
23 So [4] Iesus went about all Galile, teaching in [h] their [i] Synagogues, and preaching the Gospel of the [k] kingdome, and healing [l] euery sickenesse, and euery [m] disease among the people.
24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and [n] torments, and them that were possessed with deuils, and those which were [o] lunatike, and those that had the [p] palsey: and he healed them.
25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

i Synagogues, that is, the Iewes Churches. *k Of Messias.* *l Diseases of all kindes, but not euery one: that is, as we say, some of euery one.* *m The word signifieth properly, the weakenesse of the stomake: but here it is taken for those diseases which make men faint and weare away, that haue them.* *n The word signifieth properly the flaue wherewith gold is tryed: & by a borrowed kind of speach is applied to all kinde of examination by torture, when as by rough dealing & torments, we go about to draw out the truth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great wor.* *o Which at euery full Moone, or other changes of the Moone are sore vexed, troubled and disteated.* *p Weake and feeble men, who haue the partes of their body loosed, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.*

CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good works. 19 The fulfilling of christs commandements. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adulterie. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of diuorcement. 33 Not to sweare, 38 To loue our enemies. 48 Perfectnesse.

AND when he sawe the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.
2 [1] And hee opened his mouth and taught them, saying,
3 ✣ Blessed *are* the [a] poore in [b] spirit, for theirs is the kingdome of heauen.
4 ✣ Blessed *are* they that mourne: for they shall be comforted.
5 ∵ Blessed *are* the meeke: for they shall inherite the earth.
6 ※ Blessed *are* they which hunger and thirst for righteousnesse: for they shall be filled.
7 Blessed *are* the mercifull: for they shall obteine mercie.
8 Blessed *are* the ✣ [c] pure in heart: for they shall see God.
9 Blessed *are* the peace makers: for they shall be called the children of God.
10 Blessed *are* they * which suffer persecution for righteousnesse sake: for theirs is the kingdom of heauen.
11 ✣ Blessed shall ye be when men reuile you, and persecute *you*, and say al maner of euil against you for my sake, falsely.
12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.
13 ※ Ye [2] are the salt of the [d] earth: but if the salt haue lost his sauour, wherewith shal it be [e] salted? It is thence forth good for nothing, but to be cast out, and to be troden vnder foote of men.
14 Ye are the [f] light of the world. A citie that is set on an hill, can not be hid.
15 ∵ Neither doe men light a candle, and put it vnder a bushel, but on a candlesticke, and it giueth light vnto all that are in the house.
16 ※ Let your light so shine before men, that they may see your good works, and glorifie your father which is in heauen.
17 [3] Thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to [g] fulfill them.
18 ✣ For truely I say vnto you, Till heauen and earth perish, one iote or one title of the Lawe shall not scape, till all things be fulfilled.
19 * [4] Whosoeuer therefore shall breake one of these least commandements, and teach men so, he shall be called the [h] least in the kingdome of heauen: but whosoeuer shall obserue and teach *them*, the same shall bee called great in the kingdome of heauen.
20 For I say vnto you, except your righteousnesse ✣ exceede the *righteousnesse* of the Scribes and Pharises, ye shall not enter into the kingdom of heauen.
21 [5] Ye haue heard that it was said vnto them of the olde time, ✣ Thou shalt not kill: for whosoeuer killeth shall be culpable of iudgement.

1 Christ teacheth that the greatest ioy and felicitie is not in the commodities & pleasures of this life, but is laid vp in heauen for them that willingly rest in the good will & pleasure of God, and endeuour to profite all men, although they be cruelly vexed and troubled of the worldlings because they will not fashion themselues to their maners.
✣ *Luke 6.20.*
a Vnder the name of pouertie are all such miseries meant, as are ioyned with pouertie.
b Whole mindes and spirits are brought vnder, and ashamed, and obey God.
✣ *Esa.61.2.3. luke 6.21.*
∵ *Psal.37.11.*
※ *Esa.65.13.*
✣ *Psal.24.4.*
c Eith, is this word Pure, ioyned with the heart, for as a bright and shining resemblance or image may be seene plainely in a cleare and pure looking glasse, euen so doeth the face (as it were) of the euerlasting God, shine foorth and clearly appeare in a pure heart.
✣ *1.Cor.14.33. 1.pet.3.14.*
✣ *Actes 5.41. 1.pet.4.14.*
✣ *Marke 9.50. luke 14.34*
2 The ministers of the word especially (vnlesse they will be the most castifes of all) must needes lead other both by worde and deede to this greatest ioy and felicitie.
d Your doctrine must be very sound and good, for if it be not so, it shalbe nought set by, and cast away as a thing vnsauerie and vaine. *e What shall you haue to salt withall? And so are such in the Latine tongue called salt likes, as you would say, men that haue no sale or sauour and taste in them.* *f You shine and giue light, by being made partakers of the true light.* ∵ *Mark.4.21. luke 8.16. and 11.33.* ※ *1 Pet.2.12.* 3 Christ came not to bring any new way of righteousnes & saluation into the world, but to fulfil that is decde which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Lawe appointeth, and to graue in our hearts the force of obedience.
g That the prophecies may be accomplished. ✣ *Luke 16.17.* * *Iames 2.10.* 4 He beginneth with the true expounding of the Law, & setteth it against the olde (but yet false) glozes of the Scribes: So farre is he from abolishing the least commandement of his Father.
h He shall haue no place in the Church. ✣ *Luke 12.32.*
5 The true meaning of the six commandement. ✣ *Exod 20.13. deut. 5.17.*

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22 But I say vnto you, whosoeuer is angry with his brother vnadui sedly, shall be i culpable k of iudgement. And whosoeuer saith vnto his brother, Raca, shall be worthy to be punished by the l Councill. And whosoeuer shall say, Foole, shalbe worthie to be punished with m hell n fire.

23 o If then thou bring thy gift to the o altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 ✣ p Agree with thine aduersarie quickely, whiles thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and thou bee cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast q payed the vtmost farthing.

27 ¶ 7 Ye haue heard that it was said to them of olde time, ✣ Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his heart.

29 ∴ Wherefore if thy r right eye cause thee ſ to offend, plucke it out, & cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath bene said also, ⁜ Whosoeuer shall put away his wife, let him giue her a bill of diuorcement.

32 But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adulterie: & whosoeuer shal marrie her that is diuorced, committeth adulterie.

33 t Againe, ye haue heard that it was said to them of old time, ✣ Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord.

34 But I say vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth, for it is his footstoole: neither by Hierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 ✣ But let your communication be u Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of x euill.

38 ¶ 9 Ye haue heard that it hath bene said, An ✣ eye for an eye, and a tooth for a tooth.

39 But I say vnto you, ∴ Resist not euill: but whosoeuer shall smite thee on the right cheeke, turne to him the other also.

40 And if any man will sue thee at the law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee *to goe* a mile, goe with him twaine.

42 ⁜ Giue to him that asketh, and from him that would borow of thee, turne not away.

43 Ye haue heard that it hath bin said, ✣ Thou shalt loue thy neighbour, and hate thine enemie.

44 But I say vnto you, * Loue your enemies: bleſſe them that curse you: do good to them that hate you, ✣ and pray for them which hurt you, and persecute you,

45 10 ✣ That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust, and vniust.

46 For if ye loue them, which loue you, what reward shall you haue? Doe not the Publicanes euen the same?

47 And if ye be friendly to your brethren only, what singular thing doe ye? doe not euen the ˣ Publicanes likewise?

48 Ye shall therefore be perfite, as your Father which is in heauen, is perfite.

i *He speaketh of the iudgement of God, and of the difference of sinnes, & therefore applieth his wordes to the forme of ciuil iudgement, which were then vsed.*

k *Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.*

l *By that iudgement which stoode of 23. Iudges, who had the hearing and deciding of weighty affaires, and matters of life and death: as the biggest iudges of al were, to the number of 71. which had the hearing of most weightie affaires, as the master of a whole tribe, or of an high Priest, or of a false prophet.*

m *Whereas we reade here, Hell, it is in the text it selfe, Gehenna, which is an Hebrew worde made of two, and is almuch to say, as the valley of Hinnom, which otherwise she lieth vsually called Tophet: it was a place where the Israelites were wont vnaturally to sacrifice their children to false gods, wherupon it was taken for a place appointed to torment the reprobates in, Ieremy. 7.31.*

n *The Iewes vsed foure kindes of punishments, before their gouernment was taken away by Herode, hanging, beheading, stoning, and burning: this is it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a councill, and a fire, he sheweth that some sinnes are worse then other some, but yet they are all such that we must giue accompt for them, and shall be punished for them.* 6 The couetous Pharises taught that God was appeased by the sacrifices appointed in the Lawe, which they themselues deuoured. But Christ on the contrary side denieth that God accepteth any mans offering, vnlesse he maketh satisfaction to his brother whome he hath offended: and saith moreouer, that these stubburne and stiffenecked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren.

o *He appleth all this speach, to the state of his time, when as there was an altar standing in Hierusalem: and therefore they are very foolish, that gather hereupon, that we must build altars, and vse sacrifices: but they are more foules, which drawe that to purgatorie, which is spoken of peacemaking and atonement one with another.* ✣ *Luke 12.58.*

p *Cut off all cause of enimitie.*

q *Thou shalt be dealt withall to the vtmost extremitie.* 7 He is taken for an adulterer before God, whatsoeuer he be, that coueteth a woman: and therefore we must keepe our eyes chaste, and all the members we haue, yea and wee must eschewe all occasions which might moue vs to euill, howe deare soeuer it cost vs. ✣ *Exod. 20.14. rom. 13.9.* ∴ *Chap. 18.8.9. marke 9.47.*

r *Hee meaneth the right eye and the right hand, because the parties of the right side of our bodie are the chiefest, and readiest to commit any wickednesse.*

ſ *Worde for worde, doe cause thee to offend: for sinnes are stumbling blockes as it were, that is to say, rocks which we are cast vpon.* ⁜ *Chap. 19.7. deut. 24.1. marke 10.4. luke 16.18. 1. cor. 7.10.* 8 The meaning of the third commandement against the frowarde opinion and iudgement of the Scribes, which excused by others or indirect formes of swearing. ✣ *Exod. 20.7. leuit. 19.12. deut. 5.11.*

t *Iam. 5.12.*

u *Whatsoeuer you vouch, vouch it barely, and whatsoeuer you denie, denie it barely without any moe wordes.*

x *From an euill conscience, or from the deuill.*

9 He sheweth cleane contrary to the doctrine of the Scribes, that the summe of the second table must be vnderstood, that we may in no wise render euill for euill, but rather suffer double iniurie, and doe well to them that are our deadly enemies.

✣ *Exod. 21.24. leuit. 24.20. deut. 19.21.*

∴ *Luke 6.29. rom. 12.17. 1. cor. 6.7.*

⁜ *Deut. 15 8.*

✣ *Leuit. 19.18.*

* *Luke 6.27.*

✣ *Luke 23 34. acts 7 60. 1. cor. 4.13.*

10 A double reason: the one is taken of relatiues, The children must be like their fathers: the other is taken of comparisons, The childrē of God must be better, then the children of this world. ✣ *Luke 6.35.*

ˣ *They that were the tolle masters, & had the ouersight of tributes and customes: a kinde of men that the Iewes hated to death, both because they serued the Romanes in those offices, (whose yokefull bondage they could hardly away withal) & also because these tollemasters are for the most part giuen to couetousnesse.*

CHAP. VI.

1 *Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fasting. 19 Our treasure. 20 We must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteousnesse.*

TAke heede that ye giue not your 1 almes before men, to be seene of them, or els ye shall haue no a reward of your Father which is in heauē.

1 Ambition maketh almes vaine.

a *This worde, Reward, is alwayes taken in the Scriptures for a free recompence, & therefore the schoolemen doe fondly ſes it to be answereable to a deserving, which they call merite.* ∴ *Rom. 12.8.*

2 ∴ Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the b hypocrites doe in the Synagogues and in the streetes, to be praised of men. Verely I say vnto you, they haue their reward.

b *Counterfeites, for Hypocrites were players that played a part in a play.*

3 But when thou doest thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father that seeth in secret, he will reward thee openly.

5 2 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

2 He reprehendeth two fowle faultes in prayer, ambition, and vaine babbling.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secrete, shall reward thee openly.

c *Long prayers are not condemned, but vaine, needlesse, and superstitious.*

7 Also when ye pray, vse no c vaine repetitions as the Heathen: for they thinke to be heard for their much babbling.

8 Be yee not like them therefore: for your Father

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3 A true ſumme and fourme of all Chriſtian prayers.
✣ *Luke* 11.2.
a That, that is meete for our nature for our dayly foode, or ſuch as may ſuffice our nature and complexion.
✣ *Chap.* 13.19.
e From the Deuil, or from all aduerſitie.
∴ *Mark.* 11.25.
4 They that forgiue wrongs to them ſinnes are forgiuen but reuenge is prepared for them that reuenge.
5 Againſt ſuch as hunt after a name of holineſſe, by faſting.
f They ſuffer not their firſt hue to be ſeene, that is to ſay, they marre the naturall colour of their face, that they may ſeeme leane and pale faced.
6 Thoſe mens labours are ſhewed to be vaine, which paſſe not for the aſſured treaſure of euerlaſting life, but ſpend their liues in ſcraping together fraile and vaine riches.
✣ *Luke* 12.33.
1.*tim.* 6.19.
✣ *Luke* 11.34.
7 Men doe maliciouſly and wickedly put out euen the litle light of nature that is in them.
g The iudgement of the minde: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, that is to ſay, with the ſpirit of God wherewith we are lightned.
✣ *Luke* 16.3.
8 God will be worſhipped of the whole man.
h Which be at warre together, for if two agree, they are as one.
i This word is a Syrian word and ſignifieth all things that belong to money.
✣ *Luke* 12.22.
philip. 4.6.
2.*tim* 4.8.
1.*peter* 5.7.
pſalm. 55.23.
9 The froward carking carefulnes for things of this life is corrected in the children of God by an earneſt thinking vpon the prouidence of God.

Father knoweth whereof ye haue neede, before ye aſke of him.

9 3 After this maner therefore pray ye, ✣ Our father which art in heauen, halowed be thy name.

10 Thy kingdome come. Thy will bee done euen in earth, as *it is* in heauen.

11 Giue vs this day our *a* dayly bread.

12 And forgiue vs our dettes, as wee alſo forgiue our detters.

13 And leade vs not into temptation, but deliuer vs ✣ from *e* euill: for thine is the kingdome, and the power, and the glory for euer. Amen.

14 ∴ 4 For if ye doe forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you.

15 But if ye doe not forgiue men their treſpaſſes, no more will your father forgiue *you* your treſpaſſes.

16 5 Moreouer, when ye faſt, looke not ſowre as the hypocrites: for they *f* diſfigure their faces, that they might ſeeme vnto men to faſt. Verely I ſay vnto you, that they haue their reward.

17 But when thou faſteſt, anoint thine head, and waſh thy face,

18 That thou ſeeme not vnto men to faſt, but vnto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will reward thee openly.

19 ¶ 6 Lay not vp treaſures for your ſelues vpon the earth, where the mothe & canker corrupt, and where theeues digge through and ſteale.

20 ✣ But lay vp treaſures for your ſelues in heauen, where neither the mothe nor canker corrupteth, and where theeues neither dig through, nor ſteale.

21 For where your treaſure is, there wil your heart be alſo.

22 ¶ ✣ 7 The light of the body is the eye: if then thine geye be ſingle, thy whole body ſhalbe light.

23 But if thine eye be wicked, then all thy body ſhalbe darke. Wherefore if the light that is in thee, be darkeneſſe, how great is that darkeneſſe?

24 *8 No man can ſerue *h* two maſters: for either he ſhall hate the one, and loue the other, or els he ſhal leane to the one, and deſpiſe the other. Ye cannot ſerue God and *i* riches.

25 ✣ 9 Therefore I ſay vnto you, bee not carefull for your life, what yee ſhall eate, or what yee ſhall drinke: nor yet for your body, what ye ſhall put on. Is not the life more worth then meate? and the body then raiment?

26 Behold the foules of the *k* heauen: for they ſowe not, neither reape, nor cary into the barnes: yet your heauenly Father feedeth them. Are yee not much better then they?

27 Which of you by *l* taking care is able to adde one cubite vnto his ſtature?

28 And why care ye for rayment? Learne how the lillies of the fielde doe growe: they *m* are not wearied, neither ſpinne:

29 Yet I ſay vnto you, that euen Solomon in all his glory was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſſe of the fielde which is to day, and to morowe is caſt into the ouen, ſhall he not *doe* much more vnto you, O ye of litle faith?

31 Therefore take no thought, ſaying, What ſhal we eate? or what ſhall we drinke? or wherewith ſhall we be clothed?

32 (For after all theſe things ſeeke the Gentiles) for your heauenly Father knoweth, that yee haue neede of all theſe things.

33 But ſeeke yee firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall be miniſtred vnto you.

34 Care not then for the morowe: for the morowe ſhall care for it ſelfe: the day hath ynough with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6. Nor caſt that which is holy to dogges. 13 The broade and ſtraite way. 15 Falſe prophets. 18 The tree and fruite. 24 The houſe built on a rock, 29 and on the ſande.

IVdge [1] not, that ye be not iudged.

2 For with what ✣ iudgement ye iudge, yee ſhal be iudged, and with what ✣ meaſure ye mete, it ſhall be meaſured vnto you againe.

3 And why ſeeſt thou the mote, that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye?

4 ∴ Or howe ſayeſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and beholde, a beame is in thine owne eye?

5 Hypocrite, firſt caſt out that beame out of thine owne eye, and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.

6 ¶ [2] Giue ye not that which is holy to dogs, neither caſt ye your [a] pearles before ſwine, leſt they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ ✣ 3 Aske, and it ſhalbe giuen you: ſeeke, and ye ſhall finde: knocke, and it ſhalbe opened vnto you.

8 For whoſoeuer aſketh, receiueth: and hee that ſeeketh, findeth: and to him that knocketh, it ſhalbe opened.

9 For what man is there among you, which if his ſonne aſk him bread, would giue him a ſtone?

10 Or if he aſke fiſh, will he giue him a ſerpent?

11 If ye then, which are euill, can giue to your children good giftes, howe much more ſhall your Father which is in heauen, giue good things to them that aſke him?

12 ✣ + Therefore whatſoeuer ye woulde that men ſhould doe to you, euen ſo doe yee to them: for this is the *b* Lawe and the Prophets.

13 ¶ *5 Enter in at the ſtraite gate: for it is the wide gate, and broad way that leadeth to deſtruction: & many there be which goe in thereat,

14 Becauſe *c* the gate is ſtrait, and the way narrowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ 6 Beware of falſe prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues.

16 Ye ſhall know them by their fruits. ✣ Doe men gather grapes of thornes? or figs of thiſtles?

17 So euery good tree bringeth foorth good fruite, and a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring forth euil fruite: neither can a corrupt tree bring forth good fruit.

19 ✣ Euery tree that bringeth not forth good fruite, is hewen downe, and caſt into the fire.

20 Therefore by their fruites yee ſhall knowe them.

f Of the eyre, or that, lyue in the eyre: for in all tongues almoſt this word Heauen is taken for the eyre. 1 He ſpeaketh of care which is ioyned with thought of minde, and hath for the moſt part diſtruſt yoked with it. m Bylabour.

1 We ought to finde fault one with another, but we muſt beware we doe it not without cauſe, or to ſeeme holier then they, or in hatred of them.
✣ *Luke* 6.37.38.
rom 2.1.
1.*cor.* 5.5.
✣ *Marke* 4.24.
luke 6.38.
∴ *Luke* 6.41.
2 The ſtiffnecked and ſtubborne enemies of the Goſpel
a [illegible]
b [illegible]
the [illegible]
the [illegible]
neſſe [illegible]
and a pearle in ancient in great eſtimati among the La for a pearle ſh Cleopatra had, wa valued at two hur dred and fiftie thouſand crown and the ſame now borowed that ſo ſignifi moſt precious o wenly doctrine
✣ *Chap.* 21.22.
marke 11.24.
luke 11.9.
iohn 14.13. *and* 16.23. *iames* 1.5.
3 Prayers are a ſure refuge in all miſeries.
✣ *Luke* 6.31.
tob. 4.16.
4 A rehearſall of the meaning of the ſeconde table.
b That is to ſay, the doctrine of the Law and Prophets.
c Luke 13.24.
y Example of life muſt not be taken from a multitude.
e The way is ſtreight and narrow: we muſt paſſe through this rough way, and ſuffer, and endure, and be thronged, and ſo enter to life. 6 Falſe teachers muſt be taken heede of; and they are knowen by their doctrine and euill liuing. ✣ *Luke* 6.44. ✣ *Chap.* 3.10.

21 ¶ Not

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7 Euen the best gifts that are, are nothing without godlinesse. ✣ *Rom.2.13.* ✣ *Iame.1.22.*

a *By Name here, is ment that mighty working power of God, which euery man witnesseth that calleth vpon him.*

a *Properly, power: Nowe these excellent workes wrought, are called Powers, by occasion of those things which they bring to passe, for by them we vnderstand, how mightie the power of God is.*

∵ *Luke 13.27.*

f *Thou is not of ignorance, but because he will cast them away.*

✣ *Psal 6 8.*

g *You that are giuen to all kinde of wickednesse, and seeme to make an arte of sinne.*

True godlinesse with only vpon and there-

mayneth inuincible. ✣ *Luke 6.47,48.* * *Mar.1.22. Luke 4.32.*

CHAP. VIII.

1 *The Leper cleansed.* 5 *The Centurions faith.* 11 *The calling of the Gentiles,* 12 *and casting out of the Iewes.* 14 *Peters mother in lawe healed.* 19 *A Scribe desirous to followe Christ.* 23 *The tempest on the sea.* 28 *Two possessed with deuils cured.* 32 *The deuils goe into swine.*

NOwe when hee was come downe from the mountaine, great multitudes followed him.

2 ✣ [1] And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

Mark.1.40. Luke 5.12.

Christ in healing the leprous with the touching of his hand shewed that he is no abhorrer of sinners but come vnto him, be they neuer so vncleane.

Leuit.13.3,4. Luke 17.1.

Christ by setting before them the example of one vncircumcised Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

3 And Iesus putting foorth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was clensed.

4 Then Iesus saide vnto him, See thou tell no man, but goe, *and* shewe thy selfe vnto the Priest, and offer the gift that ✣ Moses commaunded, for a witnesse to them.

5 ¶ ∵ [2] When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And saide, Master, my seruant lyeth sicke at home of the palsie, and is grieuously pained.

7 And Iesus sayde vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie *of an other*, and haue souldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard *that*, he marueiled, and said to them that followed *him*, Verily, I say vnto you, I haue not found so great faith, euē in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall [a] sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen,

12 And the children of the kingdome shall be cast out into [b] vtter ✣ darkenes: there shalbe weeping and gnashing of teeth.

13 Then Iesus sayde vnto the Centurion, Goe thy way, and as thou hast beleeued, so bee it vnto thee. And his seruant was healed the same houre.

14 ¶ ✣ [3] And when Iesus came to Peters house, he sawe his wiues mother layed downe, and sicke of a feuer.

15 And hee touched her hande, and the feuer left her: so she arose, and ministred vnto them.

16 ∵ When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with *his* word, and healed [c] all that were sicke,

17 That it might be fulfilled, which was spoken by ✣ Esaias the Prophet, saying, He tooke our infirmities, and bare *our* sicknesses.

18 ¶ ✣ And when Iesus sawe great multitudes of people about him, he commanded them to goe [d] ouer *the water.*

19 [4] Then came there a certaine Scribe, and sayd vnto him, Master, I will follow thee whithersoeuer thou goest,

20 But Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen haue [e] nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ And another of his disciples saide vnto him, Master, suffer me first to goe, and burie my father.

22 But Iesus sayde vnto him, follow me, and let the dead bury their dead.

23 ¶ * [6] And when he was entred into [f] ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he said vnto them, Why are yee fearefull, O ye of little faith? Then he arose, and rebuked the winds and the sea: and *so* there was a great calme.

27 And the men marueiled, saying, What man is this, that both the winds and the sea obey him!

28 ¶ ✣ [7] And when he was come to the other side into [g] countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might goe by that way.

29 And beholde, they cryed out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to torment vs before [h] time?

30 Nowe there was [i] a farre off from them a great heard of swine feeding.

31 And [k] deuils besought him, saying, If thou cast vs out, suffer vs to go into the heard of swine.

32 And he said vnto them, Go. So they went out and departed into the heard of swine: and beholde, the whole heard of swine ranne headlong into the sea, and dyed in the water.

33 Then the heardmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the deuils.

34 And beholde, all [l] the citie came out to meete Iesus: and when they saw him, they besought him to [g] depart out of their coastes.

CHAP.

b Which are without the kingdome. For in the kingdome is light, and without the kingdome darkenes.

✣ *Chap.22.13.*

✣ *Marke 1.29. Luke 4.38.*

3 Christ, in healing diuers diseases, sheweth that he was sent of his Father, that in him onely we should seeke remedie in all our miseries.

∵ *Marke 1.32. Luke 4.40.*

c Of all sortes.

✣ *Esa.53 4. 1 pet.2.24.*

✣ *Luke 9 57,58.*

d For Capernaum was situate vpon the lake of Tiberias.

4 The true disciples of Christ must prepare them selues to all kinde of miseries.

e Word for word, shades made with boughes.

5 When God requireth our labour, we must leaue off all duety to men.

* *Marke 4.37. Luke 8.23.*

6 Although Christ seemeth oftentimes to neglect his, euen in most extreme dangers, yet in time conuenient he asswageth all tempests, and bringeth them to the hauen.

✣ *Marke 5.1,2. Luke 8.26,27.*

7 Christ came to deliuer me from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and leaste of their commodi-

f Peter hilleth Marke and Luke witnesse: Nowe Gedara ... Iosephus recordeth booke 17. chap.13. liued after the order of the Grecians, & therefore we may not marueile if there were swine there.

g Where men liue as swine, there doeth not Christ tary, but deuils.

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CHAP. IX.

1 One sicke of the palsie is healed. 5 Remission of sinne. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloodie issue. 28 Two blinde men by faith receiue sight. 32 A dumme man possessed is healed. 37 The harueste and workemen.

THen he [1] entred into a ship, and passed ouer, and came into his [a] owne citie.

2 And ✣ loe, they brought to him a man sicke of the palsie layd on a bed. And Iesus [b] seeing their faith, sayd to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen thee.

3 And beholde, certeine of the Scribes sayd with themselues, This man [c] blaspheméth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then sayd he vnto the sicke of the palsie,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authority to men.

9 ¶ ✣ [2] And as Iesus passed foorth from thence, he saw a man sitting at the [d] custome, named Matthew, and sayd to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sate at meat *in his* house, beholde, many Publicanes and [e] sinners, that came *thither*, sate downe at the table with Iesus and his disciples.

11 And when the Pharises saw that, they sayd to his disciples, Why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, hee sayd vnto them, The whole need not a Physitian, but they that are sicke.

13 But goe ye and learne what this is, ∴ I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the [x] sinners to repentance.

14 ¶ ✣ [3] Then came the disciples of Iohn to him, saing, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the [f] children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreouer no man pieceth an olde garment with a piece of [g] newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserued.

18 ¶ * ✣ While he thus spake vnto them, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is nowe deceased, but come and lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at the same moment.)

23 [5] Nowe when Iesus came into the Rulers house, and sawe the [h] minstrels and the multitude making noise,

24 He said vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put foorth, he went in and tooke her by the hand, and the maid arose.

26 And this bruite went throughout all that land.

27 [6] And as Iesus departed thence, two blinde men followed him, crying, and saying, O Sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleeue ye that I am able to doe this? And they sayd vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame thorowout all that land.

32 ¶ ✣ [7] And as they went out, beholde, they brought to him a dumme man possessed with a deuill.

33 And when the deuill was cast out, the dumme spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, ✣ He casteth out deuils, through the prince of deuils.

35 ¶ And ∴ Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sickenesse and euery disease among the people.

36 [8] But ✣ when hee saw the multitude, hee had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

37 Then sayd he to his disciples, ✣ Surely the harueste is great, but the labourers *are* few.

38 Wherefore pray the Lord of the harueste, that hee would [i] send foorth labourers into his harueste.

CHAP. X.

1 The gift of healing giuen to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 16 Affliction. 22 Continuance vnto the end. 23 Flying from persecution. 28 Feare. 29 Two sparrowes. 30 Haires of our head. 32 To acknowledge Christ. 34 Peace and the sword. 35 Variance. 37 Loue of parents. 38 The crosse. 39 To lose the life. 40 To receiue a preacher.

ANd [1] * hee called his twelue disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sicknesse, and euery disease.

2 Now the names of the twelue Apostles are these. The [2] first *is* Simon, called Peter, and Andrew his brother: Iames *the sonne* of Zebedeus, and Iohn his brother.

3 Philip

1 Sinners are the causes of our afflictions, & Christ only forgiueth the if we beleeue.
a Into Capernaum, for as Theophi. saith, Bethlem brought him forth, Nazareth brought him vp, and Capernaum was his dwelling place.
✣ Marke 2.3. Luke 5.18.
b Knowing by a manifest signe.
c To blaspheme, signifieth amongst the diuines, to speake wickedly: and amongst the more eloquent Grecians, to slander.

✣ Marke 2.14. Luke 5.27.
2 Christ calleth the humble sinners vnto him, but he contemneth the proud hypocrites.
d As the customers table, where it was receiued.
e The customers followes which were placed by the Romans, after that Iudea was brought into the forme of a prouince, to gather the customes, and therefore of the rest of the Iewes, they were called sinners, that is to say, very wicke men.
∴ Hose. 6.6. chap. 12.7.
x 1. Tim. 1.15.
✣ Marke 2.18. Luke 5.33.
3 Against naughty emulation in matters indifferent.
f An Hebrewe kind of speach, for they that are admitted into the marriage chamber, are of the nearest about the bridegrome.
g Rawe cloth was neuer put to the fuller.

* Marke 5.22. Luke 8.41.
4 There is no euill so olde and incurable, which Christ cannot heale by and by, if he be touched with true faith but lightly as it were with the hand.

5 Euen death it selfe giueth place to the power of Christ.
h It appeareth that they vsed minstrels at their mourning.

6 By healing these two blinde, Christ sheweth that he is the light of the world.

✣ Luke 11.14.
7 An example of that power, that Christ hath ouer the deuill.

✣ Chap. 12 24. Marke 3.22. Luke 11.15.
∴ Marke 6.6. Luke 13.32.

8 Although the ordinarie pastours cease, yet Christ hath not cast off the care of his Church.
x Marke 6.34.
✣ Luke 10.2. Ioh. 4.3536.
i Word for word, cast them out: for men are very slow in so holy a worke.

1 The Apostles are sent to preach the Gospell to Israel.
* Mar. 3. 13, 14, 15. Luke 9.1, 2.
2 Totophylact saith that Peter and Andrew are called the first, because they were first called.

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3 Philip and Bartlemew: Thomas, and Matthew that Publicane: Iames *the sonne* of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas [b] Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, & commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✣ to the lost sheepe of the house of Israel.

7 ✣ [2] And as ye go, preach, saying, The kingdome of heauen is at hand.

8 [3] Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, freely giue.

9 ∵ [4] Possesse [c] not golde, nor siluer, nor money in your girdles,

10 Nor a scrippe for the iourney, neither two coats, neither shooes, nor a staffe: ✻ for the workman is worthy of his [d] meat.

11 [5] And into ✣ whatsoeuer city or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be woorthy, let your [e] peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your words, when ye depart out of that house, or that city, ✣ shake off the dust of your feet.

15 Truely I say vnto you, it shall be easier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that city.

16 ¶ ✣ [6] Behold, I send you as [f] sheepe in the middes of the wolues: be ye therfore wise as serpents, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer you vp to the Councels, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and kings for my sake, in witnesse to them, and to the Gentiles.

19 ∵ But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirite of your Father which speaketh in you.

21 And the ✻ brother shall betray the brother to death, and the father the sonne, and the children shall rise against *their* parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: ✣ but he that endureth to the end, he shal be saued.

23 And when they persecute you in this citie, flee into another: for verely I say vnto you, yee shall not [i] goe ouer *all* the cities of Israel, till the Sonne of man be come.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is ynough for the disciple to bee as his master *is*, and the seruant as his Lord. ✣ If they haue called the master of the house [k] Beel-zebub, howe much more them of his houshold?

26 [1] Feare them not therefore: ✣ for there is nothing couered, that shall not be disclosed, nor hid, that shall not be knowen:

27 What I tell you in darkenesse, that speake ye in light: and what ye heare in the eare, that preach ye on the [m] houses.

28 And [n] feare yee not them which kill the body, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes solde for a [o] farthing, and one of them shal not fal on the ground without your Father?

30 ✣ Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparrowes.

32 ∵ Whosoeuer therefore shall confesse me before men, him will I confesse also before my Father which is in heauen.

33 But whosoeuer shall denie me before men, him will I also denie before my Father which is in heauen.

34 ✻ [8] Thinke not that I am come to send peace into the earth, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother in law.

36 ✣ And a mans enemies *shall be* they of his owne houshold.

37 * [9] He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne, or daughter more then me, is not worthie of me.

38 ✣ And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 ✣ He that will [p] finde his life, shall lose it: and he that loseth his life for my sake, shall finde it.

40 [10] He that receiueth you, receiueth me: and he that receiueth me, receiueth him that hath sent me.

41 ∵ [11] He that receiueth a Prophet in [q] the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 ✻ And whosoeuer shall giue vnto one of these [q] little ones to drinke a cup of colde water onely, in the name of a disciple, verely I say vnto you, he shall not lose his reward.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christes testimonie of Iohn. 13 The Law and the Prophets. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospel reuealed to children. 28 They that are wearie and laden.

AND [1] it came to passe that when Iesus had made an end of [2] commanding his twelue disciples, hee departed thence to teach and to preach in [b] their cities.

2 ¶ ✣ And when Iohn heard in the prison the works of Christ, he sent two of his disciples,

3 And said vnto him, Art thou he that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn, what things ye heare and see.

5 The blinde receiue sight, and the halt doe walke: the lepers are cleansed, & the deafe heare,

b A man of Kerioth, Now Kerioth was in the tribe of Iudah, Iosh. 15.25.
✣ Act. 13.46.
✣ Luk. 10.9, 11.
2 The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependances of the word.
∵ Mar. 6.8, 9. luk. 9.3. and 22.35.
4 The ministers of the word must cast away all cares that might hinder them the least wise that might be.
c For this iourney, to wit, both that nothing might hinder them, and also that they might feele some taste of Gods prouidence: for at their returne backe, the Lord asketh of them, whether they lacked any thing by the way, Luke 22.35.
✻ 1. Tim. 5.17.
d God will prouide you meat.
5 Happy are they that receiue the preaching of the Gospel: and vnhappy are they, that refuse it.
✣ Luke 20.8.
e It is a maner of speech taken from the Hebrewes, whereby they meant all kind of happinesse.
** Mar. 6.11. luk. 9.5.*
✣ Act. 13.51.
✣ Luke 10.3.
6 Christ sheweth how the ministers must behaue themselues vnder the crosse.
f You shall be in great danger.
g You shall not so much as reuenge an iniurie: and by the mixing of these two actes natures together, he will haue our wisedome to be mallcious, nor our simplicitie rude, but a certaine form of good nature as exquisitely framed of both them, as may be.
h For in the cause of religion men are wolues one to another.
∵ Mark. 13.13. luke 21.12.
✻ Luke 21.16.
*✣ Mark. 13.13 i Being to an end, that is, you shall not haue gone through all the Cities of Israel, and preached in them. * Luk. 6.40. ioh 13.16. and 15.20. ✣ Chap. 12.24.*
k ... was the God of the Accaronites, which we call the god of flies.

l Trueth shall not alwayes be hid.
✣ Marke 4.22. luk. 8.17 & 12.2.
m Openly, & in the highest places. For the toppes of their houses were so made, that they might walke vpon them, Act. 10.9.
n Though tyrants be neuer so raging and cruell, yet we may not feare them.
o The fourth part of an ounce.
✣ 1. Sam. 14.45. 2. Sam. 14.11. actes 27.34.
7 The necessitie & reward of open confessing Christ.
∵ Marke 8.38. luk. 9.26. and 12.8. 2. tim 2.12.
✻ Luke 12.51.
8 Ciuil dissentions folow ȳ preaching of the Gospell.
✣ Micah. 7.6.
** Luke 14.26.*
9 Nothing without exception is to be preferred before our duetie to God.
✣ Chap. 19.24. mar. 8.34. luke 9.23. and 14.27.
✣ Iohn 12.25.
p They are sayd to finde their life, which deliuer it out of danger: and this is spoken after the opinion of the people which thinke them cleane lost that die, because they thinke not of the life to come.
10 God is both author and reuenger of his holy Ministerie.
∵ Luke 10.16. Iohn 13.20.
11 We shall lose nothing ȳ we bestow vpon Christ.
q As a Prophet.
✻ Mar. 9.41.
r Which in the sight of the world are vile & abiect.

1 Christ sheweth by his works, that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, that is to say, in Galile, where many of them were borne, Act 2.7.
✣ Luke 7.18.

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✣ *Esai 61.1. luke 4.18.*

2 What agreement, and what difference is betwixt the ministerie of the Prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.

✣ *Malach.3.1. luke 7.28.*

c *In the newe state of the Church where the true glory of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the Law and the Prophets: and againe, the most cleare preaching of the Gospel with Iohns.*

∵ *Luke 16.16.*

d *They propheciedof things to come, which are now present, and clearely and plainely seene.*

※ *Mala.4 5.*

✣ *Luke 7.31.*

3 There are none more stout & stubburne enemies of the Gospell, then they to whom it ought to be most acceptable.

e *He blameth the forwardnes of this age, by a prouerbe, in that they could be moued neither with rough, nor gentle dealing.*

4 That which the most part refuse, the elect and chosen embrace.

f *Wise men doe acknowledge the wisdome of the Gospel, whē they receiue it.*

5 The proud reiect the Gospel offered vnto them, to their great hurt and smart, which turneth to the saluation of ỹ simple.

* *Luke 10.13.*

✣ *Luke 10.21.*

g *Through the ministerie of Christ, who only sheweth the trueth of all things pertayning to God.*

h *This word sheweth, that he contenteth himselfe in his Fathers counsell.*

5 *Gods will is ỹ only rule of righteousnes*

✣ *Iohn 3.35.*

6 There is no true knowledge of God, nor quietnes of mind, but onely in Christ alone.

∵ *Iohn 6.46.*

the dead are raised vp, ✣ and the poore receiue the Gospel.

6 And blessed is he that shal not be offended in me.

7 [2] And as they departed, Iesus beganne to speake vnto the multitude, of Iohn, What went ye out into the wildernesse to see? a reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses.

9 But what went yee out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is hee of whom it is written, ✣ Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the [c] kingdom of heauen, is greater thē he.

12 And from ∵ the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law [d] prophecied vnto Iohn.

14 And if ye will receiue it, this is ※ that Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 ✣ [3] But whereunto shall I liken this generation? [e] It is like vnto litle children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and yee haue not daunced, wee haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and sinners: 4 but [f] wisedome is iustified of her children.

20 ¶ 5 * Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not.

21 Woe *be* to thee Chorazin: Woe *be* to thee Bethsaida: for if ỹ great works, which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackeloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue bin done in thee, had bene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 ✣ At that time Iesus answered, and sayde, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast [g] opened them vnto babes.

26 It is [h] so, O Father, because thy [i] good pleasure was such.

27 ✣ [6] All things are giuen vnto me of my Father: and ∵ no man knoweth the Sonne, but ỹ Father: neither knoweth any man the Father, but the Sonne, and he to whom ỹ Sonne wil reueile *him*.

28 Come vnto me, all ye that are wearie and laden, and I will ease you.

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart: and ye shall finde ✣ rest vnto your soules.

30 ✣ For my yoke is [k] easie, & my burden light.

CHAP. XII.

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 We must doe good on the Sabbath. 22 The possessed is holpen. 25 A kingdome deuided. 31 Sinne, blasphemie. 33 The good or euil tree. 34 Vipers. 41 The Ninuites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

AT [1] ∵ that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they sayde vnto him, Behold, thy disciples doe that ※ which is not lawfull to doe vpon the Sabbath.

3 But he sayd vnto them, ✣ Haue ye not read what Dauid did when he was an hungred, & they that were with him?

4 How hee went into the house of God, and did eate the [a] shew bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the * Priests?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple ✣ [b] breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if yee knewe what this is, ✣ I will haue mercie, and not sacrifice, ye would not haue condemned the innocents.

8 For the sonne of man is Lorde, *euen* of the Sabbath.

9 ∵ [2] And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had *his* hand dryed vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto thē, What man shall there be among you, ỹ hath a sheepe, & if it fal on a Sabbath day into a pit, doth not take it and lift it out?

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 [3] Then the Pharises went out, & consulted against him, how they might destroy him.

15 But whē Iesus knew it, he departed thence, & great multitudes followed him, & he healed thē al,

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 ※ Behold my seruant whom I haue chosen, my beloued in whom my soule deliteth: I wil put my Spirit on him, and he shall shew [c] iudgement to the Gentiles.

19 He shall not striue, nor crie, neither shall any man heare his voyce in the streetes.

20 A bruised reede shal he not breake, & smoking flaxe shal he not quench, till he [d] bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ ✣ [4] Thē was brought to him one possessed with a deuil, *both* blind, & dum, & he healed him, so ỹ he *which was* blind & dum, both spake & saw.

23 And

✣ *Iere 6.16.*

✣ *1.Iohn 5.3.*

k *May easily be borne. For his commandements are not grieuous, for all that is borne of God ouercommeth the world, 1.Iohn 5.4.*

1 Of the true sanctifying of the Sabbath, and the abrogating of it.

∵ *Marke 2.23. luke 6.1.*

※ *Deut.23.25.*

✣ *1.Sam.21.6.*

a *The Hebrewes call it bread of faces, because it stood before the Lord all the weeke vpon the golden table appointed to that seruice, Leuit.24.6.*

* *Exod.29.33. leuit. 8.31. and 24.9.*

✣ *Num.28.9.*

b *When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much lesse doeth the Lord of the Sabbath breake the Sabbath.*

✣ *Hos.6.7. chap.9.13.*

∵ *Marke 3.1. luke 6.6.*

2 The ceremonies of the Law are not against the loue of our neighbour.

3 How farre and in what respect we may giue place to the vnbridled rage of the wicked.

※ *Esai.42.1.*

b *By iudgement is meant a setled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing whensoeuer it is done, the Lord is sayde to reigne and iudge there, that is to say, to gouerne and rule matters.*

c *He shall pronounce sentence and iudgement, maugre the world and Satan, and shewe himselfe conqueror ouer all his enemies.*

✣ *Luke 11.14.*

4 A trueth, be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstanding it ought to be preached.

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23 And all the people were amased, and saide, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they saide, ✣ This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 5 But Iesus knewe their thoughts, and sayde to them, Euery kingdome diuided against it selfe, is brought to nought: and euery citie or house, diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is diuided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except he first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 ✣ Wherefore I say vnto you, Euery sinne and blasphemie shall be forgiuen vnto men: but the blasphemie *against* the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shal speake a word against the sonne of man, it shall be forgiuen him: [6] but whosoeuer shall speake against the holy Ghost, it shall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, and his fruite euill: for the tree is knowen by the fruite.

34 7 O generations of vipers, how can you speake good things, when ye are euill? For of the ∵ abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: & an euill man out of an euil treasure, bringeth forth euil things.

36 But I say vnto you, that of euery [c] idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.

38 ¶ [8] ✣ Then answered certaine of [f] the Scribes and of the Pharises, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and [d] adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue that signe of the Prophet Ionas.

40 ✣ For as Ionas was three dayes & three nights in the whales belly: so shall the sonne of man be three dayes & three nights in the heart of [f] the earth.

41 [9] The men of Nineue shal rise in iudgement with this generation, and condemne it: for they *repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

42 ✣ The Queene of the [g] South shall rise in iudgement with this generation, and shall condemne it: for she came from the [h] vtmost partes of the earth to heare the wisedome of Solomon: and behold, a greater then Solomon *is* here.

43 ¶ ✣ Now when the vncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest and findeth none.

44 Then he saith, I wil returne into mine house from whence I came: and when he is come, hee findeth it emptie, swept and garnished.

45 ¶ Then he goeth, & taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: ✣ and the ende of that man is worse then the beginning. Euen so shal it be with this wicked generation.

46 ¶ [10] ✣ While he yet spake to [f] the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that tolde him, Who is my mother? & who are my brethren?

49 [11] And he stretched forth his hand toward his disciples, & said, Behold my mother & my brethren.

50 For whosoeuer shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 *The parable of the Sower.* 11 *and* 34 *Why Christ spake in parables.* 18 *The exposition of the parable.* 24 *The parable of the tares.* 31 *Of the mustard seed.* 33 *Of the leauen.* 44 *Of the hidden treasure.* 45 *Of the pearle.* 47 *Of the draw net cast into the sea.* 53 *Christ is not receiued of his countrey men the Nazarites.*

THe ∵ same day went Iesus out of the house, and sate by the sea side.

2 [1] And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stoode on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the foules came and deuoured them vp.

5 And some fell vpon stonie ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fel in good ground, & brought forth fruite, one *corne* an hundreth fold, some sixtie folde, and another thirtie folde.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 [2] And he answered, & said vnto them, Because it is giuen vnto you, to know the secrets of the kingdom of heauen, but to thē it is not giuen.

12 ✣ For whosoeuer hath, to him shalbe giuen, and he shal haue abundance: but whosoeuer hath not, from him shalbe taken away, euen [f] he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecie of Esaias, which *prophecie* saith, ✣ By hearing, ye shall heare, and shal not vnderstand, and seeing, ye shal see, and shall not perceiue.

15 For this peoples heart is waxed fat, & their eares are dull of hearing, and with their eyes they haue winked, lest they should see [w] with their eyes, and heare [w] with their eares, & should vnderstand [w] with their hearts, & should returne, that I might heale them.

16 [3] But blessed *are* your eyes, for they see: and your eares, for they heare.

17 *For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which yee see, and haue not seene *them*, and to heare those things, which yee heare, and haue not heard them.

11 ¶ ✣ Heare

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* *Chap* 9 34. *marke* 3.22. *luke* 11.15.

5 The kingdome of Christ and the kingdome of the deuill cannot consist together.

✣ *Marke* 3.28,29. *luke* 12.10. 1 *ioha* 5.16.

6 Of blasphemie against the holy Ghost.

7 Hipocrites at the length bewray themselues euen by their owne mouth.

∵ *Luke* 6.45.

c Vaine and vnprofitable trifles, which the most part of men spend their liues in.

8 Against froward desires of miracles.

✣ *Chap.* 16 1. *luke* 11.29. 1 *cor* 1.22.

f Bastard, which fell from Abrahams seede, or forsooke the true worship of God.

✣ *Ionas* 1.17.

9 Christ teacheth by the foreshewed example of the Iewes, that there are none more miserable then they which put out the light of the Gospel, which was kindled in them.

* *Ionas* 3.5.

✣ 1. *King.* 10.1. 2. *chron.* 9.1.

g He meaneth the Queene of Saba: whose country is South in respect of the land of Israel, 1. *King.* 10.

h For Saba is situate in the vtmost coast of happy Arabia vpon the mouth of the Arabian sea.

✣ *Luke* 11.24.

✣ *Hebr.* 6.4,5. *and* 10,26. 2. *peter* 2.20.

10 Christ teacheth by his owne example, how that all things ought to be set apart, in respect of Gods glory.

✣ *Marke* 3.31. *luke* 8.20.

11 None are more neere vnto vs, then they that are of the houshold of faith.

1 Christ sheweth in potting foorth this parable of the Sower, that the seede of life which is sowen in the world, commeth not on so well in one as in an other, and the reason is, for that men for the most part, either doe not receiue it, or suffer it not to ripen.

∵ *Marke* 4.1. *luke* 8.4,5.

2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.

✣ *Chap.* 25.29.

✣ *Esai.* 6.9. *marke* 4.12. *luke* 8.10. *iohn* 12.40. *actes* 28.26. *rom.* 11.8.

3 The condition of the Church vnder and since Christ, is better then it was in the time of the fathers vnder the Law.

* *Luke* 10.24.

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✣ *Mar.4.15. Luke 8.12.*

18 ¶ ✣ Heare ye therefore the parable of the sower.

19 Whensoeuer any man heareth the word of that kingdome, and vnderstandeth it not, that euill one commeth, and catcheth away that which was sowen in his [a]heart: and this is hee which hath receiued the seede by the way side.

a Though there be mention made of the heart, yet this sowing is referred to hearing without vnderstanding. For whether the seede be receiued in the heart or no, yet he that soweth, soweth to the heart.

20 And hee that receiued seede in the stonie ground, is he which heareth the worde, and incontinently with ioy receiueth it,

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the worde, by and by he is offended.

22 And hee that receiued the seede among thornes, is he that heareth the worde: but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But hee that receiued the seed in the good ground, is he that heareth the worde, and vnderstandeth it, which also beareth fruite, and bringeth foorth, some an hundreth folde, some sixtie folde, and some thirtie folde.

4 Christ sheweth in another parable of the euill seede mixt with the good, that the Church shall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of al things doe come, & therefore the faithfull haue to arme themselues with patience & constancie.

24 ¶ [4] An other parable put hee foorth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25 But while men slept, there came his enemie and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the housholder, & said vnto him, Master, sowedst thou not good seed in thy field? from whence then hath it tares?

28 And he sayd to them, Some enuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we go and gather them vp?

29 But he sayd, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntil the harueſt, and in time of harueſt I wil say to the reapers, Gather ye first the tares, & bind them in sheaues to burne them: but gather the wheate into my barne.

✣ *Marke 4.30. Luke 13.19.*

31 ¶ ✣ [5] Another parable he put foorth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seed, which a man taketh and soweth in his field:

5 God begin neth his kingdom with very small beginnings, to the end that by the growing on of it, beside the expectation & hope of all men, his mightie power and working may be the more set foorth.

32 Which indeede is the least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

∵ Luke 13.21.

33 ¶ ∵ An other parable spake hee to them, The kingdome of heauen is like vnto leuen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

✣ *Mar.4.33,34.*

34 ¶ ✣ All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

✣ *Psal.78.2.*

35 That it might be fulfilled, which was spoken by the Prophet, saying, ✣ I will open my mouth in parables, and will vtter the things which haue bene kept secret from the foundation of the world.

6 He expoundeth the former parable of the good and euill seede.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 [6] Then answered he, and sayd to them, He that soweth the good seede, is the Sonne of man,

38 And the fielde is the worlde, and the good seede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemie that soweth them, is the deuill, ✣ and the harueſt is the end of the world, and the reapers be the Angels.

✣ *Ioel.3.13. reuel.14.15.*

40 As then the tares are gathered and burned in the fire, so shall it be in the end of the world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquitie,

42 And shall cast them into a fornace of fire. There shalbe wayling and gnashing of teeth.

43 ✣ Then shal the iust men shine as the sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

✣ *Dan.12.3.*

44 ¶ 7 Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that hee hath, and buyeth the fielde.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.

45 ¶ Againe, the kingdome of heauen is like to a marchant man, that seeketh good pearles,

46 Who hauing found a pearle of great price, went and solde all that he had, and bought it.

47 ¶ [8] Againe, the kingdome of heauen is like vnto a drawe net cast into the sea, that gathereth of all kindes *of things*.

8 There are many in the Church, which notwithstanding are not of the Church, and therfore at length shalbe cast out: but the full and perfect clensing of them is deferred to the last day.

48 Which, when it is full, men drawe to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the ende of the world. The Angels shall goe foorth, and seuer the bad from among the iust.

50 And shall cast them into a fornace of fire: there shalbe wayling, and gnashing of teeth.

51 ¶ [9] Iesus said vnto them, Vnderstand yee all these things? They said vnto him, Yea, Lord.

9 They ought to be diligent, which haue not onely to be wise for themselues, but to dispense the wisedome of God to other.

52 Then sayde he vnto them. Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth forth out of his treasure things both new & olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ∵ [10] And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayde, Whence commeth this wisedome and great workes vnto this man?

∵ Marke 6.1. luke 4.16.

10 Men doe not onely sinne of ignorance, but also wittingly and wilingly lay stumbling blockes in their owne wayes, that when God calleth them, they may not obey, and so most plainely destroy and cast away themselues.

55 Is not this the carpenters sonne? Is not his mother called Marie, ✣ and his brethren Iames and Ioses, and Simon and Iudas?

✣ *Iohn 6.42.*

56 And are not his sisters all with vs? Whence then hath he all these things?

✣ *Marke 6.4. luke 4.24. iohn 4.44.*

57 And they were offended with him. Then Iesus said to thē, ✣ A prophet is not without honor, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIIII.

1 Herods iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the fiue loaues, &c. 23 Christ prayeth. 24 The Apostles tossed with the waues. 27 Faith. 30 Peter in ieopardie. 35 The hemme of Christes garment.

AT * [1] that time Herod the Tetrarch heard of the fame of Iesus,

* *Marke 6.14. luke 9.7.*

1 Here is in Iohn, an example of an inuincible courage, which all faithfull ministers of Gods word ought to followe: in Herod, an example of tyrannous vanitie, pride, and cruelti e, and to be short, of a courtly conscience, and of their miserable slauerie, which haue once giuen themselues ouer to pleasures: in Herodias and her daughter, an example of whorelike wantonnesse, and womanly cruelti e.

2 And

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2 And sayd vnto his seruants, This is that Iohn Baptist, hee is risen againe from the dead, and therefore great [a] workes are wrought by him.

3 ✣ For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn sayd vnto him, It is not ✣ lawfull for thee to haue her.

5 And when hee would haue put him to death, hee feared the multitude, because they counted him as a ∵ Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased [b] Herod.

7 Wherefore he promised with an othe, that he would giue her whatsoeuer she would aske.

8 And shee being before instructed of her mother, sayd, Giue me here Iohn Baptists head in a platter.

9 And the King was sorie: neuertheless, because of the othe, and them that sate with him at the table, he commanded it to be giuen *her*,

10 And sent, & beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maide, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went, and tolde Iesus.

13 ✲ And when Iesus heard it, hee departed thence by shippe into a desert place apart. And when the multitude had heard it, they followed him on foote out of the cities.

14 [2] And Iesus went foorth and sawe a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, ✲ his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and bye them vitailes.

16 But Iesus sayd to them, They haue no neede to goe away: giue ye them to eate.

17 Then sayd they vnto him, Wee haue here but fiue loaues, and two fishes.

18 And he said, Bring them hither to me.

19 And hee commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a shippe, and to goe ouer before him, while he sent the multitude away.

23 And as soone as he had sent the multitude away, he went vp into a mountaine alone to pray: and * when the euening was come, hee was there alone.

24 [3] And the shippe was now in the middes of the sea, and was tossed with waues: for it was a contrary winde.

25 And in the [c] fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a [d] spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, Be of good comfort, It is I: be not afraid,

28 [4] Then Peter answered him, and sayd, Master, if it be thou, bid me come vnto thee on the water.

29 And he sayd, Come. And when Peter was come downe out of the ship, hee walked on the water, to goe to Iesus.

30 But when he saw a mightie winde, hee was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched foorth his hand, and caught him, and sayd to him, O thou of little faith, wherefore diddest thou doubt?

32 And as soone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ ✣ And when they were come ouer, they came into the land of [e] Gennezaret.

35 [5] And when the men of that place knewe him, they sent out into all that countrey round about, and brought vnto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

CHAP. XV.

3 The commaundements and traditions of men. 12 Offence. 13 The plant which is rooted vp. 14 Blinde leading the blinde. 18 The heart. 22 The woman of Canane. 26 The childrens bread: whelpes. 28 Faith. 32 4000. men fed. 36 Thankesgiuing.

THen [1] came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 ✣ Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate bread.

3 [2] But he answered and said vnto him, Why doe yee also transgresse the commaundement of God by your tradition?

4 ∵ For God hath commanded, saying, [b] Honour thy father and mother: ✲ and hee that curseth father or mother, let him die the death.

5 But ye say, [c] Whosoeuer shall say to father or mother, By the gift that is *offered* by me, thou mayest haue profite,

6 Though hee honour not his father, or his mother, *shalbe free*: thus haue ye made the commandement of God of no [d] authoritie by your tradition.

7 [3] O hypocrites, Esaias prophecied well of you, saying,

8 ✲ This people draweth neere vnto mee with their mouth, and honoureth mee with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching *for* doctrines, mens precepts.

10 [4] Then hee called the multitude vnto him, and said to them, Heare and vnderstand.

a By workes, hee meaneth that force and power, whereby workes are wrought, & not the worke, as is seene of before.
✣ Marke 6.17. Luke 3.19.
✣ Leuit. 18 16. and 20.21.
∵ Chap. 21.25.

b There were three Herodes: the first of them was Antipaters sonne, who is also called Ascalonus, in whose reigne Christ was borne, and he it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malthaca, or Maraca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobolus, and he it was that slewe Iames.
✲ Marke 6.32. Luke 9 10.
2 Christ refresheth a great multitude with fiue loaues and two little fishes, shewing thereby that they shall want nothing, which lay all things aside, and seeke the kingdome of heauen.
✲ Marke 6 35. Luke 9.12. Iohn 6.5.

** Mar. 6.45,46,47. Iohn 6 16,17,18.*
3 We must saile euen through mightie tempests, and Christ will neuer forsake vs, so that we go whither he hath commanded vs.
c By the fourth watch is meant the time neere to day breaking: for in olde time they diuided the night into foure watches in which they counted.
d A spirit, as it is here taken, is that which a man imagineth to himselfe vainely in his minde, perswading himselfe that hee seeth something, & seeth nothing.

4 By faith we tread vnder our feet euē the tempests themselues, but yet by ȳ vertue of Christ, which helpeth that vertue, which he of his mercie hath giuen.
✣ Marke 6.54.
e This Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galile, and Tiberias, so that the countrey it selfe grewe to be called by that name.
5 In that ȳ Christ healeth ȳ sicke, we are giuē to vnderstand that we must seeke remedy for spiritual diseases at his hands: and that we are bound not only to runne out selues, but also to bring others to him.

1 None commonly are more bold cōtemners of God, then they whom God appointeth keepers of his law.
✣ Marke 7.1.
a Which they receiued of his auncesters from hand to hand, or their elders alowed, which were the gouernours of the Church.
2 Their wicked boldnesse, in corrupting the commandements of God, & that vpon pretence of godlinesse, and vsurping authoritie to make lawes, is here reprooued.
∵ Exod. 20.12. deut. 5 16. ephes. 6.2.
b By honour is meant all kinde of duetie which children owe to their parents.
✲ Exod. 21.17. leu. 20 9. pro. 20.20.
c The meaning is this: whatsoeuer I bestowe vpon the temple, is to thy profit, for it is as good as if I gaue it therefor (as the Pharises of our time do) it shalbe meritorious for thee, for vnder this colour of religion, they raked all to themselues, as though that hee that had giuen any thing to the temple, had done the duetie of a childe. d You made it of no power and authoritie as much as lay in you: for otherwise the commaundements of God stand fast in the Church of God, in despite of the world and Satan. 3 The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things. *✣ Esai. 29.13.* 4 Christ teacheth vs that hypocrisie of false teachers which deceiue our soules, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinary vocation should blinde our eyes: otherwise we are like to perish with them.

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✣ *Marke 7.18.*

11 ✣ That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his diſciples, and ſayd vnto him, Perceiueſt thou not, that the Phariſes are offended in hearing *this* ſaying?

✣ *Iohn 15.2.*

13 But hee anſwered and ſayd, ✣ Euery plant which mine heauenly Father hath not planted, ſhalbe rooted vp.

∵ *Luke 6.39.*

14 Let them alone, they be the ∵ blinde leaders of the blinde: and if the blinde leade the blinde, both ſhall fall into the ditch.

✱ *Marke 7.10.*
✣ *Geneſ.6.5 and 8.21. mar.7.21.*

15 ¶ ✱ Then anſwered Peter, and ſaid to him, Declare vnto vs this parable.

16 Then ſayd Ieſus, Are ye yet without vnderſtanding?

17 Perceiue yee not yet, that whatſoeuer entreth into the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart ✣ come euil thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlaunders.

20 Theſe are the things which defile ☿ man: but to eate with vnwaſhen hands, defileth not ☿ man.

21 *And Ieſus went thence, and departed into the [e] coaſtes of Tyrus and Sidon.

22 And beholde, a woman a [f] Cananite came out of the ſame coaſts, & cried, ſaying vnto him, Haue mercy on me, O Lord, the ſonne of Dauid: my daughter is miſerably vexed with a deuil.

23 [5] But hee anſwered her not a word. Then came to him his diſciples, and beſought him, ſaying, Send her away, for ſhe crieth after vs.

24 But he anſwered, and ſaid, I am not ſent, but vnto the ✣ loſt ſheepe of the [g] houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, helpe me.

26 And he anſwered, & ſaid, It is not good to take the childrens bread, and to caſt it to whelps.

27 But ſhe ſaid, Trueth, Lord: yet in deede the whelps eate of the crummes, which fall from their maſters table.

28 Then Ieſus anſwered, and ſaid vnto her, O woman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ [6] So Ieſus ✣ went away from thence, and came neere vnto the ſea of Galile, and went vp into a mountaine and ſate downe there.

30 And great multitudes came vnto him, ∵ hauing with them, halt, blinde, dumme, [h] maimed, and many other, and caſt them downe at Ieſus feete, and he healed them.

31 In ſo much that the multitude wondered, to ſee the dumme ſpeake, the maimed whole, the halt to goe, and the blinde to ſee: and they glorified the God of Iſrael.

32 ✱ 7 Then Ieſus called his diſciples vnto him, and ſaid, I haue compaſſion on this multitude, becauſe they haue [i] continued with mee already three dayes, & haue nothing to eate: and I wil not let them depart faſting, leaſt they faint in the way.

33 And his diſciples ſaid vnto him, Whence ſhould wee get ſo much bread in the wilderneſſe, as ſhould ſuffice ſo great a multitude!

34 And Ieſus ſaid vnto them, How many loaues haue ye? And they ſaid, Seuen, & a few litle fiſhes.

35 Then hee commaunded the multitude to [k] ſit downe on the ground,

36 And tooke the ſeuen loaues, and the fiſhes, and gaue thanks, and brake *them*, and gaue to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſufficed: and they tooke vp of the fragments that remained, ſeuen [l] baſkets full.

38 And they that had eaten, were foure thouſand men, beſide women, and little children.

39 Then *Ieſus* ſent away the multitude, and tooke ſhip, and came into the partes of Magdala.

[e] *In that that Chriſt doth ſometimes as it were ſtoppe his eares againſt the praiers of his ſaints, hee doeth it for his glory and our profite.*

✣ *Chap.10.6.*

[f] *Of the people of Iſrael, which people was diuided into 3 tribes, but all thoſe tribes came of one houſe.*

[g] *Chriſt ceaſeth not to be beneficiall euen there where he is contemned, and in the middeſt of wolues he gathereth together and noſſeteth his flocke.*

✣ *Marke 7.32.*
∵ *Iſai.35.5.*

[h] *Whoſe members were weakened with the palſie, or by nature, for afterward it is ſayde, he healed them. Now Chriſt was wont to healt in this wiſe, that ſuch members as were weake, he reſtored to health, and yet he could eaſily if he had would, haue giuen them handes and feete and other members which wanted them.*

✱ *Marke 8.1.*

7 By doing againe this miracle, Chriſt ſhewed that he wil neuer be wanting to them that follow him, no not in the wilderneſſe.

[i] *Goe not from my ſide.*

[k] *Word for word, to be downe backward, as rowers doe when in rowing they drawe their oares to them.*

[l] *A kinde of weſſell wrought with twigs.*

CHAP. XVI.

4 The ſigne of Ionas. 6 The leauen of the Phariſes, 12 for their doctrine. 13 The peoples opinion of Chriſt. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Chriſt foreſheweth his death. 24 The forſaking of ones ſelfe, and the croſſe. 25 To loſe the life.

THen [1] ✣ came the Phariſes and Sadducees, and did [a] tempt *him*, deſiring him to ſhew them a ſigne from heauen.

2 But he anſwered, & ſaid vnto them, When it is euening, ye ſay, Faire weather, for ☿ ſkie is red.

3 ✣ And in the morning, *ye ſay*, To day *ſhall be* a tempeſt: for the ſkie is red and lowring. O hypocrites, ye can diſcerne the [b] face of the ſkie, and can ye not *diſcerne* the ſignes of the times?

4 ∵ The wicked generation, and adulterous ſeeketh a ſigne, but there ſhall no ſigne be giuen it, but [c] that ſigne of the Prophet ✱ Ionas: ſo he left them, and departed.

5 ¶ [2] And when his diſciples were come to the other ſide, they had ✣ forgotten to take bread *with them*.

6 Then Ieſus ſaid vnto them, Take heede and beware of the leauen of the Phariſes & Sadduces.

7 And they reaſoned among themſelues, ſaying, *It is* becauſe we haue brought no bread.

8 But Ieſus [d] knowing it, ſayd vnto them, O ye of litle faith, why reaſon ye *thus* among your ſelues, becauſe ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the [e] fiue loaues, when there were ✱ fiue thouſand *men*, and how many baſkets tooke ye vp?

10 Neither the ſeuen loaues when there were ✣ foure thouſand *men*, and howe many baſkets tooke ye vp?

11 Why [f] perceiue ye not that I [g] ſaid not vnto you concerning bread, that ye ſhould beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtood they that he had not ſayd that they ſhould beware of the leauen of bread, but of the doctrine of the Phariſes, and Sadduces.

13 ¶ ✣ [3] Nowe when Ieſus came into the coaſtes of [h] Cæſarea Philippi, he aſked his diſciples, ſaying, Whom doe men ſay that I, the ſonne of man am?

14 And they ſaid, Some *ſay*, [i] Iohn Baptiſt: and ſome, Elias: and others, Ieremias, or one of the Prophets.

15 He ſaid vnto them, But whom ſay ye ☿ I am?

16 Then Simon Peter anſwered, & ſaid, ∵ Thou art that Chriſt, the Sonne of the liuing God.

17 [4] And Ieſus anſwered, and ſayd to him,

[a] *Word for word, to tempt him.*

[b] *The outward ſhewe and countenaunce as it were of all things, is called in the Hebrewe tongue, a face.*

∵ *Chap.12.39.*

[c] *The article ſheweth the notablenes of the deede.*

✱ *Ionas 1.17.*

2 Falſe teachers muſt be taken heede of.

✣ *Marke 8.14. Luke 12.1.*

[d] *Not by others, but by vertue of his diuinitie.*

[e] *That fiue thouſand men were filled with ſo many loaues?*

✱ *Cha.14.17.Ioh.6.9.*

✣ *Chap.15 34.*

1 The wicked which otherwiſe are at defiance one with another, agree wel together againſt Chriſt, but do what they can, Chriſt beareth away the victorie, and triumpheth ouer them.

✣ *Chap.12.38. marke 8.11.*

[a] *To trie whether he could doe that which they deſired, but their purpoſe was naught, for they thought to finde ſome thing in him by that meanes, whereupon they might haue iuſt occaſion to reprehend him: or els diſtruſt and cuſtomable mooued them ſo to doe, for by ſuch meanes alſo u God ſayd to be tempted, that is to ſay, prouoked to anger, as though men would ſtriue with him.*

✣ *Luke 12.54.*

[b] *The outward ſhewe and countenaunce as it were of all things, is called in the Hebrewe tongue, a face.*

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✱ *Cha.14.17.Ioh.6.9.*

✣ *Chap.15 34.*

[f] *A demaund or queſtion ioyned with admiration.* [g] *Said, for commaunded.*

✣ *Mar.8.27. luke 9.18.* 3 There are diuers iudgements and opinions of Chriſt, notwithſtanding he is knowen of his alone. [h] *There were two Cæſareas, the one called Stratonis vpon the ſea Mediterranie, which Herod built ſumptuouſly in the honour of Octauius, Ioſ.lib.15. the other was Cæſarea Philippi, which Herod the great the Tetrarches ſonne by Cleopatra built in the honour of Tiberius at the foote of Libanon, Ioſ.lib.15.* [i] *As Herod thought.* ∵ *Ioh.6.69.* 4 Faith is of grace, not of nature.

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k By this kinde of speech is ment mans naturall procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then you is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.

5 That is true faith, which confesseth Christ, the vertue whereof is inuincible.

✣ *Iohn 1.42.*

l Christ spake in the Syrian tongue, and therefore vsed not the discanting betwixt Petros which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this worde Cephas: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter who is a piece of the building, and Christ the Petra, that is the rocke and foundation: or els he gaue his name Peter, because of the confession of his faith, which is the Churches as well as his, as the olde fathers witnesse, for so saith Theoph. That confession which thou hast made, shalbe the foundation of the beleeuers.

m The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with counsaile and fortresses, and this is the meaning, whatsoeuer Satan can doe by counsell or strength. So doeth Paul, 2. Cor. 10. 4. call them strong holds. 6 The authoritie of the Church is from God. ✣ *Iohn 20. 21.*

n A metaphore taken of steward which carry the keyes: and here is set forth the power of the ministers of the worde, as Esa. 22. 22. and that power is common to all ministers, as Chap. 18. 18. and therefore the ministers of the Gospel may rightly be called the key of the kingdome of heauen.

o They are bound whose sinnes are retained, heauen is shut against them, because they receiue not Christ by faith: on the other side, howe happie are they, to whome heauen is open, which imbrace Christ, and are allured by him, and become fellow heires with him.

7 Men must first learne, and then teach. 8 The mindes of men are in time to be prepared & made ready against the stumbling blocke of persecution.

p It was a name of dignitie & not of age: & it is put for them, which were the Iudges, which the Hebrewes call Sanhedrin.

q Tooke him by the hand and led him aside, as they vse to doe, which meant to talke familarly with one. 9 Against a preposterous zeale.

r The Hebrewes call him Satan, that is to say, an aduersarie, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas, Iohn 6. 70. or of sluggishnesse and pride resist the will of God.

s By this word we are taught that Peter sinned, through a false perswasion of himselfe.

10 No men doo worse prouide for themselues, then they that loue themselues more then God. ∴ *Chap. 10. 38. mar. 8. 34. luke 9. 23. and 14. 27.* ✣ *Chap. 10. 39. mar. 8. 35. luke 9. 24. 25. 26. and 17. 33.*

t Shall gaine himselfe: And this is his meaning, they that denie Christ to saue themselues, not not only not gaine that which they looke for, but also lose the thing they would haue kept, that is, themselues, which lose is the greatest of all: but as for them that doubt not to die for Christ, is giueth faure otherwise with them. ✣ *Iohn 12. 25.*

u Luke a King as Chap. 6. 29. * *Psal. 62. 12. rom 2. 6.* ✣ *Mar 9. 1. luke 9. 27.*

x By his kingdome is vnderstood the glorie of his ascension, & what followeth thereof, Ephe. 4. 10. or the preaching of the Gospel, Mar. 9. 1.

Blessed art thou, Simon, the sonne of Ionas: for k flesh and blood hath not reuciled it vnto thee, but my Father which is in heauen.

18 5 And I say also vnto thee, that thou art ✣ l Peter, and vpon this rocke I will build my Church: & the m gates of hell shal not ouercome it.

19 6 And I ✣ will giue vnto thee the n keyes of the kingdome of heauen, and whatsoeuer thou shalt o binde vpon earth, shalbe bound in heauen: and whatsoeuer thou shalt loose on earth, shalbe loosed in heauen.

20 7 Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ 8 From that time foorth Iesus began to shew vnto his disciples, that he must go vnto Hierusalem, and suffer many things of the p Elders, and of the hie Priests, and Scribes, and be slaine, and be raised againe the third day.

22 Then Peter q tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 9 Then he turned backe, and said vnto Peter, Get thee behinde me, r Satan: thou art an offence vnto me, because thou s vnderstandest not the things that are of God, but the things that are of men.

24 10 Iesus then said to his disciples, ∴ If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

25 For ✣ whosoeuer will saue his life, shal lose it: and whosoeuer shall lose his life for my sake, shall t finde it.

26 ✣ For what shall it profite a man though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the Sonne of man shall come u in the glory of his Father with his Angels, and * then shal he giue to euery man according to his deeds.

28 ✣ Verely I say vnto you, there bee some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his x kingdome.

CHAP. XVII.

2 The transfiguration of Christ. 5 *Christ ought to bee heard.* 11 *Elias.* 13 *Iohn Baptist.* 17 *The vnbeliefe of the Apostles.*

20 The power of faith. 21 *Prayer and fasting.* 22 *Christ foretelleth his passion.* 24 *He payeth tribute.*

AND ✣ 12 after sixe dayes, Iesus tooke Peter, and Iames, and Iohn his brother, & brought them vp into an hie mountaine apart,

2 And was b transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And behold, there appeared vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud shadowed them: and behold, there *came* a voyce out of the cloud, saying, ✣ This is c that my beloued Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they d fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and said, Arise, and be nor afraid.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the e vision to no man, vntill the Sonne of man rise againe from the dead.

10 ∴ And his disciples asked him, saying, Why then say the Scribes that ✣ Elias must first come?

11 And Iesus answered, & said vnto them, Certainely Elias must first come, & restore all things.

12 But I say vnto you that Elias is come alreadie, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ ✣ 2 And when they were come to the multitude, there came to him a certaine man, and f fell downe at his feete,

15 And said, Master, haue pitie on my sonne: for hee is g lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and said, O generation faithlesse, and crooked, how long nowe shall I be with you? howe long nowe shall I suffer you? bring him hither to me.

18 And Iesus rebuked the deuil, and hee went out of him: & the child was healed at that houre.

19 3 Then came the disciples to Iesus apart, and said, Why could not we cast him out?

20 And Iesus said vnto them, Because of your vnbeliefe: for * verely I say vnto you, if ye haue faith *as much* as *is* a graine of mustard seede, yee shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you.

21 4 Howbeit this kinde goeth not out, but by h prayer and fasting.

22 ¶ 5 And they ✣ being in Galile, Iesus said vnto them, The Sonne of man shalbe deliuered into the hands of men.

23 And they shall kill him, but the third day shall he rise againe: and they were very sory.

k By this kinde of speech is ment mans naturall procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then you is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.

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u Luke a King as Chap. 6. 29. * *Psal. 62. 12. rom 2. 6.* ✣ *Mar 9. 1. luke 9. 27.*

x By his kingdome is vnderstood the glorie of his ascension, & what followeth thereof, Ephe. 4. 10. or the preaching of the Gospel, Mar. 9. 1.

20 The power of faith. 21 *Prayer and fasting.* 22 *Christ foretelleth his passion.* 24 *He payeth tribute.*

✣ *Marke 9. 1. luke 9. 28.*

1 Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heauen and earth.

a Luke reckoneth eight dayes, comming in that number the first and the last, and Matthew speaketh but of them that were betwixt them.

b Changed into an other hue.

✣ *Chap. 3. 17. 2 pet. 1. 17.*

c The article or the word, That secureth Christ from other children. For he is Gods naturall sonne, we by adoption, therefore he is called the first begotten among the brethren, because that although hee be of right the only sonne, yet is hee chiefe among many, in that hee is the fountaine and head of the adoption.

d Fell downe flat on their faces and worshipped him. ✣ *Chap. 2. 11.*

e Which they saw, otherwise the word vsed in this place is properly spoken of that which is seene in a dreame.

∴ *Marke 9. 11, 12.*

✣ *Mala. 4. 5.*

chap. 11. 14.

✣ *Mar 9. 14. luke 9. 38.*

2 Men are vnworthy of Christ his goodnesse, yet notwithstanding hee regardeth them.

f As men that make supplications vse to doe.

g They that at certaine times of the moone are troubled with the falling sickenesse, or any other kinde of disease: but in this place, we must so take it, that besides the naturall disease, he had a deuilish ph ensie.

3 Incredulitie and distrust hinder and breake the course of Gods benefits.

* *Luke 17. 6.*

4 The remedie against distrust.

b To giue vs to vnderstand the watchfulnes and diligence of earnest prayer, which cannot be without sobrietie. 5 Our mindes must be prepared more and more against the offence of the crosse. ✣ *Chapter 20. 17. mar. 9. 31. luke 9. 44. and 7. 14.*

24 ¶ 6 And

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24 ¶ [6] And when they were come to Capernaum, they that receiued polle money, came to Peter, and sayde, Doeth [i] not your Master [k] pay [l] polle money?

25 He sayd, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? Of whom doe the Kings of the earth take tribute, or polle money? of their [m] children, or of strangers?

26 Peter sayde vnto him, Of strangers. Then sayde Iesus vnto him, Then are the children free.

27 Neuertheles ie, lest we should offend them: goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

6 In that that Christ doeth willingly obey Cæsars edicts, he sheweth that ciuil policie is not taken away by the Gospel.
i *He denieth not, but he asketh.*
k *Ought he not to pay?*
l *They that were from a twenty yeares of age to fiftie payed halfe a sicle of the Sanctuarie, Exod. 30.13. This was an Attick drachme which the Romans exacted, after they had subdued Iudea.*
m *By children we must not vnderstand subiects which pay tribute, but naturall children.* n *The word here vsed, is Stater which is in value 4 drachmes, euery drachme is about fiue pence.*

CHAP. XVIII.

1 *The greatest in the kingdome of God.* 5 *To receiue a little childe.* 6 *To giue offence.* 7 *Offences.* 9 *The pulling out of the eye.* 10 *The Angels.* 12 *The lost sheepe.* 15 *The telling of one his fault.* 17 *Excommunication.* 21 *We must alwayes pardon the brother that repenteth.* 23 *The parable of the King that taketh an account of his seruants.*

✣ *Mar.9.34. luke 9.46.*

THE ✣ same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 [1] And Iesus called a [a] little childe vnto him, and set him in the mids of them,

3 And sayd, Verely I say vnto you, except ye be ✣ [b] conuerted, and become as litle children, ye shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.

5 And whosoeuer shall receiue one such litle childe in my Name, receiueth me.

6 ∵ [2] But whosoeuer shall offend one of these litle ones which beleeueth in me, it were better for him, that a milstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 [3] Woebe vnto the world because of offences: for it must needes bee that [c] offences shall come, but woe *be* to that man by whom the offence commeth.

8 ✲ Wherefore, if thy hand or thy foote cause thee to [d] offend, cut them off, and cast *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 [4] See that ye despise not one of these litle ones: for I say vnto you, that in heauen their ✣ Angels alwayes beholde the face of my Father which is in heauen.

11 For * the Sonne of man is come to saue that which was lost.

12 How thinke ye? ✣ If a man haue an hundreth sheepe, & one of them be gone astray, doth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that hee finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not the wil of your Father which is in heauen, that one of these little ones should perish.

15 ¶ ✣ [5] Moreouer, if thy brother trespasse against [e] thee, go and tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the ✣ [f] mouth of two or three witnesses euery word may be [g] confirmed.

17 [6] And if hee [h] refuse to heare them, tell it vnto the [i] Church: and if he refuse to heare the Church also, let him be vnto thee as an [k] heathen man, and a Publicane.

18 Verely I say vnto you, ∵ Whatsoeuer ye binde on earth, shall bee bound in heauen: and ✲ whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall [l] agree in earth vpon any thing, whatsoeuer they shall desire, it shalbe giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 ? Then came Peter to him, and said, Master, how oft shall my brother sinne against me, and I shall forgiue him? ✣ vnto seuen times?

22 Iesus said vnto him, I say not to thee, Vnto seuen times, but Vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine king, which would take an account of his seruants.

24 And when he had begunne to reckon, one was brought vnto him, which ought him [m] tenne thousand talents.

25 And because hee had nothing to pay, his Lord commanded him to bee solde, and his wife, and *his* children, and all that he had, and *the det* to be payed.

26 The seruant therefore fell downe, & [n] worshipped him, saying, Lord, [o] refraine thine anger toward me, and I will pay the all.

27 Then that seruants Lord had compassion, and loosed him, and forgaue him the debt.

28 But when the seruant was departed, hee found one of his fellow seruants which ought him an hundreth pence, and he layd hands on him, and thratled him, saying, Pay me that thou owest.

29 Then his fellow seruant fell downe at his feete, and besought him, saying, Refraine thine anger towards me, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the debt.

31 And when his *other* fellowe seruants sawe what was done, they were very sory, and came, and declared vnto their Lord all that was done.

32 Then his Lord called him vnto him, and said to him, O euill seruant, I forgaue thee all that debt, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellow seruant, euen as I had pitie on thee?

34 So his Lord was wroth, and deliuered him to the tormentours, till he should pay all that was due to him.

35 So likewise shal mine heaueuly Father doe

✣ *Leuit.19.7. luke 17.3. iames 5.19.*
5 Wee must labour for concord, not to reuenge iniuries.
e *If the offence be such, that thou only knowest thy brothers offence.*
✣ *Deut.19.15. ioh.8.17. 2.cor. 13.1. heb.10.28.*
f *That is, by the word and witnesse, the mouth is sometime taken for the word or speech, Numb.13.16. and also for a still witnesse, to wit, when the master speaketh of it selfe, as beneath, chap.21.16.*
g *Sure and certaine.*
6 He that contemneth the iudgement of the Church, contemneth God.
h *Word for word, doe not vouchsafe to heare, or make as though he did not heare.*
i *He speaketh not of any kinde of publike, but of an ecclesiasticall assemblie, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their hands, Ioh 9.22. and 12.42. and 16.2. and vsed casting out of the Synagogue for a punishment, as we doe nowe excommunication.*
k *Prophane and void of religion: such men, the Iewes called Gentiles: whose company they shunned, as they did the Publicanes.*
∵ *1.Cor.5.4. 2.thes.3.14.*
✲ *Ioh 20.23.*
l *This word is translated from the body to the minde, for it belongeth properly to song.*
7 They shall finde it heere, although they haue bene diuersly and grieuously iniured by them.
✣ *Luke 17.4.* m *Here is set downe a very great summe of threescore hundred thousand crownes, and a small summe of ten crownes, that the difference may bee the greater, for there is no proportion betweene them.* n *This was a ciuill reuerence which was very vsuall in the East.* o *Yeelde not too much to thine anger against mee: so is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the storming of his minde, Psal.86.5. patient and of great mercy.*

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vnto you, except yee forgiue from your hearts, eche one to his brother their trespasses.

CHAP. XIX.

2 The sicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely good. The commandements must be kept. 21 A perfect man 23 A rich man. 26 Saluation commeth of God. 27 To leaue all and followe Christ.

AND ✣ it came to passe, that when Iesus had finished these sayings, he [a] departed frō Galile, and came into the coasts of Iudea beyond Iordan.

2 And great multitudes folowed him, and hee healed them there.

3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to [b] put away his wife vpon euery occasion?

4 And he answered and sayd vnto them, Haue ye not read, ✣ that he which made *them* at the beginning, made them male and female,

5 And said, ∴ For this cause, shall a man leaue father and mother, and [c] cleaue vnto his wife, and they which were [d] two shalbe one flesh?

6 Wherefore they are no more twaine, but one flesh. Let no man therefore put asunder that, which God hath [e] coupled together.

7 [2] They sayd to him, Why did then ✻ Moses command to giue a bill of diuorcement, and to put her away?

8 Hee sayd vnto them, Moses [f] because of the hardnesse of your heart, [g] suffred you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, ✣ that whosoeuer shall put away his wife, except *it be* [h] for whoredome, and marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 *Then* said his disciples to him, If the [i] matter be so betwene man & wife, it is not good to marry.

11 [3] But hee sayde vnto them, All men cannot [k] receiue this thing, saue they to whom it is giuen.

12 For there are some [l] eunuches, which were so borne of *their* mothers belly: and there be some eunuches, which be gelded by men: and there be some eunuches, which haue [m] gelded themselues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.

13 ¶ [4] ✻ Then were brought to him litle children, that he should put *his* handes on them, and pray: and the disciples rebuked them.

14 But Iesus sayde, Suffer little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ [5] ✣ And beholde, one came & said vnto him, Good Master, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 He said vnto him, Which? And Iesus sayd, ✣ These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 The yong man sayd vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If [n] thou wilt be perfite, go, sel that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and followe me.

22 And when the yong man heard that saying, he went away sorowfull: for he had great possessions.

23 [6] Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is [o] easier for a [p] camel to go through the eye of a needle, then for a rich man to enter into [q] kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can bee saued?

26 And Iesus beheld them, and sayde vnto them, With men it is vnpossible, but with God all things are possible.

27 ¶ ✣ Then answered Peter, and said to him, Beholde, we haue forsaken all, and followed thee: what therefore shall we haue?

28 [7] And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me in the [r] regeneration, ✣ shall sit also vpon twelue thrones and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundreth folde more, and shal inherite euerlasting life.

30 [8] ∴ But many that are first, shalbe last, and the last *shalbe* first.

8 To haue begun well, and not continue vnto the ende, doeth not onely not profite, but also hurteth very much. ∴ *Chap.20.16. mar.10.31. luke 13.30.*

CHAP. XX.

1 Labourers hired into the vineyard. 15 The euill eye. 17 He foretelleth his passion. 20 Zebedeus sonnes. 22 The cup. 28 Christ is our ramisher. 30 Two blinde men.

FOr the kingdome of heauen is like vnto a certaine [t] housholder, which went out at the dawning of [s] day to hire labourers into his vineyard.

2 And he [a] agreed with the labourers for a peny a day, and sent them into his vineyard.

3 And he went out about the third houre, and sawe other standing idle in the market place,

4 And sayd vnto them, Goe yee also into *my* vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe hee went out about the sixt and ninth houre, and did likewise.

6 And hee went about the [b] eleuenth houre, and found other standing idle, & said vnto them, Why stand ye here all the day idle?

7 They sayde vnto him, Because no man hath hired vs. Hee sayde to them, Goe ye also into *my* vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard saide vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till *thou come* to the first.

9 And they *which were hired* about the eleuenth houre,

✣ *Mat.10 1.*
a Passed ouer the water out of Galile into the borders of Iudea.
1 The band of mariage ought not to be broken, vnlesse it be for fornication.
b To send her a booke of diuorcement, as is cap.1.19.
✣ *Gene.1.27.*
∴ *Gen.2.24. 1.cor. 6.16. ephes.5.31.*
c The Greeke word importeth to be glewed vnto, whereby is signified that streight knot, which is betweene man and wife, as though they were glewed together.
d They which were two, become as it were one: and this word flesh is by a figure taken for the whole man, or the body after the maner of the Hebrues.
e Hath made them yoke fellowes, as the mariage it selfe is by a borowed kinde of speech called a yoke.
2 Because politike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.
✻ *Deut.24.1.*
f Being occasioned by reason of the hardnesse of your hearts.
g By a politike lawe, not by the moral lawe: for this lawe is a perpetuall law of Gods iustice, the other boweth and bendeth as the carpenters Beuel.
✣ *Chap.5.32. mar. 10.11. luke 16.18. 1.cor.7.11.*
h Therefore in these dayes the lawes that were made against adulterers, were not regarded: for they should haue needed no diuorcement, if marriage had bene cut asunder with punishment by death.
i If the matter stand so betweene man and wife, or in marriage.
3 The gift of continencie is peculiar, and therefore no man can set a Lawe to himselfe of perpetuall continencie.
k Receiue and allow, as by translation we say, that a straight and narrowe place is not able to receiue many things.
l The word Eunuch is a generall word, and hath diuers kindes vnder it, as gelded men and barsten men.
m Which abstaine from marriage, and liue continently through the gift of God.
4 Infants and little children are conteined in the free couenant of God.
✻ *Mar.10.13. luke 18.15. chap.18.2.*
5 They neither knowe themselues nor the Lawe, that seeke to be saued by the Lawe.
✣ *Mar.10.17. luke 18.18.* ✣ *Exod.20.13. deut.5.16. rom.13.9.*

n The yong man did not answere truely in saying that he had kept all the commaundements: and therefore he layeth out an example of true charitie before him, to shewe the disease that lay lurking in his minde.
6 Rich men haue needs of a singular gift of God, to escape out of the snares of Satan.
o Word for word, it is of lesse labour.
p Theophylact. noteth, that by this word is meant a cable rope, but Caninius alleageth out of the Thalmudists, that it is a prouerb, and the word, Camel, signifieth the beast it selfe.
✣ *Marke 10.28. luke 18.28.*
7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherein the elect shall begin to liue a new life: that is to say, when they shall enioy the heauenly inheritance, both in body and soule.
✣ *luke 22.29.*

1 God is bound to no man, and therefore he calleth whomsoeuer and when soeuer he listeth. This onely euery man ought to take heed of, and hereupon bestowe his whole endeauour, that he goe forward and come to the marke without all slopping or staggering, and not curiously to examine other mens doings, ot the iudgements of God.
a Word for word, fell in time: it is a kinde of speech taken from song.
b The last houre: for the day was twelue houres long, and the first houre began at the sunne rising.

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houre, came and receiued euery man a peny.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden & heat of the day.

13 And hee answered one of them, saying, Friend, I do thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eie c euil, because I am good?

16 ✣ So the last shall be first, and the first last: for many are called, but few chosen.

17 ✣ [2] And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

18 [3] Beholde, we go vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

19 [4] And v shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie *him*, but the third day he shall rise againe.

20 ✣ [5] Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certeine thing of him.

21 And hee sayd vnto her, What wouldest thou? She sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Ye know not what ye aske. Are ye able to d drinke of the cup that I shall drinke of, and to be baptized with the e baptisme that I shalbe baptized with? they sayd to him, We are able.

23 And he sayd vnto them, Ye shall drinke in deed of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is f not mine to giue: but *it shall be giuen* to them for whom it is prepared of my Father.

24 ✣ And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Yee know that the lords of the Gentiles haue g domination ouer them, and they that are great, exercise authority ouer them.

26 But it shal not be so among you: but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will be chiefe among you, let him be your seruant.

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ [6] ✣ And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stood still, and h called them, and said, What will ye that I should do to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus mooued with compassion, touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Hierusalem. 12 He casteth out the sellers. 15 The house of prayer. 19 The withered figtree. 25 Iohns baptisme. 28 Who do the will of God. 30 Publicanes. Harlots. 33 Gods vineyard. The Iewes. 38 The sonne killed of the husbandmen. 42 The corner stone.

AND ✣ [1] when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer-against you, and anon yee shall finde an asse bound, and a coalt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightwaie a he will let them go.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ ✣ Tell yee the b daughter of Sion, Beholde, thy King commeth vnto thee, meeke and sitting vpon an asse, and a coalt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the coalt, and put on them their c clothes, and set him d thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cried, saying, e Hosanna to the Sonne of Dauid, f Blessed *be* he that commeth in the Name of the Lord, Hosanna *thou which art* in the highest *heauens*.

10 v And when he was come into Hierusalem, g all the citie was mooued, saying, Who is this?

11 And the people said, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them ✣ that solde and bought in the Temple, & ouerthrew the tables of the money changers, and the seats of them that solde doues,

13 And said to them, It is written, ✣ My house shall be called the house of prayer: but * yee haue made it a denne of thieues.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 [2] But when the chiefe Priests and Scribes saw the marueiles that hee did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, ✣ By the mouth of babes and sucklings thou hast h made perfit the praise?

17 ¶ [3] So hee left them, and went out of the citie vnto Bethania, and lodged there.

18 [4] And ✣ in the morning, as he returned into the city, he was hungry,

b Himselfe, not by other means meant.

✣ *Marke 11.1. Luke 19.29*

1 Christ by his humility triumphing ouer the pride of this world, attendeth to true glory by ignominie of the crosse.

a He that shall say any thing to you, shall let them go, to wit, the asse and the coalt.

✣ *Esai.62.11. 2ac. 9.9. Iohn 12.15.*

b The citie of Sion. An Hebrew kinde of speech, common in the lamentations of Ieremie.

c Their vppermost garments.

d Vpon their garments, not vpon the asse and the coalt.

e This was an ancient kinde of crying which they vsed in the feast of Tabernacles, when they carried boughes according as God commanded, Leu. 23.40. And the word is corruptly made of two, for we should say, Hosiaennagna, which is as much to say, as Saue I pray thee.

f Well be it to him that commeth in the name of the Lord, that is to say, whome the Lord hath giuen vs for our King.

v Marke 11.11. luke 19.45. Iohn 2.13.

g That is, all the men of Hierusalem were mooued.

✣ *Deut. 14.25.*

✣ *Esai. 56.7.*

* *Iere 7.11. mat. 21. 17. luke 19.46.*

2 Such as should be masters of godlines, are they that do most enuie the glory of Christ: but in vaine.

✣ *Psalme 8.2.*

h Thou hast made most perfit. We read in Dauid, Thou hast established.

3 Christ doth so forsake the wicked, that yet he hath a consideration and regard of his Church.

4 Hypocrites shall at length haue their maskes discouered, and their visards plucked from their faces. ✣ *Marke 13.12.*

shed or grounded, and if the matter be considered well, it is all one that the Sauiour saith, for that is stable and sure, which is most perfit.

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19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruit grow on thee hence-forwards. And anon the figge tree withered.

20 And when his disciples saw it, they maruciled, saying, How soone is the fig tree withered!

21 5 And Iesus answered and sayd vnto them, ✣ Verely I say vnto you, if ye haue faith, & i doubt not, ye shall not onely doe that, *which I haue done* to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 ✣ And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ ✣ 6 And when hee was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and said, By what k authority doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and said vnto them, I also wil aske of you l a certeine thing, which if ye tell me, I likewise will tell you by what authoritie I do these things.

25 The m baptisme of Iohn, whence was it? from n heauen, or of men? Then they o reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, ✣ for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And hee sayd vnto them, Neither tell I you by what authority I do these things.

28 ¶ 7 But what thinke yee? A *certeine* man had two sonnes, and came to the elder, and sayd, Sonne, go and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

31 Whether of them twaine did the wil of the father? They sayd vnto him, The first. Iesus sayd vnto them, Verely I say vnto you, that the Publicanes and the harlots p goe before you into the kingdome of God.

32 For Iohn came vnto you in the q way of righteousnesse, and ye beleeued him not: but the Publicanes and the harlots beleeued him, and ye, though yee saw it, were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ 8 Heare another parable, There was a certeine housholder, ✣ which planted a vineyard, and hedged it round about, & made a wine-presse therein, and r built a tower, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew nere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants & beat one, and killed another, and stoned another.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselues, * This is the heire: come, let vs kil him, & let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will he doe to those husbandmen?

41 They sayd vnto him, He will t cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them, Read ye neuer in the Scriptures, ✣ The stone which the u builders refused, the same is x made the y head of the corner? z This was the Lords doing, and it is marueilous in our eyes.

43 Therefore I say vnto you, The kingdome of God shalbe taken from you, and shalbe giuen to a nation, which shall bring foorth the a fruites thereof.

44 ✣ And whosoeuer shall fall on this stone, he shall be broken: but on whomsoeuer it shall fall, it will b dash him in pieces.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that hee spake of them.

46 8 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

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5 How great the force of faith is.
✣ *Chap.17.20.*
i *The Greeke word signifieth a flicking or wauering of minde, so that we cannot tell which way to take.*
✣ *chap 7 7.iohn 15. 7. 1 iohn 5.15.*
✣ *Mar.11.23,28. luke 20.1,2.*
6 Against them which ouerslipping the doctrine, binde the calling and vocation to an ordinarie succession going about by that false pretext, to stoppe Christes mouth.
k *Or, by what power.*
l *One word, that is to say, I will aske you in one word.*
m *Iohn his preaching is called by a figure, Baptisme, because he preached the baptisme of repentance, &c. Mar.1.4.act.19.3.*
n *From God, and so is plainly seen, how these are set one against another.*
o *Beat their heads about it, and mused, or layed their heads together.*
✣ *Chap.14.5. mark 6.20.*
7 It is no new thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.
p *They make haste to the kingdome of God, and you slacke: so that at last wise you should haue followed their example. Marke then that this word, goe before, is improperly taken in this place, whereas no man followeth.*
q *Liuing vprightly, being of a good and honest conuersation: For the Hebrewes vse this word, Way, for life and manners.*
8 Those men often times are the cruellest enemies of the Church, to whose fidelitie it is committed: But the vocation of God, is neither tied to time, place, nor person.
✣ *Esa.5.1.serem. 2 21.marke 12.1. luke 20 9.*
r *Made the place strong: For a towre is the strongest place of a wall.*
✣ *Chap.29.3,4. and 27.1.iohn 11.53.*
s *Word for word, let vs holde it fast.*
t *A kinde of prouerbe, shewing what end the wicked are worthy of.*
✣ *Psal.118.22.act. 4.11.rom.9.33.*
u *Master builders, which are chiefe builders of the house, that is, of the Church.*
x *Began to be.*
y *The chiefest stone in the corner is called the head of the corner: which beareth vp the coupings or ioynts of the whole building.*
z *That matter (in that the stone which was cast away, is made the head) is the Lords doing, which we behold and greatly marueile at.*
a *They bring forth the fruites of the kingdome of God, which bring forth the fruites of the spirit, and not of the flesh, Gal.5.*
✣ *Esai.8.14.* b *As chaffe vseth to be scattered with the winde, for he vseth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it abroad.* 8 The wicked can do nothing, but what God will.

CHAP. XXII.

The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garment, faith. 16 Of Cæsars tribute. 23 They question with Christ touching the resurrection. 32 God is of the liuing. 36 The greatest commandement. 37 To loue God. 39 To loue our neighbour. 42 Iesus reasoneth with the Pharises touching the Messias.

THen ✣ 1 Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certeine King which married his sonne,

3 And sent foorth his seruants, to call them that were bidde to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are a killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 2 But when the king heard it, he was wroth, and sent foorth his warriers, and destroyed those murtherers, and burnt vp their citie.

8 Then sayd hee to his seruants, Truely the b wedding is prepared: but they which were bidden, were not worthy.

9 3 Goe ye therefore out into the hie wayes, and as many as ye finde, bid them to the marriage.

10 So those seruants went out into the *high* wayes, and gathered together all that euer they found, both good and c bad: so the wedding was furnished with ghests.

11 4 Then the king came in, to see the ghests,

✣ *Luke 14.16. reuel.19.9.*
1 Not all the whole company of them that are called by the voice of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some do most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.
a *The word here vsed is commonly vsed in sacrifices, and is by translation vsed for other feastes also: for feastes and banketts were wont to be begunne with sacrifices.*
2 A dreadfull destruction of them that contemne Christ.
b *The mariage feast.* 3 God doth first call vs, when we thinke nothing of it.
c *The generall calling affordeth the Gospel to all men: but their life is examined that enter in.* 4 In the small number which come at the calling, there are some castawayes which do not conforme their faith with newnesse of life.

and

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and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, howe camest thou in hither, and hast not on a wedding garment? And he was [d] speachlesse.

13 Then said the King to the [e] seruants, Binde him hand and foot: take him away, and cast him into vtter darknesse: ✣ there shall bee weeping and gnashing of teeth.

14 ✣ For many are called, but few chosen.

15 ¶ ∴ Then went the Pharises and tooke counsell how they might [f] tangle him in talke.

16 And they sent vnto him their disciples with the [g] Herodians, saying, Master, we know that thou art true, and teachest the way of God [h] truely, neither carest for any man: for thou considerest not the [i] person of men.

17 [5] Tell vs therefore, how thinkest thou? Is it lawfull to giue [k] tribute vnto Cæsar, or not?

18 But Iesus perceiued their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they brought him a [l] peny.

20 And hee saide vnto them, Whose is this image and superscription?

21 They said vnto him, Cæsars. Then said hee vnto them, ✣ Giue therefore to Cæsar, the things which are Cæsars, & giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ ✣ The same day the Sadduces came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man die, hauing no [m] children, his brother shall marrie his wife by the right of alliance, and raise vp seede vnto his brother.

25 Nowe there were with vs seuen brethren and the first married a wife, and deceased: & hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the [n] Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 ✣ I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were astonied at his doctrine.

34 ¶ ✣ 7 But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And [o] one of them, *which was* an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Lawe?

37 Iesus said to him, ✣ Thou shalt loue the Lord thy God with all thine heart, with all thy [p] soule, and with all thy minde.

38 This is the first and the great commaundement.

39 And the second is like vnto this, ✣ Thou shalt loue thy [q] neighbour as thy selfe.

40 On these two commandements hangeth the whole Lawe and the Prophets.

41 ¶ [8] ∴ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? [r] whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, Howe then doeth Dauid in spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footestoole?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answere him a word, neither durst any from that day foorth aske him any moe questions.

d Word for word, hauldered, that is to say, he held his peace, as though he had had a bridle or an halter about his necke.

e To them that serue at the ghostes.

✣ *Chap. 8. 12. and 13. 42. and 25. 30.*

✣ *Chap. 20. 16.*

∴ *Marke 12. 13. Luke 20. 20.*

f Snare him in his wordes or talke.

The Greeke worde is deriued of snares which hunters lay.

g They which with Herode made a new religion, patched together of the heathenish and of the Iewish religion.

h Truely and vncerely.

i Thou art not moued with any appearance and outward shew.

5 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre foorth as the authoritie that God hath ouer vs may remaine safe vnto him and his honour be not diminished.

k The worde that is vsed here, signifieth a taxe, wring & rating of mens substance, according to the proportion whereof they payed tribute in those prouinces, which were subiect to tribute, and it is here taken for the tribute it selfe.

l Before Chap. 17. 24. there is mention made of a didrachme, and here, of a peny, whereas a didrachme is more by the seuenth part then a peny: so that there seemeth to be a iarre in the 2 places: but they may easily be accorded thus: The peny was paid to the Romans for tribute, according to the proportion they were rated at: the drachme was paid of euery one to the Temple, which also the Romans tooke to themselues when they had subdued Iudea.

✣ *Mar. 12. 17. Luke 20. 25. rom. 13. 7.*

6 Christ voucheth the resurrection of the flesh against the Sadduces.

✣ *Mark. 12. 18 Luke 20. 27 acts 23. 8.*

* *Deut. 25. 5.*

m Vnder which name are daughters also comprehended, but yet as touching the simple and name of a man, because he that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.

n He saith not that they shalbe without bodyes, for then they should not be men any more, but that they shalbe as Angels, for they shall neither marrie nor be married.

✣ *Exod. 3. 6. Marke 12. 27.* ✣ *Marke 12. 28.* *7 The Gospel doeth not abolish the precepts of the Law, but doeth rather confirme them.*

o A Scribe, so called, Mar. 12. 28. now what a Scribe is, looke Chap. 2. 4.

✣ *Deut. 6. 5.*

p The Hebrew text readeth, Deut. 6. 5. with thine heart, soule, and strength: and in Mar. 12. 30. & Luke 10. 27. we reade, with soule, heart, strength, & thought.

✣ *Mar. 12. 31. rom. 13. 9. gal. 5. 14. iames 2. 8.*

q Another man.

8 Christ proueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.

∴ *Mar. 12. 35. luke 20. 41.*

r Of whose flocke or familie: for the Hebrewes call a mans posteritie, sonnes.

* *Psal. 110. 1.*

CHAP. XXIII.

2 How the Scribes teaching the people the Lawe of Moses behaue themselues. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The Seruant. 13 To shut the kingdom of heauen. 14 To deuoure widowes houses. 15 A Proselyte. 16 To sweare by the Temple. 23 To tythe mint. 25 To cleanse the outside of the cuppe. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

THen spake Iesus to the multitude, and to his disciples,

2 [1] Saying, The ✣ Scribes and the Pharises sit in Moses seate.

3 [b] All therefore whatsoeuer they bid you obserue, that obserue and do: but after their workes doe not: for they say, and doe not.

4 *[2] For they binde heauie burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with *one* of their fingers.

5 [3] All their workes they doe for to be seene of men: for they make their [c] phylacteries broad, and make long [d] the ✣ fringes of their garments,

6 ✣ And loue the chiefe place at feastes, and to haue the chiefe seates in the [e] assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, [f] Rabbi.

1 We ought to heare whatsoeuer any wicked teacher teach vs purely out of the word of God, yet so that we eschew their euill maners.

✣ *Nehem. 8. 4.*

a Because God appointed the order, therefore the Lord would haue his word to be heard euen from the mouth of hypocrites and hirelings.

b Prouided always, that they deliuer Moses his doctrine which they professe, which thing the Metaphore of the seate sheweth, which they occupied as teachers of Moses his learning. *Luke 11. 46. act. 15. 10. 2 Hypocrites for the most part are most seuere exactors of those things which they themselues chiefly neglect. 3 Hypocrites are ambitious. c It was a thread or ribband of blew like in the fringe of a corner, the beholding whereof made them to remember the Lawes and ordinances of God: and therefore was it called a phylacterie, as ye would say, a keeper. Numb. 15. 38 deut. 6. 8. which order the Iewes afterward abused, as they do now a dayes, which hang S. Iohns Gospels about their necke: a thing condemned many yeeres ago in the Councell of Antioche. d Words for words, Twisted tassels of thread which hanged at the nether most hemmes of their garments.* ✣ *Numb. 15. 38. deut. 22. 12. marke 12. 38.* ✣ *Luke 11. 43 and 20. 46 e When assemblies and councils are gathered together. f This word Rabi, signifieth one that is about his fellowes, and is as good as a number of them: and we may see by the repeating of it, how proude a title it was. Nowe they were called Rabbi, which by laying on of handes were ordered and declared to be world to be wise men.*

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✣ *Iames 2.1.*

4 Modestie is a singular ornament of Gods ministers.

g Seeke not ambitiously after it: for our Lord doeth not forbid vs to giue the Magistrate and our Masters the honour that is due to them, Augustinus de sermone verbi Domini in Matth. cap. 11.

h He semeth to allude to a place of Esai, chap. 54.13. and 60.21. 34.

✣ *Malac 1.6.*

i He shooteth at a fashion which the Iewes vsed, for they called the Rabbins our fathers.

k It seemeth that the Scribes did very gredily hunt after such titles, whome vers. 16 he calleth blind guides. ∵ *Luke 14.11. and 18.14.*

l He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.

5 Hypocrites can abide none to be better then themselues.

m Christ when he reprooueth any man sharpely, vseth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falshoode in religion.

n Which are euen at the doore.

✣ *Marke 12.40. Luke 20.47.*

6 It is a common thing among hypocrites, to abuse the pretence of zeale to couetousnes and extortion.

o Word for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtines in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlinesse.

p The drie part: now that part of the earth is called drie, which the Lord hath giuen vs to dwell vpon.

q Is a better.

Sinnes are called things of purpose.

8 ✣ 4 But be not ye g called, Rabbi: for h one is your doctour, *to wit*, Christ, and all ye are brethren.

9 And ✣ call no man your i father vpon the earth: for there is but one, your father which is in heauen.

10 Be not called k doctors: for one is your doctor, *euen* Christ.

11 But he that is greatest among you, let him be your seruant.

12 ∴ For whosoeuer l will exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shalbe exalted.

13 ¶ 5 Woe therefore *be* vnto you, Scribes and Pharises, m hypocrites, because ye shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them that would n enter, to come in.

14 ✣ Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen o vnder a colour of long prayers: wherefore yee shall receiue the greater damnation.

15 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye compasse sea and p land to make one of your profession: and when he is made, ye make him two fold more the childe of hell, then you your selues.

16 Woe *be* vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he q offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that r sanctifieth the golde?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering *that is* vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 ✣ And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heauen, sweareth by the s throne of God, and by him that sitteth thereon.

23 ¶ 7 ✣ Woe *be* to you, Scribes and Pharises, hypocrites: for ye tithe mynt, & annyse, & cummyn, & leaue the weightier matters of the law, *as* iudgement, and mercy and t fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

25 ¶ 8 Woe *be* to you, ✣ Scribes & Pharises, hypocrites: for ye make cleane the vtter side of the cuppe, and of the platter: but within they are full of briberie and excesse.

26 Thou blinde Pharise, clense first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Woe *be* to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthines.

28 So are ye also: for outward yee appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ 9 Woe *be* vnto you, Scribes and Pharises, hypocrites: for ye build the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not haue bene partners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that ye are the children of them that murthered the Prophets.

32 u Fulfil ye also the measure of your fathers.

33 O serpents, the generation of vipers, howe should ye escape the damnation of x hell!

34 10 Wherefore behold, I send vnto you Prophets, and wisemen, and Scribes, and of them ye shal kil and crucifie: and of them shal ye scourge in your Synagogues, and persecute from citie to citie.

35 11 That vpon you may come all the righteous blood that was shed vpon the earth, ✣ from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of y Barachias, ✣ whome ye slew betweene the Temple and the altar.

36 Verily I say vnto you, all these things shall come vpon this generation.

37 12 ∴ Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue z gathered thy children together, as the henne gathereth her chickins vnder her wings, and ye would not!

39 Beholde, your habitation shalbe left vnto you desolate,

39 For I say vnto you, yee shall not see mee henceforth till that ye say, Blessed *is* he that commeth in the Name of the Lord.

was promised for the saueing of this people, so was he also carefull for it, euen from the time that the promise was made to Abraham.

CHAP. XXIII.

2 The destruction of the Temple. 4 The signes of Christes coming. 12 Iniquitie. 23 False Christs. 29 The signes of the ende of the world. 31 The Angels. 32 The figtree. 37 The dayes of Noe. 42 We must watch. 45 The seruant.

AND ✣ Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 1 And Iesus said vnto them, See ye not all these things? Verely I say vnto you, ✣ there shall not be here left a stone vpon a stone, that shal not be cast downe.

3 And as hee sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe *shall be* of thy comming, and of the end of the world.

4 2 And Iesus answered, and said vnto them, * Take heede that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the a ende is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall bee famine, and pestilence, and earthquakes in b diuers places.

8 All these are but the beginning of c sorrowes.

9 ✣ Then shall they deliuer you vp to be afflicted,

9 Hypocrites when they goe most about to couer their wickednes, then doe they by the iust iudgement of God, shame themselues.

u A prouerbe vsed of the Iewes, which hath this meaning, Go ye on also, and follow your ancestors, that at length your wickednesse may come to the full.

x Looke chap. 5. verse 22.

10 Hypocrites be cruell.

11 The end of them which persecute the Gospel, vnder the pretense of zeale.

✣ *Gene. 4.8.*

y Of Ioiada, who was also called Barach-Iah, that is, blessed of the Lord.

✣ *2. Chron. 24.22.*

12 Where the mercie of God was greatest, there was greatest wickednes and rebellion, and at length the most sharpe iudgements of God.

∵ *Luke 13.34.*

z He speaketh of the ordinarie ministerie, and as he

✣ *Marke 13.1. luke 21.5,6.*

1 The destruction of the citie, and especially of the Temple is foretold.

✣ *Luke 19.44.*

2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is, with false prophets, vntill the day of victorie and triumph commeth.

* *Eph. 5.6. col. 2.8.*

a That is, when those things are fulfilled, yet the end shall not come.

b Euery where.

c Word for word, of great torments, like vnto women in trauaile.

✣ *Chap. 10.17. luke 21.12. Iohn 15.20 and 16.2.*

Debtes, and it is certaine that Christ spake in the Syrian tongue.

7 Causeth the golde to be counted holy, which is dedicate to an holy vse. ✣ *1. King. 8.13. 2 chron. 6.2.*

** Chap. 5.34. † If heauen be Gods throne, then is he no doubt a-*

8 Hypocrites are too much carefull of outward things, and the inward they vtterly condemne. ✣ *Luke 11.39.*

† Faithfulnesse in keeping of promises.

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✣ 2.*Thes.*3.13. 2.*tim.*2 5.

3 The Gospel shalbe spread abroad, rage the world and the deuill neuer so much: and they which doe constantly beleeue, shalbe lauded.

d Ioyfull tidings of the kingdome of heauen.

e Through all that part that is dwelt in.

4 The kingdome of Christ shall not beabol ished when the citie of Hierusalem is vtterly destroyed, but shalbe stretched out euen to the end of the world.

✣ *Marke* 13.14. *Luke* 21.20.

f The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foule and shamefull filthinesse of it: and he speaketh of the Idoles that were set vp in the Temple, or as other thinke, he meant the marring of the doctrine in the Church.

∵ *Dan.*9.27.

g This betokeneth the great feare that shall be.

✣ *Actes* 1.12.

h It was not lawfull to take a iourney on the Sabbath day, Ioseph.booke 13.

i Those things which befell the people of the Iewes, in the 34. yeeres, when as the whole land was wasted, and at length the citie of Hierusalem taken and both it and their Temple destroyed, are mixed with those which shal come to passe before the last comming of our Lord.

k The whole nation should vtterly be destroyed: & this word Flesh is by a figure take for man, as the Hebrewes vse to speake.

✣ *Marke* 13.22. *Luke* 17.23.

l Shall openly lay foorth great signes for men to behold. * *Luke* 17 37. 5 The only remedie against the furious rage of the world, is to bee gathered & ioyned to Christ. *m Christ, who will come with speed, and his presence will be with a maiestie to whome all shall flocke euen as Egles.* ✣ *Marke* 13.14 *luk.*21.25 *esai.*13.10. *ezek.*32.7 *ioel*2.31. *and* 3.15 6 Euerlasting damnation shalbe the end of the securitie of the wicked, and euerlasting blisse of the miseries of the godly. *n The exceeding glory and maiestie, which shall beare witnesse, that Christ the Lord of heauen & earth draweth neere to iudge the world. o All nations, & he alludeth to the dispersion which we read of, Gen.*10. *&* 11 *or to the deuiding of the people of Israel. p They shalbe in such sorow, that they shall strike themselues: and it is transferred to the mourning.* ✣ *Reue.*1.7. *dan.*7.13. *q Sitting vpon the clouds, as he was taken vp into heauen.* ∵ 1.*Cor.*15.52. 1.*thes*4.16. *r From the foure quarters of the world.*

flicted, and shall kill you, and ye shall be hated of all nations for my Names sake.

10 And then shall many be offended, and shal betray one another, and shall hate one another.

11 And many false prophets shal arise, & shall deceiue many.

12 And because iniquitie shalbe increased, the loue of many shalbe cold.

13 ✣ 3 But hee that endureth to the ende, hee shalbe saued.

14 And this [d] Gospel of the kingdome shalbe preached through the whole [e] world for a witnes vnto all nations, and then shall the end come.

15 ¶ When ye ✣ therefore shall see the [f] abomination of desolation spoken of by ∵ Daniel the Prophet, set in [g] holy place (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is in the house toppe, not come downe to fetch any thing out of his house.

18 And he that is in the fielde, let not him returne backe to fetch his [g] clothes.

19 And woe *shalbe* to them that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the ✣ [h] Sabbath *day*.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except [i] those dayes should be shortened, there should no [k] flesh be saued: but for the electes sake those dayes shalbe shortened.

23 ✣ Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shal arise false Christs, & false prophets, & [l] shal shew great signs & wonders, so [g] if it were possible, they should deceiue [g] very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, goe not foorth: Behold, he is in the secret places, beleeue it not.

27 For as the lightning commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 * 5 For whersoeuer a dead [m] carkeis is, thither will the Egles be gathered together.

29 ✣ 6 And immediatly after the tribulations of those dayes, shall the sunne bee darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 And then shall appeare the [n] signe of the Sonne of man in heauen: and then shall all the [o] kinreds of the earth [p] mourne, ✣ and they shall see the sonne of man [q] come in the cloudes of heauen with power and great glory.

31 ∵ And he shal send his Angels with a great sound of a trumpet, and they shal gather together his elect, from the [r] foure windes, *and* from the one ende of the heauens vnto the other.

32 7 Now learne the parable of the figge tree: when her bough is yet [s] tender, & it putteth forth leaues, ye know that sommer *is* neere.

33 So likewise ye, when ye see all these things, know [g] *the kingdome of God* is nere, *euē* at [g] dores.

34 Verily I say vnto you, this [t] generation shal not passe, till all these things be done.

35 ✣ 8 Heauen and earth shall passe away: but my words shall not passe away.

36 9 But of [g] day and houre knoweth no man, no not the Angels of heauen, but my father only.

37 But as the dayes of Noe *were*, so likewise shall the comming of the Sonne of man be.

38 ✣ For as in the dayes *before* the flood, they did [u] eate and drinke, marrie, and giue in mariage, vnto the day that Noe entred into the Arke,

39 And knew nothing, till the flood came, and tooke them all away, so shal also the comming of the Sonne of man be.

40 [10] ∵ Then two shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

41 [x] Two women shalbe grinding at [g] mill: the one shalbe receiued, and the other shalbe refused.

42 [11] ✣ Watch therefore: for yee knowe not what houre your master will come.

43 ✣ Of this bee sure, that if the good man of the house knew at what watch the thiefe would come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to giue them meat in season?

46 Blessed *is* that seruant, whome his master when he commeth, shall find so doing.

47 Verily I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euil seruant shal say in his heart, My master doeth deferre his comming.

49 And begin to smite his fellowes, & to eate, and to drinke with the drunken.

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of.

51 And wil [y] cut him off, & giue him his portion with hypocrites: ✣ there shall bee weeping and gnashing of teeth.

vnto brutish beastes: for otherwise it is no fault to eate and drinke. 13 Against them that pretwade themselues that God will be mercifull to all men, and doe by that meanes giue ouer themselues to sinne, that they may in the meane while liue in pleasure voyde of all care. ∵ *Luke* 17.36. *x The Greeke women & the Barbarians did grinde and bake. Plut.booke Proble.* 11 An example of the horrible carelesnes of men in those things whereto they ought to be most carefull. ✣ *Mat.*23.35 ✣ *Luke* 12.39. 1.*thes* 5 2.*reue.*1 6 15. * *Luke* 12.42. *y To wit, from the rest, or wil cut him into two parts, which was a most cruell kinde of punishment: wherewith as Iustine martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kind of punishment we read of,* 1.*Sam.*15.33. *and Dan.*3.29. ✣ *Chap.*13.42. *and* 25.30.

CHAP. XXV.

1 The virgins looking for the Bridegroome. 13 *We must watch.* 14 *The talents deliuered vnto the seruants.* 24 *The euill seruant.* 30 *After what sort the last iudgement shalbe.* 41 *The cursed.*

THen [1] the kingdom of heauen shalbe likened vnto ten virgins, which tooke their lampes and [a] went forth to meete the bridegrome.

2 And fiue of them were wise, & fiue foolish.

7 If God hath prescribed a certaine order to nature, much more hath he done so to his eternall iudgements. but the wicked vnderstand it not, or rather make a mocke at it: but the godly due marke it, & waite for it.

f When his tender nesse shooteth, then the sappe which is in the life of the tree, is come from the roote into the barke.

t This age: this word Generation or Ageleeng vsed for the men of this age.

✣ *Marke* 13.31.

8 The Lord doeth now begin the iudgement, which he will make an end of in the latter day.

9 It is sufficient for vs to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden frō vs al, for our profite, that we may be to much the more watchfull, that we be not taken, as they were in old time in the flood.

✣ *Luke* 17.26. *gen.*7.1. *pet.*3.10.

u The word which the Euangelist vseth, expresseth the matter more fully then ours doth: for it is a word which is proper to brute beastes: and his meaning is, that in those dayes men shall be giuen to their bellies like

1 We must desire strength at Gods hand, which may serue vs as a torch, while we walke through this darkenesse, to bring vs to our desired ende: otherwise if wee become slouthfull and negligent as wearie of our paines and trauel, we shalbe shut out of the doores.

a The pompe of brideales was wont for the most part to be kept in the night season, and that by damsels.

3 The

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3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oile in their vessels with their lampes.

5 Now while the bridegrome taried long, all [b] slumbred and slept.

[b] Their eyes being heauie with sleepe.

6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, *Not so*, least there will not be ynough for vs and you: but goe ye rather to them that sell, & buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verily I say vnto you, I know you not.

13 ✣ Watch therfore: for ye know neither the day, nor ỹ houre, when ỹ sonne of man will come.

✣ *Chap. 24.42. Mar. 13.35.*

14 ✣ [2] For *the kingdome of heauen is* as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

✣ *Luke 19.12, 13.* [2] Christ witnesseth that there shal be a long time betweene his departure to his father, and his comming againe to vs, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they haue bestowed that which they receiued of him: but also of his household seruants, which haue not through sloathfulnesse employed those gifts which he bestowed vpon them.

15 And vnto one he gaue fiue talents, & to an other two, and to another one, to euery man after his own [c] habilitie, & streightway went frō home.

[c] According to the wisedome and skill in dealing, which was giuen them.

16 Then he that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewise also, he that *receiued* two, he also gained other two.

18 But he that receiued that one, went & digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master sayde vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: [d] enter into thy masters ioy.

[d] Come and receiue the fruite of my goodnesse, now the Lords ioy is doubled, *Iohn 15.11.* that my ioy may remaine in you, and your ioy be fulfilled.

22 Also he ỹ had receiued two talents, came, and said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents more.

23 His master sayde vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee which had receiued the one talent, came, & sayd, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, & went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, & sayd vnto him, Thou euill seruant, and slouthfull, thou knewest that I reape where I sowed not, & gather where I strawed not.

27 Thou oughtest therefore to haue put my money to ỹ [e] exchangers, & then at my comming shouldest I haue receiued mine owne with vantage.

[e] Table-maisters must be haue their shop bulkes or tables set abroad, where they set out money to vse.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 ✣ For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euē that he hath, shalbe takē away.

✣ *Chap. 13.11. marke 4.25. luk. 8.18 & 19.26.*

30 Cast therfore that vnprofitable seruant into vtter ✣ darkenesse: there shall be weeping and gnashing of teeth.

✣ *Chap 8.12. and 22.13.*

31 ¶ 3 And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory,

3 A liuely setting foorth of the euerlasting iudgement which is to come.

32 And before him shall be gathered all nations, and he shall separate them one from another as a shepeheard separateth the sheepe from the goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shal the king say to them on his right hand, Come ye f blessed of my father: take the inheritance of the kingdom prepared for you from the foundation of the world.

f *Blessed and happie, vpon whom my Father hath most aboundantly bestowed his benefits.*

35 ∵ For I was an hungred, and yee gaue mee meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you.

∵ *Esai. 58.7. ezech. 18.7.*

36 *I was* naked, & ye clothed me: I was ✣ sicke, and ye visited mee: I was in prison, and yee came vnto me.

✣ *Ecclus. 7.35.*

37 Then shall the righteous answere him, saying, Lord, when say we thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when sawe wee thee a stranger, and tooke thee in vnto vs? or naked, & clothed thee?

39 Or when sawe wee thee sicke, or in prison, and came vnto thee?

40 And the king shall answere, and say vnto them, Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethrē, ye haue done it to me.

41 Then shall he say to them on ỹ left hand, ✣ Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.

✣ *Psal. 6.8. chap. 7.23. luke 13.27.*

42 For I was an hungred, and ye gaue mee no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, & ye tooke me not in vnto you: *I was* naked, & ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when sawe we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answere them, and say, Verily I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these shal go into euerlasting paine, and the righteous into life eternall.

* *Daniel 12.2. Iohn 5.29.*

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feete are anointed. 15 Iudas selleth him. 26 The institution of the supper. 33 and 69 Peters denials. 38 Christs agonie. 47 He is betrayed with a kisse. 58 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

AND ✣ it came to passe, when Iesus had finished all these sayings, hee sayd vnto his disciples,

✣ *Marke 14.1. luke 22.1.*

2 [2] Ye know that after two dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.

[2] Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinne of Adam, by his obedience.

3 ✣ Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

[2] God himselfe and not men, appointed the time that Christ should be crucified in.

✣ *Iohn 11.47.*

4 And

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4 And consulted together that they might take Iesus by subtiltie, and kill him.

5 But they sayd, Not on the [a] feast *day*, lest any vproare be among the people.

6 ¶ ✣ 3 And when Iesus was in Bethania, in the house of Simon the leper,

7 [b] There came vnto him a woman, which had a [c] boxe of very costly ointment, and powred it on his head, as he sate at the table.

8 And when his [d] disciples saw it, they had indignation, saying, What need doth this [e] waste?

9 For this ointment might haue bene solde for much, and bene giuen to the poore.

10 ✣ 4 And Iesus knowing it, sayd vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon me.

11 ✣ [f] For yee haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For [g] in that she powred this ointment on my body, she did it to burie me.

13 Verely I say vnto you, Whersoeuer this Gospel shalbe preached thorowout all the world, there shall also this that she hath done, be spoken of for a [h] memoriall of her.

14 ¶ ✣ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests,

15 And sayd, What will ye giue me, and I will deliuer him vnto you? and they [i] appoynted vnto him thirtie *pieces* of siluer.

16 And from that time, he sought opportunitie to betray him.

17 ¶ ✣ [k] Now [l] on the first *day* of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that wee prepare for thee to eate the Passeouer?

18 And he sayd, Goe yee into the city to such a man, and say to him, The master saith, My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made ready the Passeouer.

20 ✣ So when the euen was come, hee [m] sate downe with the twelue.

21 And as they did eate, he sayd, * Verely, I say vnto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and began euery one of them to say vnto him, Is it I, Master?

23 And hee answered and said. ✣ Hee that [n] dippeth his hand with me in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo *be* to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas [o] which betrayed him, answered, and said, Is it I, master? Hee said vnto him, Thou hast said it.

26 ¶ 7 ✣ And as they did eate, Iesus tooke the bread, and when he had [p] blessed, hee brake it, and gaue it to the disciples, and said, Take, eate: [q] this is my body.

27 Also he tooke the cuppe, and when he had giuen thankes, he gaue it to them, saying, Drinke yee [r] all of it.

28 [s] For this is my blood of the [t] newe Testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I will not drinke henceforth of this fruite of the vine vntill that day, when I shall drinke it newe with you in my Fathers kingdome.

30 And when they had sung [u] a Psalme, they went out into the mount of Oliues.

31 ¶ 8 ✣ Then said Iesus vnto them, All yee shalbe offended by me this night: for it is written, I [x] will smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But ✣ after I am risen againe, I will go before you into Galile.

33 But Peter answered, and sayd vnto him, Though that all men should be offended by thee, yet will I neuer be offended.

34 ✣ Iesus sayd vnto him, Verely I say vnto thee, that this night, before the cocke crow, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, I will in no case denie thee. Likewise also said all the disciples.

36 ¶ * 9 Then went Iesus with them into a place which is called Gethsemane, & said vnto his disciples, Sit ye here, while I go, and pray yonder.

37 And hee tooke vnto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and [y] grieuously troubled.

38 [z] Then sayd Iesus vnto them, My [aa] soule is very heauie, *euen* vnto the death: tarie ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, [bb] let this [cc] cup passe from me: neuertheles, not as I will, but as thou wilt.

40 [dd] After, he came vnto the disciples, and found them asleepe, and sayd to Peter, What? could ye not watch with me one houre?

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[a] *By this word Feast, is meant the whole feast of vnleauened bread: the first and eight day whereof were so holy, that they might do no manner of worke therein, though the whole company of the Sanhedrin determined otherwise. And yet it came to passe through Gods prouidence, that Christ suffred at that time, to the end that all the people of Israel might be witnesses of his euerlasting sacrifice.*
✣ *Marke 14.3. Iohn 11.2.*

3 By this sudden worke of a sinfull woman, Christ giueth the ghests to vnderstand of his death, and buriall which was nigh: the sauor whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.

[b] *For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two historyes.*

[c] *These boxes were of alabaster, which in olde time men made hollow to put in ointments: for some write, that alabaster keepeth ointment without corruption, Plinie, booke 13. Chap. 1.*

[d] *This is a figure called Synecdoche: for it is said but of Iudas that he was moued thereat, John 12.4.*

[e] *Vnprofitable spending.* 4 We ought not rashly to condemne that which is not orderly done. ✣ *Deut. 15 11.* 5 Christ, who was once anointed in his owne person, must alwayes be anointed in the poore.

[f] *In that she powred this ointment vpon my body, she did it to burie me.* ∵ *Mar. 14.10.* ∵ *Mar. 14.12. Luke 22.7.* 6 Christ verely purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Lawe, fulfilleth the Lawe, neglecting the contrary tradition and custome of the Iewes, and there withall sheweth that all things shall so come to passe by the ministerie of men, that the secret counsell of God shall gouerne them.

[g] *This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue bene the fifteenth, but because the dayes euening (which after the manner of the Romanes was reckoned to the day before) did belong by the Iewes maner to the day following, therefore it is called the first day of vnleauened bread.* ✣ *Luke 22.14.* [b] *Because the Lawe appointed them to be sted, and haue their staues in their handes, as though they were in hast, thereby it is to be gathered, that they sate not downe when they did eate the Passeouer but sted, for otherwise when they went to wreste their putte off their shoots: therefore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemnely done.* ∵ *Marke 14 18. Iohn 13.21.* ✣ *Psal. 41.9.* [i] *That is to say, whome I vouchsafed to receiue to my table, alluding to the place, Psal. 41.10. which is not so to be vnderstood, as though at the selfe same instant that the Lord spake these words, Iudas had had his hand in the dish (for that had bene an vndoubted token) but it is meant of his taking and eating with them.*

[k] *Whose head was about nothing else but to betray him.*

7 Christ minding forthwith to fulfil the promises of the old couenant, instituteth a new couenant with new signes.

✣ 1. *Cor. 11.24.*

[l] *Marke saith, Had giuen thankes: and therefore blessing is not a consecrating, with a conuerting kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature but in qualitie, for they become vndoubted tokens of the body and blood of Christ, not of their owne nature or force of words, but by Christs his institution, which must be recited and laid forth, that faith may find what to lay hold on, both in the word & in the elements.*

[m] *This is a figurative speech, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the signe and sacrament of his body. & yet notwithstanding, it is so a figurative and changed kinde of speech, that the fulfilling of receiue (Christ in deed with all his gifts (though by a spirituall meanes) and become one with him.*

[n] *Therefore they which tooke away the cuppe from the people, did against Christs his institution.*

[o] *To wit, this cup or wine, is my blood sacramentally, as Luke 22.20.*

[p] *Or, couenant, that is to say, whereby the new league and couenant is made, for in making of leagues, they vsed powring of wine, and shedding of blood.*

[q] *When they had made an end of their solemne singing, which some thinke was sixe Psalmes, beginning at the 112. to the 117.* 8 Christ being more carefull of his disciples, then of himselfe, forewarneth them of their slight, and putteth them in better comfort. ✣ *Marke 14. 27. Iohn 16.32. and 18.8.* ∵ *Zach. 13.7.* ✣ *Mark 14.28. and 16.7.* ✣ *Iohn 13.38. Mar. 14.30.* ∵ *Luke 22.39.* 9 Christ hauing regard to the weakneste of his disciples, leauing all the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

[r] *The word which he vseth, signifieth great sorrow, and maruellous & deadly griefe: which thing, as it betokeneth the truth of mans nature, which shunneth death as a thing that entred in against nature, so it sheweth that though Christ were void of sinne, yet he sustained this horrible punishment, because he felt the wrath of God kindled against vs for sinnes, which he reuenged and punished in his person.* 10 Christ a true man, going about to suffer the punishment which was due vnto vs, for so taking of God, is forsaken of his owne: he hath a terrible conflict with the horrour and feare of the curse of God: out of which he escaping as conqueror, calleth vs out to be any more afrayd of death.

[s] *Let it please me and not touch mine.* 1 *That is, which is at hand, and is offered and prepared for me: a stride of speech, which the Hebrewes vse, for the wrath of God, and the punishment he sendeth: about, Chap 10.22.*

11 An example of the carefulnesse of man.

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41 Watch, and pray, that yee enter not into tentation: the ſpirit indeed is ready, but the fleſh is weake.

42 Againe he went away the ſecond time, and prayed, ſaying, O my Father, if this cuppe can not paſſe away from me, but that I muſt drinke it, thy will be done.

43 And he came, and found them aſleepe againe, for their eyes were heauy.

44 So he left them and went away againe, and prayed the third time, ſaying the ſame words.

45 Then came he to his diſciples, and ſaid vnto them, Sleepe hencefoorth, and take your reſt: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of ſinners.

46 [12] Riſe, let vs goe: beholde, he is at hand that betrayeth me.

47 ✣ And while he yet ſpake, loe, Iudas one of the twelue came, and with him a great multitude with ſwordes and ſtaues, [u] from the high Prieſts and Elders of the people.

48 Now he that betrayed him, had giuen them a token, ſaying, Whomſoeuer I ſhall kiſſe, that is he, lay holde on him.

49 And forthwith he came to Ieſus, and ſaid, God ſaue thee, Maſter, and kiſſed him.

50 [13] Then Ieſus ſayd vnto him, [x] Friend, wherefore art thou come: Then came they, and layed hands on Ieſus, and tooke him.

51 And beholde, one of them which were with Ieſus, ſtretched out *his* hand, and drew his ſword, and ſtrooke a ſeruant of the high Prieſt, and ſmote off his eare.

52 [14] Then ſayd Ieſus vnto him, Put vp thy ſword into his place: ✣ for all that [y] take the ſword, ſhall periſh with the ſword.

53 [15] Either thinkeſt thou, that I can not now pray to my Father, and he will giue me moe then twelue legions of Angels?

54 [z] How then ſhould the ∴ Scriptures be fulfilled, *which ſay*, that it muſt be ſo?

55 The ſame houre ſayd Ieſus to the multitude, Ye be come out as *it were* againſt a thiefe, with ſwordes and ſtaues to take mee: I ſate dayly teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ✣ Then all the diſciples forſooke him, and fled.

57 ¶ ✣ [16] And they tooke Ieſus, and led him to [a] Caiaphas the hie Prieſt, where the Scribes and the Elders were aſſembled.

58 And Peter followed him afarre off vnto the hie Prieſtes [b] hall, and went in, and ſate with the ſeruants to ſee the end.

59 Nowe *the chiefe Prieſtes and the Elders, and all the whole Councill ſought falſe witneſſe againſt Ieſus, to put him to death.

60 But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes,

61 And ſaid, This man ſaid, ✣ I can deſtroy the Temple of God, and build it in three dayes.

62 Then the chiefe Prieſt aroſe, and ſaid to him, Anſwereſt thou nothing? [c] What is the matter that theſe men witneſſe againſt thee?

63 But Ieſus held his peace. Then the chiefe Prieſt anſwered, and ſaid to him, I charge thee ſweare vnto vs by the liuing God, to tell vs, If thou be that Chriſt the Sonne of God, *or no.*

64 ✣ Ieſus ſaid to him, Thou haſt ſaid it: neuertheleſſe I ſay vnto you, [d] hereafter ſhall ye ſee the Sonne of man, ſitting [e] at the right hand of the power *of God*, and come in the [f] cloudes of the heauen.

65 Then the hie Prieſt [g] rent his clothes, ſaying, He hath blaſphemed, what haue we any more neede of witneſſes? beholde: now ye haue heard his blaſphemie.

66 What thinke ye? They anſwered, and ſaid, He is guiltie of death.

67 ✣ Then ſpat they in his face, and buffeted him, and other ſmote him with roddes,

68 Saying, Prophecie to vs, O Chriſt, Who is he that ſmote thee?

69 ¶ ∴ [17] Peter [h] ſate without in the hall, and a maid came to him, ſaying, Thou alſo waſt with Ieſus of Galile:

70 But he denyed before them all, ſaying, I wote not what thou ſayeſt.

71 And when hee went out into the porch, another *maide* ſawe him, and ſaid vnto them that were there, This man was alſo with Ieſus of Nazareth.

72 And againe he denied with an othe, ſaying, I know not the man.

73 So after a while, came vnto him they that ſtood by, and ſayde vnto Peter, Surely thou art alſo one of them: for euen thy ſpeech bewrayeth thee.

74 Then began he to [i] curſe *himſelfe*, and to ſweare, ſaying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Ieſus, which had ſaid vnto him, Before the cocke crowe thou ſhalt denie me thriſe. So he went out, and wept bitterly.

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32 Chriſt offereth himſelfe willingly to be taken, that in ſo obeying willingly, he might make ſatisfaction for the wilfull fall of man.
✣ *Marke 14.43. luke 22.47. iohn 18.3.*
u *Sent from the hie Prieſts.*
33 Chriſt is taken that we might be deliuered.
x *Chriſt reprehendeth Iudas tauntingly, and rebuketh them sharpely, for he knew wel inough for what cauſe he came.*
34 Our vocation muſt be the rule of our zeale.
✣ *Gene. 9. 6. reuel. 13. 10.*
y *They take the ſword to whom the Lord hath not giuen it, that is to ſay, they which vſe the ſword, and are not called to it.*
35 Chriſt was taken, becauſe hee was willing to be taken.
z *By this queſtioning, he anſwereth a ſlie obiection, for they might haue aſked him, why he did not in this ſo great extremitie of danger, call to his Father for ayd: but to this he anſwereth by a queſtion.*
∴ *Iſai. 53. 10.*
✣ *Verſ. 31.*
✣ *Marke 14. 53. luke 22. 54. iohn 18. 14.*
36 Chriſt being innocent is condemned of the high Prieſt for that wickednes whereof we were guiltie.
a *From Annas to Caiphas, before whom the multitude was aſſembled. iohn 18. 13.*
b *The word here vſed, ſignifieth properly an open large roome before an houſe, as we ſee in Kings palaces and noble mens houſes: we call it a court, for it is open to the aire, and by a figure Synechdoche, it is taken for the houſe it ſelfe.*
✣ *Marke 14. 55.*
✣ *Iohn 2. 15.*
c *How cruelly doth it appeare that theſe men witneſſe againſt Chriſt!*

✣ *Chap. 16. 27. rom. 14. 10. 1. theſſ. 4. 14.*
d *This word diſtinguiſheth his firſt comming from the laſt ter.*
e *Sitting with God in like and equall honour at the right hand of his power, that is, in greateſt power: for the right hand ſignifieth among the Hebrewes, that that is mightie and of great power.*
f *Cloudes of heauen, Looke afore, Chap. 24. 30.*
g *This was an vſuall matter among the Iewes: for ſo were they bound to doe, when they heard any Iſraelite to blaſpheme God, and it was a tradition of their Talmud in the booke of the Magiſtrates, in the title, of the foure kindes of death.*
∴ *Eſai. 50. 6.*
✣ *Marke 14. 66. luke 22. 55. iohn 18. 29.*
17 Peter by the wonderfull prouidence of God, appointed to be a witnes of all theſe things, is prepared to the example of ſingular conſtancie, by the experience of his owne incredulitie.
h *That is, without the place where the Biſhop ſate, but not without the houſe, for afterward hee went from thence into the porch.*
i *He ſwore and curſed himſelfe.*

CHAP. XXVII.

2 *He is deliuered bound to Pilate.* 5 *Iudas hangeth himſelfe.* 19 *Pilates wife.* 20 *Barabbas is asked.* 24 *Pilate waſheth his hands.* 29 *Chriſt is crowned with thornes.* 34 *He is crucified.* 40 *Reuiled.* 50 *He giueth vp the Ghoſt.* 57 *He is buried.* 62 *The ſouldiers watch him.*

WHen the ✣ morning was come, all the chiefe Prieſts, and the Elders of the people tooke counſell againſt Ieſus, to put him to death,

✣ *Mar. 15. 1. luke 22. 66. iohn 18. 28.*

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, ſaw that he was condemned, he repented himſelfe, and brought againe the thirtie *pieces* of ſiluer to the chiefe Prieſts, and Elders,

4 Saying, I haue ſinned, betraying the innocent blood. But they ſaid, What is that to vs? ſee thou to it.

5 And when hee had caſt downe the ſiluer *pieces* in the Temple, hee [a] departed, and went, ✣ and hanged him ſelfe.

6 And the chiefe Prieſts tooke the ſiluer *pieces*, and ſaid, It is not lawfull for vs to put them into the [b] treaſure, becauſe it is the price [c] of blood.

7 And they tooke counſell and bought with them a potters field, for the buriall of [d] ſtrangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was ſpoken by

1 An example of the horrible iudgment of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.

a *Out of mens ſight.*
✣ *Act. 1. 18.*
b *The treaſure of the Temple.*
c *Of life and death.*
d *Strangers and ghoſts, whom the Iewes could not abide to be ioyned vnto, ye not after they were dead.*
* *Act. 1. 19.*

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a Seeing this prophecie is read in Zach.11.12.13 cannot be denied but Jeremies name creept into the text, either through the Printers fault, or by some others ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being ou, the other eu, which are not much vnlike: But in the Syrian text the Prophets name is not set downe at all.
✣ Zach.11.12.
b The Euangelist doth not follow the Prophets words, but his meaning, which he shewes to be fulfilled.
c Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltines, & there withall his owne innocencie.
✣ Marke 15.2. Luke 23.3. Iohn 18.33.
d Christ is first quited of ỹ same Iudge, before he be condemned, that we might see how the iust died for the vniust.
∵ Marke 15.11. Luke 23.18. Iohn 18.40. Acts 3.14.
e Christ being quit by the testimony of the Iudge himselfe, is notwithstanding condemned by the same to quit vs before God.
f It was a maner in olde time, when any man was murthered and in other slaughters, to wash their hands in water to declare themselues guiltlesse.
g Of the murder, an Hebrew kinde of speach.
h If there be any offence committed in slaying him, let vs and our posteritie smart for it.
✣ Marke 15.16. Iohn 19.2.
i Christ suffereth that reproche which was due to our sinnes, notwithstanding in the meane time by the secret prouidence of God, hee is intituled King by them which did him that reproch.
k They cast a cloke about him, and wrapped it about him for it lacked sleeues. l Iohn and Marke make mention of a purple robe, which is also a very pleasant red. But these prophane and malyeers saucie souldiers clad Iesus in this array, to mocke him withall, who was in deede a true King.
✣ Mark 15.22. Luke 23.26.

by e Ieremias the Prophet, saying, ✣ f And they tooke thirtie siluer peeces, the price of him ỹ was valued, whom they of ỹ children of Israel valued.

10 And they gaue them for the potters fielde, as the Lord appointed me.)

11 ¶ 2 ✣ And Iesus stood before ỹ gouernour, & the gouernour asked him, saying, Art thou ỹ King of the Iewes? Iesus said vnto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then said Pilate vnto him, Heareſt thou not how many things they lay against thee?

14 But hee answered him not to one word, in so much that the gouernour marueiled greatly.

15 3 Now at the feast, the gouernour was wont to deliuer vnto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto thē, Whether wil ye ỹ I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.

19 Also when hee was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 ∵ But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? And they said, Barabbas.

22 Pilate said vnto them, What shal I do then with Iesus, which is called Christ? They all said to him, Let him be crucified.

23 Then sayd the gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 4 When Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and g washed his hands before the multitude, saying, I am innocent of the h blood of this iust man: looke you to it.

25 Then answered all the people, & said, i His blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ ✣ Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band,

28 5 And they stripped him, and k put about him a l skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

30 And spitted vpon him, and tooke a reede, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 ✣ And as they came out, they found a man of Cyrene, named Simon: him they m compelled to beare his crosse.

33 ✣ 6 And when they came vnto ỹ place called Golgotha, (ỹ is to say, the place of dead mēs skuls)

34 7 They gaue him vineger to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.

35 ¶ 8 And when they had crucified him, they parted his garments, & did cast lots, that it might bee fulfilled, which was spoken by the Prophet, ✣ They deuided my garments among them, and vpon my vesture did cast lots.

36 And they sate, and watched him there.

37 ¶ 9 They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEVVES.

38 ¶ 10 And there were two thieues crucified w him, one on the right hand, & another on the left.

39 11 And they that passed by, reuiled him, wagging their heads,

40 And saying, ∵ Thou that destroyest ỹ Temple, and buildest it in three dayes, saue thy selfe: if thou be ỹ Sonne of God, come down frō ỹ crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, but he cannot saue himselfe: if he be ỹ King of Israel, let him now come downe from the crosse, & we wil beleeue in him.

43 ✣ Hee trusted in God, let him deliuer him now, if he will haue him: for hee saide, I am the Sonne of God.

44 The selfe same thing also the n theeues which were crucified with him, cast in his teeth.

45 12 Now from the sixt houre was there darknesse ouer all the land, vnto the ninth houre.

46 And about ỹ ninth houre Iesus cried with a loud voyce, saying, ✣ Eli, Eli, lamasabachthani? ỹ is, My God, my God, why hast thou o forsake me?

47 And some of them that stood there, when they heard it, said, This man calleth p Elias.

48 And straightway one of them ran, & tooke * a spunge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other said, Let be: let vs see, if Elias will come and saue him.

50 13 Then Iesus cryed againe with a loude voyce, and yeelded vp the ghost.

51 14 And behold, ✣ the q vaile of the Temple was rent in twaine, from the top to the bottome, & the earth did quake, & the stones were clouen.

52 And the r graues did open themselues, and many bodies of the Saints, which slept, arose,

53 And came out of ỹ graues after his resurrection, and went into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus saw the earthquake, and the things that were done, they feared greatly, saying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and

m They compelled Simon to beare his burden, & the crosse, where by it appeareth, that Iesus was so sore bauiled before, that he fainted by the way, and was not able to beare his crosse through: for Iohn writeth that he did beare the crosse, to wit, at the beginning.
✣ Marke 15.22. Iohn 19.17.
6 He is led out of the citie, that we may be brought into the heauenly kingdome.
7 Christ found no cōfort any where, that in him wee might bee filled with all comfort.
8 He is made a cutse, that in him we may be blessed: he is spoiled of his garments, that we might be cotched by his nakednes.
✣ Psal.22.18. marke 15.24.
9 He is pronounced the true Messias, euen of them of whō he is reiected.
10 Christ began then to iudge the world, when after his iudgement he hung betwixt two theeues.
11 To make full satisfaction for vs, Christ suffereth & ouercommeth, not only the tormentes of the body, but also the most horrible torments of the minde.
∴ Iohn 2.19.
✣ Psal.22.9.
n Thou is spoken by the figure Synecdoche, for there was but one of them that did reuile him.
12 Heauen it selfe is darkened for very horror, & Iesus crieth out from the depth of hel & in the meane while he is mocked.
✣ Psal.22.1.
o To wit, in this miserie: And this crying out is proper to his humanitie, which notwithstanding was voyde of sin, but yet it felt the wrath of god, which is due to our sinnes.
p They allude to Elias name, for what

of vnderstanding the tongue, but of a prophane impudencie & sawcines, & he repeated those wordes, to the ende that this hester harping vpon the name might be
*Psal 69.22. 13 Christ after he had ouercome other enemies, at length and setteth vpon death it selfe. 14 Christ when he is dead shewes God almightie, euen his enemies confessing the same. ✣ 2 Chron.3.14. The vaile of the holiest of all. r That is to say, the stones claue in sunder: & the dead followed the resurrection of Christ, as appeareth by the

Mar

15 Christ is buried, nor priuily or by stealth, but by the Gouernours consent by a famous man, in a place not farre distant in a new sepulchre, so that it cannot be doubted of his death.
✣ *Marke* 15.42. *Iuke* 23 50. *Iohn* 19 38.
16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

Marie the mother of Iames, & Ioses, and the mother of Zebedeus sonnes.

57 ¶ 5 ✣ And when the euen was come, there came a rich man of Arimathea, named Ioseph, who had also him selfe bene Iesus disciple.

58 He went to Pilate, & asked ỹ body of Iesus. Then Pilate cõmanded the body to be deliuered.

59 So, Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 ¶ 16 Now the next day that followed the Preparation *of the Sabboth*, the hie Priests and Pharises assembled to Pilate,

63 And said, Syr, we remember that that deceiuer said, while he was yet aliue, Within three daies I will rise.

64 Command therefore, that the sepulchre be made sure vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so shall the last errour be worse then the first.

65 Then Pilate saide vnto them, Yee haue a watch: goe, and make it sure as ye knowe.

66 And they went, & made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 9 The women see Christ. 18 He sendeth his Apostles to preach.

NOw ✣ in 1 the a end of ỹ Sabbath, when ỹ first day of ỹ weeke b began to dawne, Mary Magdalene, & the other Mary came to see ỹ sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his c countenance was like lightning, and his rayment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare d ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as hee sayde: come, see the place where the Lord was layd,

7 And go quickly, & tel his disciples ỹ he is risen frõ ỹ dead: & behold, he goeth before you into Galile: there ye shal see him: loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 2 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Be not afraide. Goe, *and* tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ 3 Now when they were gone, beholde, some of the watch came into the citie, & shewed vnto the hie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsel, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter e come before the gouernour to be heard, we wil perswade him, and so vse the matter that you shall not neede to care.

15 So they tooke the money, and did as they were taught: and this saying is noysed among the Iewes vnto this day.

16 ¶ 4 Then ỹ eleuen disciples wẽt into Galile, into a mountaine, where Iesus had appointed thẽ.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, ✣ All power is giuen vnto mee, in heauen, and in earth.

19 ✣ 5 Go therefore, & teach all nations, baptizing them f in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I haue commanded you: and lo, I am with you g alway, vntil the end of the world. Amen.

ỹ souldiers of the garison which were appointed to keepe the temple.

✣ *Marke* 16.5. *Iohn* 20.11.
1 Christ hauing put death to flight in the sepulchre, riseth by his owne powe, as straightway the Angell witnesseth.
a At the going out of the Sabbath, that is, about day breake after the Romanes count, which reckon the naturall day, frõ the iust rising to the next iust rising: and not as the Hebrewes, which count frõ euening to euening.
b When the morning of the first day after the Sabbath began to dawne: and that first day is the same, which we now call Sunday, or the Lords day. *c The beames of his eyes, and by the figure Synecdoche, for the countenance.*

d The worde (Ye) is spoken with force to confirme the women, now that the souldiers were afraide.
2 Christ appeareth himselfe after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.
3 The more the sunne shineth, the more are the wicke blinded.
e For it was to be feared, that it would be brought to the Gouernours eare.
4 Christ appeareth also to his disciples, whom he maketh Apostles.
✣ *Hebr.1.2. chap.11.27. iohn 17 2.*
✣ *Mark 16.15.*
5 The summe of the Apostles office, is the publishing of the doctrine receiued of Christ throughout all the world, and the ministring of the Sacraments: the efficacie of which things, hangeth not of the ministers, but of the Lord.
f Calling vpon the name of the Father, the Sonne, and the holy Ghost.
v John 14.16.
g For euer: and this place is meant of the maner of the presence of his spirit, by meanes wherevnto he maketh vs partakers both of himselfe and of all his benefites, thus is absent from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 Iohn baptizeth. 6 His apparell and meate. 9 Iesus is baptized. 12 He is tempted. 14 He preacheth the Gospel. 21. & 39 He teacheth in the Synagogues. 23 Hee healeth one that had a deuill. 29 Peters mother in law. 32 Many diseased persons. 40 The Leper.

THe beginning of the Gospell of Iesus Christ, the Sonne of God:

2 1 As it is written in the a Prophets, ✣ Behold, b I send my messenger c before thy face, which shal prepare thy way before thee.

3 ✣ The voyce of him that crieth in the wildernesse, *is*, Prepare the way of the Lord: make his paths streight.

4 2 ✣ Iohn did baptize in the wildernesse, and preach the d baptisme of amendment of life, for remission of sinnes.

5 And all ỹ countrey of Iudea, & they of Hierusalem went out vnto him, and were al baptized of him in the riuer Iordan, cõfessing their sinnes.

6 ✣ Now Iohn was clothed with camels haire, and with a girdle of a skin about his loynes: and he did eate ✣ Locusts and wilde hony,

7 ✣ 3 And preached, saying, a stronger then I commeth after me whose shoes latchet I am not worthy to e stoupe downe, and vnloose.

8 Truely I haue f baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ ✣ 4 And it came to passe in those dayes, that Iesus came from Nazareth, a *citie* of Galile, and was baptized of Iohn in Iordan.

10 5 And assoone as g he was come out of the water, *Iohn* saw the heauens cloue in twaine, and the holy Ghost descẽding vpon him like a doue.

a Matth.3.4. Leuit.11.22.
v Matth 3.11. luk.3,16.ioh.1.26. all.1.5.& 2.4 and 11,16.and 19.4.
3 Iohn and all ministers cast their eyes vpon Christ the Lord.
e The Euangelist his meaning was to expresse the condition of the basest seruant.
f He sheweth that all the force of baptisme proceedeth from Christ, who baptiseth within.
✣ *Mat.3.13 luk. 3.21. iohn 1.33.*
4 Christ doth cõsecrate our baptisme in himself. 5 The vocation of Christ from heauen, as head of the Church.
g John thus went downe into the water vnto Christ.

1 Iohn goeth before Christ as it was foretolde by the Prophets.
a This is the figure Metonymia, whereby is meant the bookes of the Prophets, Malachi, and Esay.
b The Prophet vseth the present tense, when he speaketh of a thing to come as sure as if he saw it.
c Before taken from the vsage of kings, which vse to haue vshers goe before.
d Luk.3.4 iohn 1.15. 2 The summe of Iohns doctrine, or rather of sinnes and amendment of life. *v Mal.3.1.* *d The Iewes of washings: but here is spoken of a peculiar kinde of washing, which is true baptisme, amendment of life, and forgiuenesse of sinnes.*

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11 Then there was a voyce from heauen, *saying*, Thou art my beloued Sonne, in whome I am [h] well pleased.

12 ✣ [6] And immediatly the Spirite [i] driueth him into the wildernesse.

13 And he was there in the wildernesse fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ ✣ Now after that Iohn was committed *to prison*, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ ∴ [8] And as he walked by the sea of Galile, he saw Simon and Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 [9] And when hee had gone a litle further thence, he saw Iames *the sonne* of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon he called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 ¶ So ✣ they entred into [k] Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine, ✣ for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ [10] And there was in their Synagogue a man [l] in whome was an vncleane spirite, and hee cryed out,

24 Saying, Ah, what haue we to do with thee, O [m] Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, *euen* that [n] holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vncleane spirit [o] tare him, and cried with a loud voyce, and came out of him.

27 And they were all amased, so that they demanded [p] one of another, saying, What thing is this? what new doctrine is this? for he [q] commandeth euen the foule spirits with authoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region [r] bordering on Galile.

29 ¶ ✣ [11] And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they tolde him of her.

31 And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, at what time the sunne setteth, they brought to him all that were diseased, & them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils, & [s] suffred not the deuils to say they knew him.

35 And in the morning very earely before day, *Iesus* arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they sayde vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the [t] next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ ✣ [12] And there came a leper to him, beseeching him, & kneeled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And assoone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a straight commandement, he sent him away foorthwith,

44 [13] And sayde vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to the [u] ✣ Priest, and offer for thy clensing those things, which Moses commanded, for a testimoniall vnto them.

45 But when he was departed, ∴ he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthewe is called. 19 Fastings and afflictions are forsolde. 23 The disciples plucke the eares of corne. 26 The shewbread.

AFter ✣ [1] a *few* dayes, hee entred into Capernaum againe, and it was noysed that he was in the [a] house.

2 And anon, many gathered together, in so much that ỹ [b] places about ỹ doore could not receiue any more: & he preached ỹ word vnto thē.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where he was: and when they had broken it open, they [c] let downe the [d] bed, wherein the sicke of the palsie lay.

5 Now when Iesus sawe their faith, hee sayde to the sicke of the palsie, Sonne, thy sinnes are forgiuen thee.

6 And there were certaine of the Scribes sitting there, and reasoning in their hearts.

7 Why doth this man speake such blasphemies? ✣ who can forgiue sinnes but God onely.

8 And immediatly when Iesus perceiued in his spirite, that thus they reasoned with themselues, he sayde vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, thy sinnes are forgiuen thee? or to say, Arise, take vp thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgiue sinnes, he sayd vnto the sicke of the palsie,

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by and by he arose, and tooke vp his bed,

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b Looke Mat.3.17.
✣ Mat.4.1. luke 4.1. hebr.2.18.
6 Christ being tempted ouercommeth.
i Heere is no violent and forcible driuing out meant: but the diuine power cladeth Christ (who had liued vntill this time as a priuate man) with a newe person, and prepareth him to the combate that was at hand, and to his ministerie.
✣ Mat.4.12. luke 4.14. iohn 4.43.
7 After that Iohn is taken, Christ sheweth himselfe fullie.
∴ Matth.4.18. luke 5.2.
8 The calling of Simon & Andrew.
9 The calling of Iames and Iohn.
✣ Matth.4.13. luke 4.31.
k From the citie Nazareth.
✣ Matth.7.28. luke 4.32.
10 He preacheth that doctrine, by which alone Satan is driuen out of the world, which also he confirmeth by a miracle.
l Word for word, a man in an vncleane spirit, that is to say, possessed with an euill spirit.
m He was borne in Bethlem, but through the errour of the people, he was called a Nazarean, because he was brought vp in Nazareth.
n He alludeth to that name that was written in the golden plate which the high Priests wore, Exod.28.36.
o Looke beneath, chap.9.20.
p As men amased.
q By his owne authoritie, or as a Lord.
r Not onely into Galile, but also into the countries bordering vpon it.
✣ Mat.8.14. luke 4.38.
11 By healing of diuers diseases, hee sheweth that hee hath brought true life into ỹ world.
s It belongeth not to deuils to publish the Gospell, 1.Cor.14.33.
t Villages which were as cities.
✣ Matth.8.2. luke 5.12.
12 By healing the leprous, he sheweth that he came for this cause, to wipe out the sinnes of the world with his touching.
13 Hee witnesseth that he was not mooued with ambition, but with the onely desire of his Fathers glory, and loue towards poore sinners.
u All the posteritie of Aaron might iudge of a Leper. ✣ Leuit.14.4.
∴ Luke 5.15.
✣ Matth.9.1. luke 5.18.
1 Christ sheweth by healing this man which was sicke of the palsie, that men recouer in him through faith only, all their strength which they haue lost.
a In the house where he vsed to remaine: for hee chose Capernaum to dwell in, and left Nazareth.
b Neither the house nor the entrie was able to holde them.
c They brake vp the vpper part of the house, which was plaine, & let downe the man that was sicke of the palsie into the lower part where Christ preached, for they could not otherwise come into his sight.
d The word signifieth the worst kinde of bed, wherevpon men vse to lay downe themselues at noone tide, and such other times to refresh themselues.
e In their minds disputing vpon that matter, on both sides. ✣ Iob.14.4. Psal.43.25.

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bed, and went foorth before them all, in so much that they were all f amased, and glorified God, saying, We neuer sawe such a thing.

13 ¶ 2 Then hee went foorth againe toward the sea, and all the people resorted vnto him, and he taught them.

14 ✣ And as Iesus passed by, he saw g Leui *the sonne* of Alpheus sit at the receit of custome, and sayd vnto him, Folow me. And hee arose and folowed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, & his disciples: for there were many that folowed him.

16 And when the Scribes and Pharises sawe him eate with the Publicanes and sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee sayd vnto them, The whole haue no need of the Physition, but the sicke. ✣ I came not to call the righteous, but the sinners to repentance.

18 ✣ 3 And the disciples of Iohn, and the Pharises did fast, and came and sayd vnto him, Why do the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus sayd vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of new cloth in an old garment: for else the newe piece that filled it vp, taketh away *somewhat* from the olde, and the breach is worse.

22 Likewise, no man putteth newe wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ ✣ 4 And it came to passe as hee went through the corne on the h Sabbath day, that his disciples, as they went on their way, beganne to plucke the eares of corne.

24 And the Pharises sayd vnto him, Beholde, why do they on the Sabbath day, that which is not lawfull?

25 And hee sayd to them, Haue ye neuer read what ✣ Dauid did when he had need, and was an hungred, *both* he, and they that were with him?

26 How hee went into the house of God, in the dayes of i Abiathar the hie Priest, and did eate the shew bread, which were not lawfull to eate, but for the * Priests, and gaue also to them which were with him?

27 And hee sayd to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lorde, euen of the k Sabbath.

CHAP. III.

1 The withered hand is healed. 6 The Phariſes conſult with the Herodians. 10 Many are healed by touching Chriſt. 11 At his ſight the deuils fall downe before him. 14 The twelue Apoſtles. 20 The kingdome diuided againſt it ſelfe. 29 Blaſphemie againſt the holy Ghoſt. 33 Chriſt's parents.

AND ✣ 1 he entred againe into ỹ Synagogue, & there was a man which had a a withered hãd.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he sayd vnto the man which had the withered hand, Arise: *stand foorth* in the middes.

4 And hee said to them, Is it lawfull to doe a good deede on the Sabbath day, or to do euill? to saue the b life or to kil? But they held their peace.

5 Then hee looked round about on them c angerly, mourning also for the d hardnesse of their hearts, and sayd to the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ 2 And the Pharises departed, & straightway gathered a councill with the e Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and f beyond Iordan: and they that dwelled about Tyrus & Sidon, when they had heard what great things he did, came vnto him in great number.

9 And he commanded his disciples, that a little shippe should g waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, in so much that they preassed vpon him to touch him, as many as had h plagues.

11 And when the i vncleane spirits saw him, they fell downe before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they should not vtter him.

13 ¶ ✣ Then he went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

14 ✣ 3 And hee k appointed twelue that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and he named Simon, Peter.

17 Then Iames *the sonne* of Zebedeus, & Iohn Iames brother (and surnamed them Boanerges, which is, the sonnes of thunder,)

18 And Andrew, & Philip, & Bartlemew, and Matthew, and Thomas, & Iames *the sonne* of Alpheus, and l Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came m home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 ✣ 4 And when his n kinsfolkes heard of it, they went out to lay hold on him: for they said that he was beside himselfe.

22 ¶ ✣ And the Scribes which came down frõ Hierusalem, said, He hath Beel-zebub, & through the prince of the deuils he casteth out deuils.

23 But he called them vnto him, and said vnto thẽ in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against it selfe, that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if o Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an ende.

f Word for word, past themselues, or out of their wits.
2 The Gospel offendeth the proud, and saueth the humble.
✣ *Mat. 9.9. luke 5. 7.*
g Matthewes other name.

✣ *1. Tim. 1 15.*
3 Mat. 9 14. luke 5.33.
3 The superstitious & hypocrites do rashly put the summe of godlines in things indifferent, and are here for three causes reprehended. First, for that not considering what euery mans strength is able to beare, they rashly make all maner of lawes concerning such things, without all discretion.
✣ *Mat. 12. 1. luke 6. 1.*
4 Secondarily, for that they make no difference betwene the lawes which God made concerning the same things, and lawes that are made of things which are vtterly vnlawful.
b Word for word, on the Sabbaths, that is, on the holy dayes.
✣ *1. Sam. 21. 6.*
i 1 Sam 21. 1 Hee is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names, Looke 2 Chro. 24. 6. 2. Sam. 8. 17. and 15. 29. 1 Kings 2. 26. 2. King. 25. 18.
* *Exod. 29. 33. Ieuit. 8 31. & 24. 9.*
k Hath the Sabbath day in his power, and may rule as him liketh.

✣ *Mat. 12 9. luke 6. 6.*
2 Thirdly, for that they preferred the ceremoniall lawe (which was but an appendant to the morall lawe) before the morall lawe. Whereas contrariwise, they should haue learned out of this, the true vse of the ceremoniall lawe.
a That is, vnprofitable and dead.

b A figuratiue speech, by the figure Synecdoche. For this kinde of saying, To saue the life, is as much, as to saue the man.
c Men, when they haue wrong done vnto them, are angrie, but not without vice: but Christ is angrie without vice, neither is he sory so much for the iniurie that is done to his owne person, as for their wickednesse: and therefore he had pitie vpon them, and for that cause is he said to haue mourned.
d As though their hearts had bene so closed vp, & growē together, that wholsome doctrine could preuaile no more with them.
2 The more the trueth is kept vnder, the more it commeth out.
e Looke Mat. 22. 16
f Which Iosephus calleth Iturie or rockie.
g Should alwayes be ready for him.
h Diseases wherewith God scourgeth men as it were with whippes.
i In them whom they had entred into: or by the figure called Metonymia, for she which were vexed with the vncleane spirits.
✣ *Chap. 6. 7. mat. 10. 1. luke 9. 1.*
3 The twelue Apostles are set apart to be trained vp to the office of the Apostleship.
k Chose and appointed out twelue to be familar and conuersant with him.
l Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.
m The disciples when Christ had taken to be of his traine and to liue with him, come home to his house, to be with him alwayes after.
4 None are worse enemies if ỹ Gospel, thẽ they that least ought.
n Word for word, they that were of him, that is, his kinsfolkes: for they were made so, brought to their kinsemen. ✣ *Mat. 9. 3. & 12. 24. luke 11. 15.*
o Satans impiety.

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27 No man can enter into a strong mans house, and take away his goods, except hee first bind that strong man, and then spoyle his house.

28 ¶ ✣ 5 Verely I say vnto you, all sinnes shall be forgiuen vnto the children of men, and blasphemies, wherewith they blaspheme:

29 But he that blaspheme th against the holy Ghost, shall neuer haue forgiuenesse, but is culpable of eternall damnation.

30 p Because they sayd, Hee had an vncleane spirit.

31 ¶ ✣ Then came his 9 brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people sate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 6 And hee looked round about on them, which sate in compasse about him, and sayd, Behold e my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, my sister, and my mother.

CHAP. IIII.

4 *The parable of the sower,* 14 *And the meaning thereof.* 18 *Thornes.* 21 *The candle.* 26 *Of him that sowed, & then slept.* 31 *The graine of mustard seed.* 38 *Christ sleepeth in the ship.*

AND ∵ he began againe to teach by ꝑ a sea side, and there gathered vnto him a great multitude, so that he entred into a ship, and sate b in the sea, & all the people was by the sea side on ꝑ land.

2 And hee taught them many things in parables, and sayd vnto them in his doctrine,

3 1 Hearken: Beholde, there went out a sower to sowe.

4 And it came to passe as he sowed, that some fell by the way side, and the foules of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But assoone as ꝑ Sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruite.

8 Some againe fell in good ground, and did yeelde fruite that sprung vp, and grew, and it brought foorth, some thirtie folde, some sixtie folde, and some an hundreth folde.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when he was c alone, they that were d about him with the twelue, asked him of the parable.

11 And he sayd vnto them, To you it is giuen to know the mysterie of the kingdome of God: but vnto them that are e without, all things be done in parables,

12 ✣ That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their sinnes should be forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should yee vnderstand all *other* parables?

14 The sower soweth the word.

15 And these are they that *receiue the seede* by the wayes side, in whome the word is sowen: but when they haue heard it, Satan commeth immediatly, and taketh away the word that was sowen in their hearts.

16 And likewise they that receiue the seede in stony ground, are they, which when they haue heard the worde, straightwayes receiue it with gladnesse.

17 Yet haue they no roote in themselues, and endure but a time: *for* when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the word:

19 But the cares f of this world, and the ✣ deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring foorth fruite: one *corne* thirtie, an other sixtie, and some an hundreth.

21 ¶ 2 Also hee said vnto them, ✣ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 ∵ For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any mā haue eares to heare, let him heare.

24 3 And he said vnto them, Take heede what ye heare. ✣ With what measure yee mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ✣ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ 4 Also hee sayd, So is the kingdome of God, as if a man should cast seede in the ground,

27 And g should sleepe, and rise vp night and day, and the seede should spring and growe vp, he h not knowing how.

28 For the earth bringeth foorth fruite i of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harueft is come.

30 ¶ * 5 He sayd moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 *It is* like a graine of mustard seed, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may build vnder the shadow of it.

33 And ✣ with many such parables he preached the word vnto them, k as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he l expounded all things to his disciples apart.

35 ¶ ✣ Nowe the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 6 And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pil-

✣ *Matth.*13.31. *luke* 12.10. 1.*ioh.*5.16.

5 They onely are without hope of saluation, which do maliciously oppugne Christ, whom they know.

p *These are the wordes of the Euangelist.*

✣ *Matth.*12.46. *luke* 8.19.

q *Vnder this name Brother, the Hebrewes vnderstand all that are of the same stocke and kinred.*

6 The spirituall kinred is farre otherwise to be accounted of, then the carnall or fleshly.

∵ *Matth.*13.1. *luke* 8.4.

a *Sea side of Tiberias.*

b *In a ship which was launched into the sea.*

1 The selfe same doctrine of the Gospel is sowen euery where, but it hath not like successe in deede through the fault of man, but yet by the iust iudgement of God.

c *Word for word, solitarie.*

d *They that followed him as the beetes.*

e *That is to say, to strangers, and such as are none of ours.*

✣ *Esai.*6.9 *mat.* 13.14. *luke* 8.10. *ioh* 12.40. *actes* 28.26 *rom.*11.8.

f *Which pertaine to this life.*

✣ 1.*Tim.*6.17.

2 Although the light of the Gospel be reiected of the world, yet it ought be lighted, if it were for no other cause thē this, that the wickednes of the world might be made manifest.

✣ *Mat.*5.15 *luke* 8.16. *and* 11.33.

∵ *Mat.*10.26. *luke* 8.17. *and* 12.2.

3 The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountiful wil God be toward vs.

✣ *Mat.*7.2. *luke* 6.38.

✣ *Matt.*13.12. *and* 25.29. *luke* 8. 18 *and* 19.26.

4 The Lord soweth and reapeth after a maner vnknowen to men.

g *That is, when he hath done sowing, shoulde passe the time both day and night, nothing doubting, but that the seede would spring, which groweth both day and night.*

h *It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God: for that mightie working whereby the seede commeth to blade and eare, is secret, and is onely knowē by the fruit.*

i *By a certaine power which moueth it selfe.*

* *Matth.*13.31. *luke* 13.19.

3 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.

✣ *Matth.*13.34.

k *According to the capacitie of the hearers.*

l *Word for word, Loosed, as you would say, read them the hard riddels.*

✣ *Matth.*8.23. *luke* 8.22.

6 They that saile with Christ, although he seeme to sleepe neuer so soundly when they are in danger, yet they are preserued of him in time conuenient, being awaked!

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low: and they awoke him, and sayd to him, Master, careſt thou not that we periſh?

39 And he roſe vp, and rebuked the winde, and ſayd vnto the ſea, Peace, and be ſtill. So the winde ceaſed, and it was a great calme.

m How commeth it to paſſe that you haue no faith?

40 Then he ſayd vnto them, [m] Why are ye ſo fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and ſaid one to another, Who is this, that both the winde and ſea obey him!

CHAP. V.

1 One poſſeſſed is healed. 7 The deuill acknowledgeth Chriſt. 9 A Legion of deuils 13 entreth into ſwine. 22 Iairus daughter. 25 A woman is healed of a bloody iſſue. 26 Phyſicians. 34 Faith. 39 Sleepe.

✣ *Matth.8.28. luke 8.26.*

AND ✣ [1] they came ouer to the other ſide of the ſea into the countrey of the [a] Gadarens.

1 Many haue the vertue of Chriſt in admiration, and yet they will not redeeme it with the loſſe of the leaſt thing they haue.

2 And when hee was come out of the ſhip, there met him incontinently out of the graues, a man [b] which had an vncleane ſpirit:

a Looke Mat.8.30.

3 Who had his abiding among the graues, and no man could binde him, no not with chains:

b Word for word, in an vncleane ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt locked vp, and not were bound.

4 Becauſe that when hee was often bound with fetters and chaines, hee plucked the chaines aſunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and ſtrooke himſelfe with ſtones.

6 And when he ſaw Ieſus a farre off, he ranne, and worſhipped him,

7 And cryed with a loude voyce, and ſayd, What haue I to doe with thee, Ieſus the Sonne of the moſt High God? I [c] will that thou ſweare to me by God, that thou torment me not.

c That is, aſſure me by an oath, that thou wilt not vexe me.

8 (For he ſayd vnto him, Come out of the man, thou vncleane ſpirit.)

9 And he aſked him, What is thy name? and he anſwered, ſaying, My name *is* Legion: for we are many.

d That deuill that played the meſſager for his felowes.

10 And hee [d] prayed him inſtantly, that hee would not ſend them away out of the countrey.

e This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.

11 Now there was there in the [e] mountaines a great hearde of ſwine, feeding.

12 And all [f] deuils beſought him, ſaying, Send vs into the ſwine, that we may enter into them.

13 And incontinently Ieſus gaue them leaue. Then the vncleane ſpirits went out & entred into the ſwine, & the hearde ranne headlong from the high bank into the [f] ſea, (& there were about two thouſand ſwine) & they were choked vp in the ſea.

f Strabo in the ſixteenth booke ſaith that in Gadara there is a ſtanding poole of very naughtie water, which if beaſtes taſte of, they ſhead their haire, nailes, or houes & hornes.

14 And the ſwineheards fled, & tolde it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Ieſus, and ſaw him that had bene poſſeſſed with the deuil, and had the legion, ſit both clothed, and in his right minde: and they were afraide.

16 And they that ſaw it, tolde them, what was done to him that was poſſeſſed with the deuil, and concerning the ſwine.

17 Then they began to pray him, that hee would depart from their coaſtes.

18 And when he was come into the ſhip, hee that had bene poſſeſſed with the deuil, praied him that he might be with him.

19 Howbeit, Ieſus would not ſuffer him, but ſaid vnto him, Goe thy way home to thy friends, and ſhewe them what great things the Lorde hath done vnto thee, and *howe* hee hath had compaſſion on thee.

20 So hee departed, and began to publiſh in Decapolis, what great things Ieſus had done vnto him: and all men did marueile.

21 ¶ And when Ieſus was come ouer againe by ſhip vnto the other ſide, a great multitude gathered together to him, and he was neere vnto the ſea.

✣ *Matth.9.18. luke 8.41.*

22 ✣ And [g] beholde, there came one of the rulers of the Synagogue, whoſe name was Iairus: and when he ſaw him, he fell downe at his feete,

g The whole companie aſſembled not diſorderly, but in euery Synagogue there was certaine men which gouerned the people.

23 And beſought him inſtantly, ſaying, My little daughter lieth at point of death: *I pray thee* that thou wouldeſt come and lay thine hands on her, that ſhe may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

2 Ieſus being touched with true faith, although it be but weake, doth heale vs by his vertue.

25 (2 And there was a certaine woman, which was diſeaſed with an iſſue of blood twelue yeeres,

26 And had ſuffred many things of many phyſicions, and had ſpent all that ſhe had, and it auailed her nothing, but ſhe became much worſe.

27 When ſhe had heard of Ieſus, ſhe came in the preaſſe behinde, and touched his garment.

28 For ſhe ſayd, if I may but touch his clothes, I ſhalbe whole.

29 And ſtraightway the courſe of her blood was dried vp, and ſhe felt in her body, that ſhe was healed of that plague.

30 And immediatly when Ieſus did knowe in himſelfe the vertue that went out of him, he turned him round about in the preaſſe, and ſayd, Who hath touched my clothes?

31 And his diſciples ſaid vnto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked round about, to ſee her that had done that.

33 And the woman feared and trembled: for ſhee knew what was done in her, and ſhee came and fell downe before him, and tolde him the whole trueth.

34 And hee ſayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet ſpake, there came from the *ſame* ruler of the Synagogues houſe *certaine* which ſayd, Thy daughter is dead: why diſeaſeſt thou the maſter any further?

3 Fathers apprehend by faith the promiſes of life euen for their children.

36 [3] Aſſoone as Ieſus heard the word ſpoken, hee ſaid vnto the ruler of the Synagogue, Be not afraide: onely beleeue.

37 And he ſuffred no man to follow him ſaue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the houſe of the ruler of the Synagogue and ſawe the tumult, and them that wept and wailed greatly.

39 And he went in, and ſayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but ſleepeth.

4 Such as mocke and ſcorne Chriſt, are vnworthy to be witneſſes of his goodneſſe.

40 [4] And they laught him to ſcorne: but hee put them all out, and tooke the father, and the mother of the childe, and them [h] that were with him, and entred in where the child lay,

h The three diſciples.

41 And tooke the child by the hand, and ſayd vnto her, Talitha cumi, which is by interpretation, Mayden, I ſay vnto thee, Ariſe.

42 And ſtraightway the mayden aroſe, and walked: for ſhe was of the age of twelue yeeres, and they were aſtonied out of meaſure.

43 And

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43 And he charged them straitly that no man should knowe of it, and commanded to giue her meate.

CHAP. VI.

1 *Christ preaching in his countrey, his owne contemne him.* 6 *The vnbeliefe of the Nazarites.* 7 *The Apostles are sent.* 13 *They cast out deuils: they anoynt the sicke with oyle.* 14 *Herodes opinion of Christ.* 18 *The cause of Iohns imprisonment.* 22 *Dauncing,* 27 *Iohn beheaded,* 29 *buried.* 30 *The Apostles returne from preaching.* 34 *Christ teacheth in the desart.* 37 *He feedeth the people with fiue loaues.* 48 *The Apostles are troubled on the sea.* 56 *The sicke that touch Christes garment, are healed.*

A Nd ✣ [1] he departed thence, and came into his owne countrey, & his disciples folowed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and sayd, From whence hath this man these things? and what wisedome is this that is giuen vnto him, that euen such [a] great workes are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames & Ioses, and of Iuda and Simon? and are not his [b] sisters here with vs? And they were offended in him.

4 And Iesus sayde vnto them, A ✣ Prophet is not without [c] honour, but in his owne country, and among his owne kindred, and in his owne house.

5 And he [d] could there doe no great workes, saue that hee layde his handes vpon a fewe sicke folke, and healed *them*,

6 And he marueiled at their vnbeliefe. ∴ and went about by the townes on euery side, teaching.

7 ¶ ⁂ [2] And hee called vnto him the twelue, and began to send them foorth two and two, and gaue them power ouer vncleane spirits.

8 [3] And commaunded them that they should take nothing for *their* iourney, saue a staffe onely: neither scrippe, neither bread, neither money in their girdles:

9 But that they should be shod with ✣ [e] sandals, and that they should not put on [f] two coates.

10 And hee sayde vnto them, Whereseouer ye shall enter into an house, [g] there abide till ye depart thence.

11 ⁂ [4] And whosoeuer shall not receiue you, nor heare you, when ye depart thence, ✣ shake off the dust that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* should amend their liues.

13 And they cast out many deuils: and they ✣ [h] anoynted many that were sicke, with oyle, and healed *them*.

14 ¶ ⁂ [5] Then King Herod heard *of him* (for his name was made manifest) and sayd, Iohn Baptist is risen againe from the dead, and therefore great [i] workes are wrought by him.

15 Other sayde, It is Elias: and some sayd, It is a Prophet, or as one of [k] those Prophets.

16 ✣ So when Herod heard it, he said, It is Iohn whom [l] I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, ✣ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias [m] laid wait against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and reuerenced him, and when he heard him, hee did many things, and heard him [n] gladly.

21 But the time being conuenient, when Herod on his birth-day made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter [o] of the same Herodias came in, and daunced, and pleased Herod, & them that sate at table together, the King sayd vnto the mayde, Aske of me what thou wilt, and I wil giue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 ∴ So [p] she went forth, & said to her mother, What shal I aske? And she said, Iohn Baptists head.

25 Then shee came in straightway with haste vnto the king, & asked, saying, I would that thou shouldest giue mee euen nowe in a charger the head of Iohn Baptist.

26 Then the King was very sory: *yet* for his othes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the [q] hangman, and gaue charge that his head shoulde bee brought in. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ ⁂ And the Apostles gathered themselues together to Iesus, and rolde him all things, both what they had done, and what they had taught.

31 [6] And he sayd vnto them, Come ye apart into the wildernesse, and rest a while: for there were many commers and goers, that they had not leasure to eate.

32 ✣ So they went by ship out of the way into a desart place.

33 But the people saw them when they departed, and many knewe him, and ran a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: ✣ and he began to teach them many things.

35 ✣ And when the day was now farre spent, his disciples came vnto him, saying, This is a desart place, and now the day is farre passed.

36 Let them depart, that they may goe into the country and townes about, and buy them bread: for they haue nothing to eate.

37 But he answered, and said vnto them, Giue ye them to eate. And they sayd vnto him, [r] Shall we goe, and buy [r] two hundreth peny worth of bread, and giue them to eate?

✣ *Luke 3.19.*
l Commanded to be beheaded.

✣ *Leuit.18.16. and 20.21.*
m Sought all meanes to doe him hurt.

n The tyrant was very well content to heare sentence pronounced against him, but she feedeth vpon stony places.
o Which the same Herodias had not by Herodes Antipas, but by Philip, and Iosephus calleth her Salome.

∴ *Matth.14.8.*
p For women vsed not to sit at table with men.

q The word signifieth one that beareth a dart, and the Kings gard was so called, because they did beare darts.

⁂ *Luke 9.10.*

6 Such as follow Christ shall want nothing, no not in the wildernesse, but shall haue abundance. And howe wicked a thing is it, not to look for this transitorie life at his hands, who giueth euerlasting life?
✣ *Matth.14.13. Iohn 9.10.*
* *Matth.9.36. and 14.14.*
✣ *Luke 9.11.*

✣ *Matth.14.15.*
r This is a kinde of demaund and wondring, not without a priuie mocke, which was accustomed vse, when beginning to be in a fume, they denie to do any thing.
s Which is about twentie crownes, which is fiue pound,

✣ *Matth.13.54. Luke.4.16.*
1 The faithlesse world doeth no whit at all diminish the vertue of Christ, but wittingly and wilfully depriueth it self of the efficacie of it, being offered vnto them.
a The word signifieth powers, or vertues, whereby are meant those wonderfull workes that Christ did, which shewed and set forth the vertue & power of his Godhead to all the world, Mat.7.22.
b After the maner of the Hebrewes, who by brethren and sisters, vnderstand all such as kinsfolkes.
✣ *Matth 13.57. Luke 4.24. Iohn 4.44.*
c Not onely that hath that honour which of right is due to him taken from him, but also euill spoken of and misreported.
d That is, hee wonlde not: for we must needes haue faith, if we will receiue the workes of God.
∴ *Matth.4.23. Luke 13.22.*
⁂ *Chap.3.14. matth.10.1. Luke 9.1.*
2 The disciples are prepared to that generall Apostleship, by a peculiar sending foorth.
3 Faithfull Pastours ought not to haue their mindes set, no not on things that are necessarie for this life, if they
may be an hinderance vnto them, be it neuer so little. ✣ *Actes 12.8.* *e The worde signifieth properly womens shooes.* *f That is, they should take no change of garments with them that they might be lighter for this iourney, and make more speede.*
g That is, change not your lodges in this short iourney. * *Matth.10.14. Luke 9.5.*
4 The Lord is a most iuqere reuenger of his seruants. ✣ *Actes 13.51. and 18.6.*
✣ *Iames 5.14.* *h This oyle was a token and a signe of this marueilous vertue: and seeing that the gift of healing is ceased a good while since, the ceremonie which is yet retained of some is to no purpose.* ∴ *Matth.14.1. Luke 9.7.* *5 The Gospel confirmeth the godly, and vexeth the wicked.* *i The worde signifieth Powers, whereby is meant the power of working miracles.* *k Of the olde Prophets.*

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✣ *Matth.14.17. Luke 9.13.iohn 6.9.*

38 ✣ Then hee saide vnto them, Howe many loaues haue ye? goe and looke. And when they knewe it, they sayd, Fiue, and two fishes.

39 So he commanded them to make them all sit downe by t companies vpon the greene grasse.

40 Then they sate downe by u rowes, by hundreds, and by fifties.

41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ 7 And straightway he caused his disciples to goe into the shippe, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as hee had sent x them away, he departed into a mountaine to pray.

47 ✣ And when euen was come, the ship was in the mids of the sea, and hee alone on the land.

48 And he sawe them troubled in rowing, (for the winde was contrary vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraid: but anon he talked with them, & said vnto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were y much more amased in themselues, and marueiled.

52 For they had not z considered *the matter* of the loaues, because their hearts were hardened.

53 ¶ ∴ And they came ouer, and went into the land of Gennesaret, and arriued.

54 8 So when they were come out of the ship, straightway they knew him,

55 And ran about throughout all that region round about, *and* began to cary hither and thither in couches all that were sicke, where they heard that he was.

56 And whithersoeuer he entred into townes, or cities, or villages, they layde their sicke in the streetes, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

t *Word for word, by bankets, after the maner of the Hebrewes, who haue no distributiues, as chapter 6.7. Nowe hee calleth the rowes of the sitters, bankets.*

u *The word signifieth, the beds in a garden, and it is word for word, by beddes and beddes, meaning thereby that they sate downe in rowes one by another, as beds in a garden.*

7 *The faithfull seruants of God after their litle labour, are subiect to a great tempest, which Christ doeth so moderate, being present in power, although absent in body, that hee bringeth them to an happie hauen, at such time and by such meanes, as they looked not for: A liuely image of the Church tossed to and fro in this world.*

x *His disciples,*

✣ *Matth.14.23. Iohn 6.15.*

y *They were so farre from leauing to be amased, when they knewe that it was no spirit, that they were much more astonished then euer they were before, when they sawe the winde and the sea obey his commandement.*

z *Either they perceiued not, or had not well considered that miracle of the fiue loaues, insomuch that that vertue of Christ was no lesse strange to them, then if they had not bene present at that miracle which was done but a little before.* ∴ *Marke 14.34.* 8 *Christ being reiected in his owne countrey, and arriuing vpon a sudden amongst them of whome he was not looked for, is receiued to their profite.* a *Or the hemme of the garment.*

CHAP. VII.

2 The Apostles are found fault with, for eating with vnwashen hands. 4 The Phariſes traditions about washings. Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe in deede defile a man. 25 The woman of Chanaane. 32 The deafe dumme man is healed.

✣ *Matth.15.3.*

THen ✣ 1 gathered vnto him the Phariſes, and certaine of the Scribes which came from Hierusalem.

1 None doe more resist the wisdome of God then they that should bee wisest, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised among themselues.

2 And when they sawe some of his disciples a eate meate with b common handes, (that is to say, vnwashen) they complained.

3 (For the Phariſes, and all the Iewes, except they wash their hands oft, eate not, c holding the traditions of the Elders.

4 And *when they come* from the d market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, *as* the washing of cups, and e pots, and of brasen vessels, and of beds.)

5 Then asked him the Phariſes and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen hands?

6 2 Then hee answered and sayd vnto them, Surely ✣ Esay hath prophecied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 3 But they worship mee in vaine, teaching *for* doctrines the commandements of men.

8 4 For yee lay the commandement of God apart, and obserue the tradition of men, *as* the washing of pots and of cups, and many other such like things ye doe.

9 5 And hee sayd vnto them, Well, yee reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, ✣ Honour thy father and thy mother: and ∴ Whosoeuer shall speake euill of father or mother, let him g die the death.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is *offered* by me, thou mayest haue profite, *he shalbe free.*

12 So ye suffer him no more to doe any thing for his father or his mother,

13 Making the word of God of none authoritie, by your tradition which yee haue ordeined: and ye doe many such like things.

14 ✣ Then he called the whole multitude vnto him, and sayd vnto them Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an house, *away* from the people, his disciples asked him concerning the parable.

18 And hee sayde vnto them, What? are yee without vnderstanding also? Doe yee not knowe that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates?

20 Then he sayd, That which commeth out of man, that defileth man.

21 ✣ For from within, *euen* out of the heart of men, proceede euill thoughts, adulteries, fornications, murthers,

22 Thefts, i couetousnesse, wickednesse, deceite, vncleannesse, a k wicked eye, backebiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

a *Word for word, eate bread: a kinde of speech which the Hebrewes vse, taking bread for all kinde of foode.*

b *For the Phariſes would not eate their meate with vnwashen hands, because they thought that their hands were defiled with common handling of things.* *Matth.15.11,12.*

c *Obseruing diligently.*

d *That is to say, from ciuill affaires and worldly, they goe not to meate, vnlesse they wash themselues first.*

e *By these wordes are vnderstood all kindes of vessels, which are appointed for our daily vse.*

f *Why shue they not? a kinde of speech taken from the Hebrewes: for amongst them, the way is taken for trade of life.*

2 Hypocrisie is alwayes ioyned with superstition. ✣ *Isa.29.14.*

3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their deserts.

4 The deuises of superstitious men doe not onely not fulfill the Lawe of God (as they blasphemously perswade themselues) but also doe vtterly take it away.

5 True religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true religion, although they seeme to haue taken deepe roote, shall be plucked vp.

✣ *Exod.20.12. deut.5.16. ephes. 6.2.*

∴ *Exod.21.17. leuit.20.9. prou. 20.20.*

g *Without hope of pardon, he shalbe put to death.*

✣ *Matth.15.10.*

h *For that that goeth into the draught, purgeth all meates.*

✣ *Gene.6.5. and 8.21.* i *All kinde of craftinesse whereby men profite themselues by other mens losses.* k *Cankered malice.*

24 ¶ ✣ 6 And

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✣ *Matth.*15.21.
6 That which the proud doe reiect when it is offered vnto them, that ſame doe the modeſt and humble ſinners as it were violently wring out.
l *Into the vttermoſt coaſts of Paleſtine, which were next to Tyrus and Sidon.*
m *By profeſſion, prophane.*
n *Neighbour or nere to Damaſcus.*
o *Hee vſeth this word Whelps rather then the word Dogs, that he may ſeeme to ſpeake more cõtumelioufly.*
p *As if ſhe ſaid, It is as thou ſaiſt Lord, for it is enough for the whelps, if they can but gather vp the crummes that are vnder the table: therfore I craue the crummes, and not the childrens bread.*
7 As the Father created vs to this life in the beginning, in his onely Sonne, ſo doth he alſo in him alone renew vs vnto euerlaſting life.
q *It was a little countrey, & ſo called of tenne cities, which the foure gouernments doe run betweene and compaſſe, Plinie, booke 3. chap. 8.*
✣ *Geneſ.1.31. eccle.39.21.*

24 ¶ ✣ 6 And from thence he roſe, and went into the l borders of Tyrus and Sidon, and entred into an houſe, & would that no man ſhould haue knowen: but he could not be hid.

25 For a certeine woman, whoſe little daughter had an vncleane ſpirit, heard of him, & came, and fell at his feet,

26 (And the woman was a m Greeke, a n Syrophœniſſian by nation) & ſhe beſought him that he would caſt out the deuill out of her daughter.

27 But Ieſus ſayd vnto her, Let the children firſt be fed: for it is not good to take the childrens bread, and to caſt it vnto o whelps.

28 Then ſhe anſwered, and ſayd vnto him, P Trueth, Lord: yet in deed the whelps eat vnder the table of the childrens crummes.

29 Then he ſaid vnto her, For this ſaying, goe thy way: the deuill is gone out of thy daughter.

30 And whē ſhe was come home to her houſe, ſhe found the deuill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coaſts of Tyrus & Sidon, and came vnto the ſea of Galile, thorow the mids of the coaſts of q Decapolis.

32 And they brought vnto him one that was deafe and ſtammered in his ſpeech, and prayd him to put his hand vpon him.

33 Then he tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he ſighed, and ſayd vnto him, Ephphatha, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And he commanded them that they ſhould tell no man: but how much ſoeuer he forbad them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, ✣ He hath done all things well: he maketh both the deafe to heare, and the dumme to ſpeake.

CHAP. VIII.

1 The miracle of the ſeuen loaues. 11 The Iewes ſeeke ſignes. 15 To beware of the leauen of the Phariſes. 22 A blinde man healed. 27 The peoples ſundry opinions of Chriſt. 29 The Apoſtles acknowledge Chriſt. 31 Hee foretelleth his death. 33 Peter, Satan. 35 To ſaue and loſe the life. 38 To be aſhamed of Chriſt.

✣ *Matth.*15.32.

IN ∴ thoſe dayes, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſayd vnto them,

2 I haue compaſſion on the multitude, becauſe they haue nowe continued with mee three dayes, and haue nothing to eate.

3 And if I ſend them away faſting to their owne houſes, they would a faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, Whence can a man ſatiſfie theſe with bread here in the wildernes?

5 And he aſked them, How many loaues haue ye? And they ſayd, Seuen.

6 Then he commanded the multitude to ſit downe on the ground: and hee tooke the ſeuen loaues, and gaue thanks, brake *them*, and gaue to his diſciples to ſet before *them*, and they did ſet *them* before the people.

7 They had alſo a few ſmall fiſhes: and when he had giuen thanks, he commanded them alſo to be ſet before *them*.

a *Word for word, they will faile in iourney, or be diſſolued, for when men faile in a ſounde, their ſynowes faile one from another.*

8 So they did eat, and were ſufficed, and they tooke vp of the broken meat that was left, ſeuen baſkets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ ✣ And anon he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 ✣ 1 And the Phariſes b came foorth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then he c ſighed deepely in his ſpirit, and ſayd, Why doeth this generation ſeeke a ſigne? Verely I ſay vnto you, d a ſigne ſhall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ ∴ And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 2 And he charged them, ſaying, Take heed and beware of the leauen of the Phariſes, and of the leauen of Herod.

16 3 And they reaſoned among themſelues, ſaying, *It is*, becauſe we haue no bread.

17 And when Ieſus knew it, he ſaid vnto them, Why reaſon you *thus*, becauſe ye haue no bread? perceiue ye not yet, neither vnderſtand? haue ye your hearts yet hardened?

18 Haue yee eyes, and ſee not? and haue yee eares, and heare not? and do ye not remember?

19 ✣ When I brake the fiue loaues among fiue thouſand, how many baſkets full of broken meat tooke ye vp? They ſayd vnto him, Twelue.

20 And when *I brake* ſeuen among foure thouſand, how many baſkets of the leauings of broken meat tooke ye vp? And they ſaid, Seuen.

21 Then he ſayd vnto them, e How *is it* that ye vnderſtand not?

22 4 And hee came to Bethſaida, and they brought a blinde man vnto him, and deſired him to touch him.

23 Then he tooke the blinde by the hand, and ledde him out of the towne, and ſpat in his eyes, and put his hands vpon him, and aſked him, if he ſaw ought.

24 And he looked vp, and ſaid, I f ſee men: for I ſee them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him g looke againe. And he was reſtored to his ſight, and ſaw euery man afarre off clerely.

26 5 And he ſent him home to his houſe, ſaying, Neither go into the towne, nor tell it to any in the towne.

27 ¶ ✣ * And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way he aſked his diſciples, ſaying vnto them, Whom do men ſay that I am?

28 And they anſwered, *Some ſay*, Iohn Baptiſt: and ſome, Elias: and ſome, one of the Prophets.

29 And he ſayd vnto them, But whom ſay ye that I am? Then Peter anſwered, and ſayd vnto him, Thou art that Chriſt.

30 7 And he ſharply charged them, that concern'ng him they ſhould tell no man.

✣ *Matth.*15.39.
✣ *Matth.*16.1.
1 The ſtubburne enemies of the doctrine of the Goſpel, giuing no credit to the miracles already done, require new, but Chriſt being angry with them, doeth vtterly forſake them.
b *A common kinde of ſpeech, which the Hebrewes vſe, whereby is meant that the Phariſes went frō their houſes of purpoſe, to incounter with him.*
c *Theſe ſighes came euen from the hearts roote, for the Lord was very much moued with theſe mens ſo great infidelitie.*
d *Word for word, If a ſigne be giuen: It is a cutted kinde of ſpeech very common among the Hebrewes: wherein ſome ſuch words as theſe muſt be vnderſtood, Let me be taken for a liar, or ſome ſuch like. And when they ſpeake out the whole, they ſay, The Lord doe thus & thus by me.*
∴ *Matth.*16.5.
2 We muſt eſpecially take heed of them which corrupt the word of God, what degree ſoeuer they be of, either in y church, or in ciuill policy.
3 They that haue their mindes fixed on earthly things, are vtterly blinde in heauenly things, although they be neuer ſo plainly ſet foorth vnto them.
✣ *Iohn 6.11.*
e *How commeth it to paſſe, that you vnderſtand not theſe things which are ſo plaine and euident?*
4 A true image of our regeneration, which Chriſt ſeparating vs from the world, wrorketh & accompliſheth by litle & litle in vs.
f *Hee perceiued ſome mouing of men, when hee could not diſcerne their bodies.*
g *He commanded him againe, to trie in deed, whether he could ſee well or no.*
5 Chriſt will not haue his miracles to be ſeparated from his doctrine.
✣ *Mat.*16.13. *luke* 9.18.
6 Many praiſe Chriſt, which yet notwithſtanding ſpoile him of his praiſe.
7 Chriſt hath appointed his times to the preaching of the Goſpel: and therefore here deferreth it to a more commodious time, leſt ſudden haſte ſhould rather hinder then further the myſterie of his comming.

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8 Christ suffred all ỹ he suffred for vs, not vnwillingly, neither vnawares, but foreknowing it and willingly.
9 None are more mad then they that are wise beside the word of God.
h *Thus is not godly, but worldly wisedome.*
10 The disciples of Christ must beare stoutly, what burden soeuer the Lord layeth vpon them, and subdue the affections of the flesh.
✣ *Mat.* 10.38 *and* 16.24. *Luke* 9.23. *and* 14.27.
✣ *Mat.* 10.39. *and* 16.25. *Luke* 9.24. *and* 17.33.
11 They are the most foolish of all men, which purchase the enioying of this life, with the losse of euerlasting blisse.
∵ *Mat.* 10.33. *Luke* 9.26. *and* 12.9.

31 [8] Then he beganne to teach them that the sonne of man must suffer many things, and should be reproued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.
32 [9] And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.
33 Then he turned backe & looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou [h] vnderstandest not the things that are of God, but the things that are of men.
34 ¶ [10] And he called the people vnto him with his disciples, and said vnto them, ✣ Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and follow me.
35 For whosoeuer will saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shall saue it.
36 [11] For what shall it profit a man, though he should win the whole world, if he lose his soule?
37 Or what exchange shall a man giue for his soule?
38 ∵ For whosoeuer shall be ashamed of me, and of my words among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when he commeth in the glory of his Father with the holy Angels.

CHAP. IX.

2 Christes transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

AND ✣ he sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the [a] kingdome of God come with power.
2 ✣ [1] And sixe dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, and carieth them vp into an high mountaine out of the way alone, and his shape was changed before them.
3 And his raiment did [b] shine, *and was* very white, as snowe, so white as no fuller can make vpon the earth.
4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.
5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.
6 Yet he knew not what he sayd: for they were [c] afrayd.
7 And there was a cloud that shadowed thē, and a voice came out of the cloud, saying, * This is my beloued Sonne: heare him.
8 And suddenly they looked round about, & saw no more any man saue Iesus only with them.
9 [2] ✣ And as they came downe from the mountaine, he charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.
10 So they [d] kept that matter to themselues, and [e] demanded one of another, what the rising from the dead againe should meane.
11 [3] Also they asked him, saying, Why say the Scribes, that ✣ Elias must first come?
12 And he answered, and said vnto them, Elias verely shall come first, and restore all things: and ✣ as it is written of the Sonne of man, hee must suffer many things, and be set at nought.
13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.
14 ¶ ✣ And when he came to *his* disciples, he saw a great multitude about them, and the Scribes disputing with them.
15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.
16 Then he asked the Scribes, What dispute you among your selues?
17 And one of the company answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumme spirit:
18 And whersoeuer he taketh him, he [f] teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.
19 Then he answered him, & said, O faithlesse generation, how long now shall I be with you? how long now shall I suffer you? Bring him vnto me.
20 So they brought him vnto him: and assoone as the spirit [g] saw him, he tare him, and he fell downe on the ground wallowing and foming.
21 Then he asked his father, How long time is it since he hath bin thus? And he said, Of a childe.
22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.
23 And Iesus sayd vnto him, if thou canst beleue it, [h] all things are possible to him ỹ beleueth.
24 And straightway the father of the childe crying with teares, sayd, Lord, I beleeue: helpe my vnbeliefe.
25 When Iesus saw that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou dum and deafe spirit, I charge thee, come out of him, & enter no more into him.
26 [5] Then *the spirit* cried, and rent him sore, and came out, and he was as one dead, insomuch that many sayd, He is dead.
27 But Iesus tooke his hand, and lift him vp, and he arose.
28 [6] And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?
29 And he said vnto thē, This kinde can by no other meanes come forth, but by praier & fasting.
30 ¶ ∵ And they departed thence, and [i] went together thorow Galile, and hee would not that any should haue knowen it.
31 [7] For he taught his disciples, and sayd vnto them, The sonne of man shalbe deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.
32 But they vnderstood not that saying, and were afraid to aske him.
33 ∵ [8] After, he came to Capernaum: and when he was in the [k] house, he asked them, What was it that ye disputed among you by the way?
34 And they held their peace: for by the way they reasoned among themselues, who *should be* the chiefest.
35 And he sate downe, and called the twelue, and said to them, If any man desire to be first, the same

✣ *Isai.* 53.4.
✣ *Mat.* 17.14. *Luke* 9.38.
4 Christ sheweth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.
f *Vexeth him inwardly, as the colike vseth to do.*
g *So soone as Iesus had looked vpon the boy that was brought vnto him, the deuil began to rage after his manner.*
h *There is nothing but Christ can and will do vs for them that beleeue in him.*
5 The nerer that the vertue of Christ is, the more outragiously doth Satan rage.
6 We haue need of faith, and therefore of prayer and fasting, to cast Satan out of his olde possession.
∵ *Mat.* 17.22. *Luke* 9.22.
i *He and his disciples together.*
7 Christ forewarneth vs with great diligence, to the end wee should not be oppressed with sudden calamities, but the stoutlifalnesse of man is woonderfull.
✣ *Mat.* 18.1. *Luke* 9.46.
8 Onely humilitie doth exalte.
k *Where he was woont to make his abode.*

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same shall be last of all, and seruant vnto all.

36 And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth me: and whosoeuer receiueth me, receiueth not [l] mee, but him that sent me.

38 ¶ ✣ [9] Then Iohn answered him, saying, Master, wee sawe one casting out deuils by thy Name, which followeth not vs, and wee forbade him, because he followeth vs not.

39 ✣ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoeuer is not against vs, is on our part.

41 ∵ And whosoeuer shall giue you a cuppe of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ⁂ [10] And whosoeuer shall offend one of these litle ones that beleeue in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea.

43 ✣ Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched,

44 * Where their [m] worme dyeth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, pluke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dyeth not, and the fire neuer goeth out.

49 [11] For euery man shalbe [n] salted with fire: and ✣ euery sacrifice shall be salted with salt.

50 ✣ Salt is good: but if the salt be vnsauerie, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 The wife, onely for fornication, is to be put awar. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, howe he may possesse eternall life. 28 The Apostles for sooke all things for Christes sake. 33 Christ foresheweth his death. 35 Zebedeus his sonnes request. 46 Blinde Bartimeus healed.

AND ∵ he [a] arose from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And he answered, and said vnto them, What did ⁂ Moses commaund you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 [1] Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this [b] precept vnto you.

6 But at the beginning of the creation ✣ God made them male and female:

7 ✣ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ∵ Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ⁂ Whosoeuer shall put away his wife and marry another, committeth adultery [c] against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ ✣ [2] Then they brought litle children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and said to them, Suffer the litle children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdom of God [3] as a litle child, he shall not enter therein.

16 And he tooke them vp in his armes, and put *his* hands vpon them, and blessed them.

17 ¶ ✣ And when hee was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shal I do, that I may possesse eternall life?

18 Iesus said to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the commaundements, ✣ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt [d] hurt no *man*. Honour thy father and mother.

20 Then he answered, and said to him, Master, these things haue I obserued from my youth.

21 And Iesus looked vpon him, & loued him, and said vnto him, One thing is lacking vnto thee. Goe *and* sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and said vnto his disciples, Howe hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and said, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ ✣ [5] Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

30 But he shall receiue an [e] hundred fold, now

l He doth not onely receiue me, but also him that sent me.
✣ *Luke 9.49.*
9 God who is the authour of an ordinatie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by the doctrine and the effectes.
✣ *1. Cor. 12.3.*
∵ *Matth. 10.42.*

⁂ *Matt. 18.6. Luke 17.1.*
10 God is so seuere a reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.
✣ *Matth. 5.29. and 18.8.*
* *Esa. 66 24.*
m Their worme which shall be cast into that flame.

11 We must be seasoned and powdred by God, both that we may be acceptable sacrifices vnto him, and also, that we being knit together, may season one another.
n That is, shall be consecrate to God, being seasoned with the incorruptible word.
✣ *Leuit. 2.13.*
✣ *Matth. 5.13. Luke 14.34.*

∵ *Matt. 19.1.*
a That is to say, departed and went from thence: for in the Hebrewe tongue, sitting and drinking are all one, and so are rising and going forth.
⁂ *Deut. 24.1.*
3 God did neuer allowe those diuorces, which the Law did tolerate.
b Looke Matt. 19. For Moses gaue them no commaundement to put away their wiues, but rather made a good prouision for the wiues against the stubburne hardnesse of their husbands.

✣ *Gen. 1.27. matth. 19.4.*
✣ *Gene. 2.24. 1. cor. 6.16. ephes. 5.31.*
∵ *1. Cor. 7.10.*

⁂ *Matth. 5.32. and 19.9. luke 16.18.*
c Whom he putteth away, for he is an adulterer by keeping company with another.
⁂ *Matth. 19.13. luke 18.15.*
2 God of his goodnes comprehendeth in the couenant not onely the fathers but the children also: and therefore he blesseth them.
3 We must in malice become children if we will enter into the kingdome of heauen.
4 Two things are chiefly to be eschewed of them which earnestly seeke eternal life: that is to say, an opinion of their merits or deserues, which is not onely vnderstood, but condemned by due consideration of the Lawe: and the loue of riches, which turneth aside many from that race wherein they ran with a good courage.
* *Matth. 19.16. luke 18.18.*
✣ *Exod. 20.13.*
d Neither by force nor deceit, nor any other meane whatsoeuer.

✣ *Matth. 19.27. luke 18.28.*
5 To neglect all things in comparison of Christ, is a sure way vnto eternall life: so that we fall not away by the way.
e As much as these loose to the true vse and commodities of this life, so that we measure them after the will of God, and not after the wilde lust, and vngreedie desire.

at this preſent, houſes, and bretſiren, & ſiſters, and mothers, and children, and landes † with perſecutions, and in the world to come, eternall life.

f Euen in the midſt of perſecutions.

31 ✣ But many *that are* firſt, ſhall be laſt, and the laſt, firſt.

✣ Matth. 19 30. Luke 13 .30.

32 ¶ ✣ [6] And they were in the way going vp to Hieruſalem, and Ieſus went before them, and they were troubled, and as they followed, they were afraid, and Ieſus tooke the twelue againe, and began to tell them what things ſhould come vnto him,

✣ Matth.20.17. Luke 18.31.

6 The diſciples are againe prepared to patience & not to be ouercome by the foretelling vnto them of his death, which was at hand and therewithall of life, which ſhould moſt certainely follow.

33 *Saying*, Behold, we goe vp to Hieruſalem, and the Sonne of man ſhall be deliuered vnto the hie Prieſts, and to the Scribes, and they ſhall condemne him to death, and ſhall deliuer him to the Gentiles.

34 And they ſhall mocke him, and ſcourge him, and ſpit vpon him, and kill him: but the third day he ſhall riſe againe.

35 ¶ ∵ Then Iames and Iohn the ſonnes of Zebedeus came vnto him, ſaying, Maſter, [g] wee would that thou ſhouldeſt doe for vs ỹ we deſire.

∵ Matt. 20.20.

7 We muſt firſt ſtriue, before we triumph.

g We pray thee.

36 And he ſaid vnto them, What would ye I ſhould doe for you?

37 And they ſaid to him, Graunt vnto vs, that we may ſit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Ieſus ſaid vnto them, Ye knowe not what ye aſke. Can ye drinke of the cup that I ſhal drinke of, and be baptized with the baptiſme that I ſhalbe baptized with?

39 And they ſaid vnto him, We can. But Ieſus ſaid vnto them, Yee ſhall drinke in deede of the cup that I ſhall drinke of, and bee baptized with the baptiſme wherewith I ſhalbe baptized:

40 But to ſit at my right hand and at my left, is not mine to giue, but *it ſhalbe giuen* to them for whom it is prepared.

41 And when the ten heard that, they began to diſdaine at Iames and Iohn.

8 The Magiſtrates according to Gods appointment rule ouer their ſubiects: but the Paſtors are not called to rule, but to ſerue, according to the example of the Sonne of God himſelfe, who went before them, forſomuch as he alſo was a Miniſter of his Fathers will.

42 [8] But Ieſus called them vnto him, and ſaid to them, ✣ Ye know that [h] they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exerciſe authoritie ouer them.

✣ Luke 22.25.

h They to whom it is decreed and appointed.

43 But it ſhall not be ſo among you: but whoſoeuer will be great among you, ſhall be your ſeruant.

✣ Matth.20 29. Luke 18.35.

44 And whoſoeuer will be chiefe of you, ſhall be the ſeruant of all.

45 For euen the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

46 ¶ ✣ [9] Then they came to Iericho: and as he went out of Iericho with his diſciples, and a great multitude, Bartimeus the ſonne of Timeus, a blinde man, ſate by the wayes ſide, begging.

9 Chriſt onely being called vpon by faith, healeth our blindneſſe.

47 And when he heard that it was Ieſus of Nazareth, he beganne to cry, and to ſay, Ieſus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, becauſe he ſhould hold his peace: but hee cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Ieſus ſtood ſtil, and commanded him to be called: and they called the blind, ſaying vnto him, Be of good comfort: ariſe, he calleth thee.

50 So he threw away his cloke, and roſe, and came to Ieſus.

51 And Ieſus anſwered, & ſaid vnto him, What wilt thou that I doe vnto thee? And the blinde ſaid vnto him, Lord, that I may receiue ſight.

52 Then Ieſus ſaid vnto him, Go thy way: thy faith hath ſaued thee. And by and by he receiued *his* ſight, and followed Ieſus in the way.

CHAP. XI.

1 Chriſt entreth into Hieruſalem riding on an aſſe. 13 The fruitleſſe figge tree is curſed. 15 Sellers and buyers are caſt out of the Temple. 22 The force of faith. 24 Faith in prayer. 25 The brothers offences muſt be pardoned. 27 The Prieſts aske by what authoritie he wrought thoſe things that he did. 30 Whence Iohns baptiſme was.

AND ✣ [1] when they came neere to Hieruſalem, and to Bethphage and Bethania vnto the mount of Oliues, he ſent forth two of his diſciples,

✣ Matth. 21.1. Luke 18.29.

1 A lively image of the ſpirituall kingdome of Chriſt on earth.

2 And ſaid vnto them, Goe your wayes into that towne that is ouer againſt you, & aſſone as ye ſhal enter into it, ye ſhal find a colte tyed, whereon neuer man ſate: looſe him, and bring him.

3 And if any man ſay vnto you, [a] Why doe yee this? Say that the Lord hath neede of him, and ſtraightway he will ſend him hither.

4 And they went their way, and found a colte tyed by the doore without, in a place where two wayes met, and they looſed him.

5 Then certaine of them, that ſtoode there, ſaid vnto them, What doe ye looſing the colte?

6 And they ſaid vnto them, as Ieſus had commaunded them: So they let them goe.

7 ¶ ✣ And they brought the colte to Ieſus, and caſt their garments on him, and he ſate vpon him.

✣ Iohn 12.14.

8 And many ſpred their garments in the way: other cut down branches off the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cryed, ſaying, Hoſanna: [a] bleſſed *be* hee that commeth in the Name of the Lord.

a Well be it to him that commeth to vs from God, or that is ſent of God.

10 [b] Bleſſed *be* the kingdome that commeth in the Name of the Lord of our father Dauid: Hoſanna, *O thou which art* in the higheſt *heauens*.

b Happy and proſperous.

11 ∵ So Ieſus entred into Hieruſalem, and into the Temple: and when he had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

∵ Matth. 21.10. Luke 19.45.

12 ✣ And on the morow when they were come out from Bethania, he was hungry.

✣ Matt. 21.19.

13 [2] And ſeeing a figge tree a farre off, that had leaues, he went *to ſee* if hee might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figges was not yet.

2 An example of that vengeance which hangeth ouer the heads of hypocrites.

14 Then Ieſus anſwered, and ſaid to it, Neuer man eate fruite of thee hereafter while the world ſtandeth: and his diſciples heard it.

15 ¶ [3] And they came to Hieruſalem, and Ieſus went into the Temple, and began to caſt out them that ſolde and bought in the Temple, and ouerthrew the tables of the money changers, and the ſeates of them that ſolde doues.

3 Chriſt ſheweth in deede, that he is the true King and high Prieſt, and therefore the reuenger of the diuine ſeruice of the Temple.

16 Neither would hee ſuffer that any man ſhould cary a [c] veſſell through the Temple.

c That is, any prophane inſtrument, of which thoſe followers had a number, that made the court of the Temple a market place.

17 And he taught, ſaying vnto them, Is it not written, ✣ Mine houſe ſhalbe [d] called the houſe of prayer vnto all nations? * but you haue made it a denne of theeues.

✣ Iſa. 56.7. d Shall openly be ſo accompted and taken.

** Iere. 7 11.*

18 And the Scribes and hie Prieſtes heard it, and ſought how to deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come, *Ieſus* went out of the citie.

20 ¶ ✣ † And

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✣ *Mat.21.19.*
4 The force of faith is exceeding great, and charitie is euer ioyned with it.

20 ¶ ✣ 4 And in the morning as they iourneyed together, they saw the figge tree dried vp from the rootes.

21 Then Peter remembred, and said vnto him, Master, beholde, the fig tree which thou cursedst, is withered.

22 And Iesus answered, and saide vnto them, Haue e the faith of God.

e *The faith of God is that assured faith and trust which we haue in him.*

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Bee thou taken away, and cast into the sea, and shall not wauer in his heart, but shal beleeue that those things which he saith, shall come to passe, whatsoeuer he saith, shall be *done* to him.

✣ *Mat.7.7. luke 11.9.*
f *Word for word, that you receiue it, speaking in the time that now is, to shew the certaintie of the thing and the performance in deede.*

24 ✣ Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleeue that f ye shal haue it, and it shalbe *done* vnto you.

25 ∵ But when g ye shall stand, and pray, forgiue, if yee haue any thing against any man: that your Father also which is in heauen, may forgiue you your trespasses.

∵ Mat.6.14.
g *When you shall appeare before the altar.*

26 For if you wil not forgiue, your Father which is in heauen, wil not pardon you your trespasses.

27 ¶ ✣ 5 Then they came againe to Hierusalem: and as hee walked in the Temple, there came to him the hie Priests, and the Scribes, & the Elders,

28 And said vnto him, By what authority doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, and said vnto them, I will also aske of you a certaine thing, and answere ye me, and I wil tell you by what authoritie I doe these things.

30 The baptisme of Iohn, was it from heauen, or of men? answere me.

31 And they thought with themselues, saying, If we shall say, From heauen, he wil say, Why then did ye not beleeue him?

32 h But if we say, Of men, wee feare the people: for all men counted Iohn, that he was a Prophet in deed.

h *A reward of an euil conscience to be afraid of those, of whom they should and might haue bene feared.*

33 Then they answered, and saide vnto Iesus, We cannot tel. And Iesus answered, and sayd vnto them, Neither wil I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 13 Of tribute to be giuen to Cesar. 18 The Sadducees denying the resurrection. 28 The first commandement. 31 To loue God and thy neighbour is better then sacrifices. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 41 The poore widow.

AND i he began to speake vnto them in a parables, ✣ A *certaine* man planted a vineyard, and cõpassed it with an hedge, & digged a pit for the wincpresse, and built a tower in it, & let it out to husbandmen, & went into a strange countrey.

i *The calling of God is not tied either to place, person, or time, without exception.*
a *This word parable, which the Euangelistes vse, doth not onely signifie a comparing of things together, but also darke speaches and allegories.*

2 b And at the time, hee sent to the husbandmen a seruant, ỹ he might receiue of the husbandmen of the fruite of the vineyard.

✣ *Esai 5.1. iere. 2.2. mat.21.33. luke 20 9.*
b *When the fruits of the ground vse to be gathered.*

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe hee sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe hee sent another, and him they slew, & many other, beating some, & killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among themselues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shal then the Lord of the vineyard do? He wil come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ✣ The stone which the builders did refuse, is made the head of the corner.

✣ *Psal.118.22. isai 28 16. mat.21 42. acts 4.11. rom 9.33. 1 peter 2.8.*

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they went c about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

c *They were greedy and very desirous.*

13 ¶ ✣ 2 And they sent vnto him certaine of the Pharises, & of the Herodians that they might take him in *his* talke.

✣ *Mat.22 15. luke 20 20*
2 The Gospel ioyneth the authoritie of the Magistrate with the seruice of God.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou d considerest not the person of men, but teachest the e way of God truely, Is it lawfull to giue tribute to Cesar, or not?

d *Thou dost not so iudge by outward appearance, that the trueth is thereby darkened any whit at all.*
e *The way wherby we come to God.*

15 Should we giue it, or should we not giue it? but he knew their hypocrisie, and said vnto them, Why tempt ye me? Bring me a peny, ỹ I may see it?

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they said vnto him, Cesars.

17 Then Iesus answered, and said vnto them, ∵ Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

∵ Rom.13 7.

18 ¶ ✣ 3 Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

3 The resurrection of the body is auouched against the foolish ignorance and malice of the Sadduces.

19 Master, ✣ Moses wrote vnto vs, If any mans brother die, and leaue *his* wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

✣ *Mat.22.23. luke 20.27.*
✣ *Deut.25.5. matth.22.24.*

20 There were seuen brethren, and the first tooke a wife, and when he dyed, left no issue.

21 Then the second tooke her, and hee dyed, neither did he yet leaue issue, & the third likewise:

22 So those seuen had her, and left no issue: last of all the wife dyed also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered, and said vnto them, Are ye not therefore deceiued, because ye knowe not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I ✣ am the God of Abraham, and the God of Isaac, and the God of Iacob?

✣ *Exod.3.6. matth.22.32.*

27 God is not the God of the dead, but ỹ God of the liuing. Ye are therefore greatly deceiued.

28 ¶ ✣ 4 Then came one of the Scribes that had heard them disputing together, & perceiuing that he had answered them well, he asked him, Which is the first commandement of all?

✣ *Matth.22.35.*
4 Sacrifices and outward worship neuer pleased God, vnlesse such necessarie duties as we owe to God and our neighbours went afore.

29 Iesus answered him, The first of al the commaundements *is*, ✣ Heare, Israel, The Lord our God is the onely Lord.

✣ *Deut.6.4.*

30 Thou

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✣ *Leuit.19.18. matt.22.39. rom.13.9. galat.5.14. iames 2.8.*
✣ *Mat 22.41. Luke 20.41.*
5 Christ proueth his Godhead euen out of Dauid himselfe, of whom he came according to the flesh.
f Word for word, in the holy Ghost, and there is a great force in this kind of speach, whereby it meant, that it was not so much Dauid, as the holy Ghost that spake, who did in a maner possesse Dauid.
✣ *Psal.110.1.*
✣ *Marke 23.6. Luke 11.43. and 20.43.*
6 The maners of ministers are not rashly to be followed as an example.
g Whiles he taught them.
h The word is a stole, which is a kinde of womans garment, long euen downe to the heeles, and is taken generally, for any garment made for comelinesse, but in this place it seemeth to signifie that fringed garment mentioned in Deutoronomie, 22.11.
✣ *Mat.23.14. Luke 20.47.*
7 The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.
* *Luke 21.1. 1 Money of any kinde of mettall, as the Romanes vsed, who in the beginning did stampe or coyne brasse, and after vsed it for currant money.*

✣ *Matth 24.1. Luke 21.5.*
1 The destruction of the Temple, citie, and whole nation is afore told, and the troubles of the Church: but yet there are annexed many comforts, and last of all, the end of the world is described.
✣ *Luke 19.43.*

✣ *Ephes.5.6. 2.Thes.2.3.*

30 Thou shalt therefore loue the Lorde thy God with all thine heart, and with all thy soule, and with all thy minde, and with all thy strength: this is the first commandement.

31 And the second *is* like, that is, ✣ Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast saide the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, & with all the vnderstanding, and with all the soule, and with all the strength, and to loue *his* neighbour as himselfe, is more then all the whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ ✣ 5 And Iesus answered & said teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himself said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy footestoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and Much people heard him gladly.

38 ✣ 6 Moreouer he said vnto them in *h* his doctrine, Beware of the Scribes which loue to go in *h* long robes, and *loue* salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roumes at feastes,

40 Which ✣ deuoure widows houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 7 * And as Iesus sate ouer against the treasurie, he beheld how the people cast *i* money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, & she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in al that she had, *euen* all her liuing.

CHAP. XIIII.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospell. 13 The Gospel must be preached to all nations. 26 Of Christes comming to iudgement. 35 We must watch and pray.

✣ AND as he went out of the Temple, one of his disciples said vnto him, Master, see what maner stones, and what maner buildings *are here.*

2 ✣ Then Iesus answered and saide vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not bee thrown downe.

3 And as he sate on the mount of Olives, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee? and what *shalbe* the signe when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, ✣ Take heed least any man deceiue you.

6 For many shall come in my Name, saying, I am *Christ*, and shall deceiue many.

7 Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled: for *such things* must needes be: but the end *shal* not *be* yet.

8 For nation shall rise against nation, & kingdome against kingdome, and there shall be earthquakes in diuers quarters, and there shalbe famine and troubles: these *are* the beginnings of sorowes.

9 But take yee heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall bee beaten, and brought before rulers and Kings for my sake, for a *a* testimoniall vnto them.

10 And the Gospel must first bee published among all nations.

11 ✣ But when they lead you, and deliuer you vp, *b* be not carefull before hand, neither *c* studie what ye shal say: but what is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men *d* for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.

14 ✣ Moreouer, when ye shall see the abomination of desolation (spoken of by ✣ Daniel the Prophet) *e* set where it ought not, (let him that readeth, consider it) then let them *that be* in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then wo *shalbe* to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight bee not in the winter.

19 For *f* those dayes shalbe such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saued: but for the electes sake, which he hath chosen, he hath shortened those dayes.

21 Then ✣ if any man say to you, Loe, here is Christ, or lo, *he is* there, beleeue it not.

22 For false Christes shall rise, and false prophets, and shall shewe signes and wonders, to deceiue if it were possible the very elect.

23 But take ye heede: behold, I haue shewed you all things before.

24 ¶ Moreouer in those dayes, after that tribulation, ✣ the sunne shall waxe darke, and the moone shall not giue her light,

25 And the starres of heauen shal fal: and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man cõming in the clouds, with great power & glory.

27 * And he shal then send his Angels, & shall gather together his elect from the foure windes, *and* from the vtmost part of the earth to the vtmost part of heauen.

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth foorth leaues, ye know that sommer *u* neere.

29 So in like maner, when yee see these things come:

a The hearing of you preaching, shall be a most euident witnesse against them, so that they shall not be able to pretend ignorance.
✣ *Mat.10.19. luke 12.11. and 21.14.*
b We are not forbidden to thinke before hand, but pensiue carefulnesse whereby men discourage themselues, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance: that carefulnesse we are willed to beware of, Luke Matth.6.27.
c By any kinde of artificious and cunning kinde of tale what to speake.
d For me.
✣ *Matth.24.15. luke 21.20.*
✣ *Dan.9 27.*
e When the Iewes then and profane people shall see, or els enter into the Temple, and defile both it, and the citie, but also clean destroy it.
f This is a kind of speach which the Hebrewes vse, and it hath a great force in it, for it giueth vs to vnderstand that in all that time one miserie shall so follow vpon another, as if the time it self were very miserie it self: So the Prophet Amos 5.20. saith that the day of the Lord shalbe darkenesse.
✣ *Matth.24.29. luke 17.23. and 21.8.*
✣ *Isa 13.10. ezek.32.7. ioel 2.10. & 3.15.*
* *Matth.24.31.*

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come to passe, know that *the kingdome of God* is nere, *euen* at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 [2] But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 ✣ Take heed: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is* as a man going into a strange countrey, and leaueth his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch yee therefore, (for yee know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning,)

36 Lest if he come suddenly, he should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 *The Priests conspiracie against Christ.* 3 *The woman powring oile on Christes head.* 12 *The preparing of the Passeouer.* 22 *The institution of the Supper.* 41 *Christ deliuered into the handes of men.* 43 *Iudas betrayeth him with a kisse.* 53 *Christ is before Caiaphas.* 66 *Peters denials.*

AND ✣ [1] two dayes after followed *the feast of* the Passeouer, and of vnleauened bread: and the hie Priest, & Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast *day*, lest there be any tumult among the people.

3 ∵ And when hee was in Bethania in the house of Simon the leper, as he sate at the table, there came a woman hauing a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 [2] Therefore some disdained among themselues, and said, To what end is this waste of ointment?

5 For it might haue bene solde for more then [a] three hundreth pence, and bene giuen vnto the poore, and they murmured against her.

6 But Iesus said, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 [3] For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 [4] She hath done that she could: she came afore hand to anoint my body to the burying.

9 Verely I say vnto you, whereseouer this Gospel shall be preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.

10 ¶ ∴ [5] Then Iudas Iscariot, one of the twelue, went away vnto the hie Priestes, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conueniently betray him.

12 ¶ ✣ [6] Nowe the first day of vnleauened bread, [b] when [c] they sacrificed the [d] Passeouer, his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Passeouer?

13 Then hee sent foorth two of his disciples, and said vnto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: followe him.

14 And whithersoeuer he goeth in, say yee to the good man of the house, The Master saith, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And he will shew you an [e] vpper chamber *which is* large, trimmed and prepared: there make it readie for vs.

16 So his disciples went foorth, and came to the citie, and found as he had said vnto them, and made readie the Passeouer.

17 ¶ And at euen he came with the twelue.

18 ✣ [7] And as they sate at table and did eate, Iesus said, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowful, and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, *It is* one of the twelue that [f] dippeth with me in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✣ but woe *be* to that man, by whome the Sonne of man is betrayed: it had beene good for that man, if he had neuer beene borne.

22 ∵ And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, he brake it and gaue it to them, and sayd, Take, eate, this is my body.

23 Also he tooke the cuppe, and when he had giuen thanks, gaue it to them: and they all dranke of it.

24 And he sayd vnto them, This is my blood of that new Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruit of the vine vntill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ¶ ∴ [8] Then Iesus sayd vnto them, All yee shall be offended by me this night: for it is written, ✣ I will smite the shepheard, and the sheepe shalbe scattered.

28 But after that I am risen, I will goe into * Galile before you.

29 [9] And Peter sayd vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *euen* in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he sayd [g] more earnestly, If I should die with thee, I will not deny thee: likewise also sayd they all.

32 ¶ ✣ [10] After, they came into a place named Gethsemane: then he sayd to his disciples, Sit ye here, till I haue prayed.

33 And he tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in great heauinesse.

34 And sayd vnto them, My soule is very heauy, *euen* vnto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And

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2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heed, that it come not vpon vs vnwares. ✣ *Mat.* 24. 43.

✣ *Mat.* 26. 2. *Luke* 22. 1.

1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, that in all respects the trueth might agree to the figure. ∵ *Mat.* 26. 6. *Iohn* 12. 2.

2 Rash iudgments are frustrate before God.

a *Which is about six pounds English.*

3 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.

4 This woman by the secret instinct of the Spirite, anointing Christ, setteth before mens eyes, his death and buriall which were at hand. ✣ *Mat.* 26. 14. *Luke* 22. 4.

5 Couetousnesse cloked with a zeale of charitie, is an occasion to betray and crucifie Christ. ✣ *Mat.* 26. 17. *Luke* 22. 8.

6 Christ being made subiect to the Lawe for vs, doeth celebrate the Passeouer according to the Law: and therewithall by a miracle sheweth that notwithstanding he in the flesh shall straightway suffer, yet that he is God. b *That is, vpon which day, and at the euening of the same day, which was the beginning of the fifteenth. Looke Mat.* 26. 17. c *They vsed to sacrifice.* d *This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments, and by the Passeouer is meant the Paschall lambe.*

e *The Greeke word signifieth that part of the house that is highest from the ground, to what vse soeuer it be put, but because they vsed to suppe in that part of the house, they called it a supping chamber.* ✣ *Psal.* 41. 10. *mat.* 26. 20, 23. *Luke* 22. 14. *Iohn* 13. 18, 21.

7 The figure of the Iawe, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the new couenant answorable vnto them, which shall continue to the worlds end.

f *That vseth to eate meat with me.* ✣ *Actes* 1. 16. ∵ *Mat.* 26. 26. 1. *Cor.* 11. 24.

✣ *Iohn* 16. 32.

8 Christ foretelleth how he shall be forsaken of his, but yet that hee will neuer forsake them. ✣ *Zach.* 13. 7. * *Chap.* 16. 7.

9 Here is set forth in an excellent person, a most sorrowfull example of mans rashnesse and weaknesse.

g *That doubling of words, setteth out more plainly Peters vehement affirmation.*

✣ *Mat.* 26. 36. *Luke* 22. 39.

10 Christ suffring for vs in that flesh which he tooke vpon him for our sakes, & most horrible terrours of the curse of God, receiueth the cup at his Fathers hands, which he being iust, doeth straightway drinke of for the vniust.

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h This doubling of the word, was vsed in those dayes, when their languages were so mixed together: for this word, Abba, is a Syrian word.

36 And he said, h Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless not that I will, but that thou wilt, *be done.*

37 11 Then he came, and found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into tentation: the spirit in deed is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And hee returned, and found them asleepe againe: for their eyes were heauy: neither knew they what they should answere him.

41 And he came the third time, and said vnto them, Sleepe henceforth, and take your rest: it is enough: the houre is come: beholde, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 ✣ 12 And immediatly while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swords & staues from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, he it is: take him and leade him away i safely.

45 And assoon as he was come, he wēt streightway to him, & said, Haile Master, and kissed him.

46 Then they layed their hands on him, and tooke him.

47 And k one of them that stood by, drew out a sword, and smote a seruant of the hie Priest, and cut off his care.

48 And Iesus answered and sayd to them, Ye be come out as against a thiefe, with swords, and with staues, to take me.

49 I was dayly with you teaching in the Temple, and ye tooke me not: but *thu is done* that the Scriptures should be fulfilled.

50 Then they all forsooke him, and fled.

51 13 And there followed him a certeine yong man, clothed in m linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 ✣ So they led Iesus away to the hie Priest, and to him came n together all the hie Priestes, and the Elders, and the Scribes.

54 And Peter followed him afarre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed *himselfe* at the fire.

55 14 And the hie Priests, and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 Wee heard him say, ✣ I will destroy this Temple made with hands, and within three dayes I will build another made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stood vp amongest them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, & answered nothing. Againe the hie Priest asked him, & said vnto him, Art thou that Christ the sonne of the o Blessed?

62 And Iesus said, I am *he*, ✣ and ye shall see the Sonne of man sit on the right hand of the power *of God*, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and said, What haue we any more neede of witnesses?

64 Yee haue heard the blasphemie: what thinke ye? And they all condemned him to bee worthie of death.

65 15 And some began to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Prophesie. And the sergeants smote him with *their* roddes.

66 ✣ 16 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming *himselfe*, she looked on him, and said, Thou wast also with Iesus of Nazareth.

68 But he denied it, saying, I knowe him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 ∵ Then p a maid saw him againe, and began to say to them that stood by, This is *one* of them.

70 But hee denied it againe: and anon after, they that stood by, sayd againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy speech is like.

71 And he began to curse and sweare, *saying*, I know not this man of whom ye speake.

72 ✣ Then the second time the cocke crew, and Peter remembred the word that Iesus had sayd vnto him, Before the cocke crow twise, thou shalt denie me thrise, and weying that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christes crosse. 27 Christ is crucified betweene two theeues. 26 He is railed at. 37 He giueth vp the ghost. 43 Ioseph burieth him.

AND ✣ 1 anon in the dawning, the high Priests held a Councell with the Elders, and the Scribes, and the whole Councel, and bound Iesus, and led him away, and q deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd vnto him, Thou sayest it.

3 And the high Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how many things they witnesse against thee.

5 But Iesus answered no more at all, so that Pilate marueiled.

6 Now at the feast, Pilate b did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cried aloud, and began to

o Of God, who is most worthie of all praise?
✣ Matt. 24. 39.

15 Christ suffring al kind of reproch for our sakes, getteth euerlasting glory to them that beleeue in him.
✣ Mar. 26. 69. Luke 22. 55. Iohn 18. 25.
16 An heauie example of the frailnesse of man, together with a most comfortable example of the mercie of God, who giueth the spirite of repentance and faith to his elect.
∵ Mat 26. 17. Luke 22. 58.
p If we compare the Euangelists diligently together, we shall perceiue that Peter was knowen of many through the maidens reports yea, and in Luke, when the second denial is spoken of, there is a man seruant mentioned, and not a maid.
✣ Matth. 26. 75. Iohn 13. 36.

✣ Matth. 27. 1. Luke 22. 66. Iohn 18. 19.
1 Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guiltie vnto the death of the crosse, not for his owne sinnes, (as appeareth by the Iudges owne words) but for all ours, that we most guiltie creatures being deliuered from the guiltinesse of our sinnes, might be quitted before the iudgement seat of God, euen in the open assembly of the Angels.
*q It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romans, about fortie yeres before the destruction of the Temple, and therefore they deliuer Iesus to Gaule. * Matth. 27. 12. Luke 23. 3. Iohn 18. 35. b Vsed Pilate to deliuer.*

✣ Matth. 26. 47. Luke 22. 47 Iohn 18. 3.
12 As men did willingly spoyle God their Creatour of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne, and we who are very traitours, forsakers, and sacrilegers might be deliuered out of the deuils snares.
i So diligently, that he scape not out of your hands.
k That is, Peter.
l All his disciples.
13 Vnder pretence of godlinesse, all things are lawfull to such as do violence against Christ.
m Which he cast about him, when he hearing that sturre in the night, suddenly ran foorth: whereby we may vnderstand with how great licenciousnesse these villaines violently set vpon him.
✣ Mat. 26. 57. Luke 22. 54. Iohn 18. 24.
n The highest councill was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priestes, to enforce Pilate by that meanes to condemne him.
*14 Christ, who was so innocent that he could not be oppressed, no nor by false witnesses, is at the length, for confessing God to be his Father, condemned of impietie before the hie Priest: that we, who denied God and were indeede wicked, might be quit before God. ∵ Mat. 26. 59. * Iohn 2. 19.*

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desire *that he would doe* as he had euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the King of ỹ Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had mooued the people *to desire* that hee would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What wil ye then ỹ I doe *with him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus, when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [2] And clad him with purpie, and platted a crowne of thornes, and put it about *his head*,

18 And began to salute him, *saying*, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him.

21 ✣ And they [3] compelled one that passed by, *called* Simon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 ✣ [4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* skulles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

24 ∵ [5] And when they had crucified him, they parted his garmenrs, casting lots for them, what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was writtē aboue, THAT KING OF THE IEVVES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, ✠ And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, ✣ Hey, thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, said among themselues with the Scribes, He saued other men: himselfe he cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleeue. They also that were crucified with him reuiled him.

33 ¶ Now when ỹ sixt houre was come, [6] darknes arose ouer c all the land vntil the ninth houre.

34 And at the [7] ninth houre Iesus cried with a loude voyce, saying, ✣ Eloi, Eloi, lammasabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Behold, he calleth Elias.

36 And one ranne, and filled a ✣ sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come, and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the Centurion, which stood ouer against him, sawe that hee thus crying gaue vp the ghost, hee sayd, Truely this man was the Sonne of God.

40 ¶ [8] There were also women, which beheld afarre off, among whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also when he was in Galile, ∵ followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 ✱ And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 ✣ Ioseph of Arimathea, an [d] honourable counsellour, which also looked for the kingdome of God, came, and went in [e] boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew *the trueth* of the Centurion, he gaue the body to Ioseph:

46 Who bought a linnen cloth, & tooke him downe, and wrapped him in the linnen cloth, and laied him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses *mother*, beheld where he should be laied.

CHAP. XVI.

1 Of Christes resurrection. 9 Hee appeareth to Marie Magdalene and others. 15 Hee sendeth his Apostles to preach. 19 His ascension.

* *Luke* 24.1. *john* 20.1.

AND * when the Sabbath day was past, Marie Magdalene, and Mary the *mother* of Iames, and Salome, bought sweete oyntments, that they might come and anoint him.

2 Therefore earely in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was now risen.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they [a] looked, they saw that the stone was rolled away (for it was a very great one)

5 ✣ So they went into the [b] sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled.

6 But he sayd vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 Bue

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2 Christ, going about to take away the sinnes of men, who went about to vsurpe ỹ throne of God himselfe, is condemned as one that hunted after the kingdome, and mocked with a false shewe of a kingdome, that we on the other side, who shall in deed be eternall kings, might receiue the crowne of glory at Gods owne hand.
✣ *Matth.* 27.32. *luke* 23.26.

3 The rage of the wicked hath no measure, but in the meane season, euen the weakenesse of Christ, being in paine vnder the heauie burden of the crosse, doeth manifestly shew, that a lambe is led to be sacrificed.
✣ *Matth.* 27.35. *luke* 23.33. *john* 19.17.

4 Christ is led out of ỹ walles of the earthly Ierusalem, into a foule place of dead mens carkases, as a man most vncleane, not touching himselfe, but touching our sinnes, which were laid vpon him, to the ende that we being made cleane by his blood, might be brought into the heauenly Sanctuarie.
∵ *Luke* 23.34.

5 Christ hangeth naked vpon the crosse and as the wickedst caitife that euer was, most vily reproued: that we being clothed with his righteousnesse, and blessed with his curses and sanctified by his onely oblation, may be taken vp into heauen.
✱ *Esai* 53.12.
✣ *John* 2.19.

6 How angry God was against our sinne, which he punished in our surete his sonne, it appeareth by this horrible darkenesse.
c *By the worde land, he meaneth Palestina: so that the straungenesse of the wonder, is so much the more set forth in that that at the feast of the Passouer, and in the full moone, when the Sunne shined ouer all the rest of the world, and at midday, that corner of the world, wherein so wicked an act was committed, was ouercouered with most grosse darkenesse.*

7 Christ striuing mightily with Satan, with sinne and with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he ridde th him selfe, crying with a mightie voyce: and notwithstanding the wound which he receiued of death, in that that he died, yet by smiting both things aboue, and things beneath, by renting of ỹ vaile of the Temple, and by the testimonie wrung out of them which murdered him, he sheweth euidently vnto the rest of his enemies which are as yet obstinate, and mocke at him, that he shalbe knowen out of hand to be conqueror and Lord of all.
✣ *Psal.* 21.1. *matth.* 27.46.
✣ *Psal.* 69.22.

8 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.
∵ *Luke* 8.2.
✱ *Matth.* 27.57.
✣ *Luke* 23.50. *john* 19.38.
d *A man of great authoritie, of the counsell of the Sanhedrin, or els taken into counsell by Pilate.* e *If we consider what danger Ioseph cast himselfe into, we shall perceiue how bolde he was.*

a *When they cast their eyes toward the sepulchre.*
✣ *Matth.* 28.1. *john* 20.12.
b *Into the cane, wherein the sepulchre was cut out.*

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✣ *Chap.14.28. matth.26.32.*
1 Christ himselfe appeareth to Marie Magdalene to vpbraid the disciples incredulitie. ✣ *Iohn 20.16. Luke 8.2.*
∵ *Luke 24.13.*
2 Christ appeareth to two other disciples, and at length to the eleuen. ✣ *Luke 24.36. iohn 20.19.*
c *The Euangelist considered not the order of the time, but the course of his historie, which he diuided into three partes: The first sheweth how he appeared to the women, the second, to his Disciples, the third, to his Apostles, and therefore he saith, finally.*

7 But goe your way, and tell his disciples, and Peter, that hee will goe before you into Galile: there shall ye see him, ✣ as he said vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amased: neither spake they any thing to any man: for they were afraid.

9 ¶ 1 And when Iesus was risen againe, early the first day of the weeke, he appeared first to Marie Magdalene, ✣ out of who he had cast seuen deuils:

10 And she went and told them that had bene with him, which mourned and wept.

11 And when they heard that he was aliue, and had appeared to her, they beleeued it not.

12 ¶ ∵ 2 After that, he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went, and told it to the remnant, neither beleeued they them.

14 ¶ ✣ c Finally, he appeared vnto the eleuen as they sate together, and reproched them for their vnbelief and hardnes of heart, because they beleeued not them which had seene him, being risen vp againe.

15 3 And he sayd vnto them, ✣ Goe yee into all the world, and preach the Gospell to d euery creature.

16 He that shall beleeue & be baptized, shall be saued: ✣ but he that will not beleeue, shall bee damned.

17 And these tokens shall follow them that beleeue, ∵ In my Name they shall cast out deuils, and ✣ shall speake with e new tongues,

18 ✣ And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shal lay their hands on the sicke, and they shall recouer.

19 ✣ ¶ So after the Lorde had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, and preached euery where. And the ✣ Lord wrought with them, and confirmed f the word with signes that followed. Amen.

3 The Apostles are appointed, and their office is limited vnto them, which is, to preach that, which they heard of him, and to minister the Sacraments, which Christ hath instituted, hauing besides power to doe miracles.
✣ *Matth.28.19.*
d *Not to the Iewes onely, nor in Iudea only, but to all men, and euery where: and so must all the Apostles doe.*
✣ *Iohn 12.48.*
∵ *Acts 16.18.*
✣ *Acts 2.4. and 10.46.*
e *Strange tongues, such as they knew not before.* ✣ *Act.28 5.* * *Act.28 8.* ✣ *Luke 24.51.* 4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) hee will gouerne his Church, vnto the worlds end. ✣ *Hebr.2.4.* f *To wit, the doctrine: therefore doctrine must goe before, and signes must follow after.*

THE HOLY GOSPEL
OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

1 *Luke Preface.* 5 *Zacharias and Elisabet.* 15 *What an one Iohn should be.* 20 *Zacharias stricken dumbe, for his incredulitie.* 26 *The Angell saluteth Mary, & foretelleth Christes natiuitie.* 39 *Mary visiteth Elisabet.* 46 *Maries song.* 68 *The song of Zacharias, shewing that the promised Christ is come.* 76 *The office of Iohn.*

1 Luke commendeth the witnesses by whom this historie was confirmed. a *Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthew, and Marke.* b *Luke was not an eie witnes, & therefore it was not he, to whom the Lord appeared whē Cleopas saw him: and he was taught not onely by Paul, but by others of the Apostles also.* c *It is most likely, and therefore Theophilus was a very honourable man, and in place of great dignitie.* d *Luke began an Gospel a great deale further of, then the other did.* e *Haue better knowledge of those things, which before thou knewest but meanely.* 2 Iohn who was an other Elias, and appointed to be herault of Christ, comming of the stocke of Aaron, and of two famous and blamelesse parents, hath shewed in his conception which was against the course of nature, a double miracle, to the ende that men should be more readily stirred vp to the hearing of his preaching, according to the forewarning of the Prophets. f *Worde for worde, in the dayes: so speake the Hebrewes, giuing vs to vnderstand, how short and fraile a thing the power of princes is.* g *Herod the great.* ✣ *1.Chro.24.1.* h *For the posteritie of Aaron was diuided into courses.* i *The true marke of righteousnesse is, to be liked and allowed of in the iudgement of God.* k *Luke, so speake the Hebrewes for our life is as a way, wherein wee must walke, vntill we come to the marke.* l *In all the morall and ceremoniall law.* m *Whom no man could iustly reproue: now so it is, that the fruites of iustification are set forth here, and not the cause, which is faith onely, and nothing els.*

FOrasmuch as 1 many haue a taken in hand to set foorth the storie of those things, whereof we are fully perswaded,

2 b As they haue deliuered them vnto vs, which from the beginning sawe them their selues, and were ministers of the worde,

3 It seemed good also to mee (c most noble Theophilus) as soone as I had searched out perfectly all things d from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest e acknowledge the certaintie of those things, whereof thou hast bene instructed.

5 IN 2 the f time of g Herod King of Iudea, there was a certaine Priest named Zacharias, of the ✣ h course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabet.

6 Both were i iust before God, and k walked in all the l commandements and ordinances of the Lord, m without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were well striken in age.

8 And it came to passe, as hee executed the Priestes office before God, as his course came in order,

9 ✣ According to the custome of the Priests office, his lot was to burne incense, when he went into the n Temple of the Lord.

10 And the whole multitude of the people were without in prayer, ∵ while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and feare fell vpon him.

13 But the Angel sayde vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For hee shall be great in the sight of the Lord, and shall neither drinke wine, nor p strong drinke: and he shalbe filled with the holy Ghost, euen from his mothers wombe.

16 ✣ And many of the children of Israel shall he q turne to their Lord God.

17 ✣ For he shall go r before him s in the spirit and power of Elias, to turne the t hearts of the fathers to the children, and the disobedient to the u wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto y Angel, Where-

✣ *Exod.30.7.*
n *The Temple was one, and the Court another, for Zacharias went out of the Court or outward roume, where all the people were, and therefore are said to be without, into the Temple.*
∵ *Leuit.16.17.*
o *So speake the Hebrewes, when is signified a rare kind of excellencie: so it is said of Nemrod, Gen.10.9. He was a valiant hunter before God.*
p *Any drinke that may make drunken.* ✣ *Malac.4.5.*
q *Shalbe a meanes to bring many to repentance, and turne themselues to the Lord from whom they fell.*
✣ *Matth.11.14.*
r *As they vse to go before Kings, and when you see them, you know the King is not farre off.*
s *This is spoken by the figure Metonymie, taking the spirite, for the gift of the spirite, as you would say, the cause for that that commeth of the cause.* t *By the figure Synecdoche, he sheweth that he shall take away all kinds of enimities, which vse to breede great troubles and turmoyles among men.* u *With dome and goodnesse we two of the chiefest causes which make men to reuerence, and honour their fathers.*

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by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel x that stand in the presence of God, & am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumme, and not be able to speake, vntill the day that these things be done, because thou beleeuedst not my wordes, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with me, in the dayes wherein he looked on *me*, to take from me my rebuke among men.

26 ¶ 3 And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth,

27 ✣ To a virgin affianced to a man whose name was Ioseph, of the y house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayd, Haile thou *that art* z freely beloued: the Lord *is* with thee: a blessed *art* thou among women.

29 And when she saw *him*, she was b troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel sayd vnto her, Feare not, Marie: for thou hast c found fauour with God.

31 ✣ For loe, thou shalt conceiue in thy wombe, and beare a sonne, ∵ and shalt call his Name Iesus.

32 Hee shalbe great, and shalbe d called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 ※ And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shalbe none ende.

34 Then said Marie vnto the Angel, e Howe shall this be, seeing f I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost g shall come vpon thee, and the power of the most High shall ouershadowe thee: therefore also that h holy thing which shall bee borne of thee, shall be i called the Sonne of God.

36 And behold, thy k cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her l sixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie saide, Beholde the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ 4 And Mary arose in those dayes, and went into the m hill *countrey* with haste to a n citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe o sprang in her belie, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voyce, and sayd, Blessed art thou among women, because p the fruite of thy wombe is blessed.

43 And whence *commeth* this to mee, that the mother of my Lord should come to me?

44 For loe, assoone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed *is* shee that beleeued: for those things shalbe performed, which were tolde her from the Lord.

46 5 Then Marie saide, My soule magnifieth the Lord,

47 And my spirite reioyceth in God my Sauiour.

48 For hee hath q looked on the r poore degree of his seruant: for behold, from hencefoorth shall all ages call me blessed,

49 Because he that is mightie, hath done for me great things, and holy *is* his Name.

50 And his mercie *is* from generation to generation on them f that feare him.

51 ✣ Hee hath shewed strength with his t arme: ✣ hee hath u scattered the proude in the x imagination of their hearts.

52 ∵ Hee hath y put downe the mightie from *their* seates, and exalted them of z low degree.

53 ※ Hee hath filled the a hungry with good things, and sent away the rich emptie.

54 b ✣ Hee hath vpholden Israel his seruaunt to be mindfull of *his* mercie.

55 (* As hee hath c spoken to our fathers, *to wit*, to Abraham, and his seede for euer.

56 ¶ And Mary abode with her about three moneths: after, she returned to her owne house.

57 ¶ 6 Now Elisabets time was fulfilled, that she should be deliuered, & she brought forth a sonne.

58 And her neighbors, and cousins heard tell how the Lord had shewed his great mercie vpon her, and they ✣ reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharies after the name of his father.

60 But his mother answered, and sayde, Not so, but he shall be called Iohn.

61 And they sayde vnto her, There is none of thy kindred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediately, and his tongue, ‖ and he spake and praised God.

65 Then feare came on all them that dweit neere vnto them, & all d those words were noised abroad throughout all the hill *countrey* of Iudea.

66 And

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x *That appeare, for so the Hebrewes vse this worde (to stand) meaning that they are ready to doe his commandement.*

3 *The Angel seruing the Lo de which should be borne, is sent to the virgin Marie, in whome the Sonne of the most high promised to Dauid, is conceiued by the vertue of the holy Ghost.*

✣ *Matth.1.18.*

y *As much a to be sayd of Marie, otherwise Christ had not bene of the stocke, nor the sonne of Dauid.*

z *It might be rendred worde for word, full of fauour and grace, and bee sheweth straight after, saying out plainely vnto vs, what that fauour is, in that he sayth, the Lord is with thee.*

a *Of God.*

b *Mooued at the strangenesse of the matter.*

c *So speake the Hebrewes, saying, that men haue found fauour, which are in fauour.*

✣ *Esai.7.14.*

∵ *Chap.2.21.*

Matt.1.21.

d *He shalbe declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.*

※ *Dan.7.14,27. mich 4.7.*

e *The greatnesse of the matter causeth the virgin to aske this question, not that she distrusteth any whit at all, for she asketh only of the maner of the conceiuing, so that it is plaine, she beleeued all the rest.*

f *So speake the Hebrewes, signifying by this modest kinde of speech the compasse of man and wife together, and this is the meaning of it: how shall this be, for seeing I shalbe Christ his mother, I am very sure, ‖ that I nee knowe any man: for the godly virgin had learnedly the Prophets, that the Messias should be borne of a Virgin.*

g *That is, the holy Ghost shall cause thee to conceiue by his mightie power.*

h *That pure thing and voyde of all spot of vncleannesse: for he that was to take away sinne, must needes be voyde of sinne.*

i *Declared, and shewed to the world, to bee the Sonne of God.*

k *Though Elisabet were of the tribe of Leui, yet shee might bee Maries cousin: for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the land was diuided among the people.*

l *This is nowe the sixt moneth from the time when she conceiued.*

4 *Elisabet being great with childe of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.*

m *Which is on the South side of Hierusalem.*

n *That is to say, Hebron: which was in times past called Cariatharbee, which was one of the Townes, that were giuen to the Leuites, in the tribe of Iuda, and u sayde to be in the mountaines of Iuda, Ios.14.15, and 21.11.*

o *This was no ordinarie nor vsuall kinde of mouing.*

p *Christ is blessed, in respect of his humanitie.*

5 *Christ the redeemer of the afflicted, and reuenger of the proude, of long time promised to the fathers, is now at length exhibited indeede.*

q *Hath freely and graciously loued.*

r *Word for word, My basenesse, that is, my base estate: so that the Virgin vanteth not her deserts, but the grace of God.*

s *To them that liue godly and religiously, so speake the Hebrewes.*

✣ *Esai.51.9. psal.33.10.*

t *This is an heaping vp of wordes more then needes, which the Hebrewes vse very much, and the arme is taken for strength.*

✣ *Esai.29.15.*

u *Euen as the winde doth the chaffe.*

x *He hath scattered them, and the imagination of their hearts: or by and through the imagination of their owne hearts: so that their wicked counsels turned to their owne destruction.*

∵ *1 Sam.2.6.*

y *The mightie and rich men.*

z *Such as neue accompt a made of, and are vile in mens eyes, which are in deede the poore in spirite, that is, such as challenge nothing to themselues in the sight of God.*

※ *Psalme 34.10.*

a *Them that are brought to extreme pouertie.*

b *Hee hath holpen vp Israel with his arme, being cleane cast downe.*

✣ *Esai 30.18. and 41.8. and 54.5. iere.31.20.*

✣ *Genes.17.19. and 22.17. psal.132.11.*

c *Promised.*

5 *Iohns patiuitie is set out with new myracles.*

✣ *Verse 14.*

‖ *was restored to it former state,*

u read in some copies.

d *All this that was said and done.*

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e *Thought vpon them diligently and earneſtly, and as it were, printed them in their hearts.*
f *That is, the preſent fauour of God, and a ſingular kind of vertue appeared in him.*
7 Iohn yet ſcarce borne, by the authoritie of the holy ghoſt, is appointed to his office.
g *That hee hath ſhewed himſelfe mindfull of his people, inſomuch that he came down from heauen himſelfe, to viſite vs in perſon, & to redeeme vs.*
✣ *Chap. 2. 30. mat. 1. 21.*
h *Hath payed the ranſome, that is to ſay, the price of our redemption.*
✣ *Pſal. 132. 18.*
i *The word Horne, in the Hebrewe tongue ſignifieth might, and it is a Metaphore, taken from beaſts, that fight with their hornes: And by raiſing vp the might of Iſrael, is meant, that the kingdome of Iſrael was defended, and the enemies thereof laid on the ground, euen then when the ſtrength of Iſrael ſeemed to be vtterly decaied.*
∵ *Iere. 23. 6. and 30. 10.*
k *Declare in deede that he was mindfull.*
✻ *Gene. 22. 16. ier. 31. 33. hebr. 6. 13, 17.*
✣ *1. Pet. 1. 15.*
l *To Gods good liking.*
m *Though thou be as thu preſent neuer ſo vile.*
n *Open the way.*
o *Forgiueneſſe of ſinnes, is the meanes whereby God ſaueth vs, Rom. 4. 7.*
* *Zach. 3. 8. and 6. 11. mal. 4. 2.*
p *Or, bud, or branch, he alludeth vnto the place in Iere. 23. 5. Zach. 3. 8. & 6. 12. and he is called a bud from on high, that is, ſent from God vnto vs, & not another buds which bud out of the earth.*
q *Into the way which leadeth vs to true happineſſe.*

66 And all they that heard them, laid *them* vp in their hearts, ſaying, What maner childe ſhall this be! and the [i] hand of the Lord was with him.

67 [7] Then his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,

68 Bleſſed *be* the Lord God of Iſrael, becauſe he hath [g] viſited ✣ and [h] redeemed his people,

69 ✣ And hath raiſed vp the [i] horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid,

70 ∵ As he ſpake by [y] mouth of his holy Prophets, which were ſince the world began, *ſaying*,

71 *That hee would ſend vs* deliuerance frō our enemies, and from the hands of all that hate vs,

72 That hee might ſhewe mercy towards our fathers, and [k] remember his holy couenant,

73 ✻ *And* the othe which he ſware to our father Abraham.

74 *Which was*, that he would grant vnto vs, that we being deliuered out of the handes of our enemies, ſhould ſerue him without feare,

75 All the dayes of our life, in ✣ holineſſe and righteouſneſſe [l] before him.

76 And thou, [m] babe, ſhalt be called the Prophet of the moſt High: for thou ſhalt go before the face of the Lord, to prepare his wayes,

77 *And* to [n] giue knowledge of ſaluation vnto his people, by the [o] remiſſion of their ſinnes

78 Through [y] tender mercy of our God, whereby * the [p] day ſpring from an high hath viſited vs,

79 To giue light to them that ſit in darkenes, and in the ſhadow of death, and to guide our feet into the way of [q] peace.

80 And the childe grewe, and waxed ſtrong in ſpirit, and was in the wildernes, till the day came that he ſhould ſhew himſelfe vnto Iſrael.

CHAP. II.

1 *Auguſtus Ceſar taxeth all the world.* 7 *Chriſt is borne.* 13 *The Angels ſong.* 21 *Chriſt is circumciſed.* 22 *Marie purified.* 28 *Simeon taketh Chriſt in his armes.* 29 *His ſong.* 36 *Anna the Propheteſſe.* 40 *The childe Chriſt.* 46 *Ieſus diſputeth with the doctours.*

1 Chriſt the ſonne of God taking vpon him the forme of a ſeruant, and making himſelfe of no reputation, is poorely borne in a ſtable: and by the meanes of Auguſtus [y] mightieſt prince in the world (thinking nothing leſſe) hath his cradle prepared in Beth-leem, as the Prophets fore warned.
✻ *So ſure as the Empire of the Romanes did ſtretch.*
b That is, the inhabitants of euery citie ſhould haue their names taken, and their goods rated at a certaine value, that the Emperour might vnderſtand, howe rich euery countrey, citie, familie, and houſe was.
c Which Dauid was borne, and brought vp in.
✣ *Iohn 7. 42.*

AND it came to paſſe in thoſe dayes, that there came a decree from Auguſtus Ceſar, that all the [a] world ſhould be [b] taxed.

2 (This firſt taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne Citie.

4 And Ioſeph alſo went vp from Galile out of a citie called Nazareth, into Iudea, vnto the [c] citie of ✣ Dauid, which is called Beth-leem (becauſe he was of the houſe and linage of Dauid,)

5 To bee taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And ſo it was, that while they were there, the dayes were accompliſhed that ſhee ſhould be deliuered,

7 And ſhe brought foorth her firſt begotten ſonne, and wrapped him in ſwadling clothes, and laid him in a cratch, becauſe there was no roome for them in the Inne.

8 ¶ [2] And there were in the ſame countrey ſhepheardes, [d] abiding in the field, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lord [e] came vpon them, and the glorie of the Lord ſhone about them, and they were ſore afraid.

10 Then the Angel ſaid vnto them, Be not afraid: for beholde, I bring you glad tidings of great ioy, that ſhall be to all the people,

11 *That is*, that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Chriſt the Lord.

12 And this *ſhalbe* a ſigne to you, Yee ſhall finde the babe ſwadled, and laid in a cratch.

13 And ſtraightway there was with the Angel [f] a multitude of heauenly ſouldiers, praiſing God, and ſaying,

14 Glory *be* to God in the high *heauens*, and peace in earth, and towards men [g] good will.

15 And it came to paſſe when the Angels were gone away from them into heauen, that the ſhepheards ſaid one to another, Let vs goe then vnto Beth-leem, and ſee this thing that is come to paſſe which the Lord hath ſhewed vnto vs.

16 So they came with haſte, and found both Mary and Ioſeph, and the babe laide in the cratch.

17 And when they had ſeene it, they publiſhed abroad the thing, that was tolde them of that childe.

18 And all that heard it, wondred at the things which were told them of the ſhepheards.

19 But Marie kept all thoſe ſayings, and pondred *them* in her heart.

20 And the ſhepheards returned glorifying and praiſing God, for all that they had heard and ſeene as it was ſpoken vnto them.

21 ¶ ✣ [3] And when the eight dayes were accompliſhed, that they ſhould circumciſe [y] childe, his name was then called ✣ Ieſus, which was named of the Angell, before he was conceiued in the wombe.

22 ∵ [4] And when the dayes of [h] her purification after the Law of Moſes were accompliſhed, they brought him to Hieruſalem, to preſent him to the Lord,

23 (As it is written in the Law of the Lorde, ✻ Euery man childe that *firſt* openeth the wombe, ſhalbe called holy to the Lord)

24 And to giue an oblation, ✣ as it is commanded in the Law of the Lord, a payre of turtle doues, or two yong pigeons.

25 [5] And behold, there was a man in Hieruſalem, whoſe name was Simeon: this man *was* iuſt, and feared God, and waited for the conſolation of Iſrael, and the [i] holy Ghoſt was vpon him.

26 And it was declared to him from God by the holy Ghoſt, that he ſhould not ſee death, before he had ſeene that Anointed of the Lord.

27 And he came by *the motion* of the ſpirite into the Temple, and when the [k] parents brought in the babe Ieſus, to do for him after the cuſtome of the Law,

28 Then he tooke him in his armes, and prayſed God, and ſaid,

29 Lord, now [l] letteſt thou thy ſeruant depart in peace, according to thy [m] worde,

30 For [n] mine eyes haue ſeene thy [o] ſaluation,

2 The Angels themſelues declare to poore ſhepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib.
d Lodging without doores, and open in the aire.
e Came ſuddenly vpon them, when they thought of no ſuch matter.
f Whole armies of Angels, which compaſſe the maieſtie of God round about, as it were ſouldiers.
g Gods readie, good, infinite, and gracious fauour towards men.

✣ *Gene. 17. 12. leuit. 12. 3. iohn 7. 22.*
3 Chriſt the head of the Church, made ſubiect to the Law, to deliuer vs from the curſe of the Law, (as the Name of Ieſus doth well declare being circumciſed, doeth ratifie and ſeale in his owne fleſh, the circumciſion of the fathers.
✣ *Chap. 1. 31. matth. 1. 21.*
∴ *Leuit. 12. 6.*
4 Chriſt vpon whom all our ſinnes were laide, being offered to God, according to the Law, doth purifie both Mary, and vs all, in himſelfe.
h Thus is meant, for the fulfilling of the Law: for otherwiſe the virgin was not defiled, nor vncleane, by the birth of this childe.
✻ *Exod. 13. 2. num. 8. 16.*
✣ *Leuit. 12. 6.*
5 Simeon doeth openly in the Temple foretell the deafe, of the comming of Meſſias, of the calling out of the greateſt part of Iſrael, and of the calling of the Gentiles.
i He was indued with the giftes of the holy Ghoſt, and this is ſpoken by the figure Metonymie.
k Ioſeph and Marie: and ſo hee ſpeaketh as it was commonly taken.
l Letteſt me depart out of this life, to be ioyned to my fathers.
m As thou promiſedſt me.
n That is, for I haue ſeene with my very eyes: for he ſawe before in minde, as it is ſaide of Abraham, Hee ſaw my dayes, and reioyced.
o That, wherein thy ſaluation is contained.

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p *As a signe set vp in an hie place, for all men to looke vpon.*

31 Which thou hast prepared P before the face of all people,

32 A light to be reueiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayd vnto Mary his mother, Beholde, this *childe* is q appointed for the ✣ r fal and rising againe of many in Israel, and for a s signe which shalbe spoken against,

q *Is appointed and set of God for a marke.*
✣ *Esai.8.14. rom. 9.32. 1.pet.2.8.*
r *Fall of the reprobate, which perish through their owne default: and for the rising of the elect, vnto whome God shall giue faith to beleeue.*

35 (Yea and a sword shall t pearce through thy soule) that the thoughts of many hearts may be opened.

s *That is a marke, which all men shall striue earnestly to hit.*
t *Shall wound and grieue most sharpely.*

36 u And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seuen yeeres from her virginitie:

6 *Another witnesse beside Simeon, against whome no exception may be brought, inuiting all men, to the receiuing of the Messias.*

37 And she *was* widowe about foure score and foure yeeres, and went not out of the Temple, but serued *God* with fastings & prayers night and day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the childe grew, and waxed strong in Spirit, u and was filled with wisedome, and the grace of God was with him.

u *As Christ grew vp in age, so the vertue of his Godhead shewed it selfe more and more.*

41 ¶ Now his parents went to Hierusalem, euery yeere, ✣ at the feast of the Passeouer.

7 The Scribes and Pharises are stirred vp to heare the wisdome of Christ in his time, by an extraordinarie deede.
✣ *Deut.16.1.*

42 And when he was twelue yeere olde, and they were come vp to Hierusalem, after the custome of the feast,

43 And had finished the dayes *thereof*, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing, that he had bene in the company, went a dayes iourney, and sought him among *their* kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions:

47 And all that heard him, were astonied at his vnderstanding and answeres.

8 All dueties which we owe to men, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

48 x So when they sawe him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with very heauie hearts.

49 Then said he vnto them, How is it that yee sought me? knew yee not that I must goe about my Fathers busines?

50 But they vnderstood not the word that he spake to them.

9 Christ very man is made like vnto vs in all things, except sinne.

51 y Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

1 Iohn exhorteth to repentance. 15 His testimonie of Christ. 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedigree.

1 Iohn commeth at the time foretolde of the Prophets & layeth the foundation of the Gospel which is exhibited vnto vs, setting foorth the true obseruing of the Law, & free mercy in Christ, which commeth after him, vsing also baptisme the effectuall signe both of regeneration and also of forgiuenes of sinnes.

NOwe 1 in the fifteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (✣ When 2 Annas and Caiaphas were the hie Priestes) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernesse.

✣ *Actes 4.6.*
2 *Iosephus calleth him Ananus.*

3 ✣ And hee came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

✣ *Matth.3.2. marke 1.4.*

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, ∴ The voyce of him that crieth in the wildernes *is*, Prepare ye the way of the Lord: make his paths straight.

∴ *Esai.40.3. iohn 1.23.*

5 Euery valley shalbe filled, and euery mountaine and hill shalbe brought lowe, and crooked things shalbe made straight, and the rough wayes *shalbe made* smooth.

6 And all flesh shall see the saluation of God.

7 Then sayd he to the people that were come out to be baptized of him, ✕ O generation of vipers, who hath forewarned you to flee from the wrath to come?

✕ *Matth.3.7.*

8 Bring foorth therefore fruites worthy amendement of life, and beginne not to say with your selues, We haue Abraham to *our* father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, shalbe hewen downe, and cast into the fire.

✣ *Iames 2.15. 1.iohn 3.17.*

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and sayd vnto them, ✣ he that hath two coates, let him part with him that hath none: and hee that hath meate, let him doe likewise.

b *Require no more then that summe, that is appointed for the tribute money.*
c *Which was paied them, partly in money, and partly in victuall.*

12 Then came there Publicanes also to bee baptized, and sayd vnto him, Master, what shall we doe?

2 If we wil rightly, and fruitfully receiue the sacraments, we must neither rest in the signes, neither in him that ministreth the signes, but lift vp our eies to Christ, who is the author of the sacraments, & the giuer of that which is represented by the sacraments.

13 And he sayd vnto them, Require no more then that which is b appointed vnto you.

14 The souldiers likewise demaunded of him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsely, and be content with your c wages.

Matth.3.11. marke 1.8. iohn 1. 26. act.1.5. and 8.4. and 11.16. & 19.4.

15 z As the people waited, and all men mused in their hearts of Iohn, if he were not that Christ,

3 The Gospel is the fanne of the world.

16 Iohn answered, and sayd to them all, * In deede I baptize you with water, but one stronger then I, commeth, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

✣ *Matth.14.3. marke 6.17.*

17 a Whose fanne *is* in his hand, and hee will make cleane his floore, and will gather the wheat into his garner, but the chaffe will hee burne vp with fire that neuer shalbe quenched.

4 Iohns preaching is confirmed with his death.

18 Thus then exhorting with many other things, he preached vnto the people.

✣ *Matth.3.13. marke 1.9. iohn 1.32.*

19 ✣ 4 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, & for all the euils which Herod had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

5 Our baptisme is sanctified in the head of ℣ Church, and Christ also is pronounced, by the voyce of the Father, to be our euerlasting King, Priest, and Prophet.

21 ✣ 5 Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a

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voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

6 The stocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was whome God promised to Abraham and Dauid, and appointed from euerlasting to his Church, which is gathered together of all sortes of men.

23 ¶ [6] And Iesus himselfe began to bee about thirtie yeere of age, being as men supposed the sonne of Ioseph, *which was the sonne* of Eli,

24 *The sonne* of Matthat, *the sonne* of Leui, *the sonne* of Melchi, *the sonne* of Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the sonne* of Nagge,

26 *The sonne* of Maath, the sonne of Mattathias, *the sonne* of Semei, *the sonne* of Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, the sonne of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel, *the sonne* of Neri,

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the sonne* of Leui,

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of Dauid,

32 *The sonne* of Iesse, *the sonne* of Obed, *the sonne* of Booz, *the sonne* of Salmō, *the sonne* of Naasson,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Esrom, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The sonne* of Saruch, *the sonne* of Ragau, *the sonne* of Phalec, *the sonne* of Eber, *the son* of Sala,

36 *The sonne* of Cainan, *the sonne* of Arphaxad, *the sonne* of Sem, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathusala, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan,

38 *The sonne* of Enos, *the sonne* of Seth, *the sonne* of Adam, *the sonne* of God.

CHAP. IIII.

1 *Of Christes temptation, and fasting.* 16 *He teacheth in Nazareth to the great admiration of all.* 24 *A Prophet that teacheth in his owne countrey is contemned.* 33 *One possessed of the deuill is cured.* 38 *Peters mother in lawe is healed,* 40 *and diuers sicke persons are restored to health.* 41 *The deuils acknowledge Christ.*

1 Christ being caried away (as it were out of the world) into the desert, after the fast of fourtie dayes, and the ouercomming of Satan thrise, coming as it were suddenly from heauen beginneth his office.
✣ *Matth.4.1. marke 1.12.*

AND [1] Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wildernesse,

2 ✣ And was *there* fourtie dayes tempted of the deuil, & in those daies he did eate nothing, but when they were ended, he afterward was hungry.

2 Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, ouercommeth him thrise by the word of God. ✣ *Deut.8.3. matth.4.4.*

3 [2] Then the deuil sayd vnto him, If thou be the sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, ✣ That man shall not liue by bread only, but by euery word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkeling of an eye.

6 And the deuil said vnto him, All this [a] power wil I giue thee, and the glory of those *kingdomes*: for that is [b] deliuered to me: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship mee, they shalbe all [c] thine.

8 But Iesus answered him, and sayde, Hence from me, Satan: for it is written, ✣ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ✣ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with *their* handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and said vnto him, It is sayd, ✣ Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the tentation, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirite into Galile: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honoured of all men.

16 ✣ [3] And hee came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had [d] opened the booke, he found the place, where it was written,

18 ✣ The Spirit of the Lord *is* vpon mee, because he hath anointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, & recouering of sight to the blinde, that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This day is the Scripture fulfilled in your eares.

22 [4] And all [e] wondred at the [g] gracious words, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto me this prouerbe, Physician, heale thy selfe: whatsoeuer wee haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And he sayd, Verely I say vnto you, * No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of ✣ Elias, when heauen was shut three yeeres & sixe moneths, when great famine was throughout all the [h] land:

26 But vnto none of them was Elias sent, saue into Sarepta, *a citie of* Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time

a By this word, power, are the kingdomes themselues meant, which haue the power: and so is it spoken by the figure Metonymie.
b That is sure so, for hee is prince of the world, yet not absolutely, and as the soueraigne ouer it, but by sufferance, and way of intreate, and therefore he saith not true, that hee can giue it to whome he will.
c Out of an high place, which had a goodly champion countrey vnderneath it, he shewed him the situation of all countreys.
✣ *Deut.6.13. and 10.20.*
✣ *Psal.91.12.*
✣ *Deut.6.16.*
✣ *Matth.13.54. marke 6.1. Iohn 4.43.*
3 Who Christ is, and wherefore he came, he sheweth out of the Prophet Esay.
d Their bookes in those dayes were rolled vp as scroles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened.
✣ *Esai.61.1.*
4 Familiaritie causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.
e Approoued those things, which hee spake, with common consent and voice: for this word, witnesse, signifieth in this place, and many other, to allow and approoue a thing with open confession.
f Not onely the doctrine, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was vsed, for else howe could the people haue wondered? Paul appointed the same order in the Church at Corinth, 1.Cor.14.
g Words full of the mightie power of God, which appeared in all his doings as well, and allured men marueilously

vnto him. Psal.45.2 grace is powred into thy lippes. * *John 4.44.* ✣ *1.Kings 17.9. Iames 5.17.* *h Land of Israel, Looke Marke 15.38.*

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✣ 2. *King.* 5. 14.

of ✣ Eliseus the Prophet: yet none of them was made cleane, saue Naaman the Syrian.

28 5 Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led them vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way,

31 ¶ ✣ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 ∵ And they were astonied at his doctrine: for his word was with authoritie.

33 ✻ And in the Synagogue there was a man which had a Spirit of an vncleane deuill, which cried with a loud voyde,

34 6 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, *euen* the holy one of God.

35 And Iesus rebuked him, saying, Holde thy peace, & come out of him. Then the deuil throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this: for with authoritie and power hee commaundeth the foule spirits, and they come out?

37 And the fame of him spred abroad throughout all the places of the countrey round about.

38 ¶ ✣ 7 And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stoode ouer her, and rebuked the feuer, and it left her, and immediately shee arose, and ministred vnto them.

40 Now at the sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and hee layde his handes on euery one of them, and healed them.

41 ✻ 8 And deuils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffred them not to say that they knew him to be that Christ.

42 9 And when it was day, hee departed, and went foorth into a desart place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 *Christ teacheth out of the ship.* 6 *Of the draught of fish.* 12 *The Leper.* 16 *Christ praieth in the desert.* 18 *One sicke of the palsie.* 27 *Leui the Publicane.* 34 *The fastings and afflictions of the Apostles after Christes ascension.* 36. 37. 38 *Faint hearted and weake disciples are likened to old bottels and worne garments.*

THEN 1 ✣ it came to passe, as the people 2 preassed vpon him to heare the worde of God, that he stoode by the lake of Gennesaret,

2 And sawe two shippes stand by the lakes side, but the fishermen were gone out of them, and were washing their nettes.

3 And he entred into one of the ships, which was Simons, and required him that he would thrust off a little from the land: and he sate downe, and taught the people out of the shippe.

4 ¶ Nowe when he had left speaking, he said vnto Simon, Lanch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, b Master, wee haue trauailed sore all night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in the other shippe, that they shoulde come and helpe them, who came then, and filled both the shippes, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayde vnto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the shippes to land, they forsooke all, and followed him.

12 ¶ ✣ 2 Now it came to passe, as hee was in a certaine citie, beholde, *there was* a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I wil, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that hee shoulde tell it no man: but Go, *saith he*, and shew thy selfe to the Priest, and offer for thy clensing, as ✣ Moses hath commanded, for a witnesse vnto them.

15 3 But so much more wēt there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But hee kept himselfe apart in the wildernesse, and prayed.

17 ¶ 4 And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euery towne of Galile, and Iudea, and Hierusalem, and the power of the Lord c was *in him*, to heale them.

18 ∵ Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tyling, bed and al, in the mids before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

5 The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

✣ *Matth.* 4. 13. *marke* 1. 2.

∵ *Matth.* 7. 29. *marke* 1. 22.

✻ *Marke* 1. 23.

6 Christ astonisheth not onely men, be they neuer so blockish, but euen the deuils also, whether they will or not.

✣ *Matth.* 8. 14. *marke* 1. 30.

7 In that, that Christ healeth the diseases of the body with his word onely, he proueth that he is God almightie, sent for mans saluation.

✻ *Marke* 1. 35.

8 Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, when he speaketh the trueth.

9 No colour of zeale ought to hinder vs in the race of our vocation.

1 Christ aduertiseth the foure disciples, which he had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.

✣ *Matth.* 4. 18. *mar.* 1. 16. a *Did as it were lie vpon him, so desirous they were to see him, and heare him, and therefore he taught them out of a ship.*

b *The word signifieth him that hath rule ouer any thing.*

✣ *Matth.* 8. 2. *marke* 1. 40.

2 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom, apprehended by faith, all we which are vncleane, according to the Lawe by the witnesse of God himselfe, are pronounced to be pure and cleane.

✣ *Leuit.* 14. 4.

3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him, as a physician of the body, and not as the authour of saluation.

4 Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

c *The mightie power of Christes Godhead, shewed it selfe in him, at that time.*

∵ *Matth.* 9. 2. *marke* 2. 3.

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24 But that ye may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth, (he saide vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before them, and tooke vp *his bed* whereon hee lay, and departed to his owne house, praysing God.

26 And they were all amased, & praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

27 ¶ ✣ 5 And after that, he went forth and saw a Publicane named Leui, sitting at the receite of custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicans, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate yee and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and sayd vnto them, They that are whole, neede not the Phisician, but they that are sicke.

32 ✣ I came not to call the righteous, but sinners to repentance.

33 ¶ ∴ 6 Then they said vnto him, Why do the disciples of Iohn fast often, and pray, & the *disciples* of the Pharises also, but thine eate & drinke.

34 7 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece *taken* out of the new, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine wil breake the vessels and it wil runne out, & the vessels will perish:

38 But newe wine must be powred into newe vessels: so both are preserued.

39 Also no man that drinketh olde wine, straightway desireth newe: for he saith, The olde is more profitable.

CHAP. VI.

1 *The disciples pull the eares of corne on the Sabbath.* 6 *Of him that had a withered hand.* 13 *The election of the Apostles.* 20 *The blessings and curses.* 27 *We must loue our enemies.* 46 *With what fruite the word of God is to be heard.*

AND ✣ 1 it came to passe on a second solemne Sabbath, that hee went through the corne fields, & his disciples a plucked the eares of corne, and did eate, and rubbe them in *their* hands.

2 And certaine of the Pharises said vnto them, Why doe yee that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, ✣ Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 Howe hee went into the house of God, and tooke, and ate the shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the ✣ Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ✣ 2 It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath *day*, that they might finde an accusation *against* him.

8 But hee knewe their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes. And hee arose, and stoode vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or doe euill? to saue life, or to b destroy?

10 And hee beheld them all in compasse, and said vnto the man, Stretch foorth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ 3 And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, ∴ he called his disciples, and of them hee chose twelue which also he called Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemewe.

15 Matthewe and Thomas: Iames *the sonne* of Alpheus, and Simon called Zelous.

16 Iudas Iames *brother*, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the companie of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the c sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ ✣ † And hee lifted vp his eyes vpon his disciples, and said, Blessed *be* ye poore: for yours is the kingdome of God.

21 ✣ Blessed *are* ye that hunger now: for yee shalbe satisfied: * blessed *are* ye that weepe now: for ye shall laugh.

22 ✣ Blessed are ye when men hate you, and when d they separate you, and reuile *you*, and put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and e be glad: for behold, your reward *is* great in heauen: for after this maner their fathers did to the Prophets.

24 ✣ But woe *be* to you *that are* rich: for yee haue f receiued your consolation.

25 ∴ Woe *be* to you that are full: for ye shall hunger. Wo *be* to you that now laugh: for ye shall waile and weepe.

26 Woe *be* to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ ✣ 5 But

✣ *Matth.9.9. marke 2.14.*
5 The Church is a companie of sinners through the grace of Christ repentant, which banket with him, to the great offence of the proud and enuious worldlings.

✣ *1.Tim.1.15.*

∴ *Matth.9.14. marke 2.18.*
6 It is the poynt of hypocrites and ignorant men, to put an holinesse in fasting, and in things indifferent.
7 Lawes generally made without any consideration of circumstances, for fasting, and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

✣ *Matth.12.1. marke 2.23.*
1 Christ thweth against the superstitious, who sticke in euery trifle, that the Lawe of the very Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man should consist in the outward keeping of it. a *Epiphanius noteth well in his treatise, where hee confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now, where as in these feasts, which were kept many dayes together, as the feast of Tabernacles, and the Passeouer, their first day and their last were of like solemnitie, Leuit.23. Luke fitly calleth the last day the second Sabbath, though Theophylact vnderstandeth it of any other of them, that followed the first.* ✣ *1.Sam.21.6.*

✣ *Exod.29.33. Leuit.8.31. and 24.9.*

✣ *Matth.12.19. marke 3.1.*
2 Charitie is the rule of all ceremonies.

b *Who so helpeth not his neighbour when he can, he killeth him.*
3 In that, that Christ vseth earnest and long prayer, in choosing twelue of his owne company, to the office of the Apostleship, he sheweth howe religiously we ought to behaue our selues in the choise of Ecclesiasticall persons.
∴ *Chap.9.1. matth. 10.1. marke 13.3. and 6.7.*

c *From all the sea coast, which is called Syrophenicia.*
✣ *Matth.5.3.*
4 Christ teacheth against al Philosophers, and especially the Epicures, that the chiefest felicitie of man is laid vp in no place here in earth, but in heauen: and that persecution for righteousnes sake, is the right way vnto it.
✣ *Esai.65.13.*
* *Esai 61.3.*
✣ *Matth.5.11.*
d *Cast you out of their Synagogues, as Iohn expounded it, 16.2. which is the sharpest punishment the Church hath, if so be the Elders iudge rightfully, and by the word of God.*
e *Leape (as cattell doe, which are prouender pricked) for exceeding ioy.*
✣ *Amos.6.1.*
f *That is, you reape now of your riches, all the commoditie and blessings you are euer like to haue, and therefore you haue not to looke for any other reward. Matth.6.2.*
∴ *Esai.65.13*

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✣ *Mat.5.44.*
5 Christian charity, which differeth much from the worldly, doth not onely not reuenge iniuries, but comprehendeth euen our most grieuous enemies, and that for our Fathers sake, which is in heauen: so far is it, from seeking it owne profit in doing well.
✣ *Mat.5.39.*
∵ *1.Cor.6.7.*
✲ *Mat.7.12.*
✣ *Mat.5.46.*
& What is there in thin your worke, that is to be accounted of? for if you looke to haue commodity by louing, seeke those commodities, which are commodities in deed: loue your enemies, and so you shall shew to the world that you looke for those commodities, which come from God.
Mat.5.42. aeut.
158.
h When you will lend, do it onely to benefit and pleasure withall, and not for hope, to receiue the principall againe.
✣ *Mat.5.45.*
✣ *Mat.7.1.*
6 Brotherly reprehension must not proceed of curiositie, nor churlishnesse, nor malice, but they must be iust, moderate, and louing.
i He speaketh not here of ciuill iudgements, and therfore by the word, forgiue, is meant that good nature, which the Christians vse in suffring & pardoning wrongs.
∵ *Mat.7.2. mar.*
4.24.
k The Scripture borrowed liuely speeches taken from them which vse to measure dry things, as corne and such like, who vse a franke kind of dealing therein, and thrust it downe & shake it together, and presse it and heape it.
7 Vnskilfull reprehenders hurt both themselues and other: for such as the master is, such is the scholar. ✲ *Mat.15.14.* ✣ *Mat.10.24. Joh.13.16. and 15.20.* *Mat.7.3. 8 Hypocrites, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faults, but very blinde to see their owne. ✣ Mat 7.17. 9 He is a good man, not that is skilfull to reprehend other, but he that prooueth his vprightnesse both in word and deed. ✣ *Matth.12.33.*
∵ *Mat.7.16.* ✲ *Mat.7.21 Rom.2.13. Iames 1.22.*

27 ¶ ✣ 5 But I say vnto you which heare, Loue your enemies: doe well to them which hate you.
28 Blesse them that curse you, and pray for them which hurt you.
29 ✣ And vnto him that smiteth thee on the *one* cheeke, offer also the other ∵ and him that taketh away thy cloake, forbid not *to take thy* coat also.
30 Giue to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.
31 ✲ And as ye would that men should do to you, so do ye to them likewise.
32 ✣ For if yee loue them which loue you, g what thanke shall ye haue? for euen the sinners loue those that loue them.
33 And if yee doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners do the same.
34 * And if ye lend *to them* of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.
35 Wherefore, loue ye your enemies, and doe good, and lend, h looking for nothing againe, and your reward shalbe great, and ye shalbe the children of ✣ the most High: for he is kind vnto the vnkind, and to the euill.
36 Be yee therefore mercifull, as your Father also is mercifull.
37 ¶ ✣ 6 Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: i forgiue, and ye shalbe forgiuen.
38 Giue, and it shall be giuen vnto you: ∵ a good measure, k pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.
39 7 And he spake a parable vnto them, ✲ Can the blinde leade the blinde? shall they not both fall into the ditch?
40 ✣ The disciple is not aboue his master: but whosoeuer *will be* a perfect disciple, shalbe as his master.
41 ¶ * 8 And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?
42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eie, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.
43 ¶ ✣ 9 For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth forth good fruit.
44 ✣ For euery tree is knowen by his owne fruit: ∵ for neither of thornes gather men figges, nor of bushes gather they grapes.
45 A good man out of the good treasure of his heart bringeth foorth good, and an euill man out of the euill treasure of his heart bringeth foorth euil: for of the abundance of the heart his mouth speaketh.
46 ¶ ✲ But why call ye me Lord, Lord, and doe not the things that I speake?
47 10 Whosoeuer commeth to me, and heareth my words, and doth the same, I will shew you to whom he is like:
48 He is like a man which built an house, and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beate vpon that house, and could not shake it: for it was grounded vpon a rocke.
49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

10 Affliction doth at the length discerne true godlinesse from false and fained.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kinde of liuing. 37 The sinfull woman washeth Iesus feet.

WHen ✣ 1 he had ended all his sayings in the audience of the people, he entred into Capernaum.
2 And a certeine Centurions seruant was sicke and ready to die, which was deare vnto him.
3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.
4 So they came to Iesus, and besought him instantly, saying that hee was worthy that hee should do this for him:
5 For he loueth, *sayd they*, our nation, and he hath built vs a Synagogue.
6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe:
7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shalbe whole:
8 For I like wise am a man set vnder authority, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.
9 When Iesus heard these things, he marueiled at him, and turned him, and said to the people, that followed him, I say vnto you, I haue not found so great faith, no not in Israel.
10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.
11 2 And it came to passe the day after, that he went into a city called a Nain, and many of his disciples went with him, and a great multitude.
12 Now when he came nere to the gate of the city, beholde, there was a dead man caried out, *who was* the onely begoten sonne of his mother, which was a widow, and much people of the city was with her.
13 And when the Lord saw her, he had compassion on her, and sayd vnto her, Weepe not.
14 And he went and touched the coffin (and they that bare him, stood still) and he sayd, Yong man, I say vnto thee, Arise.
15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.
16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.
17 And this rumour of him went foorth

✣ *Mat.8.5.*
1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacy and rebellion, he will go to the Gentiles.

2 Christ auoucheth openly his power ouer death.
a Nain is the name of a towne in Galile, which was situate on the other side of Kison which falleth into the sea of Galile.

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thorowout all Iudea, and thorowout all the region round about.

3 Iohn sendeth from the prison his vnbeleeuing disciples, to Christ himselfe, to be confirmed.

18 3 And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certeine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall wee wait for another?

b When Iohns disciples came to Christ.

21 And b at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blinde men he gaue sight freely.

22 And Iesus answered, and sayd vnto them, Goe your wayes and shew Iohn, what things ye haue seene and heard: that the blinde see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, *and* the poore receiue the Gospel.

23 And blessed is hee, that shall not be offended in me.

4 That which the Prophets shewed long before, Iohn sheweth at hand: and Christ himselfe doth present it dayly vnto vs, in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish toyes and vaine glory. ✣ *Matth.3.1.*

24 4 And when the messengers of Iohn were departed, he began to speake vnto the people, of Iohn, What went ye out into the wildernesse to see? A reed shaken with the winde?

25 But what went ye out to see? A man clothed in soft rayment? beholde, they which are gorgeously apparelled, and liue delicate, are in Kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, ✣ Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, hee that is the least in the kingdome of God, is greater then he.

e Said that he was iust, good, faithfull, and mercifull.
d To their owne harm.

29 Then all the people that heard, and the Publicanes c iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsel of God d against themselues, and were not baptized of him.

✣ *Matth.11.16.*

5 What way so euer God followeth in offering vs the Gospel, the most part of men procure offences vnto themselues: yet notwithstanding some Church is gathered together.

31 ✣ 5 And the Lord said, Whereunto shall I liken the men of this generation? and what *thing* are they like vnto?

32 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the deuil.

34 The sonne of man is come, and eateth, and drinketh: and ye say, Beholde, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdome is iustified of all her children.

6 Proud men depriue themselues of the benefits of the presence of Christ, euen then when hee is at home with them in their houses, which the humble and base doe enioy. ✣ *Marke 15.41. Iohn 20.11.*

36 ¶ 6 And one of the Pharises desired him that he would eate with him: and hee went into the Pharises house, and sate downe at the table.

37 And beholde, a woman in the citie, which was a sinner, when she knew that Iesus sate at table in the Pharises house, shee brought a boxe of ointment.

38 ✣ And shee stood at his feet behinde him weeping, and began to wash his feet with teares, and did wipe them with the haires of her head, and kissed his feet, and anoynted them with the oyntment.

39 7 Now when the Pharise which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him: e for she is a sinner.

7 Rashnesse is the fellow of pride.
e *The Pharise reiecteth the Law, which holdeth them defiled, that touch the defiled.*

40 8 And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

8 To loue Christ, is a sure and perpetuall witnesse of remission of sinnes.
f *That is, saith Theophylact, she hath shewed her faith abundantly: and Basil in his sermon of Baptisme, sayeth, He that loueth much, hath much forgiuen him, that he may loue much more: And therefore Christs saying is so plaine by the similitude, that it is a wonder to see the enemies of the truth draw and racke this place so finely to establish their meritorious works: for the greater summe a man hath forgiuen him, the more he loueth him that hath bene so gracious to him: And this woman sheweth by dueties of loue, how great the benefit was shee had receiued: and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ saith not as the Pharises did, that shee was a sinner, but beareth her witnesse that the sinnes of her life past are forgiuen her.*
g *He confirmeth the benefit which he had bestowed with a blessing.*

41 There was a certaine lender, which had two debters: the one ought fiue hundreth pence, and the other fiftie:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell *mee*, will loue him most?

43 Simon answered, and said, I suppose that he to whom he forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feet: but she hath washed my feet with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oile thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: f for she loued much. To whom a little is forgiuen, he doth loue a little.

48 And he sayd vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, beganne to say within themselues, Who is this that euen forgiueth sinnes?

50 And he sayd to the woman, Thy faith hath saued thee: g goe in peace.

CHAP. VIII.

1 Women that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christes mother and brethren. 22 He rebuketh the winde. 26 Of Legion. 37 The Gadarenes reiect Christ. 41 Iairus daughter healed. 43 The woman deliuered from the issue of blood. 52 Weeping for the dead.

AND it came to passe afterward, that he himselfe went thorow euery citie and towne, preaching and publishing the kingdome of God, and the twelue *were* with him,

2 And certaine women, which were healed of euill spirits, and infirmities, *as* ✣ Mary which was called Magdalene, out of whō went seuen deuils,

✣ *Marke 16.9.*

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance.

4 ✣ 1 Now when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

✣ *Matth.13.3. Marke 4.1.*
1 The selfe same Gospel is sowen euery where, but not with like fruitt and that through the onely fault of men themselues.

5 A sower went out to sowe his seed, and as he sowed, some fell by the way side, and it was troden vnder feet, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moisture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang

vp,

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vp, and bare fruite, an hundreth fold. And as hee said these things, he cryed, He that hath eares to heare, let him heare.

9 Then his disciples asked him, demaunding what parable that was.

10 And he said, Vnto you it is giuen to knowe the [a] secrets of the kingdome of God, but to other in parables, that when ✣ they see, they should not see, and when they heare, they should not vnderstand.

11 ✣ The parable is this, The seed is the worde of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuil, and taketh away the word out of their hearts, least they should beleeue, and be saued.

13 But they that are on the stones, *are they* which when they haue heard, receiue the word with ioy: but they haue no roots: which for a while beleeue, but in the time of tentation go away.

14 And that which fel among thornes, are they which haue heard, and after [b] their departure are choked with cares and with riches, and voluptuous liuing, and [c] bring foorth no fruite.

15 But that *which fel* in good ground, are they which with an [d] honest and good heart heare the word, [e] and keepe it, and bring foorth fruite with patience.

16 ¶ [f] No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlesticke, that they that enter in, may see the light.

17 ✣ For nothing is secret, that shal not be euident: neither any thing hidde, that shall not bee knowen, and come to light.

18 [g] Take heed therefore how ye heare: for ✣ whosoeuer hath, to him shall bee giuen: and whosoeuer hath not, from him shalbe taken euen that [g] which it seemeth that he hath.

19 ¶ ✣ Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him *by certaine* which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ ✣ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched foorth.

23 And as they sailed, he fell [h] asleepe, and there came downe a storme of wind on the lake, and [i] they were filled with water, and were in ieopardie.

24 Then they went to, and awoke him, saying, Master, Master, we perish. And he arose, and [k] bukked the winde, and the waues of water: and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, & wondered among themselues, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ ✣ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 [l] And as he went out to land, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out and fell downe before him, and with a loud voyce said, What haue I to doe with thee, Iesus the sonne of God the most High? I beseech thee torment me not.

29 For hee commaunded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bandes, [k] and was caryed of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by, an heard of many swine, feeding on an hill: and the *deuils* besought him, that he would suffer them to enter into them. so he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caryed with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feet of Iesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the shippe, and returned.

38 Then the man, out of whome the deuils were departed, besought him that he might bee with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people [m] receiued him: for they all waited for him.

41 ¶ ✣ And behold, there came a man named Iairus, & he was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that he would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying, (and as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yeeres long, which had spent all her [n] substance vpon physicians, and could not be healed of any:

44 When she came behinde *him*, she touched the hemme of his garment, and immediatly her

[a] *Those things are called secret, which may not be vttered: for the word vsed here, is as much as we say in our tongue, to hold a mans peace.* ✣ *Esa. 6 9. matth. 13.14. marke 4.12. Iohn 12.40. act. 28.26. rom. 11.8* ✣ *Matth. 13.18. marke 4.15.*

[b] *That is, (so soone as they haue heard the worde) they goe about their business.*

[c] *They bring not forth perfect and full fruite to the ripening: or, they begin, but they bring not to an end.*

[d] *Which seeketh not onely to seeme such a one, but is so indeed: so that this word, Honest, expresseth the outward life, and the word, Good, is referred to the good gifts of the minde.*

[e] *With much adoe, for the deuill and the flesh fight against the spirit of God, which is a new ghest.*

∵ *Chap. 12. 33. matth. 5. 15. marke 4. 21.*

2 That that euery man hath receiued in priuate, he ought to bestowe to the vse and profite of all men.

✣ *Matth. 10 26. marke 4. 22. chap. 12. 2.*

3 Heauenly gifts are lost with negligentnesse: and increase with liberalitie.

[f] *That is, with what mindes you come to heare the word, and how you behaue your selues when you haue heard it.*

✣ *Matth. 13. 12. and 25. 29. mark. 4. 25. chap. 12. 26.*

[g] *Either to himselfe, or to other, or to both: for there are none so proud, as the selfe wise, if it were possible to see that, that they clokes neither are there that deceiue the simple more then they do.* ✣ *Mat. 12. 46. mark 3. 32.* 4 There is no knot of flesh & blood, among men so nigh and straight, as the band which is betweene Christ, and them who imbrace him with a true faith. ✣ *Matt. 8. 23. marke 4. 36.* 5 It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that we may haue a better triall, both of his power, and also of our weakenesse.

[h] *Iesus fell on sleepe, and is apparent that he was very sore ouersleepe, because they called him before he awoke.*

[i] *Not the disciples, but the ship.*

✣ *Matth. 8 28. marke 5. 1.*

6 Christ sheweth by casting out a Legion of deuils by his word only, that his heauenly vertue was appointed, to deliuer men from the slauerie of the deuill: but foolish men will not for the most part, redeeme this so excellent grace freely offered vnto them: with the least losse of their pelting pelfe.

[k] *By force and violence, as a horse when he is spurred.*

[l] *To wit, the title of the Gadarenes: and though Marke say that he preached in Decapolis, they dissent not, for Plinie recordeth, lib. 5. cap. 18. that Gadara is a towne of Decapolis: so that Decapolis was partly on this side Iordan, and partly on the other side.*

[m] *The multitude was glad he was come againe, and reioyced greatly.*

✣ *Matth. 9. 18. marke 5. 22.*

7 Christ sheweth by a double miracle, that he is Lord both of life and death.

[n] *All that she had to liue vpon.*

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yssue of blood stanched.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that shee was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saued thee: go in peace.

49 While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and shee shall bee saued.

51 And when he went into the house, he suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and mother of the mayde.

52 And all wept, and ° sorowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she ᵖ rose straightway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

° *The word signifieth to beate and smite, and is transferred to the mourninges and lamentations, that are at burials, at which times men vse such kind of behauiour.*

ᵖ *The corps was laid out, and the wench receiued life, and rose out of the bed, that all the world might see, she was not onely restored to life, but also way of all sicknesse.*

CHAP. IX.

1 *The Apostles are sent to preach.* 7 *and* 19 *The common people's opinion of Christ.* 12 *Of the fiue loaues and two fishes.* 20 *The Apostles confession.* 24 *To lose the life.* 35 *We must heare Christ.* 37 *The possessed of a spirit.* 46 *Strife among the Apostles for the Primacie.* 49 *One casting out diuels in Christes Name.* 52 *The Samaritanes will not receiue Christ.* 55 *Reuenge forbidden.* 57 *&c.* 61 *&c. Of three that would follow Christ, but on diuers conditions.*

THen ✣ 1 he called his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

✣ *Matth.10.1. mar.3.13. and 6.7.*

2 ✣ And hee sent them foorth to preach the kingdome of God, and to cure the sicke.

3 And he said to them, ✣ Take nothing to your iourney, neither staues, nor ᵃ scrippe, neither bread, nor siluer, neither haue two coates apiece.

ᵃ *Mat.10.9. marke 6.8.*

4 And whatsoeuer house ye enter into, there ᵃ abide, and thence depart.

ᵃ *When you departe out of any citie, depart from thence, where you first tooke vp your lodging: so that in fewe wordes, the Lord forbiddeth them to change their lodgings: for this publishing of the Gospel, was as it were a thorow passage, that none of Iudea might pretend ignorance, as though he had not heard that Christ was come.* ✣ *Chap.10.11. Matth.10.14. marke 6.11. acts.13.51.* ✣ *Matth.13.1. marke 6.14.*

5 And how many soeuer will not receiue you, when ye go out of that citie, ᵇ shake off the very dust from your feete for a testimonie against them.

ᵇ *So the world heareth tidings of the Gospel, it is diuided into diuers opinions, and the tyrants especially are afraid.* *b He stucke as it were fast in the myre.*

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 ¶ ✣ 2 Nowe Herod the Tetrach heard of all that was done by him: and he ᵇ doubted, because that it was said of some, that Iohn was risen

2 *The word signifieth a desert: note this was not in the towne Bethsaida, but part of the fields belonging to the towne.*

ᵇ *Mat.14.15. mar.6.35. Iohn 6.5.*

d *This is imperfectly spoken, and therefore we must vnderstand some thing as this, we can not giue them to eate, vnlesse we goe and buy, &c.*

e *He gaue God thankes for these loaues and fishes, and withall prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this whole banket might be to the glory of God.*

✣ *Matth.16.13. marke 8.27.*

4 *Although the world be tossed vp and downe betwixt diuers errours, yet we ought not to contemne the trueth, but be so much the more desirous to know it, and be more constant to confesse it.*

f *Alone from the people.*

5 *Christ himselfe attained to the heauenly glory, by the crosse, and inuincible patience.*

✣ *Mat.17.22. mar.8.31.*

Chap.14.27. matth.10.38. and 16.24. mar.8.34.

g *Euen as one day followeth another, so doth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the worst and cruellest punishment that was amongest the Iewes.*

✣ *Chap.17.33. mat.10.39. and 16. 25. iohn 12.25.*

✣ *Mat.16.26. marke 8.36.*

∴ *Chap.12.9. matt 10.33. mar.8.38. 2 tim.2.12.*

✣ *Mat.16.28. marke 9.1.*

again from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whome I heare such things? and he desired to see him.

10 ¶ ✣ 3 And when the Apostles returned, they tolde him what great things they had done. ✣ Then he tooke them to him, and went aside into a ᶜ solitarie place, *neere* to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ∴ And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said vnto them, Giue yee them to eate. And they said, Wee haue no moe but fiue loaues and two fishes, ᵈ except we should go and buy meate for all the people.

14 For they were about fiue thousand men. Then he said to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and ᵉ blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ ✣ 4 And it came to passe, as he was ᶠ alone praying, his disciples were with him: and he asked them, saying, Whome say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whome say ye that I am? Peter answered, and said, That Christ of God.

21 And hee warned and commaunded them, that they should tell that to no man,

22 ✣ 5 Saying, ✣ The sonne of man must suffer many things, and be reproued of the Elders, and of the hie Priestes and Scribes, and be slaine, and the third day rise againe.

23 ¶ ✣ And he said to them all, If any man will come after me, let him denie himself, and take vp his crosse ᵍ daily, and folowe me.

24 ✣ For whosoeuer will saue his life shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 ✣ For what aduantageth it a man, if he win the whole world, and destroy himselfe, or lose himselfe?

26 ∴ For whosoeuer shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and *in the glorie* of the Father, and of the holie Angels.

27 ✣ And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

28 ✣ 6 And

✣ *Marke 6.30.*

3 *They shall lacke nothing that follow Christ, no not in the wildernesse.*

✣ *Mat.14.13. marke 6.32.*

c *The word signifieth a desert: note this was not in the towne Bethsaida, but part of the fields belonging to the towne.*

∴ *Mat.14.15. mar.6.35. Iohn 6.5.*

d *This is imperfectly spoken, and therefore we must vnderstand some thing as this, we can not giue them to eate, vnlesse we goe and buy, &c.*

e *He gaue God thankes for these loaues and fishes, and withall prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this whole banket might be to the glory of God.*

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∴ *Chap.12.9. matt 10.33. mar.8.38. 2 tim.2.12.*

✣ *Mat.16.28. marke 9.1.*

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✣ *Mat.17.2. marke 9.2.*

28 ✣ 6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias:

31 Which appeared in glorie, and tolde of his [b] departing, which he should accomplish at Hierusalem.

b What death he should die in Hierusalem.

32 But Peter & they that were with him, were heauy with sleepe, & when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles he thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloude.

✣ *2.Peter 1.17.*

35 ✣ And there came a voice out of the cloud, saying, This is that my beloued sonne, heare him.

36 And when the voyce was past, Iesus was founde alone: and they kept it close, and told no man in [i] those dayes any of those things which they had seene.

i Vntill Christ was risen againe from the dead.

37 ¶ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

7 Christ is offended with nothing so much as with incredulitie, although he beare with it for a time.

38 ∵ And behold, a man of the companie cried out, saying, Master, I beseech thee, beholde my sonne: for he is all that I haue.

∵ *Mat.17.14. marke 9.17.*

39 And loe, a spirit taketh him, and suddenly he crieth, and he teareth him, that he foameth, and hardly departeth from him, when he hath [k] bruised him.

k As it fareth in the falling sickne.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, & said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him to his father.

43 ¶ 8 And they were all amased at the mightie power of God: & while they al wondered at al things, which Iesus did, he said vnto his disciples,

8 We haue no cause to promise our selues rest and quietnesse in this worlde, seeing that they themselues which seemed to fawne vpon Christ, doe shortly after crucifie him.

44 [l] Marke these wordes diligently: ✣ for it shall come to passe, that the sonne of man shall be deliuered into the handes of men.

l Giue diligent eare vnto them, and when you haue once heard them, see that you keepe them.

✣ *Mat.17.22. marke 9.31.*

45 But they vnderstood not that word: for it was hid from them, *so* that they could not perceiue it: and they feared to aske him of that word.

✣ *Mat.18.1. marke 9.35.*

46 ¶ ✣ 9 Then there arose disputation among them, which of them should be the greatest.

9 The ende of ambition is ignominie: but the ende of modest obedience is glory.

47 When Iesus sawe the thoughtes of their hearts, he tooke a litle childe, and set him by him,

48 And sayde vnto him, Whosoeuer receiueth this litle childe in my Name, receiueth mee: and whosoeuer shall receiue mee, receiueth him that sent me: for he that is least among you all, he shal be great.

✣ *Marke 9.38.*

49 ¶ ✣ 10 And Iohn answered and saide, Master, we sawe one casting out deuils in thy Name, and we forbad him, because he followeth *thee* not with vs.

10 Extraordinarie things are neither rashly to be allowed nor condemned.

50 Then Iesus sayde vnto him, Forbid ye *him* not: for he that is not against vs, is with vs.

51 ¶ 11 And it came to passe, when the dayes were accomplished, that hee should be receiued vp, hee [m] settled himselfe fully to goe to Hierusalem,

11 Christ goeth willingly to death. m Word for word, he hardened his face: that is, he resolued with himselfe to die, and therefore determined vpon his iourney, and cast away all feare of death, and went on.

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

53 But they would not receiue him, because his behauiour was *as* though he would go to Hierusalem.

54 12 And when his disciples, Iames and Iohn sawe it, they saide, Lorde, wilt thou that we commaund, that fire come downe from heauen, and consume them, euen as ✣ Elias did?

12 We must take heede of the immoderate rashe of zeale, and fonde imitation, euen in good causes, that, whatsoeuer we do, we doe it to Gods glory, and the profite of our neighbour.

✣ *2. King. 1.10, 12, 13.*

55 But Iesus turned about, and rebuked them, and said, Ye know not of what [n] spirite ye are.

n So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of: so the gifts of God are called the spirite, because they are giuen of Gods Spirite, and so are they, that are contrary to them, which procede of the wicked spirite, as the spirit of couetousnes, of pride, and madnesse.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ 13 And it came to passe that as they went in the way, ✣ a certaine man said vnto him, I will follow thee, Lord, whithersoeuer thou goest.

13 Such as follow Christ, must prepare themselues, to suffer all discommodities.

✣ *Mat.8.19.*

58 And Iesus sayde vnto him, The foxes haue holes, and the birdes of the heauen nests, but the Sonne of man hath not whereon to lay his head.

59 14 But he sayde vnto another, Follow me. And the same saide, Lord, suffer me first to go and burie my father.

60 And Iesus said vnto him, Let the dead burie *o* their dead: but goe thou, and preach the kingdome of God.

14 The calling of God ought to be preferred, without all controuersie, before all dueties that we owe to men. o Who notwithstanding that they liue in this fraile life of man, yet are strangers from the true life, which is euerlasting and heauenly.

61 15 Then another saide, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

15 Such as follow Christ, must at once renounce all worldly cares.

62 And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe is apt to the kingdome of God.

CHAP. X.

1 The seuentie disciples. 10 The vnthankful cities charged with impietie. 17 The disciples returning home, are warned to bee humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

∵ *Mat.10.1.*

AFter ∵ 1 these things, the Lorde appointed other seuentie also, and sent them, two and two before him into euery citie and place, whither he himselfe should come.

1 The seuentie are sent as the second forewarners of the comming of Christ.

2 And he sayd vnto them, ✣ The haruest *is* great, but the labourers *are* fewe: pray therefore the Lorde of the haruest to send foorth labourers into his haruest.

✣ *Matth.9.37.*

3 ✣ 2 Goe your wayes: beholde, I send you forth as lambes among wolues.

✣ *Mat.10.16.*

4 Beare no bagge, neither scrippe, nor shoes, and * salute [a] no man by the way.

2 The faithfull ministers of the word are in this world, as lambes among wolues: but if they be diligent to doe their duetie, he that sent them will also preserue them.

* *2.King 4.29.*

5 ✣ And into whatsoeuer house ye enter, first say, Peace *be* to this house.

a Thus is spoken after the maner of a figure which men vse, when they put downe more in words, then is meant: vsuall among the Hebrewes, when they commaunde a thing to bee done speedily without delay. as 2.King.4.29. for otherwise courteous and gentle salutations, are poynts of Christian duetie: as for the calling it was but for a season. ✣ Matth.10.12. marke 6.10. b So speake the Hebrewes: that is, he that fauoureth the doctrine of peace and imbraceth it.

6 And if the sonne of peace bee there, your peace shall rest vpon him, if not, it shall turne to you againe.

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c *Take vp your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to tary long in a place: for here is not instituted that solemne preaching of the Gospel, which was vsed afterward, when the Churches were setled: but these are sent abroade to all the coastes of Iudea, to giue them to vnderstand that the last Iubile is at hand.* ✣ *Deut.24.14. mat.10.10. 1.tim.5.18.* ✣ *Mat.10.11.*

d *Content your selues with that meate that is set before you.*

3 God is a most seuere reuenger of the ministery of his Gospel.

e *Chap.9.5. actes 13.51. and 18.6.* ✣ *Matth.11.21.* ✣ *Matth.10.40. iohn 13.20.*

4 Neither the gift of miracles, neither what els soeuer excellent gift, but onely our election giueth vs occasion of true ioy: and the onely publishing of the Gospel is the destruction of Satan.

f *For Christs disciples vsed no absolute authority at wrought such miracles, as they did, by calling vpon Christes Name.*

f *Paul placeth the deuill and his angels in the aire, Ephe.6.12. and he is said to be cast downe from thence by force, when his power is abolished by the voyce of the Gospel.*

g *Shall doe you wrong.*

5 The Church is contemptible, if we behold it outward face of it, but the wise dome of God is not so marueilous, in any thing as in it

h *Of this world.*

7 And in that house e tary still, eating and drinking such things as by them *shall be set before you:* ✣ for the labourer is worthy of his wages. Go not from house to house.

8 ✣ But into whatsoeuer citie yee shall enter, if they receiue you, d eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 3 But into whatsoeuer citie ye shall enter, if they will not receiue you, go your wayes out into the streetes of the same, and say,

11 Euen the very f dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shall bee easier in that day for them of Sodom, then for that citie.

13 ✣ Woe *be* to thee, Chorazin: woe *be* to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting in sackcloth and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ ✣ He that heareth you, heareth me: and he that despiseth you, despiseth me: and hee that despiseth me, despiseth him that sent me.

17 ¶ 4 And the seuentie turned againe with ioy, saying, Lorde, euen the deuils are subdued to vs through thy Name.

18 And he said vnto them, I sawe Satan, like lightning, g fall downe from heauen.

19 Beholde, I giue vnto you power to treade on Serpents, and Scorpions, & ouer all the power of the enemie, and nothing shall 5 hurt you.

20 Neuertheless, in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ 5 That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lorde of heauen & earth, that thou hast hid these things from the h wise and vnderstanding, and hast reuealed them to babes: euen so, Father, because it so pleased thee. ‖

22 6 All things are giuen mee of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whom the sonne will reueile him.

23 ¶ 7 And he turned to his disciples, and said secretly, i Blessed *are* the eyes, which see that ye see.

24 For I tell you that many Prophets and Kings haue desired to see those things, which yee see, and haue not seene *them*: and to heare those things which ye heare, and haue not heard *them*.

25 ¶ ✣ Then beholde, k a certaine Lawyer stoode vp, and tempted him, saying, Master, what shall I doe, to inherite eternall life?

26 And he sayd vnto him, What is written in the Law? how readest thou?

27 And he answered and sayde, ✣ Thou shalt loue the Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, ✣ and thy neighbour as thy selfe. ✣ *Leuit.19.18.*

28 Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 2 But he willing to l iustifie himselfe, saydc vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and sayde, A certaine man went downe from Hierusalem to Iericho, & fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 Now so it fell out, that there came down a certaine Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked *on him*, and passed by on the other side.

33 Then a certaine Samaritane, as hee iournied, came neere vnto him, and when hee sawe him, he had compassion on him,

34 And went to him, & bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morrow when he departed, he tooke out two pence, and gaue them to the host, and sayd vnto him, Take care of him, & whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he sayde, Hee that shewed mercie on him. Then saide Iesus vnto him, Goe, and do thou likewise.

38 ¶ 10 Nowe it came to passe, as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Mary, which also sate at Iesus feete, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, and saide, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things,

42 But one thing is needfull, Mary hath chosen the good part, which shall not bee taken away from her.

CHAP. XI.

1 He teacheth his Apostles to pray. 14 The dumme deuill driuen out. 17 A woman of the company lifteth vp her voyce. 29 The Iewes require signes. 37 Hee being feasted of the Pharise, reproueth the outward shewe of holinesse.

AND so it was, that as he was praying in a certaine place, when hee ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

✣ *Matth.6.9.*

1 A forme of true prayer.

a *That is, as much as is wanted full for vs this day, wherein we are not debarred to haue an honest care for the maintenance of our liues, but that carefulnesse, which killeth a number of men, is cut off and restrained.*

2 ✣ And he saide vnto them, When yee pray, say, m Our father which art in heauen, halowed be thy Name: Thy kingdome come: Let thy will be done, euen in earth, as *it is* in heauen:

3 Our dayly bread giue vs a for the day:

4 And forgiue vs our sinnes: for euen wee forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.

2 We must pray with faith.

5 ¶ 2 Moreouer he said vnto them, Which of you

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you shall haue a friend, and shall goe to him at mid-night, and say vnto him, Friend, lend me three loaues:

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him.

7 And he within should answere, and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise and giue him, because he is his friend, yet doubtlesse because of his [b] importunitie, he would rise, and giue him as many as he needed.

9 ✣ And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

10 ✣ For euery one that asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

11 ∵ If a sonne shall aske bread of any of you that is a father, will he giue him a stone, or if *hee aske* a fish, will he for a fish giue him a serpent?

12 Or if hee aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them, that desire him?

14 ¶ ✣ Then hee cast out a deuill which was dumme: and when the deuill was gone out, the dumme spake, and the people woondered.

15 3 But some of them said, ✣ He casteth out deuils through Beelzebub the chiefe of [y] deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 4 But he knew their thoughts, and said vnto them, * Euery kingdome diuided against it selfe, shall be desolate, and an house *diuided* against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out deuils [c] through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the [d] finger of God cast out deuils, doubtlesse the kingdome of God is come vpon you.

21 When a strong man armed keepeth his [e] palace, the thinges that hee possesseth, are in peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and diuideth his spoyles.

23 5 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ✣ [6] When the vncleane spirit is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

25 And when hee commeth, hee findeth it swept and garnished.

26 Then goeth he, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there: ✣ so the last state of that man is worse then the first.

27 ¶ 7 And it came to passe as he said these things, a certaine woman of the companie lifted vp her voyce, and saide vnto him, Blessed *is* the wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that heare the word of God, and keepe it.

29 ¶ ✣ [8] And when the people were gathered thicke together, he began to say, This is a wicked generation: They seeke a signe, and there shal no signe be giuen them, but the signe of ✣ Ionas the Prophet.

30 For as Ionas was a signe to the Niniuites: so shall also the Sonne of man be to this generation.

31 ∵ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisedome of Solomon, and behold, a greater then Solomon *is* here.

32 The men of Niniue shall rise in iudgement with this generation, and shall condemne it: for they ✣ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

33 ¶ ✣ [9] No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 * The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heed therefore, that the light which is in thee, be not darkenesse.

36 If therefore thy whole body *shall be* light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ [10] And as hee spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise saw it, he marueiled that he had not first washed before dinner.

39 ✣ And the Lord said to him, In deed yee Pharises make cleane the outside of the cuppe, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, giue almes [f] of those things which you haue, and beholde, all things shall be cleane to you.

42 [11] But wo *be* to you, Pharises: for ye [g] tithe the mint and the rew, and [h] all maner herbes, and passe ouer [i] iudgement & the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 ✣ [12] Wo *be* to you, Pharises: for ye loue the vppermost seats in the Synagogues, and greetings in the markets.

44 [13] Wo *be* to you, Scribes and Pharises hypocrites: ∵ for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ [14] Then answered one of the lawyers, and sayd vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And he sayd, Woe *be* to you also, ye lawyers: ✣ for ye lade men with burthens grieuous

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*Word for word, impudency, but that impudencie which is spoken of heere, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie.

✣ *Matth.7.7 and 21.22. mar.11.24. Ioh.14.13. and 16. 23 iames 1.5.*

✣ *Matth.7.8.*

∵ *Matth.7.9.*

✣ *Matth.9 32. and 12.22.*

3 An example of horrible blindnes, and such as cannot be healed, when as vpon an euill conscience, and pretended malice, the power of God is blasphemed.

✣ *Matth.9.34. and 12.24. mar. 3.22.*

4 The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.

* *Matth.12.25. mar.3.24.*

c *By the name and power of Beelzebub.*

d *That is, by the power of God, so is it said, Exod.8.19.*

e *The word signifieth properly an open and voyde roome before an house, and so by translation is taken for noble mens houses.*

5 Against indifferent men, and such as loue to haue a meane which seeke meanes to reconcile Christ and Satan together.

✣ *Matth.12.43.*

6 He that doeth not continue, is in worse case then he that neuer began.

✣ *Hebr.6.4. 2.peter 2.20.*

7 Christ seeketh not praise in himselfe, but in our saluation.

✣ *Matt.12.38,39.*

8 They that are fond desirers of miracles, in stead of miracles shall receiue punishment.

✣ *Ionas 1.12.*

∵ *1.King.10.1. 2.chron.9.1.*

✣ *Ionas 3.5.*

✣ *Chap.8 16. matth.5.15. marke 4.21.*

9 Our mindes are therefore lightned with the knowledge of God, that we should giue light vnto others, and therefore our greatest labour ought to be to pray for that light.

* *Matth.6.22.*

10 The seruice of God consisteth not in outward cleanlinesse, and deuised rites or ceremonies, but in the spirituall righteousnesse of the heart, and charity.

✣ *Matth.23.25.*

f *That is, according to your ability: as who would say, in stead of your extortions, which hindred you, that you coulde not eate cleanly, vse charitie, and accordingly as your abilitie shal serue you, be good to the poore, and so shall that, that is within the platter, be sanctified though the platter be vnwashed.*

11 It is the propertie of hypocrites, to stand stoutly for little trifles, & let passe greater matters.

g *You decide by Gods Law that the tenth part is due to be payed.*

h *Of all kinde of herbes some, as Augustine expounded it in his Enchiridion to Laurence, cap. 99. where he sheweth in like sort how that place of Paul, 1.Tim.2 4. God will haue all men to be saued, is to be expounded after the same maner.*

i *That is to say, that that is right and reason to doe for this worse*

Iudgement, conteineth the commandements of the second table, and the other worder, the loue of God conteine the first. ✣ *(hap.20.46. matth.23.6. marke 12.38,39.*

12 Hypocrisie and ambition are commonly ioyned together. 13 Hypocrites deceiue men, with an outward shew. ∵ *Matth. 23.27.* 14 Hypocrites are very seuere against other men, but thinke all things lawfull to themselues.

✣ *Matth.23.4. actes 15.10.*

to

to be borne, and vē your ſelues touch not the burdens with one of your fingers.

47 15 Wo *be* to you: ✣for you build the ſepulchres of the Prophets, & your fathers killed thē.

48 Truely k ye beare witneſſe, and allow the deeds of your fathers: for they killed them, and ye build their ſepulchres.

49 Therefore ſaid the wiſedome of God, I will ſend them Prophets and Apoſtles, and of them they ſhall ſlay, and l perſecute away,

50 That the blood of all the Prophets, m ſhed from the foundation of the world, may be required of this generation,

51 From the blood of ✣ Abel vnto the blood of ✣ Zacharias, which was ſlaine betweene the altar and the Temple: verely I ſay vnto you, it ſhal be required of this generation.

52 16 Wo *be* to you, Lawyers: for ye haue n taken away the key of knowledge: ye entred not in your ſelues, and them that came in ye forbade.

53 17 And as he ſaid theſe things vnto them, the Scribes and Phariſes began to vrge him ſore, and to o prouoke him to ſpeake of many things,

54 Laying wait for him, and ſeeking to catch ſome thing of his mouth, whereby they might accuſe him.

15 *Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they are aliue.*

✣ *Mat.23.29.*

k *When you perſecute Gods ſeruants, like mad men, euen as your fathers did, though you colour it with a pretence of godlineſſe, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophets, what do you elſe, but glory in your fathers cruelties, and ſet vp monuments (as it were) in glory and triumph of it?*

l *They ſhall ſo vexe them, and trouble them, that at length they ſhall baniſh them.*

m *That you may be called to an account for it yea, and be puniſhed for the ſhedding of that blood of the Prophets.* ✣ *Gene.4.8. 2.Chron 24.21.* 16 *They haue of long time chiefly hindered the people from entring into the knowledge of God, which ought to be the doore keepers of the Church.* n *You haue hidden and taken away, ſo that it can not be found any where.* 17 *The more the world is reprehended, the worſe it is, and yet muſt we not be fray the trueth.* o *They propoſed many queſtions to him, to draw ſome thing out of his mouth, which they might traiterouſly carpe at.*

CHAP. XII.

1 *The leauen of the Phariſes.* 5 *Who is to be feared.* 8 *To confeſſe Chriſt.* 17 *The Parable of the rich man whoſe land was very fertile.* 22 *Not to care for earthly things.* 31 *but to ſeeke the kingdome of God.* 39 *The theefe in the night.* 51 *Debate for the Goſpels ſake.*

✣ *Mat.16.5 mar. 8.14*

IN ✣ the meane time, there gathered together a an innumerable multitude of people, ſo that they trode one another: and he began to ſay vnto his diſciples firſt, Take heed to your ſelues of the leauen of the Phariſes, which is hypocriſie.

2 ✣ For there is nothing couered, that ſhall not be reueiled: neither hidde, that ſhall not be knowen.

3 Wherefore whatſoeuer ye haue ſpoken in darkeneſſe, it ſhalbe heard in the light: and that which ye haue ſpoken in the eare, in ſecret places, ſhall be preached on the houſes,

4 ✣ 2 And I ſay vnto you, my friendes, be not afraid of them that kill the body, and after that are not able to doe any more.

5 But I will forewarne you, whom ye ſhal feare: feare him which after he hath killed, hath power to caſt into hell: yea, I ſay vnto you, him feare.

6 Are not fiue ſparrowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✣ Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many ſparrowes.

8 ✣ 3 Alſo I ſay vnto you, Whoſoeuer ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

9 But he that ſhall denie me before men, ſhall be denied before the Angels of God.

10 ✣ And whoſoeuer ſhall ſpeake a word againſt the Sonne of man, it ſhalbe forgiuen him: but vnto him that ſhall blaſpheme the holy Ghoſt, it ſhall not be forgiuen.

11 ✣ 4 And when they ſhal bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye ſhall anſwere, or what ye ſhall ſpeake.

12 For the holy Ghoſt ſhall teach you in the ſame houre, what ye ought to ſay.

13 5 And one of the company ſaid vnto him, Maſter, bid my brother diuide the inheritance with me.

14 And he ſaid vnto him, Man, who made me a iudge, or a diuider ouer you?

15 Wherefore he ſaid vnto them, Take heed, and beware of c couetouſneſſe: for though a man haue aboundance, *yet* his life ſtandeth not in his riches.

16 6 And he put foorth a parable vnto them, ſaying, The c ground of a certaine rich man brought forth fruits plenteouſly.

17 Therefore he t thought with himſelfe, ſaying, What ſhall I doe, becauſe I haue no *roome*, where I may lay vp my fruits.

18 And he ſayd, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits, and my goods.

19 And I wil ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeres: liue at eaſe, eat, drinke, and g take thy paſtime.

20 But God ſaid vnto him, O foole, this night wil they fetch away thy ſoule frō thee: thē whoſe ſhall thoſe things be which thou haſt prouided?

21 So u *he* that gathereth riches h to himſelfe, and is not rich in God.

22 7 And he ſpake vnto his diſciples, Therfore I ſay vnto you, ✣ Take no thought for your life, what ye ſhall eat: neither for your body, what ye ſhall put on.

23 The life is more then meat: and the body *more* then the rayment.

24 Conſider the rauens: for they neither ſow nor reape: which neither haue ſtorehouſe nor barne, and *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his ſtature one cubit?

26 If ye then be not able to do the leaſt thing, why take ye thought for the remnant?

27 Conſider the lillies how they growe: they labour not, neither ſpin they: yet I ſay vnto you, that Solomon himſelfe in all his royalty was not clothed like one of theſe.

28 If then God ſo clothe the graſſe which is to day in the field, and to morrow is caſt into the ouen, how much more *will he clothe* you, O ye of little faith?

29 Therefore aſke not what yee ſhall eate, or what ye ſhal drinke, neither hang you in ſuſpenſe.

30 For all ſuch things the people of the world ſeeke for: and your Father knoweth that ye haue need of theſe things.

✣ *Mat.12.31. marke 3.20. 1.ioh.5.15.*

✣ *Mait.10.19. marke 13.11.*

4 *It is a great and hard conflict to confeſſe the truth, yet he that can do all things, and is almightie, will not be wanting to the weakeſt, which ſtriue and contend in his appointed time.*

5 *Chriſt would not for three cauſes be a iudge to diuide an inheritance. Firſt, for that he would not foſter vp and cheriſh the fleſhly opinion that the Iewes had of Meſſias. Secondly, for that he would diſtinguiſh the ciuill gouernance from the Eccleſiaſticall: Thirdly, to teach vs to beware of them which abuſe the ſhew of the Goſpel, and alſo the name of miniſters, to their owne priuate commodities.*

c *By couetouſneſſe is meant that greedy deſire to get, commonly with other mens hurt.*

d *God is the author and preſerver of mans life, goods are not.*

6 *There are none more mad, then rich men which hang vpon their riches.*

e *Or rather country, for here is ſet forth a man that poſſeſſeth not a piece of ground onely, but an whole country, as they do, which ſyne houſe to houſe, and field to field, Eſa.5.8.*

f *Made his reckoning within himſelfe, which is the propertie of couetous churles that ſpend their life in thoſe trifles.*

g *Be merry & make good cheere.*

h *Caring for no man but for himſelfe, & minding to truſt in himſelfe.*

7 *An earneſt thinking vpon ✣ prouidence of God, is a preſent remedie againſt the* ✣ *Mat 6.25. 1.pet.5.7. pſal 55.22.*

1 *A Metaphore taken of things that hang in the aire, for they that are carefull for this worldes life, and hang vpon the arme of man, haue alwayes wauering and doubtfull mindes, ſwaying ſometimes this way, and ſometimes that way.*

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8 They shal lacke nothing which are carefure for the kingdome of heauen

9 It is a fooliſh thing not to looke for ſmall things, at his hands, which giueth vs freely the greateſt things.
✣ *Matth.6.20.*

10 A godly bountifulnes is a ready way to get true riches.

k This is the figure Metonymie, for by this worde, Almes, is meant that compaſſion, and friendlineſſe of an hearte, that tendreth the miſerie and poore eſtate of a man, and ſheweth forth it ſelfe by ſome gift, and hath the name giuen it in the Greeke tongue, of mercie and compaſſion: and therefore he is ſaid to giue almes, who parteth with ſome thing to another, and giueth to the poore, ſhewing thereby, that he pitieth their poore eſtate.
✣ *1. Peter 1.13.*

11 The life of the faithfull ſeruants of God, in this worlde is a certaine watchfull peregrination, hauing the light of the worde going before it.
✣ *Matth.24.43. Reuel. 16.15. and 3.3.*

12 None haue more neede to watch, then they that haue ſome degree of honour, in the houſhold of God.

l That is, euery moneth ſuch meaſure of corne as was appointed them.

m More then of him to whom ſo much was not giuen.

13 The Goſpel is the onely cauſe of peace betweene the godly, and ſo is it the occaſion of great trouble among the wicked.
✣ *Matth.10.34.*

31 8 But rather ſeeke ye after the kingdome of God, and all theſe things ſhalbe caſt vpon you.

32 9 Feare not, litle flocke: for it is your Fathers pleaſure, to giue you the kingdome.

33 ¶ ✣ 10 Sell that ye haue, and giue k almes: make you bagges, which waxe not old, a treaſure that can neuer faile in heauen, where no thiefe commeth, neither mothe corrupteth.

34 For where your treaſure is, there will your hearts be alſo.

35 ¶ ✣ 11 Let your loynes be girt about and your lights burning,

36 And yee your ſelues like vnto men that waite for their maſter, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Bleſſed *are* thoſe ſeruants, whom the Lord when hee commeth ſhall finde waking: verely I ſay vnto you, hee will girde himſelfe about, and make them to ſit downe at table, and will come forth, and ſerue them.

38 And if hee come in the ſecond watch, or come in the third watch, and ſhall finde them ſo, bleſſed are thoſe ſeruants.

39 ∴ Now vnderſtand this, that if the good man of the houſe had knowen at what houre the thiefe would haue come, hee would haue watched, and would not haue ſuffered his houſe to be digged through.

40 12 Be yee alſo prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter ſaid vnto him, Maſter, telleſt thou this parable vnto vs, or euen to all?

42 And the Lord ſaid, Who is a faithfull ſteward and wiſe, whom the maſter ſhall make ruler ouer his houſholde, to giue them their l portion of meate in ſeaſon?

43 Bleſſed *is* that ſeruant, whome his maſter when he commeth, ſhall finde ſo doing.

44 Of a trueth I ſay vnto you, that hee will make him ruler ouer all that he hath.

45 But if that ſeruant ſay in his heart, My maſter doeth deferre his comming, and ſhal beginne to ſmite the ſeruants, and maydens, and to eate, and drinke, and to be drunken,

46 The maſter of that ſeruant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that ſeruant that knewe his maſters wil, and prepared not himſelfe, neither did according to his will, ſhalbe beaten with many *ſtripes*.

48 But he that knewe it not, and yet did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*: for vnto whomſoeuer much is giuen, of him ſhalbe much required, and to whom men much commit, m the more of him will they aſke.

49 ¶ 13 I am come to put fire on the earth, and what is my deſire, if it be already kindled?

50 Notwithſtanding I muſt be baptized with a baptiſme, & how am I grieued, till it be ended?

51 ✣ Thinke ye that I come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there ſhall be fiue in one houſe diuided, three againſt two, and two againſt three.

53 The father ſhalbe diuided againſt ſ ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in law againſt her daughter in lawe, and the daughter in lawe againſt her mother in lawe.

54 ¶ ✣ 14 Then ſaid he to the people, When ye ſee a cloude n riſe out of the Weſt, ſtraightway ye ſay, A ſhowre commeth: and ſo it is.

55 And when *ye ſee* the Southwinde blowe, ye ſay, that it will be hote: & it commeth to paſſe.

56 Hypocrites, ye can diſcerne the face of the earth, and of the ſkie: but why diſcerne yee not this time?

57 15 Yea, and why iudge ye not of your ſelues what is right?

58 ¶ ✣ While thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayeſt be deliuered from him, leſt he draw thee to the iudge, and the iudge deliuer thee to the o iayler, and the iayler caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

gather the amercement, which they were condemned vnto, that had wrongfully troubled men: moreouer, the magiſtrates officers make them which are condemned, pay that that they owe, yea and oftentimes if they be obſtinate, they doe not onely take the coſts and charges of them, but alſo impriſon them.

CHAP. XIII.

1 Of the Galileans, 4 and thoſe that were ſlaine vnder Siloam. 6 The figge tree that bare no fruit. 11 The woman vexed with the ſpirite of infirmitie, that is, with a diſeaſe brought on her by Satan, is healed. 19 The parable of the graine of muſtard ſeede. 21 Of leauen. 23 How fewe ſhalbe ſaued. 32 Herode that fox.

1 THere were certaine men preſent at the ſame ſeaſon, that ſhewed them of the Galileans, whoſe blood a Pilate had mingled with their ſacrifices.

2 And Ieſus anſwered, and ſaide vnto them, Suppoſe ye, that theſe Galileans were greater ſinners then all the *other* Galileans, becauſe they haue ſuffered ſuch things?

3 I tell you, nay: but except yee amend your liues, ye ſhall all likewiſe periſh.

4 Or thinke you that thoſe eighteene, vpon whom the tower in b Siloam fell, and ſlewe them, were ſinners aboue all men ſ dwell in Hieruſalē?

5 I tell you, nay: but except yee amend your liues, ye ſhall all likewiſe periſh.

6 ¶ 2 Hee ſpake alſo this parable, A certaine man had a figge tree planted in his vineyard: and he came and ſought fruit thereon, & found none.

7 Then ſaid he to the dreſſer of the vineyard, Behold, this three yeeres haue I come and ſought fruite of this figge tree, and finde none: cut it downe: why keepeth it alſo the ground c barren?

8 And he anſwered, and ſaid vnto him, Lord, let it alone this yeere alſo, till I digge round about it, and doung it.

9 And if it beare fruite, *well*: if not, then after thou ſhalt cut it downe.

10 ¶ 3 And hee taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a d ſpirite of infirmitie eighteene yeeres, and was bowed together, and could not lift vp *her ſelfe* in any wiſe.

12 When Ieſus ſaw her, he called her to him, and ſaid to her, Woman, thou art e looſed from thy diſeaſe.

13 And he laide his hands on her, and immediatly

1 We muſt not reioyce at the iuſt puniſhment of others, but rather bee inſtructed thereby to repentance.
a Pontius Pilate was gouernour of Iudea, almoſt ten yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tiberius reigne, Chriſt finiſhed the worke of our redemption by his death.
b To wit, in the place, or riuer: for Siloam was a ſmall riuer, from whence the conduits of the citie came, whereof Ioh. 9.7. and Eſa. 8.6 and therefore it was a towre or caſtle, built vpon the conduit ſide which fell downe ſuddenly and killed ſome.
2 Great and long ſuffering is the patience of God, but yet ſo that at length he executeth iudgement.
c Maketh the ground barren in that part, which otherwiſe were good for vines.
3 Chriſt came to deliuer vs from the handes of Satan.
d Troubled with a diſeaſe which Satan brought.
e For Satan had the woman bounde, as if ſhe had lene in chaines, in ſo much, that for eighteene yeeres ſpace, ſhe could not hold vp her head.

✣ *Matth.16.2.*

14 Men which are very quicke of ſight in earthly things, are blinde in thoſe things, which pertaine to the heauenly life, and that through their owne malice.
n Which appeareth, and gathereth it ſelfe together in that part of the ayre.

15 Men that are blinded with the loue of the elues, and therefore are deteſtable and ſtubborne, ſhall beare the reward of their follie.
✣ *Matth.5.25.*
o To him that had to demaunde and

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diatly ſhe was made ſtraight againe, and glorified God.

14 4 And the ſ ruler of the Synagogue anſwered with indignation, becauſe that Ieſus healed on the Sabbath *day*, and ſayde vnto the people, There are ſixe daies in which mẽ ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then anſwered him the Lord, and ſaid, Hypocrite, doth not ech one of you on the Sabbath *day* looſe his oxe or his aſſe from the ſtall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be looſed from this bond on the Sabbath day?

17 And when hee ſaid theſe things, all his aduerſaries were aſhamed: but all ỹ people reioyced at all the excellent things, that were done by him.

18 ¶ ✣ Then ſaid he, What is the kingdome of God like? or whereto ſhall I compare it?

19 5 It is like a graine of muſtard ſeede, which a man tooke and ſowed in his garden, & it grewe, and waxed a great tree, and the foules of the heauen made neſtes in the branches thereof.

20 ¶ ✣ And againe he ſaid, Whereunto ſhall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.

22 ¶ ⁘ 6 And hee went through all cities and townes, teaching, and iourneying towardes Hieruſalem.

23 Then ſaid one vnto him, Lorde, *are there* few that ſhalbe ſaued? And he ſaid vnto them,

24 ✣ Striue to enter in at the ſtraite gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen vp, and hath ſhut to the doore, and yee begin to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I know you not whence ye are,

26 7 Then ſhall ye beginne to ſay, We haue eaten and drunke in thy preſence, and thou haſt taught in our ſtreetes.

27 ✣ But he ſhall ſay, I tell you, I know you not whence ye are: depart from mee, all ye workers of iniquitie.

28 8 There ſhall be weeping and gnaſhing of teeth, when yee ſhall ſee Abraham and Iſaac, and Iacob, and all the Prophets in the kingdome of God, and your ſelues thruſt out at doores.

29 Then ſhall come *many* from the g Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at Table in the kingdome of God.

30 * And behold, there are laſt, which ſhalbe firſt, and there are firſt, which ſhalbe laſt.

31 9 The ſame day there came certaine Phariſes, and ſaid vnto him, Depart, and goe hence: for Herod will kill thee.

32 Then ſayd he vnto them, Goe ye and tell that h foxe, Beholde, I caſt out deuils, and I will heale ſtill i to day, and to morrow, and the third day I ſhalbe k perfected.

33 10 Neuertheleſſe I muſt walke to day, and to morrowe, and the day following: for it cannot be that a Prophet ſhould periſh out of Hieruſalẽ.

34 ✣ O Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy children together, as the henne *gathereth* her l brood vnder *her* wings, and ye would not!

35 Behold, your houſe is left vnto you deſolate: and verely I tell you, ye ſhall not ſee me vntill *the time* come that ye ſhall ſay, Bleſſed *is* hee that commeth in the name of the Lord.

CHAP. XIIII.

2 *The dropſie healed on the Sabbath.* 8 *The chiefe places at bankets.* 12 *The poore muſt be called to our feaſtes.* 16 *Of thoſe that were bid to the great ſupper.* 23 *Some compelled to come in.* 28 *One about to build a towre.*

AND 1 it came to paſſe that when hee was entred into the houſe of 2 one of the chiefe Phariſes on the Sabbath *day*, to eate bread, they watched him.

2 And behold, there was a certaine man before him, which had the dropſie.

3 Then Ieſus anſwering, ſpake vnto the Lawyers and Phariſes, ſaying, Is it lawfull to heale on the Sabbath *day*?

4 And they held their peace. Then he tooke him, and healed him, and let him goe,

5 And anſwered them, ſaying, Which of you *ſhall haue* an aſſe, or an oxe fallen into a pit, & will not ſtraightway pul him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ 2 He ſpake alſo a parable to the gheſtes, when hee marked how they choſe out the chiefe roomes, and ſaid vnto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leſt a more honourable man then thou, be bidden of him,

9 And he that bade both him and thee, come, and ſay to thee, Giue this man roome, and thou then begin with ſhame to take the loweſt roome.

10 ✣ But when thou art bidden, goe and ſit downe in the loweſt roome, that when hee that bade thee, cõmeth, he may ſay vnto thee, Friend, ſit vp hier: then ſhalt thou haue worſhip in the preſence of them that ſit at table with thee.

11 ✣ For whoſoeuer exalteth himſelfe, ſhalbe brought lowe, and he that humbleth himſelfe, ſhalbe exalted.

12 ¶ 3 Then ſaid he alſo to him that had bidden him, ⁘ When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſemen, nor the rich neighbors, leſt they alſo bid thee againe, & a recompence be made thee.

13 But when thou makeſt a feaſt, call the poore, the maymed, the lame, *and* the blinde,

14 And thou ſhalt bee bleſſed, becauſe they cannot recompenſe thee: for thou ſhalt bee recompenſed at the reſurrection of the iuſt.

15 ¶ Now when one of them that ſate at table heard theſe things, he ſaid vnto him, Bleſſed *is* he that eateth bread in the kingdome of God.

16 Then ſaide he to him, ✣ A certaine man made a great ſupper, and bade many,

17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.

18 4 But they all with b one *minde* began to make excuſe: The firſt ſaide vnto him, I haue bought a farme, and I muſt needes goe out and ſee it: I pray thee haue me excuſed.

19 And another ſaid, I haue bought fiue yoke of oxen, and I goe to prooue them: I pray thee, haue me excuſed.

20 And

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4 A liuely image of hypocriſie, and reward thereof.

f One of the Rulers of the Synagogue, for it appeareth by Mark 5.22. and Actes 13.15. that there were many rulers of the Synagogue.

✣ *Mat.13.31. marke 4.31.*

5 God beginneth his kingdom with ſmall beginnings & the vnlooked for proceeding of it may better ſet forth his power.

✣ *Mat.13.33.*

⁘ *Mat.9.35. marke 6.6.*

6 Againſt them which had rather erre with many, then goe right with a few, and by that meanes through their own ſlowneſſe, are ſhut out of the kingdome of God.

✣ *Mat.7.13.*

7 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life ſheweth.

✣ *Mar.7.23. and 25.41. pſal.6.8.*

8 The caſting off of the Iewes, & the calling of the Gentiles is foretold.

g From all the quarters of the worlde, and theſe are foure of the chiefeſt.

✣ *Mat.19.30. and 20.16. marke 10.31.*

9 We muſt goe forward in the caſe of our calling, through the middeſt of terrours, whether they be true or fained.

h That deceitfull and trecherous man.

i That is, a ſmall time, and Theophyl. ſaith, it is a prouerbe: or elſe, by To day, we may vnderſtand the time that now is, and by To morowe, the time to come, meaning thereby all the time of his miniſterie and office.

k To wit, when the ſacrifice for ſinne is ended.

10 There are no where more cruell enemies of ỹ godly, then they which are within the Sanctuary and Church it ſelfe: but God ſeeth it, and will in his time haue an accompt of it. ✣ *Mat.23.37.*

l Word for word, the neſt: now the broode of chickens is the neſt.

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.

a Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue: for all the Phariſes were not chiefe men of the Synagogue, Iohn 7.48. for this worde Phariſe was the name of a ſect, though it appeare by the whole hiſtorie that the Phariſes were in great credite.

2 The reward of pride is ignominy: and the reward of true modeſtie, is glorie.

✣ *Prou.25.6.*

✣ *Chap.18.14. mat.23.12.*

3 Againſt them which lauiſh out their goods either ambitiouſly, or for hope of recompence, whereas Chriſtian charitie reſpecteth only the glory of God, and the profite of our neighbour.

⁘ *Prou.3.27. iob.4.7.*

✣ *Matt.22.1. reuel.18.9.*

4 The moſt part euen of them to whom God hath reueiled himſelfe are ſo mad, that ſuch helpes as they haue receiued of God, they willingly turne into lets and hinderances.

b As of ſet purpoſe, and a thing agreed vpon before: for though they alledge ſundrie cauſes, yet all of them agree in this, that they haue their excuſes, that they may not come to ſupper.

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20 And another said, I haue maried a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his seruant, Goe out quickly into the c streetes and lanes of the citie, and bring in hither the poore, & the maimed, and the halt, and the blind.

c *Wide and broad quarters.*

22 And the seruant said, Lorde, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you that none of those men which were bidden, shall taste of my supper.

25 ¶ Nowe there went great multitudes with him, and he turned and sayd vnto them,

26 ✣ If any man come to me, and d hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my disciple.

27 ✣ e And whosoeuer beareth not his crosse, and commeth after mee, cannot be my disciple.

28 For which of you minding to build a towre, e sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Least that after he hath laied the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether hee be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, hee cannot be my disciple.

34 ∵ 7 Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe, 8 Of the groate, 11 And of the prodigall sonne.

THen ‖ resorted vnto f him a al the Publicanes and sinners, to heare him.

‖ *Or, drewe neere.*

f *We must not despaire of them, which haue gone out of the way, but according to the example of Christ, we must take great paines about them.*

a *Some Publicans and sinners came to Christ from all quarters.*

2 Therefore the Pharises and Scribes murmured, saying, Hee receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ✣ What man of you hauing an hundreth sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill he finde it?

5 And when hee hath found it, he laieth it on his shoulder with ioy.

6 And when hee commeth home, hee calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, *more* then for ninetie and nine iust men, which neede none amendment of life.

8 Either what woman hauing ten groates, if shee lose one groate, doth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groate which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ 2 He said moreouer, A certaine man had two sonnes.

2 *Men by their voluntarie falling from God, hauing spoiled themselues of the benefites which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he called to repentance, through the greatnesse of their miserie wherewith they were tamed, doeth not onely gently receiue them, but also enricheth them with farre greater gifts, and blesseth them with the chiefest blisse.*

12 And the yonger of them sayde to his father, Father, giue mee the portion of the goods that falleth to me. So he diuided vnto them *his* substance.

13 So not many dayes after, when the yonger sonne had gathered altogether, hee tooke his iourney into a farre countrey, and there he wasted his goods with riotous liuing.

14 Now when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then hee went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.

16 And hee would faine haue filled his bellie with the huskes, that the swine ate: but no man gaue *them* him.

17 3 Then he came to himselfe, and said, How many hired seruantes at my fathers haue bread ynough, and I die for hunger?

3 *The beginning of repentance is y acknowledging of the mercie of God, which stirreth vs to hope well.*

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against b heauen, and before thee,

b *Against God, because he is said to dwell in heauen.*

19 And am no more worthy to bee called thy sonne: make me as one of thy hired seruants.

20 So hee arose and came to his father, and when hee was yet a great way off, his father saw him and had compassion, and ranne and fell on his necke, and kissed him.

21 4 And the sonne saide vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

4 *In true repentance there is a feeling of our sinnes, ioyned with sorow and shame, frō whence springeth a confession, after which followeth forgiuenesse.*

22 Then the father saide to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kil him, and let vs eate, and be mery:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be mery.

25 5 Now the elder brother was in the fielde, and when he came and drew neere to the house, he heard melodie, and dancing,

5 *Such as truely feare God, desire to haue all men to be their fellowes.*

26 And called one of his seruants, and asked what those things meant.

27 And hee saide vnto him, Thy brother is come, and thy father hath killed the fatte calfe, because he hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out and entreated him.

29 But he answered and said to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest mee a kidde that I might make merie with my friends.

30 But

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30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he sayd vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was meete that we should make mery, and be glad: for this thy brother was dead, and is aliue againe: and hee was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Lawe and Prophets. 19 Of Diues and Lazarus.

1 Seeing that men oftentimes purchase friendship to themselues, by other mens costes, it is shame for vs, if with a free and liberall bestowing of ỹ goods which the Lord hath giuen vs to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this onely meanes, riches, which are oftentimes occasions of sinne, are turned to another end and purpose.

a This parable doth not approoue the stewards naughtie dealing, for it was very theft: but parables are set forth, to shew a thing conuertly, & as it were vnder a figure to represent the truth, though it agree not throughly with the matter it selfe: so that (brist meaneth by this parable to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlasting life.

b Men that are giuen to this present life, contrary to whom the children of light are set: S. Paul calleth those spirituall, and the other carnall.

c This is not spoken of goods that are euil gotten, for God will haue our bountifulnesse to the poore, proceede and come from a good fountaine: but he calleth those riches of iniquitie, which men vse naughtily.

d To wit, the poore Christians: for they are the inheritors of these Tabernacles. Theophyl. 2 We ought to take heede that for abusing our earthly function and duetie, we be not depriued of heauenly giftes: for howe can they vse spirituall giftes aright, who abuse worldly things?

e That is, heauenly and true riches: which are contrary to worldly and fleeting substance.

f In worldly goods, which are called other mens, because they are committed to our credite. ✣ *Mat 6.24.*

3 No man can loue God and riches together.

4 Our sinnes are not hidden to God, although they bee hidden to men, yea although they be hidden to them whose sinnes they are.

1 There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

2 And hee called him, and sayd vnto him, Howe *is it* that I heare this of thee? Giue an accounts of thy stewardship: for thou mayest be no longer steward.

3 Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot digge, *and* to begge I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue mee into their houses.

5 Then called he vnto him euery one of his masters debters, & said vnto the first, Howe much owest thou vnto my master?

6 And he said, An hundreth measures of oyle. And hee said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? And hee sayd, An hundreth measures of wheate. Then he sayd to him, Take thy writing, and write foure score.

8 And the Lorde commended [a] the vniust steward, because he had done wisely. Wherefore the [b] children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches [c] of iniquitie, that when ye shall want, they may receiue you into euerlasting [d] habitations.

10 [2] He that is faithfull in the least, hee is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not bene faithfull in the wicked riches, who will trust you in the [e] true treasure?

12 And if ye haue not bene faithfull in [f] another mans *goods*, who shall giue you that which is yours?

13 ✣ [3] No seruant can serue two masters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also which were couetous, and they scoffed at him.

15 [4] Then hee sayde vnto them, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 ✣ [5] The Lawe and the Prophets *endured* vntill Iohn: and since that time the kingdome of God is preached, and euery man preasseth into it.

17 ✣ Nowe it is more easie that heauen and earth should passe away, then that one tittle of the Lawe should fall.

18 ¶ ✣ Whosoeuer putteth away his wife, and marieth another, committeth adulterie: and whosoeuer marieth her [g] that is put away from her husband, committeth adulterie.

19 ¶ [6] There was a certaine rich man, which was clothed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layde at his gate full of sores,

21 And desired to bee refreshed with the crommes that fell from the rich mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died, and was buried.

23 And being in hell in torments, [i] hee lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

24 Then he cried, and said, Father Abraham haue mercie on me, and send Lazarus that he may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therfore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would goe from hence to you, can not: neyther can they come from thence to vs.

27 [7] Then he saide, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, lest they also come into this place of torment.

29 Abraham said vnto him, They haue Moses and the Prophets: let them heare them.

30 And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophets, neither will they bee persuaded, though one rise from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgiue him that trespasseth against vs. 10 We are vnprofitable seruants. 11 Of the tenne lepers. 20 Of the comming of the kingdome of heauen. 33 False Christes. 36 After what maner Christes comming shall be.

THen said he to his disciples, ✣ [1] It can not be auoyded, but that offences will come, but woe *be* to him by whom they come.

2 It is better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that hee should offend one of these litle ones.

3 ¶ [2] Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 ✣ And though he sinne against thee seuen times

✣ *Matth.11.12.*

5 The Pharises despised the excellencie of the new Couenant, in respect of the old, being ignorant of the perfect righteousnesse of the law, and how false expounders they were of the Law, Christ declareth by the seuenth commandement.

✣ *Matth.5.18.*

✣ *Matth.5.32. and 19.9. 1.cor.7.11.*

g They that gather by the place, that a man cannot be maried againe after that he hath put away his wife for adulterie, while she liueth, reason fondly: for Christ speaketh of those diuorces which the Iewes vsed, of which sort we can not take the diuorcement for adulterie, for adulterers were put to death by the Law.

6 The end of the pouertie and miserie of the godly, shalbe euerlasting ioy: as the ende of the riotousnesse and cruell pride of the rich shalbe euerlasting miserie, without all hope of mercy.

h Very gorgeously and sumptuously: for purple garments were costly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as gold.

i Heauenly and spirituall things are expressed and set forth vnder colours and resemblances fit for our sensес.

7 Seeing that we haue a most sure rule to liue by, laid forth vnto vs in the word of God, rashly and vainely do men seeke for other reuelations.

✣ *Matth.18.7. marke 9.42.*

1 The Church is of necessitie subiect to offences, but the Lord will not suffer them vnpunished, if any of ỹ least be offended.

2 Our reprehensions must be iust, and proceede of loue and charitie.

✣ *Matth.18.21.*

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times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ [3] And the Apostles sayd vnto the Lord, Increase our faith.

6 And the Lord said, ✣ If ye had faith, *as much* as [a] a graine of mustard seed, and should say vnto this mulberie tree, Plucke thy selfe vp by the rootes, & plant thy selfe in the sea, it should euen obey you.

7 ¶ [4] Who is it also of you, that hauing a seruant plowing or feeding catteli, would say vnto him by and by, when hee were come from the fielde, Goe, and sit downe at the table?

8 And would not rather say to him, Dresse wherewith I may suppe, and gird thy selfe, and serue mee, till I haue eaten and drunken, and afterward eate thou, and drinke thou?

9 Doeth hee thanke that seruant, because hee did that which was commaunded vnto him? I trowe not.

10 [5] So likewise yee, when yee haue done all those things, which are commanded you, say, We are vnprofitable seruants: wee haue done that which was our duetie to doe.

11 ¶ [6] And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galile.

12 And as hee entred into a certaine towne, there met him ten men that were lepers, which stoode afarre off.

13 And they lift vp their voyces and sayd, Iesus, Master, haue mercy on vs.

14 And when he saw *them*, he sayd vnto them, ✣ Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were clensed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce praysed God,

16 And fell downe on his face at his feete, and gaue him thankes: and he was a Samaritan.

17 And Iesus answered, and said, Are there not ten clensed? but where *are* the nine?

18 There is none found that returned to giue God prayse, saue this stranger.

19 And he sayd vnto him, Arise, go thy way, thy faith hath saued thee.

20 ¶ [7] And when he was demaunded of the Pharises, when the kingdome of God should come, he answered them, and said, The kingdome of God commeth not with [b] obseruation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is [c] within you.

22 [8] And he said vnto the disciples, The dayes will come, when ye shal desire to see [d] one of the dayes of the Sonne of man, and ye shal not see it.

23 ∴ [9] Then they shall say to you, Behold here, or behold there: *but* goe not thither, neither follow them.

24 For as the lightning that lighteth out of the one *part* vnder heauen, shineth vnto the other *part* vnder heauen, so shall the Sonne of man be in his day.

25 But first must he suffer many things, and be reproued of this generation.

26 ✣ [10] And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in mariage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ✣ Likewise also, as it was in the dayes of Lot: They ate, they dranke, they bought, they solde, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these *ensamples* shall it be in the day when the Sonne of man is reueiled.

31 [11] At that day hee that is vpon the house, and his stuffe in y house, let him not come downe to take it out: and he that is in the fielde likewise, let him not turne backe to that he left behinde.

32 ∴ Remember Lots wife.

33 ✣ Whosoeuer will seeke to saue his soule, shall lose [e] and whosoeuer shall lose it, shall [e] get it.

34 ✣ I tell you, in that night there shalbe two in one bed: the one shalbe receiued, and the other shalbe left.

35 Two women shalbe grinding together, the one shalbe taken, and the other shalbe left.

36 Two shalbe in the fielde: one shall be receiued, and another shalbe left.

37 [12] And they answered, and sayd to him, Where, Lord? And he sayd vnto them, *Wheresoeuer the body *is*, thither shall also the egles be gathered together.

CHAP. XVIII.

2 *The parable of the vnrighteous Iudge and the widow.* 10 *Of the Pharise and the Publicane.* 15 *Children are of the kingdome of heauen.* 22 *To sell all and giue to the poore.* 28 *The Apostles forsake all.* 31 *Christ foreselleth his death.* 35 *The blinde man receiueth sight.*

AND [1] hee spake also a parable vnto them, *to this ende*, that they ✣ ought alwayes to pray, and not to [a] waxe faint,

2 [b] Saying, There was a iudge in a certaine city, which feared not God, neither reuerenced man.

3 And there was a widow in that citie, which came vnto him, saying, Doe mee iustice against mine aduersarie.

4 And hee would not of long time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widowe troubleth mee, I will doe her right, lest at the last shee come and [c] make me wearie.

6 And the Lord sayd, Heare what the vnrighteous Iudge sayth.

7 Now shal not God auenge his elect, which cry day & night vnto him, yea, though [d] he suffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man commeth, shall he finde faith on the earth?

9 ¶ [2] He spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other.

10 Two men went vp into the Temple to pray:

✣ *Gen.7.5. mat. 24.38. 1.pet.3.20.*

10 The worlde shalbe taken vnawares with the sudden iudgement of God, and therfore the faithful ought to watch continually.

✣ *Gene.19.24.*

11 We must take good heede, that neither distrust, nor the inticements of this world, nor any respect of friendship hinder vs the least that may be.

∴ *Gene.19.26.*

✣ *Chap 9.24. mat. 10.39. mar.8.35. ioh.12.25.*

e *That is, shal saue it, so Matthew expounded it: for the life that is here spoken of, is euerlasting saluation.*

✣ *Matth.24.41.*

12 The only way to continue is to cleaue to Christ.

* *Matth.24.28.*

1 God wil haue vs to continue in prayer, nor to weatie vs, but to exercise vs, therefore we must so striue with impatiencie, that long delay cause vs not to breake off the course of our prayers.

✣ *Rom.12.12. 1.thes 5.17.*

a *Vnderstand to afflictions, and aduersities, as they doe which are out of heart.*

b *Hee doeth not compare things that are equall together, but the lesse with the greater: If a man get his right at a most vnrighteous iudges hands, much more shall the prayers of the godly preuaile before God.*

c *Word for word, beate mee downe with her blowes.*

and it is a metaphore taken of wrestlers, who beate their aduersaries with their fistes or clubbes: so doe they that are importunate beate the Iudges eares with their crying out, euen as it were with blowes. d *Though he seeme slowe in reuenging the iniurie done to his.* 2 Two things especially make our prayers voyde and of none effect: confidence of our owne righteousnesse, and the contempt of others, and an humble heart is contrary to both these.

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3 God wil neuer be vtterly lacking to the godly (all though he be not so perfitly with them, as they would) euen in those difficulties, which cannot be ouercome by mans reason.

✣ *Mat.17.20.*

a *If you had no more faith, but the quantitie of the graine of mustard seede.*

4 Seeing that God may challenge vnto him selfe of right, both vs and all that is ours, hee can be better vnto vs for nothing, although we labour manfully euen vnto death.

5 The most perfit keeping of the Law, which wee can performe, deserueth no reward.

6 Christ doeth well euen vnto such, as wil be vnthankfull, but the benefits of God profite them onely to saluation, which are thankfull.

✣ *Leuit.14.2.*

7 The kingdome of God is not marked of many, although it be most present before their eies: because they fondly perswade themselues, that it is ioyned with outward pompe.

b *With any outwarde pompe and shewe of maiestie, to be knowne by: for there were otherwise many plaine and euident tokens whereby men might haue vnderstoode, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in the place of those signes which the Pharises dreamed of, which looked for an earthly kingdome of Messias.*

c *You looke about for Messias, as though he were absent, but he is amongst you in the middes of you.* 8 which wee afterward desire when they are gone, but in vaine. d *The time will come that you shall seeke for the Sonne of man, with great sorow of heart, and shall not finde him.* ∴ *Mat.24.23 mar 13.21.* 9 Christ forewarneth vs that false Christes shall come, and that his glory shall suddenly be spred farre and wide through the world, after that the ignominie of the crosse is put out and extinguished.

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the one a Pharise, and the other a Publican.

11 3 The Pharise stood and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publican standing e a farre off, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to me a sinner.

14 I tell you, this man departed to his house iustified rather then the other: ✣ for euery man that exalteth himselfe shall be brought lowe, and he that humbleth himselfe, shalbe exalted.

15 ¶ ✣ f They brought vnto him also babes that he should touch them. And when his disciples sawe it, they rebuked them.

16 5 But Iesus g called them vnto him, & sayd, Suffer the babes to come vnto mee, and forbid them not: for of such is the kingdome of God.

17 6 Verely I say vnto you, whosoeuer receiueth not the kingdome of God as a babe, he shall not enter therein.

18 ∵ Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherite eternall life?

19 And Iesus sayd vnto him, Why calleste thou me good? none is good, saue one, *euen* God.

20 Thou knowest the cõmandements, ✣ Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 7 And he sayd, All these haue I kept from my youth.

22 Now when Iesus heard that, he sayd vnto him, yet thou lackest one thing, Sell all that euer thou hast, and distribute vnto the poore, & thou shalt haue treasure in heauen, & come folow me.

23 But when he heard those things, he was very heauie: for he was marueilous rich.

24 8 And when Iesus saw him very sorowfull, he sayd, With what difficultie shall they that haue riches, enter into the kingdome of God!

25 Surely it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then said they that heard it, And who then shalbe saued?

27 And he sayd, The things which are vnpossible with men, are possible with God.

28 ¶ ✣ Then Peter sayd, Loe, we haue left all, and haue followed thee.

29 9 And he sayd vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shal not receiue much more in this world, and in the world to come life euerlasting.

31 ¶ *10 Then Iesus tooke vnto him ỹ twelue, and said vnto them, Behold, we goe vp to Hierusalem, and all things shalbe fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and shalbe spitefully entreated, and shalbe spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstood h none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ ✣ 11 And it came to passe, that as he was come neere vnto Iericho, a certaine blinde man sate by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayd vnto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the Sonne of Dauid, haue mercy on me.

39 12 And they which went before, rebuked him that he should holde his peace, but he cried much more, O Sõne of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he sayd, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receiued his sight, and followed him, praysing God: and all the people, when they sawe *this*, gaue prayse to God.

CHAP. XIX.

2 Zaccheus the Publican. 13 Ten pieces of money deliuered to seruants to occupie withall. 29 Iesus entreth into Hierusalem. 41 Hee foretelleth the destruction of the cuse with teares. 45 He casteth the sellers out of the Temple.

NOwe 1 when Iesus entred and passed through Iericho,

2 Behold, there was a man named Zaccheus, which *was* the a chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he should be, and could not for the preasse, because hee was of a lowe stature.

4 Wherefore he ranne before, and climed vp into a wilde fig tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked vp, and saw him, & sayd vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 2 And when all they sawe it, they murmured, saying, that hee was gone in to lodge with a sinfull man.

8 3 And Zaccheus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by b forged cauillation, I restore him foure fold.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the c sonne of Abraham.

10 ✣ For the Sonne of man is come to seeke, and to saue that which was lost.

11 4 And whilest they heard these things, hee continued and spake a parable, because hee was neere to Hierusalem, & because also they thought that the kingdom of God should shortly appeare.

12 He said therefore, ∵ A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 5 And

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3 Although we confesse, that what soeuer wehaue, we haue it of God, yet are we despised of God, as proude & arrogant, if we put not all our little trust in our owne workes before God.

e *Farre from the Pharise in a lower place.*

✣ *Chap.14.11. matth.23.12.*

✣ *Matth.19.13. marke 10.13.*

f *The childre were tender and yong, in that they were brought, which appeareth more euidently in that, that they were infants which is to be marked against them that are enemies to the baptizing of children.*

g To iudge or thinke of Christ after the reason of our flesh, is the cause of infinite corruptions.

5 The children & also of the faithful are comprehended in the free couenant of God.

g *Them that caried the children, whom the disciples droue away.*

6 Childelike innocencie is an ornament of Christians.

∵ *Matth.19.16. marke 10.17.*

✣ *Exod.20.30.*

7 The intisement of riches carieth away many from the right way.

8 To be both rich and godly, is a singular gift of God.

✣ *Matth.19.27.*

9 They become the richest of all, which refuse not to be poore for Christes sake.

* *Matth.20.17. marke 10.32.*

10 As sure & certaine as perfection is, so sure is the glory which remaineth for the conquerours.

h *Hereby we see how ignorant the disciples were.*

1 Christ preuenteth them with his grace especially, which seemed to be furthest frõ it.

a *The ouerseer and head of the Publicanes, which were there together: for the Publicanes were deuided into companies, as wee may gather by many places of Ciceros horations.*

2 The world forsaketh the grace of God, and yet is vnwilling that it should be bestowed vpon other.

3 The example of true repentance, is knowen by the effect.

b *By falsely accusing any man: and this agreeth most fitly to the master of the customers or seruitors commonly they haue this trade among them when they rob and spoile the common weale, they haue nothing in their mouthes, but the profite of the common weale, & vnder that colour they play the theeues, insomuch that if men reproue and goe about to redresse their robberie, and spoyling, they cry out, the common weale is hindered.*

c *Beloued of God, one that walketh in the steps of Abrahams faith: and we gather that saluation came to that house, because they receiued the blessing as Abraham had, for all of the house holde were circumcised.* ✣ *Matth.18.11.* 4 We must patiently waite for the iudgement of God, which shalbe reueiled in his time. ∵ *Matth.25.14.*

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5 There are three sorts of men in the Church: the one sort fall from Christ whom they see not: the other, which according to their vocation, bestow the gifts, which they haue receiued of God, to his glory with great paines & diligence: the thirde liue idlely, & doe no good. As for the first, the Lord when he commeth wil iustly punish them in his time: the other he wil blesse, according to the paines which they haue taken: and as for the slouthfull and idle persons he will punish them as the first.

d *This was a piece of money which the Grecians vsed, and was in value about an hundred pence, which is about ten crownes.*

6 Against them which spend their life idlely in deliberating & otherwise in contemplation.

e *To the bankers and changers.*

13 5 And he called his ten seruants, and deliuered them ten pieces of money, & said vnto them, Occupie till I come.

14 Now his citizens hated him, & sent an ambassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdom, that he commanded the seruants to be called to him, to whom he gaue his mony, that he might know what euery man had gained.

16 Then came the first, saying, Lord, d thy piece hath encreased ten pieces.

17 And he sayd vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath encreased fiue pieces.

19 And to the same he sayd, Be thou also *ruler* ouer fiue cities.

20 e So the other came, & said, Lord, beholde thy piece, which I haue laid vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou laiedst not downe, and reapest that thou diddest not sowe.

22 Then hee said vnto him, Of thine owne mouth will I iudge thee, O euill seruaunt. Thou knewest that I am a straite man, taking vp that I layd not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the e banke, that at my comming I might haue required it with vantage?

24 And he sayd to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 ✣ For I say vnto you, that vnto all them that haue, it shalbe giuen: and from him that hath not, euen that he hath, shalbe taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, f he went foorth before, ascending vp to Hierusalem.

29 ✣ 7 And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called *the mount* of Oliues, hee sent two of his disciples,

30 Saying, Go ye to the towne which is before *you*, wherein assoone as ye are come, ye shall finde a colt tied, whereon neuer man sate: loose him, & bring him *hither*.

31 And if any man aske you, why ye loose *him*, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he sayd vnto them.

33 And as they were loosing the colt, the owners thereof sayde vnto them, Why loose ye the colte?

34 And they sayde, The Lorde hath neede of him.

35 ¶ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was nowe come neere to the going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, & to prayse God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed *be* the King that commeth in the Name of the Lord: peace in heauen, & glory in the highest *places*.

39 8 Then some of the Pharises of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered, and sayd vnto them, I tell you, that if these should holde their peace, the stones would cry.

41 ¶ ✣ 9 And when he was come neere, he beheld the Citie, and wept for it,

42 g Saying, h O if thou haddest euen knowen i at the least in this k thy day those things, which *belong* vnto thy l peace! but now are they hid frō thine eyes.

43 For m dayes shal come vpon thee, that thine enemies shal cast a trench about thee, & compasse thee round, and keepe thee in on euery side.

44 And shal make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou kneweste not n that season of thy visitation.

45 ¶ ✣ 10 He went also into the Temple, and began to cast out them that sold therein, & them that bought,

46 Saying vnto them, It is writtē, o Mine house is the house of prayer, ✻ but ye haue made it a den of theeues.

47 And hee taught daily in the Temple. And the hie Priests and the Scribes, & the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

✣ *Chap.8.18. mat. 13.12 and 25.29. marke 4.25.*

f *The disciples staggered & stayed at the matter, but Christ goeth on boldly though death were before his eyes.*

✣ *Matth.21.1. marke 11.1.*

7 Christ sheweth in his owne person, that his kingdome is not of this world.

✣ *Matth.21.7. Iohn 12.14.*

8 When they linger which ought to be the chiefest preachers and setters foorth of the kingdome of God, he wil raise vp other extraordinarily, in despite of them.

✣ *Chap.21.6. matt. 24.1. marke 13.1.*

9 Christ is not simply delited with the destruction, no not of the wicked.

g *Christ breaketh off his speech, which sheweth partly how he was moued with compassion for the destruction of the citie, that was like to ensue: and partly to vpbraide them for their treacherie and stubbornes against him, such as hath not lightly bene heard of.*

h *At least wise thou, O Hierusalem, to whom this message was properly sent.*

i *If after the slaying of so many Prophets, and so of refusing me the Lord of the Prophets, now especially in this my last comming to thee thou hadst had any regard to thy selfe.* k *The fit and commodious time is called the day of thy citie.* l *That is, those things wherein thy happines standeth.* m *That is, this very instant wherin God visited thee.* ✣ *Matt.21.13.* 10 Christ sheweth after his entrie into Hierusalem by a visible signe, that it is his office enioyned him of his Father to purge the Temple. ✻ *Mat.21.17. Isai.56.7.* ✻ *Ier.7.11.*

CHAP. XX.

4 *From whence Iohns baptisme was.* 9 *The wickednes of the Priestes is noted by the parable of the vineyard and the husbandmen.* 21 *To giue tribute to Cæsar.* 27 *Hee conuinceth the Sadducees denying the resurrection.* 41 *How Christ is the sonne of Dauid.*

AND ✣ 1 it came to passe, that on one of these dayes, as he taught the people in the Temple, and preached the Gospel, the hie Priestes and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tel vs by what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie:

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it *was*.

8 Then Iesus sayde vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ ✻ 2 Then began he to speake to the people this parable, A certaine man planted a vineyard, and

✣ *Matt.21.23. marke 11.27.*

1 The Pharises being ouercome with the truth of Christes doctrine, moue a question about his outward calling, and are ouercome by the witnes of their owne conscience.

✻ *Matth. 21.33. marke 12.1. Isai. 5.1. Ier. 2.21.*

2 It is no new thing to haue them the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuary of Gods holy place: but at length they shall not escape vnpunished.

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and let it foorth to husbandmen: and went into a strange countrey, for a great time.

10 And at the time conuenient he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away emptie.

11 Againe hee sent yet another seruant: and they did beat him, and foule intreated him, and sent him away emptie.

12 Moreouer he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloued sonne: it may be that they will do reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do vnto them?

16 He will come and destroy these husbandmen, and wil giue out his vineyard to others. But when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, & said, What meaneth this then that is written, ✣ The stone that the builders refused, that is made the head of the corner?

18 Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it wil grinde him to pouder.

19 Then the high Priests, and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ✣ 3 And they [a] watched *him* and sent forth [b] spies, which should faine themselues iust men, [c] to take him in his talke, and to deliuer him vnto the power and [d] authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept [e] mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cæsar tribute or no?

23 But he perceiued their [f] craftinesse, and said vnto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered, and sayd, Cæsars.

25 Then he sayd vnto them, ∴ Giue then vnto Cæsar the things which are Cæsars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 ✣ 4 Then came to him certeine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ✣ Moses wrote vnto vs, If any mans brother die hauing a wife, and hee die without children, that his brother should take *his* wife, and raise vp seed vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and sayd vnto them, The [g] children of this world marry wiues, and are married.

35 But they which shalbe counted worthy to enioy the world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, & are the sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shall rise againe, euen ✣ Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue: for all [i] liue vnto him.

39 Then certeine of the Scribes answered, and said, Master, thou hast well sayd.

40 And after that, durst they not aske him any thing at all.

41 ¶ ✣ 5 Then sayd he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe sayth in the booke of the Psalmes, ∴ The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footstoole.

44 Seeing Dauid called him Lord, how is hee then his sonne?

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 ✣ [6] Beware of the Scribes, which willingly go in long robes, and loue salutations in the markets, and the highest seats in the assemblies, and the chiefe roomes at feasts:

47 Which deuoure widowes [k] houses, and in shew make long prayers: These shal receiue greater damnation.

✣ *Psal.118.22. Isa.28.16. act.4.11. rom.9.33. 1pet.2.8.*

✣ *Mat.22.16. mar. 12.13.*

3 The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition, and treason to their charge.

a *A fit time to take him in.*

b *Whom they had deceitfully hired.*

c *That they might take some holde in his talke, and thereby forge some false accusation against him.*

d *To put him to death.*

e *Thou art not moued by fauour of any man: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are indeed alike.*

f *Craftines is a certeine diligence and wittines to do euill, gotten by much vse and great practise in matters.*

∴ *Rom.13.7.*

✣ *Mat.22.23. mar.12.18*

4 The resurrection of the flesh is auouched against the Sadduces.

✣ *Deu.25.5.*

g They are called here in this place, the children of this world, which liue in this world: and not they, that wholly are giuen to the world as before chap.16.8. which are contrary to the children of light.

h That is, partakers of the resurrection: for as we say truely, that they shall liue in deed, which shall enioy euerlasting blisse, so doe they rise in deed, which rise to liue, though this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.

✣ *Exod.3.6.*

i That is, before him: a notable saying, the godly doe not die though they die here on earth.

✣ *Mat.22.44. mar.12.35.*

5 Christ is so the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting sonne of God) according to the spirit.

∴ *Psalm.110.1.*

✣ *Chap.11.43. mat.23.6. mar.12.38.* 3 We must auoyd the example of the ambitious and couetous pastours.

k Thus is spoken by the figure Metonymie, houses, for the goods and substance.

CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the time of the destruction of the Temple, 19 and Hierusalem. 25 The signes going before the last iudgement.

AND ✣ [1] as hee beheld, he saw the rich men, which cast their gifts into the treasurie.

✣ *Marke 12.42.*

1 The poore may exceed in bountie and liberalitie euen the richest, according to Gods iudgement.

2 And hee saw also a certaine poore widow which cast in thither two mites:

3 And hee sayd, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluity cast into the offerings of God: but she of her penurie hath cast in all the liuing that she had.

5 * [2] Now as some spake of the Temple, how it was garnished with goodly stones, and with [a] consecrate things, he sayd,

Chap.19.43. mat. 24.1. mar.13.1.

2 The destruction of the Temple is foretolde, that that true spirituall building may be buil vp, whose head builders must and ought to be circumspect.

a These were things that were hanged vpon walles and pillars.

6 Are these the things that ye looke vpon? the dayes will come wherein a stone shall not be left vpon a stone, that shall not be throwen downe.

✣ *Ephes.2.6. 2 thes.2.3.*

7 Then they asked him, saying, Master, but when shall these things be? and what signe *shall* there *be* when these things shall come to passe?

b Vsing my Name.

8 ✣ And he sayd, Take heed, that ye be not deceiued: for many will come [b] in my Name, saying, I am *Christ*, and the time draweth neere: follow ye not them therefore.

9 3 And

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3 The true Temple of God is built vp euen in the middest of incredible tumults, and most sharpe miseries, through inuincible patience, so that the end thereof cannot be but most hapie.
✣ Matth.24.7. marke 13.8.
c This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and man, aswell of the trecherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaine to the witnes of the trueth.
✣ Chap.12.12. matth.10.19. marke 13.11.
∵ Matth.10.30.
d Though you are compassed about on all side with many miseries, yet notwithstanding bee valiant and courageous, and beare out these things manfully.
※ Dan.9.27. matth.24.15. marke 13.14.
4 The finall destruction of the whole citie is foretolde.
e By wrath those things are meant, which God seuereth when he punisheth.
f Word for word, mouth, for the Hebrewes call the edge of a sword, the mouth, because the edge biteth.
✣ Esai.13.10. Ezech.32.7. mat.24.29. marke 13.24.
g When the times are expired, appointed for the salvation of the Gentiles and punishment of the Iewes: And so be vanished from the destruction of Hierusalem, to the historie of the latter iudgement.
5 After diuers tempests, the Lord will at the length plainely appeare to deliuer his Church.
*Rom.8.27.
6 We must be sober and watchfull both day and night for the Lords coming, that we be not taken at vnwares.
✣ Rom.13.13.

9 3 And when yee heare of warres and seditions, be not afrayed: for these things must first come, but the end followeth not by and by.
10 Then sayd he vnto them, Nation shall rise against nation, and kingdome against kingdome,
11 ✣ And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, & great signes shall there be from heauen.
12 But before al these, they shal lay their hands on you, and persecute you, deliuering you vp to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.
13 And this shall turne to you, for c a testimoniall.
14 ✣ Lay it vp therefore in your hearts, that ye cast not before hand, what ye shall answere.
15 For I will giue you a mouth and wisdome, whereagainst all your aduersaries shall not be able to speake, nor resist.
16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.
17 And yee shall be hated of all men for my Names sake.
18 ∴ Yet there shall not one haire of your heads perish.
19 By your patience d possesse your soules.
20 ¶ ※4 And when yee see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.
21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter thereinto.
22 For these be the dayes of vengeance, to fill all things that are written.
23 But woe be to them that be with childe, and to them that giue sucke in those dayes: for there shalbe great distresse in this land, and e wrath ouer this people.
24 And they shall fall on the f edge of the sword, and shalbe led captiue into all nations, and Hierusalem shalbe troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.
25 ✣ g Then there shall be signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.
26 5 And mens hearts shal faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shalbe shaken.
27 And then shall they see the Sonne of man come in a cloud, with power and great glory.
28 And when these things beginne to come to passe, then looke vp, and lift vp your heads: * for your redemption draweth nere.
29 6 And he spake to them a parable, Beholde, the figge tree, and all trees,
30 When they now shoot foorth, yee seeing them, know of your owne selues, that Summer is then nere.
31 So likewise yee, when yee see these things come to passe, know yee that the kingdome of God is nere.
32 Verely I say vnto you, This age shall not passe, till all these things be done:
33 Heauen and earth shall passe away, but my words shall not passe away.
34 ✣ Take heed to your selues, lest at any time your hearts be oppressed with surfeting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.
35 For as a snare shall it come h on all them that dwell on the face of the whole earth.
36 Watch therefore, and pray continually, that ye may be counted worthy to escape al these things that shall come to passe, and that yee may i stand before the Sonne of man.
37 ¶ Nowe in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called *the mount* of Oliues.
38 And all the people came in the morning to him, to heare him in the Temple.

h On all men, whersoeuer they be.
i You may so appeare, that you will abide the countenance and sentence of the Iudge without feare.

CHAP. XXII.

3 Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shalbe chiefest. 31 Satan desireth them. 35 Christ foreweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth bloud. 50 Malchus eare cut off and healed. 57. 58. 60 Peter denieth Christ thrise. 63 Christ is mocked and spoken. 69 He confesseth himselfe to be the Sonne of God.

NOw ✣ the 1 feast of vnleauened bread drew nere, which is called the Passeouer.
2 And the hie Priests and Scribes sought how they might kill him: for they feared the people.
3 ✣ 2 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.
4 And he went his way, and communed with the hie Priests and a captaines, how he might betray him to them.
5 So they were glad, and agreed to giue him money.
6 And he consented, and sought opportunity to betray him vnto them, when the people were b away.
7 ¶ ∴ 3 Then came the day of vnleauened bread, when the Passeouer c must be sacrificed.
8 And he sent Peter and Iohn, saying, Go and prepare vs the d Passeouer that we may eate it.
9 And they sayd to him, Where wilt thou, that we prepare it?
10 Then he said vnto them, Beholde, when ye be entred into the citie, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entreth in,
11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eat my Passeouer with my disciples?
12 Then he shall shew you a great hie chamber trimmed: there make it ready.
13 So they went, and found as he had said vnto them, and made ready the Passeouer.
14 ※4 And when the e houre was come, hee sate downe, and the twelue Apostles with him,
15 Then he sayd vnto them, I haue earnestly desired to eate this Passeouer with you, before I f suffer.
16 For I say vnto you, Hencefoorth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.
17 And he tooke the cup, and gaue thanks, and sayd, Take this, and diuide it among you,
18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

✣ Matth.26.2. marke 14.1.
1 Christ is taken vpon the day of the Passeouer rather by the prouidence of his Father, then by the will of men.
✣ Matth.26.14. marke 14.10.
2 God by his wonderfull prouidence, causeth him to be the minister of our saluation, who was the author of our destruction.
a They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52. verse of this Chapter.
b Without tumult, vnwitting to the people which vsed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.
∵ Matth.26.17. marke 14.13.
3 Christ teacheth his disciple, by a manifest miracle, that although he be going to bee crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.
c By the order appointed by the Law.
d The lambe which was the figure of the Passeouer. And this is spoken by the figure Metonymie, which is very vsuall in the matter of the Sacraments.

※ Mat.26.20. mar.14.17. 4 Christ hauing ended the Passeouer according to the order of the Law, forewarneth them that this shall be his last banquet with them, after the maner and necessitie of this life. e The euening and twilight, as the time the supper was to be kept. f I am put to death.

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✣ *Mat.26.26. marke 14.22. 1 cor 11.24.*

5 Christ establisheth his new Couenant, and his communicating with vs with newe signes.

g Here is a double Metonymie: for first the vessel is taken for that which is conteined in the vessell, as the cuppe, for the wine which is within the cuppe. Then the wine is called the Couenant or Testament, whereas in deed it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be not all one with the thing that it representeth.

h This word that, sheweth the excellencie of the Testament, and answereth to the place of Jeremie, chap.31. 31. where the new Testament is promised.

✣ *Mat. 26.21. marke 14.18. psal.41.9.*

6 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.

i That is, his practise, (so vse the Hebrewes to speake.) 2. King 14.19. Is not the hand of Ieah in this matter?

7 Although the decree of Gods providence come necessarily to passe, yet it excuseth not the fault of the instruments.

∵ *Mat.20.25. marke 14.42.*

8 The Pastours are not called to rule, but to serue.

k Haue great titles, for so it was the custome to honour Princes with some great titles.

19 ✣ 5 And he tooke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, This is my body, which is giuen for you: do this in the remembrance of me.

20 Likewise also after supper *he tooke* the cup, saying, This g cup *is* h that new Testament in my blood, which is shed for you.

21 ✣ 6 Yet beholde, the i hand of him that betrayeth me, is with me at the table.

22 7 And truely the Sonne of man goeth as it is appointed: but woe *be* to that man, by whom he is betrayed.

23 Then they began to inquire among themselues which of them it should be, that should do that.

24 ¶ ∵ 8 And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee sayd vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k bountifull.

26 But ye *shall* not *be* so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.

28 9 And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed vnto me,

30 ✣ That ye may eate, and drinke at my table, in my kingdome, and sit on seats, and iudge the twelue tribes of Israel.

31 ¶ 10 And the Lord sayd, Simon, Simon, beholde, ✣ Satan hath desired you, l to winnow you as wheat.

32 11 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, strengthen thy brethren.

33 ✣ 12 And he said vnto him, Lord, I am ready to go with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shal not crowe this day, before thou hast thrise denied that thou kneweſt me.

35 ¶ And he sayd vnto them, ✣ When I sent you without bagge, and scrip, and shooes, lacked ye any thing? And they said, Nothing.

36 m Then he said to them, But now he that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in me, ✣ Euen with the wicked was he numbred: for doubtlesse those things which *are written* of me, haue an end.

38 And they sayd, Lord, beholde, here are two swords. And he said vnto them, It is enough.

39 ¶ ∵ And he came out, and went (as he was woont) to the mount of Oliues: and his disciples also followed him.

40 ✣ 13 And when hee came to the place, hee sayd to them, Pray, lest ye enter into tentation.

41 14 And he was drawen aside from them about a stones cast, & kneeled downe, and prayed.

42 Saying, Father, if thou wilt, take away this cuppe from mee: neuertheleſſe, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an n agonie, he prayed more earnestly: and his sweat was like o droppes of blood, trickling downe to the ground.

45 15 And he rose vp from prayer, and came to *his* disciples, & found them sleeping for heauines.

46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

47 ¶ ✣ 16 And while he yet spake, beholde, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 7 Now when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and strooke off his eare.

51 Then Iesus answered, and said, Suffer *them* thus farre: and he touched his eare, & healed him.

52 18 Then Iesus said vnto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Be yee come out as vnto a thiefe with swords and staues?

53 When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, & the p power of darknes.

54 ¶ ∵ Then tooke they him, and led him, and brought him to the hie Priests house. 19 And Peter followed afarre off.

55 ✣ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certeine mayd beheld him as he sate by the fire, and hauing well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certeine other affirmed, saying, Verely, euen this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had said vnto him, ✣ Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ 20 * And the men that held Iesus, mocked him, and strooke him.

✣ *Mat.26.41. marke 14.38.*

13 Christ hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curse of God.

14 Prayers are a sure succour against the most perilous assaults of our enemies.

n This agonie sheweth that Christ strone much, and was in great distresse: for Christ strone not onely with the feares of death, as other men vse to doe, for so many martyrs might seeme more constant then Christ, but with the fearefull iudgement of his angrie Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burden of all our sinnes vpon himselfe.

o These doe not onely shew that Christ was true man, but other things also which the godly haue to consider of, wherein the secret of the redemption of all mankinde is conteined in the Sonne of God his debasing himselfe to the state of a seruant: such things as no man can sufficiently declare.

15 Men are stretely ruggish, euen in their greatest dangers, vntill Christ stirre them vp.

✣ *Mat.26.47. marke 14.43. iohn 18.3.*

16 Christ is willingly betrayed & taken, that by his obedience hee might deliuer vs, which were guiltie for the betraying of Gods glory.

17 That zeale which carieth vs out of the bounds of out vocation, pleaseth not Christ.

18 Euen the very feare of the which tooke Christ pro-

neth partly their euill conscience, and partly also that all these things were done by Gods prouidence.

p The power that was giuen to darknes, to oppresse the light for a season.

∵ *Mat.26.58.* 19 We haue to behole in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect.

✣ *Esai.53.12.* ∵ *Mat. 26.36. marke 14.32. iohn 18.1.*

✣ *Mat.26.41. marke 14.38.*

g Mat.26.16. marke 14.22. 1 cor 11.24.

i Mat.26.23. marke 14.18. psal.41.9.

k Mat.20.25. marke 14.42.

l Amos 9.9.

m Luke 9.3. & 10.4.

n Mat.10.22. & 24.13. marke 13.13.

o Mat.19.28. 10 We must alwayes thinke vpon the wait that Satan layeth for vs.

✣ *1.Pet.5.8.* *l To tosse you and scatter you, and also to cast you out.* 11 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another.

** Mat.26.34. marke 14.30. iohn 13.38.* 12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter.

✣ *Mat.10.9.* *m All this talke is by way of an allegorie, as if he said, O my friends and fellow soulaiers, you haue liued hitherto as it were in peace: but now there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what this Armour is, he sheweth by his owne example, when he prayed afterward in the garden, and reproued Peter for striking with the sword.*

✣ *Esai.53.12.* ∵ *Mat. 26.36. marke 14.32. iohn 18.1.*

o These doe not onely shew that Christ was true man, but other things also which the godly haue to consider of, wherein the secret of the redemption of all mankinde is conteined in the Sonne of God his debasing himselfe to the state of a seruant: such things as no man can sufficiently declare.

p The power that was giuen to darknes, to oppresse the light for a season.

∵ *Mat.26.58.* 19 We haue to behole in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect.

✣ *Mat.26.34. iohn 13.38.* 20 Christ bare the shame that was due to our sinnes.

* *Mat.26.67. mar.14.65.*

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64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ✣ 21 And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their Council,

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye wil not beleeue it.

68 And if also I aske you, you wil not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say, that I am.

71 Then said they, What neede we any further witnesse? for we our selues haue heard it of his owne mouth.

✣ *Matth.27.1. marke 15.1. Iohn 18.28.*

21 Christ is wrongfully condemned of blasphemie before the hie Priestes iudgement seate, that we might be quit before God from the blasphemie which we deserued.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herode. 11 Hee is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 He dyeth. 53 He is buried.

THen [1] the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue found this man [a] perverting the nation, and forbidding to pay tribute to Cæsar, saying, That he is Christ a King.

3 ∵ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee mooueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 [2] Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of [b] Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, & trusted to haue seene some signe done by him.

9 Then [3] questioned hee with him of many things: but he answered him nothing.

10 The hie Priestes also and Scribes stoode foorth, and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, and arayed him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ ✣ Then Pilate called together the high Priestes, and the [d] rulers, and the people,

14 ✣ And said vnto them, Yee haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him: and lo, nothing worthy of death is done of him.

16 [4] I will therefore chastise him, and let him loose.

17 (For of necessitie he must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 [5] And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them and of the hie Priestes preuailed.

24 So Pilate gaue sentence, that it should bee as they required.

25 And hee let loose vnto them him that for insurrection and murther was cast into prison, whome they desired, and deliuered Iesus to doe with him what they would.

26 ¶ ✣ 7 And as they ledde him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 [8] And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, & said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed *are* the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, ✣ Fall on vs: and to the hilles, Couer vs.

31 ∵ For if they doe these things to a [e] greene tree, what shall be done to the drie?

31 ✲ And there were two others, which were euil doers, led with him to be slaine.

33 [9] And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 [10] Then said Iesus, Father, forgiue them: for they knowe not what they doe. And they parted his raiment, and cast lottes.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if he be that Christ, the [f] Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 [11] And a superscription was also written ouer him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEVVES.

39 ¶ g And [12] one of the euill doers, which were hanged, railed on him, saying, If thou bee that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same condemnation?

5 The wisdome of the flesh, of two euils chuseth the lesse, but God curseth such counsels.

6 Christ is quit the third time, before he was condemned once, that it might appeare, how that our sinnes were condemned in him. ✣ *Matth.27.32. marke 15.21.*

7 An example of the outragiousnes and disorder of souldiers.

8 The triumph of the wicked hath a most horrible end. ✣ *Isa.2.19. hose 10.8. reuel.6.16.*

∵ *1.Pet.4.17.*

e *As if he said, If they doe thus to me that am fruitfull, and alwayes florishing, and who that for euer by reason of my Godhead, what will they doe to you, that are vnfruitfull and voyde of all liuely righteousnesse?*

✲ *Matth.27.38. marke 15.27. Iohn 19.18.*

9 Christ became accursed for vs vpon the Crosse suffering the punishment which they deserued that would be Gods.

10 Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.

f *Whom God loueth more then all other.*

11 Pilate at vnwares is made a preacher of the kingdom of Christ.

g *Therefore either we must take that spoken by Simeon of the which Moses saith, or that both of them worked Christ. But one of them at length ouercome with the great patience of God, do take forth into that confession worthy admiration.*

12 Christ in the midst of the humbling of himselfe vpon the crosse, sheweth indeede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

1 Christ, who is now readie to suffer for the sedition, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his own sinnes (which were none) but for ours.

a *Corrupting the people, and leading them into errours.* ✣ *Matth.22.21. marke 12.17.* ∵ *Matth.27.11. marke 15.2. Iohn 18.33.*

2 Christ is a laughing stocke to princes, but to their great smart.

b *This was Herod Antipas the Tetrarch, the slayer of Iohn Baptist, whose gouernance (which was almost the space of 42. yeeres) Iohn the Baptist preached and was put to death, and Iesus Christ also rysed and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost seuen yeeres after Christs death. This Herod was sent into banishment to Lions, about the second yeere of Caius Caesar.*

c *Accompanied with his nobles and souldiers which followed him from Galile.*

3 The hatred of godlinesse ioyneth the wicked together.

4 Christ is quit the second time, euen of him of whome he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust.

d *Those whome the Iewes called the Sanhedrin.* ✣ *Matth.27.23. marke 15.14. Iohn 18.34.*

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41 We are in deede righteously *here*: for we receiue things worthy of that we haue done: but this man hath done nothing [h] amisse.

42 And he said vnto Iesus, Lord, remember me, when thou commest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in [i] Paradise.

44 ¶ [13] And it was about the sixt houre: and there was a darkenesse ouer all the land, vntil the ninth houre.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cryed with a loud voyce, & said, ✣ Father, into thine hands I commend my spirite. And when he thus had said, he gaue vp the ghost.

47 ¶ [15] Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 [16] And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

50 ¶ ✣ [17] And behold, there was a man named Ioseph, which was a counseller, a good man and a iust.

51 He did not consent to the counsell and deede of them, *which was* of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the preparation, and the Sabbath [k] drew on.

55 [18] And the women also that followed after, which came with him from Galile, behelde the sepulchre, and how his body was laid.

56 And they returned and prepared odours, and oyntments, and rested the Sabbath *day* according to the commandement.

h More then he ought.
i God made the first paradise in the last parte of the world: but that which we behold with the eyes of our minde is the place of euerlasting ioy and saluation, through the goodnes and mercie of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.
13 Christ being euen at the point of death, sheweth himselfe to be God almightie, euen to the blind.
14 Christ entreth stoutly into the very darkenesse of death, for to ouercome death euen within his most secret places.
✣ *Psalme 31.6.*
15 Christ causeth his very enemies to giue honorable witnes on his side, so oft as it pleaseth him.
16 Christ gathereth together, and defendeth his litle flocke in the midst of the tormentours.
✣ *Mat. 27.57. mar. 15.42. ioh. 19.38.*
17 Christ through his famous buriall confirmeth the trueth both of his death, and resurrection, by the plaine and evident witnesse of Pilate.
k Word for word, dawning as now beginning, for the light of the former day drew toward the going downe, and that was the day of preparation for the feast which was to be kept the day following.
18 Christ being set vpon by the deuil & al his instruments, and being euen in death's mouth, setteth weake women in his forewarde, minding straightwayes to triumph ouer those terrible enemies, without any great endeuour.

CHAP. XXIIII.

1 The women come to the sepulchre. 9 They report that which they heard of the Angels, vnto the Apostles. 23 Christ doth accompanie two going to Emmaus. 27 He expoundeth the Scriptures vnto them. 39 He offereth himselfe to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is caryed vp into heauen.

∵ *Marke 16.1. Iohn 20.1.*

NOw the ∵ [1] first *day* of the weeke [2] earely in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine *women* with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces to the earth, they said to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember ✣ how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the handes of sinfull men, and be crucified, and the third day rise againe.

8 And they remembred his wordes,

9 [2] And returned from the sepulchre, and told all these things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalene, & Ioanna, & Mary the *mother* of Iames, & other women with them, which told these things vnto the Apostles.

11 But their words seemed vnto them as a fained thing, neither beleeued they them.

12 ✣ [3] Then arose Peter, and ran vnto the sepulchre, and [b] looked in, and saw the linen clothes laid by themselues, and departed wondering in himselfe at that which was come to passe.

13 ¶ ∵ ✣ And behold two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of al these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere, and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And he said vnto them, What manner of communications are these that yee haue one to another as ye walke and are sad?

18 And [d] the one (named Cleopas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the thinges which are come to passe therein in these dayes?

19 And he said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and in worde before God, and all people,

20 [5] And how the hie Priestes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But wee trusted that it had bene he that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which said, that he was aliue,

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not.

25 Then he said vnto them, O fooles and slowe of heart to beleeue all that the Prophets haue spoken!

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were *written* of him.

28 And they drewe neere vnto the towne, which they went to, but he made as though hee would haue gone further.

29 But they constreined him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sate at table with them, he tooke the bread, and blessed, and brake

✣ *Chap. 9.22. matth. 17.22. marke 9.31.*
2 The cowardly and dastardly mind of the disciples is vpbraided by the stout courage of women, (so wrought by Gods great mercie) to shew that the kingdome of God consisteth in an extraordinarie power.
✣ *Iohn 20.6.*
3 Christ vseth the incredulitie of his disciples, to the fuller setting forth of the trueth of his resurrection, least they should seeme to haue beleeued too lightly, which they preached afterward to all the world.
b As it were holding downe his head, and bowing his necke, looked diligently in.
∵ *Marke 16.12.*
4 The resurrection is proued by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their owne brainес, all the circumstances doe declare.
c Were holden backe and stayed, God so appointing it, no doubt: and therefore his body was not inuisible, but their eyes were dimmed.
d Some of the olde fathers thinke that the other disciple was this our Euangelist, but Epiphanius writing against the Saturnians, saith it was Nathanael, but all these are vncertainties.
5 It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine, which the Euangelistes haue put downe in writing of Christ.

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brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him: and he was e no more seene of them.

32 And they sayd betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the Eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they told what things were done in the way, and how hee was knowen of them in f breaking of bread.

36 ¶ ✣ 6 And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them. Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are ye troubled? & wherfore do g doubts arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle mee and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, hee shewed them *his* hands and feete.

41 And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue yee here any meate?

42 And they gaue him a piece of a broyled fish, and of an hony combe,

43 And he tooke it, and did eate before them.

44 7 And he sayd vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of sinnes should be preached in his Name among all nations, h beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the ✣ promise of my Father vpon you: but tarie yee in the citie of Hierusalem, i vntil ye be endued with power from an hie.

50 8 Afterward he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as hee blessed them, ✣ hee departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple, praising, and lauding God, Amen.

e *Suddenly taken away, and therefore we may not imagine that he was there in such a bodie as could not be seene, but beleeue in deede that he changed his place.*

f *When he brake bread, which thus people vsed, as the Iewes vse yet at this day at the beginning of their meales, and say a prayer.*

✣ *Marke 16.14. Iohn 20.19.*

6 The Lord himselfe sheweth by certaine and necessarie signes, that he was risen againe, and that in the same body which he tooke vpon him.

g *Diuers and doubtful thoughts which fall oft into mens heads, when any strange thing feileth out, whereof there is no great likelyhood.*

7 The preaching of the Gospel, which was promised to the Prophets and performed in his time, is committed vnto the Apostles: the summe whereof is Repentance and remission of sinnes.

h *The Apostles who are the preachers of the Gospel beginning at Hierusalem.*

✣ *Iohn 15.26. actes 1.4.*

i *Vntill the holy Ghost come downe from heauen vpon you.*

8 Christ ascendeth into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

✣ *Marke 16.19. actes 1.9.*

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 *That word begotten of God before all worldes,* 2 *and which was euer with the Father* 14 *is made man.* 6.7 *For what ende Iohn was sent from God:* 16 *His preaching of Christes office* 19. 20 *The record that hee bare giuen out vnto the Priests.* 40 *The calling of Andrew,* 42 *of Peter,* 43 *Philip,* 45 *and Nathanael.*

IN the a beginning b was c that Word, and that Word was d with God, and that e Word was God.

2 This same was in the beginning with God

3 ✣ 2 All f things were made by it, and g without it h was made nothing that was made.

4 i In it k was life, and that life was l the light of men.

5 3 And that light shineth in the darkenesse, and the darkenesse m comprehended it not.

6 ¶ ✣ 4 There was a man sent from God, whose name *was* Iohn.

7 *This* same came for a witnesse, to beare witnesse of that light, that all men n through him might beleeue.

8 Hee was not o that light, but *was sent* to beare witnesse of that light.

9 5 This was p that true light, which lighteth euery man that commeth into the world.

10 9 He was in the world, and the worlde was q made by him: and the world knew him not.

11 He came r vnto his owne, and his owne receiued him not.

12 6 But as many as receiued him, to them he gaue s prerogatiue to bee the sonnes of God, *euen* to them that beleeue in his Name.

13 Which are borne not of blood, nor of the t wil of the flesh, nor of u wil of man, but of God.

a *From the beginning, as the Euangelist saith 1. epistle 1.1. as though he said, that the world began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, began to be made, and therefore he was before the beginning of all things.*

b *Had his being.*

c *This word, That, poynteth out vnto vs a peculiar and chosen thing aboue all other, and putteth a difference betweene the Wordes, which is the Sonne of God, and the Lawes of God, which otherwise are also called the word of God.*

d *This worde With, poynteth out the distinction of persons to vs.*

e *This word (Word) is the first in order in the sentence, and is that which the learned call (subiectum) and this worde (God) is the latter in order, and the same which the learned call (predicatum)* ✣ *Col. 1.16.*

2 The sonne of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preserueing of them, and especially by the excellent gifts of reason and vnderstanding, wherewith he hath beautified man aboue all other creatures.

f *Paul expoundeth this place, Colos. 1.15. and 16. verses.*

g *That is, as the Father did worke, so did the Sonne worke with him: for he was fellow-worker with him.*

h *Of all those things which were made, nothing was made without him.*

i *That is, by him: and it is spoken after the maner of the Hebrewes, meaning thereby that by his force and working power all life commeth to the world.*

k *To wit, euen then, when all things are made by him, for els he would haue said, Life is in him, and not life was.*

l *That force of reason and vnderstanding, which is kindled in our soules to acknowledge him, the author of so great a benefite.*

3 The light of men is turned into darkenesse, but yet so that there is clearenes ynough to make them without excuse.

m *They could not perceiue nor reach vnto it, to receiue any light of it, nor, they did not so much as acknowledge him.*

✣ *Matth. 5.1. marke 1.4. luke 3.2.*

4 There is an other more full manifestation of the Sonne of God, to the confideration whereof men are in good time stirred vp, euen by Iohns voyce, who

n *That light which we spake of, to wit, Christ, who onely can lighten our darkenesse.*

5 When as the Sonne of God sawe, that men did not acknowledge him by his workes, although they were endued with vnderstanding (which he had giuen to them all,) hee exhibited himselfe vnto his people to bee seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him.

o *Who onely and properly deserueth to be called the light, for he shineth of himself and to receiueth light of none.*

p *That person of the Word, was made manifest vnto at that time when the world was made.*

q *Heb. 1.3.*

r *The Word shewed himselfe againe, when he came in the flesh.*

s The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doeth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is to be the sonnes of God.

t *He vseth these to note them this prerogatiue to take them to be his children.*

u *Of the grosse and corrupt nature of man, which is altogether the Scripture set as enemie to the Spirit.*

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✣ *Mat.1.16.*
7 That Sonne, who is God from euerlasting, tooke vpon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him amongst who he was conuersant, and vnto whom by sure and vndoubted arguments he shewed both his natures.
u That is, man: so that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, and a true soule.
x For a season, and when that was ended, he went vp into heauen: for the word which he vseth, is taken from tents: and yet notwithstanding, his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his spirit.
✣ *Mat.17.2.*
2 peter 1.17.
y The glory which he speaketh of here, is that manifestation of Christ his maiesty, which was as it were laid open before our eyes when the Sonne of God appeared in flesh. *z This worde (as) doeth not in this place betoken a likelihesse, but the truth of the matter, for his meaning is this, that we saw such a glory as becommed and woonderful for the true and only begotten Sonne of God, who is Lord and King ouer all the world.* *a He was not only a partaker of grace and trueth, but was full of the very substance of grace and trueth.*
8 Iohn is a faithful witnesse of the excellencie of Christ. *b That is, He before whom I am sent to prepare him the way: so that those wordes are referred to the time of his calling, and not of his age, for Iohn was sixe moneths older then he.* *c This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should last, and that last which should be first: for in plaine speach this is: He that commeth after me, is better then I am, for he was before me. The like kind of turning the reason we finde in Luke 7.47. many sinnes are forgiuen her, because she loued much, which is thus much to say, she loued much, because many sinnes are forgiuen her.* *Colosse.1.19. and 2.9.*
9 Christ is the most plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited and shewed himselfe to the world. *d That is grace vpon grace, as a man would say, graces heaped one vpon another.*
10 The true knowledge of God proceedeth onely from Iesus Christ. ✣ *1.Tim.6.16.1 Iohn 4.12.* *e Who is neerest to his father, not onely in respect of his loue toward him, but by the lord of nature, and for that vnion or oneneese that is betweene them, wherein the Father and the Sonne are one.* *f Reuealed him, and shewed him vnto vs, whereas before he was hid vnder the shadowes of the Lawe, so that the grossenesse of the sight of our minds was not able to perceiue him: for whosoeuer seeth him, seeth the Father also.*
11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present. *g He did acknowledge him, and spake of him plainly and openly.* *h This is the very forme of one and the selfe same thing, though in diuers words, if you much of the Hebrewes, and it hath great force, for they vse to speake one thing twise to set it out more certainely and plainely.* ✣ *Esay 40.3.* *i The Iewes thought that Elias should come againe before the dayes of Messias, and they tooke the ground of that their opinion out of Mal.4. which place is to be vnderstoode of Iohn, Mat.11.14. And yet Iohn denieth that he is Elias, answering them in deede according as they meant.* *k They inquire of Iohn as a great Prophet, and not of Christ, for him denied before that he is Christ, for they thought that some great Prophet should be sent like vnto Moses, meaning to that purpose that place of Deut.18.15. which is to be vnderstood of all the company of Prophets and ministers, which haue true and shall be to the ende, and especially of Christ who is the head of all Prophets.* ✣ *Esa.40.3. mat.3.3 Iuke 3.4.*
12 Christ is the author of baptisme and not Iohn: and therefore the force thereof consisteth not in Iohn who is the minister but wholly in Christ the Lord *l Hereby we may proone that the Iewes knew there should be some change in religion vnder Messias.* *m Whom*
48 the world seeke, and cannot amongst vs.

14 ✣ 7 And that Word was made [u] flesh, and [x] dwelt among vs, (and wee ✣ sawe the [y] glory thereof, [z] as the glory of the onely begotten *Sonne* of the Father) [a] full of grace and trueth.

15 ¶ 8 Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, Hee that commeth [b] after me, was [c] before me: for he was better then I.

16 [d] 9 And of his fulnesse haue all we receiued, and [d] grace for grace.

17 For the Law was giuen by Moses, but grace, and trueth came by Iesus Christ.

18 [10] ✣ No man hath seene God at any time: that onely begotten Sonne, which is in the [e] bosome of the Father, he hath [f] declared him.

19 ¶ [11] Then this is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, Who art thou?

20 And he [g] confessed and [h] denied not, and said plainly, I ✣ am not that Christ.

21 And they asked him, What then? Art thou Elias? And hee said, [i] I am not. Art thou [k] that Prophet? And he answered, No.

22 Then said they vnto him, Who art thou, that wee may giue answere to them that sent vs? What sayest thou of thy selfe?

23 He said, I [*] am the voyce of him that cryeth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 [12] Nowe they which were sent, were of the Pharises

25 And they asked him, and sayde vnto him, Why baptizest thou then, if thou bee not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one [m] among you, whome yee knowe not.

27 ✣ Hee it is that commeth after me, which was before me, whose shoe latchet I am not worthie to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ [13] The next day Iohn seeth Iesus comming vnto him, and saieth, Beholde [n] that Lambe of God, which [o] taketh away the [p] sinne of the world.

30 This is he of who I said, After me commeth a man, which was before mee: for he was better then I.

31 And [q] I knewe him not: but because hee should be declared to Israel, therfore am I come, baptizing with water.

32 [14] So Iohn bare record, saying, I beheld ✣ that Spirite come downe from heauen, like a doue, and it abode vpon him,

33 And I knew him not: but he that sent me to baptize with water, hee sayde vnto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is he which baptizeth with the holy Ghost.

34 And I sawe, and bare record that this is [r] that Sonne of God.

35 ¶ [15] The next day, Iohn stood againe, and two of his disciples.

36 [16] And hee beheld Iesus walking by, and sayd, Behold that Lambe of God.

37 [17] And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them follow, and said vnto them, What seeke ye? And they sayd vnto him, Rabbi (which is to say by interpretation, Master) [s] where dwellest thou?

39 Hee sayde vnto them, Come, and see. They came and sawe where he dwelt, and abode with him that day: for it was about the [t] tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We haue found that Messias which is by interpretation, that [u] Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and sayde, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, & said vnto him, Follow me.

44 Nowe Philip was of Bethsaida, the citie of Andrew and Peter.

45 [18] Philip found Nathanael, and sayde vnto him, Wee haue found him of whome [v] Moses did write in the Lawe, and the ✣ Prophets, Iesus that sonne of Ioseph, that was of Nazareth.

✣ *Mat.3.11. marke 1.7. luke 3.16. acts 1.5. and 11.16. and 19.4.*
13 The body and trueth of all the sacrifices of the Law, to make satisfaction for the sinne of the world, is in Christ.
n This word (that) which is added hath great force in it, not onely to set foorth the worthinesse of Christ, and so to separate him from the Lambe which was a figure of him, and from al other sacrifices of the Law, but also to bring into our minds the Prophesies of Esay and others.
o This word of the present time, signifieth a continual act, for the Lambe hath this vertue proper vnto him, and for euer, to take away the sinnes of the world.
p That is, that roote of sinnes, to wit, our corruption, and so consequently the fruites of sinne, which are commonly called in the plural number sinnes.
q I neuer knew him by face before.
14 Christ is proued to be the Sonne of God, by the comming downe of the holy Ghost, by the Fathers voyce, and by Iohns testimony.
✣ *Mat.3.16. marke 1.10. luke 3.22.*
r This word (that) betoken eth one vnto vs some excellent thing, and maketh a difference betweene Christ and other whom Moses and the Prophets commonly call the Sonnes of God, or the sonnes of the most high.
15 Iohn gathered disciples not to himselfe, but to Christ.
16 Christ is set before vs to follow, not as a vaine shadowe, but as our Mediatour.
17 In this first gathering of the disciples, wee haue shewed vnto vs, that the beginning of salnation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whome (so preuenting vs) wee must also heare, and follow him home, that being instructed by him, wee may also instruct others.
s Where is thy lodging? *t The night ere we on.* *u That is, anointed, and King after the manner of the Iewish people.*
18 The good endeuours enen of the vnlearned, God darth so allowe, that hee maketh them waiters to the learned. *v Gen.49.10. deut. 18. 19.* ✣ *Esa 42. and 49.10. and 45.8. ier.23.5. and 33.14. ezech. 34. 23. and 37. 24. Dan.9.24.*

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19 We must especially take heed of false presumptions, which shut vp against vs the entrance to Christ.
20 Simple vprightnesse discerneth the true Israelites from the false.
21 The ende of miracles is to set before vs Christ the Almighty, and also the onely author of our saluation, that wee may apprehend him by faith.
✣ *Gene.28.12.*
x *By these wordes the power of God is signified which should appeare in his ministery by the angels serving him, as the head of the Church.*

49 19 Then Nathanael sayde vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 20 Iesus saw Nathanael comming to him, and sayd of him, Beholde in deed an Israelite, in whom is no guile.

48 21 Nathanael sayde vnto him, Whence knewest thou me? Iesus answered, and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.

49 Nathanael answered, and sayd vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him; Because I sayd vnto thee, I saw thee vnder the figge tree, beleeuest thou? thou shalt see greater things then these?

51 And he said vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen open, and the Angels of God ✣ x ascending, and descending vpon that Sonne of man.

CHAP. II.

1 Christ turneth water into wine, 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth vp to Hierusalem, 15 and casteth the marchandize out of the Temple. 19 He foretelleth that the Temple, that is, his body shalbe destroyed of the Iewes. 23 Many beleeue in him, seeing the miracles which he did.

AND [1] the [a] third day was there a marriage in Cana *a towne* of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 [2] Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to do with thee? mine [b] houre is not yet come.

5 His mother sayd vnto the seruants, Whatsoeuer he saith vnto you, do it.

6 And there were set there, sixe [c] waterpots of stone, after the maner of the purifying of the Iewes, conteining two or three [d] firkins a piece.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the seruants, which drew the water, knew) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set foorth good wine, and when men haue [e] well drunke, then that which is worse: *but* thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and shewed forth his glorie: and his disciples beleeued on him.

12 After that, he went downe into Capernaum, he and his mother, and his [f] brethren, & his disciples: but they continued not many dayes there.

13 [3] For the Iewes Passeouer was at hand. Therefore Iesus went vp to Hierusalem.

14 [4] And he found in the Temple those that sold oxen, and sheepe, and doues, and changers of money sitting *there*.

15 Then he made a scourge of small cordes, and draue them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew their tables;

16 And said vnto them that sold doues, Take these things hence: make not my fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, ✣ The [g] zeale of thine house hath eaten me vp.

18 [5] Then answered the Iewes, and said vnto him, What [h] signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered, and said vnto them, ✣ Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then said the Iewes, Fourtie and six yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the [i] temple of his body.

22 As soone therefore as hee was risen from the dead, his disciples remembred that hee thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Passeouer in the feast, many beleeued in his Name, when they saw his miracles which he did.

24 [6] But Iesus did not commit himselfe vnto them, because he knew them all,

25 [7] And had no need that any should testifie of man: for he knew what was in man.

1 Christ declaring openly in an assembly by a notable miracle, that hee hath power ouer the nature of things, to feed mans body, leadeth the mindes of all men, to his spirituall and saluing vertue and power.
a After the talke which he had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.
2 Christ is carefull enough of our saluation, & therefore hath no need of others to put him in mind of it.
b Mine appointed time.
c These were vessels appointed for water, wherein they washed themselues.
d Euery firkin contained an hundred pounds, at twelue ounces the pound: Whereby we gather that Christ holpe them with a thousand and eight hundred pounds of wine.
e Word for word, are drunken: Now this speach, to be drunken, is not alwayes taken in euill part in the Hebrew tongue, but signifieth sometime such feare, and plentie of vse of wine, as doeth not passe measure, as Gen.43.34.
f That is, his Cousin. 3 Christ being made subiect to the Lawe for vs, satisfieth the Lawe of the Passeouer.
4 Christ being ordeined to purge the Church, doeth with great zeale beginne his office both of Priest and Prophet.

✣ *Psal.69.9.*
g Zeale in this place is taken for a wrathfull indignation and displeasure of the minde, conceiued of some naughtie and euill dealing towards them whom we loue well.
5 Against them which so binde God to an ordinarie calling which they themselues most thamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heauen (and they although in vaine would haue it extinguished) vnlesse it be sealed with outward and bodily miracles.
h With what miracle doest thou confirme it, that we may see that heauenly power and vertue, which giueth to thee authoritie to speake and do thus? ✣ *Mat.26.61. and 27.40. mar.14.58. and 15.29.*
i That is, of his body. 6 It is not good crediting them, which stand onely vpon miracles
8 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernesse. 23 Iohn baptizeth, 27 and teacheth his, that he is not Christ.

THere [a] was nowe a man of the Pharises, named Nicodemus, a [a] ruler of the Iewes.

2 This *man* came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a [b] teacher come from God: for no man could do these miracles that thou doest, [c] except God were with him.

3 [2] Iesus answered, & said vnto him, Verely, verely I say vnto thee, Except a man be borne againe, he cannot [d] see the [e] kingdome of God.

4 Nicodemus said vnto him, How [f] can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is [g] flesh: and that that is borne of the Spirit, is spirit.

7 Marualle not that I sayd to thee, Ye must be borne againe.

8 The winde bloweth where it [h] lusteth, and

1 There are none sometimes more vnlearned, then the learned: but alwel the learned as the vnlearned must desire wisdome of Christ onely.
a A man of great estimation, and a ruler amongst the Iewes.
b We know that thou art sent from God to teach vs.
c But he in whom some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not only haue said that God was with him, but in him, as Paul doth, 2. Cor. 1. 19.
2 The beginning of Christianitie consisteth in this, that we know our selues not onely to be corrupt in part, but to be wholly dead in sinne: so that our nature hath need to be created anew, as touching the qualities thereof: which can be done by no other vertue, but by the diuine and heauenly, whereby we were first created.
d That is, go in, or enter, as he expounded himselfe afterward, vers. 5.
e The Church: for Christ sheweth in this place, how we come to be citizens, and to haue ought to do in the city of God.
f How can I that am olde, be borne againe? for hee answereth, as if Christ his words belonged to none but to him.
g That is, fleshly, to wit, wholly vncleane and vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which is the spirit, that is, the man regenerated in Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaineth.
h With free and mouing blast, as it listeth.

thou

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thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is euery man that is borne of the Spirit.

3 The ſecret myſterie of our regeneration which cannot be comprehended by mans capacitie, is perceiued by faith, and that in Chriſt only becauſe that he is both God on earth, and man in heauen, that is to ſay, in ſuch ſort man, that he is God alſo, & therefore almighty: and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt vnto vs.

i You handle doubtfull things and ſuch as you haue no certeine authour for, and yet may beleeue you: but I teach thoſe things that are of a trueth and well knowen, & you beleeue me not.

k Onely Chriſt can teach vs heauenly things, for no man aſcendeth, &c.

l That is, hath any ſpirituall light and vnderſtanding, or euer had, but onely that Sonne of God, which came downe to vs.

m Whereas he is ſaid to haue come down from heauen, that muſt be vnderſtood of his Godhead, and of the manner of his conception: for Chriſt his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghoſt.

n That which is proper to the diuinitie of Chriſt, is here ſpoken of whole Chriſt, to giue vs to vnderſtand that he is but one perſon, wherein two natures are vnited, and this kind of ſpeach men call, the communicating of proprieties. ✣ *Num. 21. 9 chap. 12. 32.* ✣ *1. Iohn 4. 9.*

5 Nothing els but the free loue of the Father, is the beginning of our ſaluation, and Chriſt is he in whome our righteouſneſſe and ſaluation is reſident: and faith is the inſtrument or meane whereby we apprehend it, and life euerlaſting is that which is ſet before vs to apprehend.

o It is not all one to beleeue in a thing, and to beleeue of a thing, for we may not beleeue (in any thing) ſaue onely in God, but we may beleeue (of any thing) whatſoeuer, the ſcith Nazianzene in his oration of the Spirit. ✣ *chap. 9. 39. and 12. 47.*

6 Not Chriſt, but the deſpiſing of Chriſt doeth condemne.

p That is, to be the cauſe of the condemning of the world, for in deede men are the cauſe of death, but Chriſt ſhall iudge the quicke and the dead.

q Not only the people of the Iewes, but whoſoeuer ſhall beleeue in him. ✣ *chap. 1. 9.*

7 Onely wickednesſe is the cauſe, why men refuſe the light that is offered them.

r That is, the cauſe of condemnation, which ſticketh faſt in men, vules through God his great benefit they be deliuered from it.

ſ That is, he that leadeth an honeſt life, and void of all craft and deceit.

t That is, with God, God as it were going before. ✣ *chap. 2. 1.*

8 Satan inflameth the diſciples of Iohn with a fond emulation of their maſter, to hinder the courſe of the Goſpel: but Iohn being mindfull of his office, doeth not onely breake off their endeuours, but alſo taketh occaſion thereby to giue teſtimonie of Chriſt, howe that in him onely the Father hath ſet fourth life euerlaſting. ✣ *chap. 1. 36.*

27 Iohn anſwered, & ſaid, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your ſelues are my witneſſes, that ✣ I ſaid, I am not that Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which ſtandeth and heareth him, reioyceth greatly, becauſe of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that is come from an hie, is aboue al: he that is of the earth, is of the *x* earth, & *y* ſpeaketh of the earth: he that is come from heauen, is aboue al.

32 And what he hath *z* ſeene & heard, that he teſtifieth: but *a* no man receiueth his teſtimonie.

33 He that hath receiued his teſtimonie, hath ſealed that ✣ God is true.

34 For he whome God hath ſent, ſpeaketh the wordes of God: for God giueth *him* not the Spirit by meaſure.

35 The Father loueth the Sonne, and hath *b* giuen all things into his hand.

36 ✣ Hee that beleeueth in the Sonne, hath euerlaſting life, & he that obeyeth not the Sonne, ſhall not *c* ſee life, but the wrath of God abideth on him.

u What meane you to go about to better my ſtate? this is euery mans lot and portion that they can not better themſelues one iote.

✣ *Chap. 1. 20.*

x Is nothing elſe but man, a piece of worke made of the ſlime of the earth.

y Sauoureth of nothing but corruption, ignorance, dulneſſe, &c.

z What he knoweth fully and perfectly.

a That is, very few.

✣ *Rom. 3. 4.*

ſ Matth. 11. 27.

b Committed them to his power and and will.

✣ *Abac 2. 4.*

1. Ioh. 5. 10.

c Shall not enioy.

CHAP. IIII.

6 Ieſus being wearie, asketh drinke of the woman of Samaria. 21 Hee teacheth the true worſhip. 26 Hee confeſſeth that he is the Meſſias. 32 His meat. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers ſonne.

NOw *t* when the Lord knew, how the Phariſes had heard, that Ieſus made ✣ and baptized moe diſciples then Iohn,

2 (Though Ieſus himſelfe baptized not: but his diſciples)

3 Hee left Iudea, and departed againe into Galile.

4 And he muſt needs go thorow Samaria.

5 *a* Then came he to a citie of Samaria called Sychar, nere vnto the poſſeſſion that * Iacob gaue to his ſonne Ioſeph.

6 And there was Iacobs wel. Ieſus then wearied in the iourney, ſate *a* thus on the well: it was about the *b* ſixt houre.

7 There came a woman of Samaria to draw water. Ieſus ſaid vnto her, Giue me drinke.

8 For his diſciples were gone away into the citie, to buy meat.

9 Then ſayd the woman of Samaria vnto him, How is it, that thou being a Iew, aſkeſt drinke of me, which am a woman of Samaria? For the Iewes *c* meddle not with the Samaritanes.

10 Ieſus anſwered and ſaid vnto her, If thou kneweſt *d* that gift of God, and who it is that ſayeth to thee, Giue me drinke, thou wouldeſt haue aſked of him, and he would haue giuen thee *e* water of life.

11 The woman ſayd vnto him, Sir, thou haſt nothing to draw with, & the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himſelfe dranke

t This meaſure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by taſtineſſe procure or plucke dangers vpon our heads.

✣ *Chap. 3. 22.*

a Chriſt leaning the proud Phariſes, communicateth the treaſures of euerlaſting life with a poore ſinfull woman, and ſtranger, refelling the groſſe errours of the Samaritans, and defending the true ſeruice of God, which was deliuered to the Iewes, but yet ſo, that hee calleth both of them backe to himſelfe, as one whom only all the fathers, and alſo all the ceremonies of the Law did regard, and had a reſpect vnto.

* *Gene. 33. 19 and 48. 22. Ioſh. 24. 32.*

a Euen as he was wearie, or becauſe he was wearie.

b It was almoſt noone.

c There is no ſimilitude nor friendſhip, betweene the Iewes and the Samaritanes.

d By this word (That) we are giuen to vnderſtand, that Chriſt ſpeaketh of ſome excellent gift, that is to ſay, euen of himſelfe, whom his Father offered to this woman.

e That euerlaſting water, that is to ſay, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that ſhould be drawen out of a well: and theſe metaphors are very much vſed of the Iewes, Iere. 2. 13. Ioel 3. 18. Zach. 13. 11.

thereof,

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thereof, and his sonnes, and his cattell?

13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euerlasting life.

15 The woman sayd vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to drawe.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband.

18 For thou hast had fiue husbands, and hee whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman sayd vnto him, Sir, I see that thou art a Prophet.

20 [3] Our fathers worshipped in this [f] mountaine, and yee say, that in ✣ Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue me, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Yee worship that which ye ✣ knowe not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in [g] spirit, and trueth: for the Father requireth euen such to worship him.

24 [*] God is a [h] Spirite, and they that worship him, must worship him in spirit and trueth.

25 The woman saide vnto him, I knowe well that Messias shall come which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the citie, and said to the men,

29 Come, see a man which hath told me all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 [4] But hee said vnto them, I haue meate to eate that ye know not of.

33 Then sayde the disciples betweene themselues, Hath any man brought him meate?

34 Iesus said vnto them, My meate is that I may doe the will of him that sent mee, and finish his worke.

35 [5] Say not ye, There are yet foure moneths, and *then* commeth harueſt? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: [*] for they are white alreadie vnto harueſt.

36 [6] And hee that reapeth, receiueth reward, and gathereth fruite vnto life eternall, that both he that soweth, and he that reapeth might reioyce together.

37 For herein is the [i] saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon yee bestowed no labour: other men laboured, and yee are entered into their labours.

39 [7] Now many of the Samaritanes of that citie beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

40 Then when the Samaritans were come vnto him, they besought him, that hee would tarrie with them: and he abode there two dayes.

41 And many moe beleeued because of his owne word.

42 And they sayd vnto the woman, Nowe we beleeue, not because of thy saying: for we haue heard him our selues, and knowe that this is in deed that Christ the Sauiour of the world.

43 ¶ [8] So two dayes after he departed thence, and went into [k] Galile.

44 For Iesus himselfe had ✣ testified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had seene all the things that he did at Hierusalem at the feast: for they went also vnto the feast.

46 [9] And Iesus came againe into ✣ Cana *a towne* of Galile, where hee had made of water, wine. And there was a certaine [l] ruler, whose sonne was sicke at Capernaum.

47 When hee heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would goe downe, and heale his sonne: for he was euen readie to dye.

48 Then sayde Iesus vnto him, Except yee see signes and wonders, ye will not beleeue.

49 The ruler sayd vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as hee was now going downe, his seruants met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, & al his houshold.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

2 One lyng at the poole, 5 is healed of Christ on the Sabbath: 10 The Iewes that rashly finde faults with that his deede, 17 he commeth with the authoritie of his Father. 19.20 Hee prooueth his diuine power by many reasons, 45 and with Moses testimonie.

AFter [*] that, there was a feast of the Iewes, and Iesus went vp to Hierusalem.

2 [1] And there is at Hierusalem by the place of the sheepe, a [a] poole called in Ebrew [b] Bethesda, hauing fiue porches:

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angell went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene

3 All the religion of superstitious people, standeth for the most part, vpon two pillars, but very weake, that is to say, vpon the examples of the fathers, peruerted, and a foolish opinion of outward things: against which errours we haue to set the word and nature of God.

f The name of this mountaine is Garizim, whereupon Sanaballetta the Cuthite built a Temple by Alexander of Macedonie his leaue, after the victorie of Iesus: and made there Manasses his sonne in law, high Priest, Ioseph. booke 11.

✣ *Deut.12.6.*

✣ *2 King.17.29.*

g Thou wordest (Spirit) is to be taken here, as it is set against that commandement, which is called carnall, Heb.7.16. as the commandement is considered in it selfe: and so he speaketh of (Trueth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the Lawe, which did onely shadow that which Christ performed in deede.

h (Or 3.27.

h By the worde (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.

4 We may haue care of our bodies, but yet so, that we preferre willingly and freely the occasion which is offred vs to enlarge the kingdom of God, before all necessities of this life whatsoeuer.

5 When the spirituall corne is ripe, we must not linger: for so the children of this worlde would condemne vs.

[*] Matth.9.37. Luke 10.2.

6 The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel, as the harueſt, and there is an excellent agreement betweene them both, and the ministers of them both.

i That prouerbe.

7 The Samaritanes doe most ioyfully embrace that, which the Iewes most stubburnly reiected.

8 The despisers of Christ deprive themselues of his benefite: yet Christ prepareth a place for himselfe.

k Into the townes and villages of Galile: for he would not make abode in his country of Nazareth, because they despised him, and where (as the other Euangelists write) he efficacie of his benefites was hindred through their marueilous stiffenecknesse.

✣ *Matth.13.57. marke 6.4. luke 4.24.*

9 Although Christ be absent in body, yet hee worketh mightily in the beleeuers by his worde.

✣ *Chap.2.1,12.*

l Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the lofte name onely except, he was a king, or at least the people called him a king.

[*] *Leuit.23.3. deut.16.1.*

1 There is no disease so olde, which Christ can not heale.

a Whereof caused drauhe, and vsed to be plunged in, whereof there could not be but great store at Hierusalem.

b That is to say, the house of powring out, because great store of water was powred out into that place.

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bene diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that hee now long time had bene diseased, hee sayde vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before me.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 [2] The Iewes therefore said to him that was made whole, It is the Sabbath *day*: ✣ it is not lawfull for thee to cary thy bed.

11 He answered thē, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which saide vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knew not who it was: for Iesus had conueied himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in ỹ Temple, and said vnto him, Behold, thou art made whole: sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath *day*.

17 [3] But Iesus answered them, My Father worketh hitherto, and I worke.

18 ✣ Therefore the Iewes sought the more to kill him: not onely because hee had broken the Sabbath: but said also that God was [c] his Father, and made himselfe equall with God.

19 Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can doe nothing [d] of himselfe, saue that he [e] seeth the Father doe: for whatsoeuer things he doth, the same things doeth the Sonne [f] in like maner.

23 For the Father loueth the Sonne, & sheweth him all things, whatsoeuer he himselfe doeth, and he will shew him greater workes then these, that ye should marueile.

21 [4] For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father [g] iudgeth [h] no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 [5] Verely, verely I say vnto you, he that heareth my worde, and beleeueth him that sent mee, hath euerlasting life, and shal not come into condemnation, but hath passed from death vnto life.

25 [6] Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him [i] power also to execute iudgement, in that he is the [k] Sonne of man.

28 [7] Marueile not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 [8] And they shall come [l] forth, ✣ that haue done good, vnto ỹ [m] resurrection of life: but they that haue done euil, vnto ỹ resurrection of condemnation.

30 [9] I can [n] doe nothing of mine owne selfe: [o] as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I ✣ should beare witnesse of my selfe, my witnesse were not [p] true.

32 ∴ There is another that beareth witnesse of me, and I know that the witnesse, which hee beareth of me, is true.

33 ⁂ [10] Yee sent vnto Iohn, and hee bare witnesse vnto the trueth.

34 But I receiue not the record of man: neuertheless these things I say, that ye might be saued.

35 He was a burning, & a shining candle: and ye would for [q] a season haue reioyced in his light.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen me to finish, the same works that I do, beare witnesse of me, that the Father sent me.

37 And the ✣ Father himselfe, which hath sent mee, beareth witnesse of mee. Yee haue not heard his voyce at any time, * neither haue yee seene his shape.

38 And his word haue you not abiding in you: for whom he hath sent, him ye beleeued not.

39 ✣ Searche the Scriptures: for in them yee thinke to haue eternal life, & they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not the praise of men.

42 But I know you, that ye haue not the [r] loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue ✣ honour one of another, and seeke not the honour that commeth of God alone?

45 [s] Doe not thinke that I will accuse you to my Father: there is one that accuseth you, *euen* Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: ∴ for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beleeue my words?

a True religion is not more cruly assaulted by any meanes, then by the pretence of religion it selfe. ✣ *Iere.17.22.*

3 The worke of God was neuer the breach of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne. ✣ *Chap.7.19.*

c *That is, his onely and no mans els, which they gather by that, that hee saith, (And I worke) applying this word (worke) to himselfe, which is proper to God, and therefore maketh himselfe equall to God.*

d *Not onely without his Fathers authoritie, but also without his mightie working and power.*

e *This must be vnderstood of Christ his person, which consisteth of two natures, and not simply of his Godhead: so then he saieth that his Father mooueth and gouerneth him in all things, but yet notwithstanding when he saith he worketh with his Father, he voucheth his Godhead.*

f *In like sort, ioinly and together. Not for that the Father doeth some things, and then the Sonne worketh after him and doeth the like, but because the might & power of the Father and the Sonne do worke equally and ioinly together.*

4 The Father maketh no man partaker of euerlasting life, but in Christ in whom onely also he is truely worshipped.

g *This word (Iudgeth) is taken by the figure Synecdoche, for all gouernment.*

h *These words are not so to be taken as though they simply denied that God gouerneth the world, but as the Iewes imagined it, which separate the Father from the Sonne, whereas in deede, the Father doeth not gouerne the world but onely in the person of his Sonne, being made manifest in the flesh: so saith he afterward verse 30. that hee came not to doe his owne will: that his doctrine is not his owne, chap.7.16. that the blind man and his parents sinned not, &c. chap.9.3.*

5 The Father is not worshipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life.

6 We are all dead in sinne and cannot be quickened by any other meanes, then by the word of Christ apprehended by faith.

i *That is, high and soueraigne power to rule & gouerne all things, in so much that he hath power of life and death.*

k *That is, he shall not onely iudge the world as he is God, but also as he is man, he receiued this of his Father to be iudge of the world.*

7 All shal appeare before the iudgement seate of Christ at length to be iudged.

8 Faith and infidelitie shalbe iudged by their fruits.

l *Of their graues.*

✣ *Matth.25.41.*

m *To that resurrection which hath life euerlasting following it: against which is set the resurrection of condemnation: that is, which condemnation followeth.*

9 The Father is the authour and approouer of all things which Christ doeth.

n *Looke verse 22.*

o *As my Father directeth me, who dwelleth in me.*

✣ *Chap.8.14.*

p *Faithfull, that is, worthy to be credited, looke chap.8.14.*

∴ *Matth.3.17.*

⁂ *Chap.1.27.*

10 Christ is declared to be the onely Sauiour by Iohns voyce, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding being addicted to false prophets, and desirous to seeme religious, seeth none of all these things.

q *A little while.*

✣ *Matth.3.12. and 17.5.*

* *Deut.4.12.*

✣ *Act.17.11.*

r *Loue toward God.*

✣ *Chap.12.43.*

s *This demaid doeth not put away that which is here said, but correcteth it, as if Christ said, the Iewes shall haue no forer an accuser, then Moses.* ∴ *Gen.3.15. and 22.18. and 49.10. deut.18.15.*

CHAP. VI.

5 Fiue thousand fed with fiue loaues and two fishes. 15 Christ goeth apart from the people. 17 At his disciples were rowing, 19 he commeth to them walking on the water. 26 He reasoneth of the true, 17 and euerlasting 35 bread of life. 41. 52 The Iewes murmure, 60 & many of the disciples 66 depart frō him. 69 The Apostles confesse him to be the Sonne of God.

After

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a Not that he cut ouer the lake of Tiberias, but by reason of the large creeke, his sailing made his iourney the shorter: therefore he is sayde to haue gone ouer the sea, when as he passed ouer from one side of a creeke to the other.
✣ Leuit. 23.7. deut. 16.1. ✣ Matt. 14.26. marke 6.37. luke 9.12.
1 They that follow Christ doe sometime hunger, but they are neuer destitute of helpe.

AFter these things, Iesus went his way a ouer the sea of Galile, which is Tiberias.
2 And a great multitude followed him, because they saw his miracles, which he did on them which were diseased.
3 Then Iesus went into a mountaine, and there he sate with his disciples.
4 Now the Passeouer a ✣ feast of the Iewes, was neere.
5 ✣ 1 Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buy bread, that these might eate?
6 (And this he sayd to prooue him: for hee himselfe knew what he would doe.)
7 Philip answered him, Two hundreth penie worth of bread is not sufficient for them, that euery one of them may take a little.
8 Then sayd vnto him one of his disciples, Andrew, Simon Peters brother,
9 There is a little boy here, which hath fiue barly loaues, and two fishes: but what are they among so many?
10 And Iesus said, Make the people sit downe, (Now there was much grasse in that place.) Then the men sate downe in number, about fiue thousand.
11 And Iesus tooke the bread, & gaue thanks, and gaue to the disciples, and the disciples, to them that were set downe: and likewise of the fishes as much as they would.
12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost.
13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.
14 Then the men, when they had seene the miracle that Iesus did, said, This is of a trueth that Prophet that should come into the world.

2 Christ is not only not delited, but also greatly offended with a preposterous worship.
3 The godly are often in perill and danger: but Christ commeth to them in time, euen in the middest of the tempests, and bringeth them to the hauen.
∵ Matth. 14.25. marke 6.47.
b In Matt. 8.34. they are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.
c They were afraid at the first, but when they knew his voyce, they became new men, and tooke him willingly into the ship, whom they shunned and fled from before.

15 2 When Iesus therefore perceiued that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.
16 ¶ 3 When euen was now come, his disciples went downe vnto the sea,
17 ∵ And entred into a ship, and went ouer the sea, b towards Capernaum: and now it was darke, and Iesus was not come to them.
18 And the Sea arose with a great winde that blewe.
19 And when they had rowed about fiue and twentie, or thirtie furlongs, they sawe Iesus walking on the sea, and drawing neere vnto the ship: so they were afrayd.
20 But he said vnto them, It is I: be not afraid.
21 Then c willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.
22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,
23 And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thanks,
24 Now when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.
25 And when they had found him on the other side of the sea, they saide vnto him, Rabbi, when camest thou hither?
26 4 Iesus answered them, and said, Verily, verely I say vnto you, ye seeke mee not, because ye saw the miracles, but because ye ate of the loaues, and were filled.
27 d Labor not for the meat which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath ✣ God the Father e sealed.
28 Then said they vnto him, What shal we do, that we might worke the f works of God?
29 6 Iesus answered, & said vnto them, ✣ g This is the work of God, that ye beleeue in him, whom he hath sent.
30 6 They said therfore vnto him, What signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?
31 Our fathers did eate Manna in the desart, as it is ∵ written, He gaue them bread from heauen to eate.
32 7 Then Iesus sayd vnto them, Verily, verily I say vnto you, Moses gaue you not h that bread from heauen, but my Father giueth you that true bread from heauen.
33 For the bread of God is hee which commeth downe from heauen, and giueth life vnto the world.
34 Then they said vnto him, Lord, euermore giue vs this bread.
35 And Iesus sayd vnto them, I am that bread i of life: he that commeth to me, shal not hunger, and he that beleeueth in me, shall neuer thirst.
36 But I say vnto you, that ye also haue seene me, and beleeue not.
37 8 All that the Father giueth me, shall come to me: and him that commeth to mee, I cast not away.
38 For I came not from heauen, not to do mine k owne wil, but his will which hath sent me.
39 And this is the Fathers will which hath sent mee, that of all which he hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.
40 And this is the will of him that sent mee, that euery man which l seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.
41 9 The Iewes then murmured at him because hee saide, I am that bread, which is come downe from heauen.
42 And they said, ✕ Is not this Iesus that sonne of Ioseph, whose father and mother wee knowe? how then sayeth hee, I came downe from heauen?

4 They that seeke the kingdome of heauen lacke nothing: notwithstanding the Gospell is not the foode of the belly, but of the minde.
a Bestow your labour and paine.
✣ Chap. 1.32. mat. 3.17. and 17.5.
e That is, whom God the Father hath distinguished from all other men by planting his own vertue in him, as though he had sealed him with his seale, that hee might be a liuely paterne and representer of him: and that more is, inuested him to this office, to reconcile vs men to God and bring vs to euerlasting life, which is onely proper to Christ.
f Which please God: for they thinke that euerlasting life hangeth vpon the condition of fulfilling the Lawe: therefore Christ calleth them backe to faith.
5 Men torment themselues in vaine, when they go about to please God without faith.
✣ 1. John 3.23.
g That is, this is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.
6 The spirituall vertue of Christ is contemned of them which are desirous of earthly myracles.
∵ Exo. 16.4. num. 11.7. psal. 78.24.
7 Christ, who is the true and onely author and giuer of eternall life, was signified vnto the Fathers in Manna.
h He denieth that Manna was that true heauenly bread, and saith that he himselfe is that true bread, because he feedeth vnto the true & euerlasting life. And as for that that Paul 1. Cor. 10. calleth Manna spirituall foode: it maketh nothing against this place, for hee ioyneth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Iewes after their owne opinion and conceit of the matter, and they had no further consideration of the Manna, but in that it fed the belly.
i Which haue life, and giue life.
8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily euerlasting life: Therefore faith in Christ Iesus is a sure witnes of our election, and therefore of our glorification, which is to come.
k Looke aboue Chap. 5. verse 22.
l Seeing and beleeuing are ioyned together: for there is an other kinde of seeing, which is generall, which the deuils haue, for they see: but here he speaketh of that kinde of seeing, which is proper to the elect.
9 Flesh cannot perceiue spirituall things, & therefore the beginning of our saluation commeth from God, who changeth our nature, so that wee being inspired of him, may abide to be instructed and saued by Christ. ✕ Matth. 13.55.

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43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

44 No man can come to mee, except the Father, which hath sent me, drawe him: and I will raise him vp at the last day.

45 It is written in the ✣ [m] Prophets, And they shalbe all [n] taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 ✣ Not that any man hath seene the Father, [o] saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, hee that beleeueth in me, hath euerlasting life.

48 [10] I am that bread of life.

49 Your fathers did eate Manna in the wildernesse, and are dead.

50 [p] This is that bread, which commeth down from heauen, that hee which eateth of it, should not die.

51 [11] I am that [q] liuing bread, which came downe from heauen: if any man [r] eate of this bread, he shall liue for euer: and the bread that I wil giue is my flesh, which I will giue for the life of the world.

52 [12] Then the Iewes stroue among them selues, saying, How can this man giue vs *his* flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, yee haue [s] no life in you.

54 Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate in deede, and my blood is drinke in deede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As [t] that liuing Father hath sent me, so liue I by the [u] Father, and he that eateth me, euen hee shall liue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 [13] Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doth this offend you?

62 *What* then if ye should see that Sonne of man ascend vp ✣ where he was before?

63 [14] It is the [x] spirite that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And hee sayd, Therefore sayd I vnto you, that no man can come vnto mee, except it be giuen vnto him of my Father.

66 [15] From that time, many of his disciples went backe, and walked no more with him.

67 Then sayde Iesus to the twelue, Will yee also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life.

69 And we beleeue and knowe that thou art that Christ that Sonne of the liuing God.

70 [16] Iesus answered them, Haue not I ✣ chosen you twelue, and one of you is a deuill?

71 Now he spake it of Iudas Iscariot the *sonne* of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

2 Christ, after his cousins were gone vp to the feast of Tabernacles, 10 goeth thither priuily. 12 The peoples sundry opinions of him. 14 He teacheth in the Temple. 32 The Priestes command to take him. 41 Strife among the multitude about him, 47 and betweene the Pharises and the officers that were sent to take him, 50 and Nicodemus.

AFter these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Nowe the Iewes ✣ [a] feast of the Tabernacles was at hand.

3 [1] His bretheren therefore saide vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to bee famous. If thou dost these things, shew thy selfe to [y] worlde.

5 For as yet his [b] brethren beleeued not in him.

6 [2] Then Iesus sayde vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I testifie of it, that the workes thereof are euill.

8 Go ye vp vnto this feast: I will not go vp yet vnto this feast: for my time is not yet fulfilled.

9 ¶ These things hee sayde vnto them, and abode still in Galilee.

10 [3] But as soone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as *it were* priuily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake [c] openely of him for feare of the Iewes.

14 [4] Nowe when [d] halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, Howe knoweth this man the Scriptures, seeing that hee neuer learned?

✣ *Isa.54.13. Iere.31.33.*

m In the booke of the Prophets, for the olde Testament was diuided by the into three seuerall parts, into the Law, the Prophets, and the Holy writ.

n To wit, they shall be children of the Church, for so the Prophet Esai expoundeth it, chap. 54.13. that is to say, ordained to life, Actes 13.48. and therefore the knowledge of the heauenly meate, is the gift and worke of God, and standeth not in any power of man.

✣ *Mat.11.27.*

o If the Sonne only hath seene the Father, then it is he only that can teach and instruct vs truely.

10 The true vse of Sacraments, is to ascend from them to the thing it self, that is, to Christ: by the partaking of whom only, we get euerlasting life.

p He pointed out himselfe when he spake these words.

11 Christ being sent from the Father is the selfe same vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea meate and drinke are to the vse of this transitory life.

q Which giueth life to the world.

r That is to say, whosoeuer is partaker of Christ indeed, who is our foode.

12 Flesh can not put a difference betweene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith, and therefore it condemneth that which it vnderstandeth not: yet notwithstanding the trueth must be preached and taught.

s If Christ be present, life is present, but when Christ is absent, then is death present..

✣ *1.Cor.11.27.*

t In that that Christ is man, he receiueth that power which quickeneth and giueth life to them that are his, of his Father: and he addeth this word (That) to make a difference betweene him and all other fathers.

u Christ his meaning is, that though he be man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doeth sucke and draw out of the Father, that power which it hath to giue life.

13 The reason of man cannot comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe.

✣ *Chap.3.13.*

14 The flesh of Christ doeth therefore quicken vs, because that he that is man, is God: which mysterie is only comprehended by faith, which is the gift of God, proper only to the elect.

x Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, both to liue in it selfe, and to giue life to vs.

15 Such is the malice of men, that they take occasion of their owne destruction, euen of the very doctrine of saluation (vnles it be a few, which beleeue through the singular gift of God)

16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse then all other.

✣ *Mat.26.16.*

✣ *Leuit.23.34.*

a This feast was so called, because of the boothes and tents which they pight of diuers kindes of boughs, and sate vnder them seuen dayes together, all which time the feast lasted.

1 The grace of God commeth not by inheritance, but it is a gift that commeth other waies: wherby it commeth to passe, that oftentimes the children of God suffer more affliction by their owne kinsfolkes then by strangers.

b Ha kinsfolkes: for so vse the Hebrewes to speake.

2 Wee must not follow the foolish desires of our friendes.

✣ Chap.8.20.

3 An example of horrible confusion in the very bosom of the Church. The Pastors oppresse the people with terrour and feare: the people seeke Christ, whē he appeareth not: when he offereth himselfe, they neglect him. Some also

that know him, condemne him rashly: a very few thinke well of him, and that in secret.

c Or, boldly and freely: For the chiefe of the Iewes sought nothing so much, as to hurte his fame and name.

4 Christ striueth with goodnesse against the wickednesse of the world. In the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue bin stirred vp to embrace Christ.

d About the fourth day of the feast.

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5 Therefore are there fewe to whom the Gospel sauoureth wel, because the studie of godlinesse is very rare.

c *Looke about chap.5.vers.22. and hee speaketh this after the opinion of the Iewes, as if hee sayd, My doctrine is not mine, that is, it is not his whom you take to be a man, as other are, and therfore set light by him, but it is his that sent me.*

6 The true doctrine of saluation differeth from the false in this, that the same setteth foorth the glory of God, and this by putting vp of men, darkeneth the glory of God.

✣ *Exod.24.3.*

7 None doe more confidently boast themselues to be the defenders of the Law of God, then they that doe most impudently breake it.

✣ *Chap.5.12.*

8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appointed to hinder but to further and practise Gods works: amongst which the loue of our neighbour is the chiefest.

∵ *Leuit.12.3.*

✲ *Gene.17.10.*

f *That is to say, if the law of circumcision which Moses gaue, be of so great accompt amongst you, that you doubt not to circumcise vpon the Sabbath, doe you rightly reproue me for healing a man throughly?*

✣ *Deut.1.16.*

9 We must iudge according to the trueth of things, least the persons of men do turne vs and cary vs away.

g *By the shew that I make for I seeme to be but an abiect and rascall of Galile, and a carpenters sonne, whome no man maketh accompt of: but make the matter it selfe well, and iudge the tree by the fruite.*

10 Many doe matueile that the endeuours of the enemies of God haue no successe: yet in the meane season they doe not acknowledge the vertue and power of God.

11 Men are very wise to procure stops and stayes to themselues.

12 The trueth of Christ doeth not hang vpon the iudgement of man.

13 The wicked can not doe what they list, but what God hath appointed.

14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at the length they in vaine seeke for those blessings absent, which they despised whē they were present.

* *Chap.13.33.* h *Word for word (to the disperſion of the Gentiles or Grecians) and vnder the name of the Grecians he vnderstandeth the Iewes which were dispersed amongst the Gentiles, 1.Pet.1.1.*

16 5 Iesus answered them, and sayd, c My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 6 He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnes is in him.

19 ✣ 7 Did not Moses giue you a Law, and *yet* none of you keepeth the Lawe? ✣ Why goe yee about to kill me?

20 The people answered, and said, Thou hast a deuill: who goeth about to kill thee?

21 8 Iesus answered, and sayd to them, I haue done one worke, and ye all maruaile.

22 ∵ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the ✲fathers) and yee on the Sabbath *day* circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the f Law of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath *day*?

24 ✲ 9 Iudge not g according to the appearance, but iudge righteous iudgement.

25 ¶ 10 Then said some of them of Hierusalem, Is not this he, whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know in deede that this is in deede that Christ?

27 11 Howbeit we know this man whence hee is: but when that Christ commeth, no man shall know whence he is.

28 ¶ 12 Then cryed Iesus in the Temple as he taught, saying, Yee both know mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and hee hath sent me.

30 13 Then they sought to take him, but no man laide handes on him, because his houre was not yet come.

31 Now many of the people beleeued in him, and said, When that Christ commeth, will he doe moe miracles then this man hath done?

32 14 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priestes sent officers to take him.

33 Then said Iesus vnto them, Yet am I a little while with you, and then go I vnto him that sent me.

34 * Ye shall seeke me, and shall not find *me*, and where I am, can ye not come.

35 Then sayd the Iewes among themselues, Whither will hee goe, that we shall not find him? Will he go vnto them that are h dispersed among the Grecians, and teach the Grecians?

36 What saying is this that he sayd, Yee shall seeke mee, and shall not find *mee*? and where I am, can ye not come?

37 15 Now in the i last *and* ✣ great day of the feast, Iesus stood and cried, saying, If any man thirst, let him come vnto me, and drinke.

38 Hee that beleeueth in mee, ✣ as sayth the k Scripture, out of his belly shall flowe riuers of water of life.

39 (∵ This spake hee of the Spirit which they that beleeued in him, should receiue: for the l holy Ghost was not yet *giuen*, because that Iesus was not yet m glorified.)

40 16 So many of the people, when they heard this saying, said, ✲ Of a trueth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 ✲ Sayth not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layde handes on him.

45 17 Then came the officers to the hie Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are yee also deceiued?

48 18 Doeth any of the rulers, or of the Pharises beleeue in him?

49 But this people, which know not the Law, are curſed.

50 Nicodemus said vnto them, (*he that came to Iesus by night, and was one of them,)

51 Doth our Law iudge a man before it heare him, ✣ and know n what he hath done?

52 They answered, and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 19 And euery man went vnto his owne house.

15 There are two principles of our saluation: the one is to be throughly touched with a true feeling of our extreme pouertie: the other, to seeke in Christ onely (whom we catch holde on by faith) the aboundance of all good things.

i *The last day of the feast of Tabernacles, that is, the eight day, was as high a day as the first.*

✣ *Leuit.23.36.*

✣ *Deut.18.15.*

k *This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Ioel 2. Esa.44. but especially in Esa 55.*

∵ *Ioel 2.28. Actes 2.17.*

l *What is meant by the holy Ghost, he expresseth a litle before, speaking of the Spirit which they that beleeued in him should receiue. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost.*

m *That is, those things were not yet seene and perceiued, which were to shew and set foorth the glorie of the onely begotten.* 16 There is contention euen in the Church it selfe about the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupie the seate of trueth: yet can they not doe what they would.

✲ *Deut.18.15.* ✲ *Mich.5.2. matth.2.5* 17 God from heauen scorneth such as are his sonnes enemies. 18 False pastours are so fond and foolish, that they esteeme the Church of God according to the multitude and outwarde shewe.

* *Chapter 3 2.* ✣ *Deut.17.8. and 19.15.* n *What he hath committed, who is accused.*

12 There is no counsell against the Lord.

CHAP. VIII.

3 The woman taken in adulterie, 12 hath her sinnes forgiuen her. 12 Christ the light of the world. 19 The Pharises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham saw Christes day.

AND Iesus went vnto the mount of Oliues.

2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe and taught them.

3 1 Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And said vnto him, Master, we found this woman committing adulterie, euen in the very act.

5 ✣ Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

6 And this they sayd to tempt him, that they might haue, wherof to accuse him. But Iesus stouped downe, & with his finger wrote on ◊ ground.

7 2 And while they continued asking him, he lift himselfe vp, and sayd vnto them, ∵ Let him that is among you without sinne, cast the first stone at her.

1 Whiles the wicked goe about to make a snare for good men, they make a snare for themselues.

✣ *Leuit.20.10.*

2 Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.

∵ *Deut.17.7.*

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8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out, one by one, beginning at the eldest euen to ỹ last: so Iesus was left alone, and the woman standing in the mids.

10 [3] When Iesus had lift vp himselfe againe, and sawe no man, but the woman, hee sayde vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said Neither doe I condemne thee: go and sinne no more.

12 [4] Then spake Iesus againe vnto them, saying, I ✣ am that light of the world: hee that followeth me, shall not walke in darkenes, but shall haue that light of life.

13 [5] The Pharises therefore sayde vnto him, [a] Thou beareſt record of thy selfe: thy recorde is not true.

14 ✣ Iesus answered, & said vnto thē [b] Though I beare record of my selfe, *yet* my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I goe.

15 Ye iudge after the flesh: I [c] iudge no man.

16 And if I also iudge, my iudgement, is true for I am not alone, but I, and the Father, that sent me.

17 And it is also written in your Lawe, ∴ that the testimonie of two men is true.

18 [d] I am one that beare witnesse of my selfe, and ỹ Father that sent me, beareth witnes of mee.

19 [6] Then saide they vnto him, Where is that Father of thine? Iesus answered, Ye neither knowe me, nor ỹ Father of mine. If ye had knowen me, ye should haue knowen that Father of mine also.

20 These wordes spake Iesus in the [e] treasurie, as hee taught in the Temple, and no man layde handes on him: for his houre was not yet come.

21 [8] Then sayd Iesus againe vnto them, I goe my way, and ye shall seeke me, & shall die in your sinnes. Whither I goe, can ye not come.

22 Then said the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayde vnto them, Yee are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I said therefore vnto you, That ye shall die in your sinnes: for except ye beleeue, that I am he, ye shall die in your sinnes.

25 [9] Then sayd they vnto him, Who art thou? And Iesus sayd vnto them, Euen [f] the same thing that I sayd vnto you from the beginning.

26 [10] I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 [11] They vnderstood not that hee spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am he, and that I do nothing of my selfe, but as my Father hath taught me, *so* I speak these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwaies those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 [12] Then sayd Iesus to the Iewes which beleeued in him, If ye continue in my word, yee are verily my disciples,

32 And shall know the trueth, and the trueth shall [g] make you free.

33 [h] They answered him, We be [i] Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shalbe made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the ✣ seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shalbe free in deede.

37 [13] I know that ye are Abrahams seede, but ye seeke to kill mee, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your father.

39 They answered, and sayd vnto him, Abraham is our father. Iesus sayd vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But nowe ye goe about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye doe the worke of your father. Then said they to him, Wee are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then would ye loue mee: for I proceeded foorth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe yee not vnderstand my [k] talke? because ye cannot heare my word.

44 ✣ Ye are of your father the deuill, and the lustes of your father ye will doe: hee hath bene a murtherer from the [l] beginning, and [m] abode not in the [n] trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his [o] owne: for he is a liar, and the [p] father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 [14] Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleeue me?

47 ∴ He that is of God, heareth Gods wordes: ye therefore heare them not, because yee are not of God.

48 [15] Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne prayse: but there is that [q] seeketh it, and iudgeth.

51 [16] Verely, verely I say vnto you, If a man keepe my word, he shall neuer [r] see death.

52 [17] Then

3 Christ would not take vpon him the ciuill Magistrates office: he contented himselfe to bring sinners to faith and repentance.

4 The worlde which is blinde in it selfe, cannot come to haue any light but in Christ onely.

✣ *Chap.8.5. & 9.5.*

5 Christ is without all exception, the best witnes of the trueth, for he was sent by his Father for that purpose, and was by him approoued to the world by infinite miracles.

a *Thou beareſt witnesse of thy selfe, which thing by all mens opinions is naught, and for a man to commend himselfe is very discommendable.*

✣ *Chap.5.31.*

b *That which hee denied afore, Chap. 5.31. must be taken by a maner of gratifying, for in that place hee framed himselfe somewhat to the humour of his hearers which acknowledged nothing in Christ but his humanitie, and therfore he was content they should set light by his owne witnes, vnlesse it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and preacheth his Father, who is his witnes, and agreeth with him.*

c *I doe now onely teach you, I condemne no man: but yet if I list to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.*

∴ *Deut.17.6 and 19.15. mat.18.16. 2.cor.13.1. heb.10.28*

d *The Godhead is plainely distinguished from the manhood, else there were not two witnesses for the partie accused were taken for a witnes.* 6 No man can know God but in Christ only. e *This was some place appointed for the gathering of the offering.* 7 We live and die at the pleasure of God and not of men: Therefore this one thing remaineth that we goe forward constantly in our vocation. 8 Because that men doe naturally abhorre heauenly things, no man can be a fit disciple of Christ, vnlesse the spirit of God frame him: in the meane season notwithstanding, the world must of necessitie perish, because it refused the life that is offred vnto it. 9 He shal at length know who Christ is, which wil diligently heare, what he saith. f *That is, I am Christ, and the saiour, for so I told you from the beginning that I was.* 10 God is the reuenger of Christs doctrine despised. 11 Euen the contempt of Christ maketh for his glory: which thing his enemies shal feele at length to their great smart.

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the trueth, they may be deliuered from the most grieuous burden of sinne, into the true libertie of righteousnes and life.

g *From the seruitude of sinne.*

h *Some of the multitude, not they that beleeued: for thus is not the speach of men that consent vnto him, but of men that are against him.*

i *Borne and begotten of Abraham.*

✣ *Rom.6.20. 2.pet.2.19.*

13 Our wicked maners declare, that we are plainly borne of a deuilish nature: But we are changed, and made of the household of God, according to the couenant which he made with Abraham by Christ onely, apprehended and laid hold on by faith: which faith is knowen by a godly and honest life.

k *Or, language, as though he sayd, you do no more vnderstand what I say, then if I spake in a strange and vnknown language to you.*

✣ *1.Iohn 3.8.*

l *From the beginning of the world: for as soone as man was made, the deuill cast him headlong into death.*

m *That is, continued not constantly, or remained not.*

n *That is, in faith, iustice & vprightnesse, that is, kept not his creation.*

o *Euen of his owne head, & of his owne brain or disposition.*

p *The author thereof.*

14 Christ did thoughly execute the office, that his Father inioyned him. ∴ *Iohn 8.6.* 15 The enemies of Christ make their brauerie for a while, but the Father will appeare at his time to reuenge the reproch that is done vnto him in the person of his sonne.

q *That is that will reuenge both our despising of me, and of him.* 16 The onely doctrine of the Gospell apprehended by faith, is a sure remedie against death.

r *That is, he shall not feele it: for euen in the midst of death, the faithfull se life.*

52 [17] Then

17 Against them which abuse the glory of § Saints, to darken Christes glory.

18 There is nothing farther off from ambition then Christ, but his Father hath set him aboue all things.

§ *This is spoken by maner of argument: as if he had sayd, Be it so, let this report which I giue of my selfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.*

19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

20 The vertue of Christ shewed in selfe through all former ages in the fathers, for they sawe in the promises, that he should come, and did very ioyfully lay holde on him with a liuely faith. *t Was very desirous. u A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing. x With the eyes of faith, Hebr. 11. 13. y Christ as he was God, was before Abraham: and he was the Lambe slaine from the beginning of the world.* 21 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

52 17 Then sayd the Iewes to him, Now knowe wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou sayest, If a man ketpe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 18 Iesus answered, If I honour my selfe, mine honour is ſ nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.

55 19 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 20 Your father Abraham t reioyced to see my u day, and he x sawe it, and was glad.

57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus sayde vnto them, Verely, verely I say vnto you, before Abraham was, I y am.

59 21 Then tooke they vp stones, to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

CHAP. IX.

1 Christ giueth sight on the Sabbath day, to him that was borne blinde: 13 Whom, after he had long reasoned against the Pharisees, 22 35 and was cast out of the Synagogue, 38 Christ endueth with the knowledge of the euerlasting light.

1 Sinne is the beginning euen of al bodily diseases, and yet doth it not follow, that God alway respecteth their sinnes, whom he most sharpely punisheth.

a *Christ reasoneth here, as his disciples thought, which presuppose that these come no diseases but for sinnes only: whereupon he answereth that there was another cause of the mans blindnesse, and that was, that God his worke might be seene.*

2 The workes of Christ are as it were a light, which lighten the darkenesse of the world.

b *By (day) is ment, the light, that is, the light some doctrine of the heauenly trueth: and by night is meant the darkenesse which commeth by the obscuritie of the same doctrine.* ✣ *Chap. 7. 9. and 8. 12. and 12. 35.* 3 Christ healing the man borne blinde, by taking the signe of clay, and afterward the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, So doeth he againe restore both his body and soule: and yet so, that he himselfe commeth first of his owne accord to healevs. 4 A true image of all men, who as they are of nature blinde, doe neither themselues receiue the light that is offered vnto them, nor suffer it in other, and yet make a great adoe amongst themselues.

AND 1 as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that hee was borne blinde?

3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 2 I must worke the workes of him that sent me, while it is b day: the night commeth when no man can worke.

5 As long as I am in the worlde, ✣ I am the light of the world.

6 3 As soone as hee had thus spoken, he spat on the ground, and made clay of the spettle, and anoynted the eyes of the blinde with the clay,

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.

8 4 Nowe the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they said vnto him, Howe were thine eyes c opened?

c *This is an Hebrewe kinde of speech, for they call a mans eyes shut, when they cannot receiue any light: And therefore they are sayde to haue their eyes opened, which of blinde men are made to see.*

11 Hee answered, and saide, The man that is called Iesus, made clay, and anoynted mine eyes, and sayde vnto me, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blind.

14 And it was the Sabbath *day*, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.

16 5 Then said some of the Pharises, This man is not of God, because hee keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, doe such miracles? and there was a dissention among them.

5 Religion is not assaulted by any meanes more, then by pretence of Religion: but the more it is pressed downe, the more it riseth vp.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blind, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blind? How doeth he now see then?

20 His parents answered them, and saide, We know that this is our sonne, & that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tel: he is olde ynough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that hee was Christ, hee should bee *excommunicate* out of the Synagogue.

23 Therefore sayde his parents, Hee is olde ynough: aske him.

d *A solemne order, whereby men were constreined in olde time to acknowledge their faults before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou remembrance his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to lie before him, Iosh. 7. 19. 1. Sam. 6. 5.*

24 Then againe called they the man that had bene blinde, and said vnto him, d Giue glory vnto God: we know that this man is a e sinner.

e *He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as if were an arte of sinning.*

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see,

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore would ye heare it againe? will ye be also his disciples?

28 6 Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

6 Proud wickednesse must needes at length breake foorth, which in vaine lieth hid vnder a zeale of godlinesse.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubtlesse, This is a marueilous thing, that yee know not whence he is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde.

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33 If this man were not of God, he could haue done nothing.

34 They answered and sayd vnto him, f Thou art altogether borne in sinnes, & doest thou teach vs? so they cast him out.

35 7 Iesus heard that they had cast him out: and when hee had found him, hee saide vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and sayd, Who is hee, Lord, that I might beleeue in him?

37 And Iesus sayde vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then hee sayd, Lord, I beleeue, and worshipped him.

39 8 And Iesus sayd, I am come vnto g iudgement into this world, that they h which see not, might see: and that they ✣ which see, might bee made blinde.

40 And some of the Pharises which were with him, heard these things, and sayd vnto him, Are we blinde also?

41 Iesus sayd vnto them, If ye were blinde, ye should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

f Thou art naught euen from thy cradle, and as we vse to say, there is nothing in thee but sinne.

7 Most happy is their state, which are cast furthest out of the Church of the wicked (which proudly boast themselues of the name of the Church) that Christ may come neerer to them.

8 Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their owne darkenesse, but such as seeme to themselues to see clearely ynough, those he altogether blindeth: of which sort are they oftentimes, which haue the hiest place in the Church.

g With great power and authoritie, to doe what is righteous and iust: as if he said, These men take vpon them to gouerne the people of God after their owne lust, as though they sawe all things, and no man but they: but I will rule farre otherwise then these men doe: for whom they account for blinde men, them will I lighten, and such as take themselues to be wisest, them will I drowne in most grosse darkenesse of ignorance.

h In these words (of seeing and not seeing) there is a secret taunting and checke to the Pharises: for they thought all men blinde but themselues. ✣ *Chap. 3.17. and 12.47.*

CHAP. X.

1 *Christ prooueth that the Pharises are the euill shepheards.* 8 *and by many reasons, that himselfe* 11. 14. *is the good shepheard:* 19 *And thereof diuision ariseth.* 31 *They take vp stones,* 39 *and goe about to take him, but he escapeth.*

VErely, i verely I say vnto you, He that entreth not in by the doore into the sheepefolde, but climeth vp another way, he is a thiefe & a robber.

2 But hee that goeth in by the doore, is the shepheard of the sheepe.

3 To him the a porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when hee hath sent foorth his owne sheepe, he goeth before them, and the sheepe followe him: for they know his voyce.

5 And they will not followe a stranger, but they flee from him: for they know not the voyce of strangers.

6 This b parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

7 Then sayd Iesus vnto them againe, Verely, verely I say vnto you, I am that doore of the sheepe.

8 2 All that c euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 3 I am that doore: by me if any man enter in, he shalbe saued, and shall d go in, and go out, and finde pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 ✣ I am that good shepheard: that good shepheard giueth his life for the sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and he leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepheard, and know mine, and am knowen of mine.

15 As the Father e knoweth me, so know I the Father: and I lay downe my life for *my* sheepe.

16 4 Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and ✣ there shalbe f one sheepefold, *and* one shepheard.

17 5 Therefore doeth my Father loue me, because ∴ g I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this ✕ commandement haue I receiued of my Father.

19 ¶ 6 Then there was a diuision againe among the Iewes for these sayings,

20 And many of them sayd, He hath a deuill, and is mad: why heare ye him?

21 Other said, These are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Hierusalem the *feast of the* h Dedication, and it was winter.

23 7 And Iesus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and sayde vnto him, Howe long doest thou make vs doubt? if thou be that Christ, tell vs plainely.

25 8 Iesus answered them, I told you, and yee beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 9 But yee beleeue not: i for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I knowe them, and they follow me,

28 And I giue vnto them eternal life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue *them* me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✣ 10 Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my k Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Lawe, * I said, Ye are gods?

35 If hee called them gods, vnto whom the

✣ *Isai. 40.11. ezek. 34.14.*

e Loueth me, alloweth me.

4 The calling of the Gentiles.

✣ *Ezech. 37.22.*

f The certaine marke of the Catholike Church throughout all the world, which hath one head, that is Christ, the onely keeper and onely shepheard of it.

5 Christ is by the decree of the Father, the only true shepheard of the true Church, for he willingly gaue his life for his sheepe, and by his owne power rose againe to life.

∴ *Isa. 53.7.*

g He speaketh in the time that now is, because Christes whole life, was as it were a perpetuall death.

✕ *Acts 2.24.*

6 The Gospel discouereth hypocrisie, and therefore the world must needes rage when it commeth forth.

h The feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garrison, 1. Mac. 4. 59.

7 The vnbeleeuer and proud men, accuse the Gospel of darkenesse, which darkenesse in deed is within themselues.

8 The doctrine of the Gospel is proued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no marueil that there doe but a few beleeue, seeing that al men are by nature vntamed beastes: yet notwithstanding God hath his, which he turneth into sheepe, and committeth them vnto his Sonne, and preserueth them against the cruel-

x Seeing that by Christ onely we haue accesse to the Father, there are neither other true shepheards, then those which come to Christ themselues and bring them thither also, neither is any to be thought the true sheepefold, but that which is gathered to Christ.

a In those dayes they vsed to haue a seruant alwayes sitting at the doore, & therefore he speaketh after the maner of those dayes.

b This word (parable) which the Euangelist vseth here, signifieth a darke kinde of speech, when words are taken from their naturall meaning, to signifie another thing to vs.

2 It maketh no matter, how many, neither how old their false teachers haue bene.

c These large termes must be applied to the matter hee speaketh of. And therefore when he calleth himselfe the doore, he calleth all them theeues and robbers which take vpon them this name of Doore, which none of the Prophets can, for they shewed the sheepe that Christ was the doore.

3 Onely Christ is the true Pastor, and that only is the true Church, which acknowledgeth him to be properly their onely Pastor: To him are opposite theeues which feede not the sheepe, but kill them and hirelings also, which forsake the flocke in time of danger, because they feede it onely for their profite and gaines.

d That is, shall liue safely: So vse the Iewes to speake, as Deut. 28.6. and yet there is a peculiar alluding to the shepheards office.

tie of all wilde beasts.

i He giueth a reason why they beleeue not, to wit, because they are none of his sheepe. ✣ *Chap. 8.59.* 10 Christ prooueth his dignitie by diuine works.

k Through my Fathers authoritie and power. * *Psalme 82.6.*

word

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word of God was *giuen*, and the Scripture can not be [1]broken.

[1] Void and of none effect.

36 Say ye of him, whom the Father hath sanctified, & sent into the world, Thou blaspheмest, because I sayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, *yet* beleeue the works, that ye may know and beleeue, that the Father *is* in me, and I in him.

39 [11] Againe they went about to take him: but he escaped out of their hands,

[11] Christ fleeth danger, not of mistrust, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ, to shew that he is 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17. 34 and buried, 43 and raiseth him vp. 47 As the Priests were consulting together, 49 Caiaphas 50 propheseith that one must die for the people, 54. 57 They command to seeke Christ out, and to take him.

[1] Christ in restoring the stinking carcase of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men: which is also an image of the resurrection to come.

AND [1] a certeine man was sicke, *named* Lazarus of Bethania, the [a] towne of Marie, and her sister Martha.

[a] Where his sisters dwelt.

2 (And it was that ✣ Mary which anoynted the Lord with oyntment, and wiped his feet with her haire, whose brother Lazarus was sicke.)

✣ Chap. 12. 3. mat 26. 7.

3 Therefore *his* sisters sent vnto him, saying, Lord, beholde, he whom thou loueſt, is sicke.

4 When Iesus heard it, he sayd, This sickneſſe is not vnto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

[b] That is to say, sent for the purpose to kill him.

4 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 [2] And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.

[2] In that, that God seemeth some times to linger in helping of vs, he doth it both for his glory, and for our saluation, as the falling out of the matter in the end, plainly proueth.

7 Then after that, sayd he to his disciples, Let vs go into Iudea againe.

8 [3] The disciples sayd vnto him, Master, the Iewes lately sought to ✣ stone thee, and doeſt thou go thither againe?

[3] This only is the sure and right way to life, to follow God boldly without feare, who calleth vs and shineth before vs, in the darkeneſſe of this world.

✣ Chap. 7. 30. and 8. 59. and 10. 33.

9 Iesus answered, Are there not [c] twelue houres in the day? If a man walke in the day, hee stumbleth not, because he seeth the light of this world.

[c] All things are fitly wrought and brought to passe in their season.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake he, and after, he said vnto them, Our friend Lazarus [d] sleepeth: but I go to wake him vp.

[d] The Iewes vsed a rather kinde of speech, and called death a sleepe, whereupon in other languages the place of buriall where the dead are laid, waiting for the resurrection, is called a sleeping place.

12 Then sayd his disciples, Lord, if he sleepe, he shalbe safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then sayd Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then sayd Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes already.

18 (Nowe Bethania was neere vnto Hierusalem, about fifteene furlongs off.)

19 ✣ And many of the Iewes were come to Martha and Mary to comfort them for their brother.

4 God who is the maker of nature, doth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.

20 Then Martha, when shee heard that Iesus was comming, went to meet him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall [e] rise againe.

[e] That is, shall recouer life againe.

24 Martha said vnto him, I know that he shall rise againe ✣ in the resurrection at the last day.

✣ Chap. 5. 29. Luke 14. 14.

25 Iesus sayd vnto her, I am the resurrection and the life: ✣ he that beleeueth in me, though he were dead, *yet* shall he liue.

✣ Chap. 6. 35

26 And whosoeuer liueth, and beleeueth in me, shall neuer die: Beleeueſt thou this?

27 She said vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when she had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Marie, that she rose vp hastily, & went out, followed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus was, and saw him, she fell downe at his feet, saying vnto him, Lord, if thou haddeſt bene here, my brother had not bene dead.

33 [5] When Iesus therefore saw her weepe, and the Iewes *also* weepe which came with her, hee [f] groned in the spirit, & was troubled in himselfe.

[5] Christ tooke vpon him together with our flesh all affections of man (sinne onely excepted) and amongst them especially mercy and compassion.

[f] These are tokens that he was greatly moued, but yet they were without sinne: and these affections are proper to mans nature.

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come and see.

35 *And* Iesus wept.

36 Then sayd the Iewes, Beholde, how he loued him.

37 And some of them sayd, ∵ Could not hee, which opened the eyes of the blinde, haue made also, that this man should not haue died?

∵ Chap. 9. 6.

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was layed vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath bene *dead* foure dayes

40 Iesus sayd vnto her, Sayd I not vnto thee, that if thou diddeſt beleeue, thou shouldeſt see the glory of God?

41 Then they tooke away the stone *from the place* where the dead was layed. And Iesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou heareſt me alwayes, but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voice, Lazarus, come foorth.

44 Then he that was dead, came forth, bound hand and foot with bandes, and his face was bound with a napkin. Iesus said vnto them, Loose him, and let him go.

45 ¶ Then many of the Iewes, which came to

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Mary, and had seene the things, which Iesus did, beleeued in him.

46 6 But some of them went their way to the Phariſes, & told them what things Ieſus had done.

47 Then gathered the hie Prieſts, & the Phariſes a 8 councell, and ſayd, What ſhall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and b take away both our place, and the nation.

47 7 Then one of them *named* Caiaphas, which was the hie Prieſt that ſame yeere, ſaid vnto them, Ye perceiue nothing at all,

50 ✣ Nor yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 8 This ſpake he not of himſelfe: but being hie Prieſt that ſame yeere, he propheſied that Ieſus ſhould die for that nation:

52 And not for that nation onely, but that he ſhould gather together in one the children of God, which i were ſcattered.

53 Then from that day foorth they conſulted together, to put him to death.

54 9 Ieſus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the countrey vp to Hieruſalem before the Paſſeouer, to puriſie themſelues.

56 Then ſought they for Ieſus, & ſpake among themſelues, as they ſtood in the Temple, What thinke ye, that he commeth not to the feaſt?

57 Now both the high Prieſts and the Phariſes had giuen a commandement, that if any man knew where he were, he ſhould ſhew it, that they might take him.

6 The laſt poynt of hard and vnlikelihood vnbutonneſſe is this, to proclame open warre againſt God, and yet ceaſeth not to make a pretence both of godlineſſe, and of the profit of the common wealth.

g *The Iewes called the councell Sanhedrin: and the word that Iohn vſeth is Synedrii.*

h *That is, take away from vs by force: for at that time, though the hie Prieſts authoritie was greatly leſſened and decayed, yet there was ſome kinde of gouernement left among the Iewes.*

7 The raging and mad company of the falſe Church, perſwade themſelues that they cannot be in ſafetie, vnleſſe he be taken away, who onely vpholdeth the Church: And ſo likewiſe iudgeth the wiſedome of the fleſh in worldly affaires, which is gouerned by the ſpirit of giddines or madneſſe.

8 Chriſt doeth ſometimes ſo turne the tongues, euen of the wicked, that euen in curſing, they bleſſe.

i *For they were not gathered together in one countrey, as the Iewes were, but to be gathered from all quarters, from the East to the West.*

9 We may giue place to the rage of the wicked, when it is expedient ſo to doe, but yet in ſuch ſort, that we ſwarue not from Gods vocation.

CHAP. XII.

2 Chriſt is at ſupper with Lazarus, 3 Marie anointeth his feet. 5 Iudas findeth fault with her. 7 Chriſt defendeth her. 10 The Prieſts would put Lazarus to death. 12 Chriſt commeth to Hieruſalem, 18 The people meet him. 20 The Grecians deſire to ſee him. 42 The chiefe rulers that beleeue in him, but for feare doe not confeſſe him, 44 he exhorteth to faith.

✣ *Chap. 26. 17. marke 14. 3.*

THen ✣ Ieſus, ſixe dayes before the Paſſeouer, came to Bethania, where Lazarus was, who died, whom he had raiſed from the dead.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Mary a pound of oyntment of Spikenard very coſtly, and anoynted Ieſus feet, and wiped his feet with her haire, and the houſe was filled with the ſauour of the oyntment.

4 Then ſaid one of his diſciples, *euen* Iudas Iſcariot Simons *ſonne*, which ſhould betray him:

5 1 Why was not this ointment ſold for three hundreth pence, and giuen to the poore?

6 Now he ſaid this, not that he cared for the poore, but becauſe he was a thiefe, and ∴ had the bagge, and bare that which was giuen.

7 2 Then ſaid Ieſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes yee haue with you, but me ye ſhall not haue alwayes.

9 3 Then much people of the Iewes knew that he was there: and they came, not for Ieſus ſake onely, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 The high Prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.

12 ¶ ✣ On the morrow a great multitude that were come to the feaſt, when they heard that Ieſus ſhould come to Hieruſalem,

13 Tooke branches of palme trees, and went foorth to meet him, and cried, Hoſanna, Bleſſed *is* the King of Iſrael that commeth in the Name of the Lord.

14 And Ieſus found a yong aſſe, and ſate thereon, as it is written,

15 ✣ Feare not, daughter of Sion: behold, thy King commeth ſitting on an aſſes coalt.

16 But his diſciples vnderſtoode not theſe things at the firſt: but when Ieſus was glorified, then remembred they, that theſe things were written of him, and that they had done theſe things vnto him.

17 The people therefore that was with him, bare witneſſe that he called Lazarus out of the graue, and raiſed him from the dead.

18 Therefore mette him the people alſo, becauſe they heard that he had done this miracle.

19 4 And the Phariſes ſaid among themſelues, Perceiue ye how ye preuaile nothing? Beholde, the world goeth after him.

20 ¶ Now there were certeine Greeks among them that a came vp to worſhip at the feaſt.

21 And they came to Philip, which was of Bethſaida in Galile, and deſired him, ſaying, Syr, we would ſee that Ieſus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Ieſus.

23 And Ieſus anſwered them, ſaying, The houre is come, that the Sonne of man muſt be glorified.

24 5 Verely, verely I ſay vnto you, Except the wheat corne fall into the grounde and b die, it bideth alone: but if it die, it bringeth foorth much fruit.

25 ∴ He that loueth his life, ſhall loſe it, and he that hateth his life in this world, ſhall keepe it vnto life eternall.

26 ✣ If any man ſerue me, let him follow me: for where I am, there ſhall alſo my ſeruant be: and if any man ſerue me, him will my Father honour.

27 6 Now is my ſoule troubled: and what ſhal I ſay? Father, ſaue me from this c houre: but therefore came I vnto this houre.

28 Father, d glorifie thy Name. Then came there a voyce from heauen, *ſaying*, I haue both glorified it, and will glorifie it againe.

29 Then ſayd the people that ſtood by, and heard, that it was a thunder: other ſayd, An Angel ſpake to him.

30 7 Ieſus anſwered and ſaid, This voyce came not becauſe of me, but for your ſakes.

31 Now is the iudgement of this world: now ſhall the prince of this world be caſt out.

8 An horrible example in Iudas of a minde blinded with couetouſnes, and yet pretending godlineſſe.

∴ *Chap. 13. 29.*

2 This extraordinarie anoynting which was for a ſigne, is ſo allowed of God that hee witneſſeth how he will not be worſhipped with outward pompe, or coſtly ſeruice, but with almes.

3 When the light of the Goſpell ſheweth it ſelfe, ſome are found to be curious, and others (which leaſt ought) to be open enemies: others in a rage honour him, whom they will ſtraightway fall from: and very few doe lo reuerently receiue him as they ought: Notwithſtanding, Chriſt beginneth his ſpirituall kingdome in the midſt of his enemies.

✣ *Mat. 21. 8. marke 11. 8. luke 19. 35.*

✣ *Zech. 9. 9.*

4 Euē they which goe about to oppreſſe Chriſt, are made inſtruments of his glory.

a *After the ſolemne cuſtome: the Grecians were firſt ſo called by the name of the country of Greece, where they dwelt: but afterward, all that were not of the Iewes religion but worſhipped falſe gods, and were alſo called Heathens, were called by this name.*

5 The death of Chriſt is as it were a ſowing, which ſeemeth to be a dying to the corne, but in deed is the cauſe of a far greater haruеſt: and ſuch as is the condition of the head, ſo ſhall it be of the members.

b *A wheat corne dieth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.*

∴ *Mat. 10. 39. and 16. 25 mar. 8. 35. luke 9. 24. and 17. 33.*

✣ *Chap. 17. 24.*

6 Whiles Chriſt went about to ſuffer all the puniſhment which is due to our ſinnes, and whileſt his diuinitie did not yet ſhew his might and power ſo farre as this ſatisfaction might be thoroughly wrought, now when he is ſtriken with the great feare of the curſe of God, he crieth out and prayeth, and deſireth to be releaſed: yet notwithſtanding he preferreth the will and glory of his Father before all things, whoſe obedience the Father alloweth euen from heauen.

c *To wit, of death that is now at hand.*

d *So then the Fathers glorie is Chriſt his glorie.*

7 Chriſt foretelleth to the deafe, the maner of his death, the ouercomming of the deuill and the world, and in concluſion his triumph

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32 ✣ And I, if I were e lift vp from the earth, will draw f all men vnto me.

33 Now this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the ✣ Law, that Christ bideth for euer: and how saiest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 [8] Then Iesus said vnto them, Yet a little while is the light with you: walke while ye haue that light, least the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue that light, beleeue in that light, that ye may be the g children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ [9] And though he had done so many miracles before them, *yet* beleeued they not on him,

38 That the saying of Esaias the Prophet might be fulfilled, that he said, ✣ Lord, who beleeued our report? and to whome is the h arme of the Lord reueiled?

39 Therefore could they not beleeue, because that Esaias saith againe,

40 ✣ He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor vnderstand with *their* heart, and should be conuerted, and I should heale them.

41 These things said Esaias when he sawe his glory, and spake of him.

42 [10] Neuertheles, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be *cast* out of the Synagogue.

43 * For they loued the praise of men, more then the praise of God.

44 [11] And Iesus cryed, and said, Hee that beleeueth in me, beleeueth i not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent mee.

46 I ✣ am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse.

47 ✣ And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: ∴ the worde that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the Father which sent mee, he gaue me a commandement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: the things therefore that I speake, I speake *them* so as the Father said vnto me.

✣ *Chap.3.14.*
e *Christ vsed a word, which hath a double meaning for it signifieth either to lift vp, or to roll out of the way, for his meaning was to put them in minde of his death, but the Iewes seeme to take it another way.*
f *Chrysost. and Theophyl. referre this word, All, to all nations: that is, not to the Iewes onely.*
✣ *Psalme 89.36. and 110.4. and 117.2. Isa 40.8. ezech.37.25.*
8 Vnmeasurable is the mercie of God, but an horrible iudgement followeth, if it be contemned.
∴ *Chap 1.9.*
g *That is, partakers of light.*
9 Faith is not of nature, but of grace.
✣ *Isai 53.1. rom.10.16.*
h *The arme of the Lord, is the Gospel, which is, the power of God to saluation to all that beleeue: And therefore the arme of the Lorde is not reuealed to them, whose heartes the Lord hath not opened.*
✣ *Isa.6.9. matth.13.14. mar 4.12. luk.8.10. actes 28.26. rom.11.8.*
10 Such as beleeue, are not only few in number, if they be compared with the vnbeleeuers, but also the most of those fewe (yea and that especially the chiefest) doe feare men more then God.
* *Chap.5.44.*
11 The summe of the Gospel, and therefore of saluation, which Christ witnessed in the middest of Hierusalem, by his crying out, is this: to rest vpon Christ through faith, as the onely Sauiour appointed and giuen vs of the Father.
i *This word, Not, doth not take away of this from Christ which is here spoken of, but it is in way of correction rather, as if he said, He that beleeueth in me, doeth not so much beleeue in me, as in him that sent me.*
Iohn in Marke 9.37. ✣ *Chap.5.19. and 9.39.* ✣ *Chap 3.17.* ∴ *Marke 16.16.*

NOwe ✣ [1] before the feast of the Passeouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as he loued his a owne which were in the world, vnto the end he loued them.

2 And when supper was done (and that the deuill had now put in the heart of Iudas Iscariot, Simons *sonne*, to betray him)

3 Iesus knowing that the Father had giuen all things into his b handes, and that hee was come forth from God, and went to God,

4 He c riseth from Supper, and layeth aside *his vpper* garments, and tooke a towell, and girded himselfe.

5 After that, hee powred water into a basen, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus answered, and said vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou shalt haue d no part with me.

9 Simon Peter said vnto him, Lorde, not my feete onely, but also the hands and the head.

10 Iesus said to him, He that is washed, needeth not, saue to wash *his* feete, but is cleane euery whit: and ye are ✣ cleane, but not all.

11 For hee knewe who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, & had taken his garments, & was set down again, he said vnto them, Know ye what I haue done to you?

13 Ye call me Master, and Lorde, and yee say well: for *so* am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one an others feete.

15 For I haue giuen you an example, that yee should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, ∴ The seruant is not greater then his master, neither the ‖ ambassadour greater then he that sent him.

17 If ye know these things, blessed are ye if ye doe them.

18 ¶ [2] I speake not of you all: I know whom I haue chosen: but *it is* that the Scripture might be fulfilled, * He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tel I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 ✣ Verely, verely I say vnto you, If I send any, he that receiueth him, receiueth me, and hee that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, hee was troubled in the Spirit, and e testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on another, doubting of wom he spake.

23 Now there was one of his disciples, which f leaned on Iesus bosome, whom Iesus loued.

✣ *Matth.26 2. marke 14.1. luke 22.1.*
1 Christ no lesse certaine of the victorie, then of the combat which was at hand, vsing the signe of washing the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable acte, being like very shortly to depart from them: and partly witnesseth vnto them, that it is he onely which washeth away the filth of his people, and that by litle and litle, in their time and season.
a *Them of his household, that is, his Saintes.*
b *Into his power.*
c *In that he is said to rise, it argueth that there was a space betwene the ceremonies of the Passeouer, and this washing of feete, at what time it seemeth that the Supper was instituted.*
d *Vnlesse thou suffer me to wash thee, thou shalt haue no part in the kingdome of heauen.*
✣ *Chap.15.3.*

∴ *Chap.15.20. matth.10.24. luke 6.40.*
‖ *The word signifieth an Apostle, which is any one that is sent from another.*
2 The betraying of Christ was not casuall, or a thing that happened by chaunce, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.
✣ *Psalme 41.9.*
* *Matth 20.40. luke 10.16.*
e *He testified it openly, and foorthed it.*
* *Matth.26.21. marke 14. 8. luke 22.21.*
f *John his leaning was such, that sitting downe in his bosome his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table, but to lie downe on the one side.*

CAHP. XIII.

4 *Christ rising from supper,* 15 *to commend humilitie to his Apostles, washeth their feete.* 21 *He noteth the traitour Iudas* 26 *with an euident token.* 34 *He commaundeth charitie.* 37.39 *He gratifieth Peter of his denials.*

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24 To him beckened therefore Simon Peter, that he ſhould aſke who it was of whom he ſpake.

25 He then as he leaned on Ieſus breaſt, ſaide vnto him, Lord, who is it?

26 Ieſus anſwered, He it is, to whom I ſhal giue a ſoppe, when I haue dipt it: and he wet a ſop, and gaue it to Iudas Iſcariot, Simons ſonne.

27 And after the ſoppe, Satan entred into him. Then ſaid Ieſus vnto him, That thou doeſt, doe quickely.

28 But none of them that were at table, knew, for what cauſe he ſpake it vnto him.

29 For ſome of them thought becauſe Iudas had ỹ bag, that Ieſus had ſaid vnto him, Buy thoſe things that we haue neede of againſt the feaſt: or that he ſhould giue ſome thing to the poore.

30 Aſſoone then as he had receiued the ſoppe, he went immediatly out, and it was night.

31 ¶ 3 When he was gone out, Ieſus ſayde, g Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorifie him in himſelfe, and ſhal ſtraightway glorifie him.

33 4 Litle children, yet a litle while am I with you: ye ſhall ſeeke mee, but as I ſaid vnto the ✣ Iewes, Whither I goe, can ye not come: alſo to you ſay I now,

34 ✣ A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye alſo loue one another.

35 By this ſhall all men knowe that ye are my diſciples, if ye haue loue one to another.

36 5 Simon Peter ſaid vnto him, Lord, whither goeſt thou? Ieſus anſwered him, Whither I goe, thou canſt not folow me now: but thou ſhalt folow me afterward.

37 Peter ſaid vnto him, Lord, why can I not folowe thee nowe? ∴ I will lay downe my life for thy ſake.

38 Ieſus anſwered him, Wilt thou lay downe thy life for my ſake? Verely, verely I ſay vnto thee, The cocke ſhall not crow, till thou haue denied me thriſe.

CHAP. XIIII.

1 *He comforteth his diſciples,* 2. 7 *declaring his diuinitie and the fruite of his death,* 16 *promiſing the comforter,* 17 *euen the holy Spirit,* 26 *whoſe office he ſetteth out.* 27 *He promiſeth his peace.*

1 He beleeueth in God that beleeueth in Chriſt and there is no other way to confirme our mindes in greateſt diſtreſſes.

LEt t not your heart be troubled: ye beleeue in God, beleeue alſo in me.

2 In my Fathers houſe are many dwelling places: if it were not ſo, a I would haue told you: I goe to b prepare a place for you.

3 2 And if I goe to prepare a place for you, I wil c come againe, and receiue you vnto my ſelfe, that where I am, there may ye be alſo.

4 3 And whither I goe, ye knowe, and the way ye know.

5 Thomas ſaid vnto him, Lord, we knowe not whither thou goeſt: how can we then know ỹ way?

6 Ieſus ſaid vnto him, I am d that Way, and that Trueth, and that Life. No man commeth vnto the Father, but by me.

7 e If ye had knowen me, ye ſhould haue knowen my Father alſo: and from henceforth ye know him, and haue ſeene him.

8 Philip ſaid vnto him, Lord, ſhewe vs *thy* Father, and it ſufficeth vs.

9 Ieſus ſaid vnto him, I haue bene ſo long time with you, and haſt thou not knowen me, Philip? he that hath ſeene me, hath ſeene my Father: how then ſayeſt thou, Shew vs *thy* Father?

10 4 Beleeueſt thou not, that I am in the Father, and the Father is in me? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me, that I *am* in the Father, and the Father *is* in me: at the laſt, beleeue mee for the very workes ſake.

12 5 Verely, verely I ſay vnto you, he that beleeueth in me, the workes that I doe, he ſhall doe alſo, and f greater then theſe ſhall he do: for I go vnto my Father.

13 ✣ And whatſoeuer ye aſke in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye ſhal aſke any thing in my Name, I wil doe it.

15 6 If ye loue me, keepe my commandements,

17 And I will pray the Father, and he ſhal giue you another Comforter, that he may abide with you for euer.

17 *Euen* the g Spirit of trueth, whome the h world can not receiue, becauſe it ſeeth him not, neither knoweth him: but ye know him: for hee dwelleth with you, and ſhall be in you.

18 I will not leaue you fatherleſſe: *but* I will come to you.

19 Yet a litle while, and the world ſhall ſee me no more, but ye ſhall ſee me: becauſe I liue, yee ſhall liue alſo.

20 At that day ſhall ye know that I am i in my Father, and you in me, and I in you.

21 He that hath my commandements, & keepeth them, is he that loueth me: and hee that loueth me, ſhall be loued of my Father: and I will loue him, and wil k ſhew mine owne ſelfe to him.

22 7 Iudas ſaid vnto him, (not Iſcariot) Lord, what is the cauſe that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world?

23 Ieſus anſwered, and ſaid vnto him, If any man loue me, he will keepe my worde, and my Father will loue him, and we wil come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which ſent me.

25 8 Theſe things haue I ſpoken vnto you, being preſent with you.

26 ✣ But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whiche I haue tolde you.

5 We haue to conſider the glorifying of Chriſt in his ignominie.

g *This verſe and the next following, are a moſt plaine and euident teſtimonie of the diuinitie of Chriſt.*

4 The eternall glory ſhall flow by litle and litle from the head into the members. But in the meane time, we muſt take good heed, that we paſſe ouer the race of this life in brotherly loue.

✣ *Chap.7.33.*
✣ *Leuit.19.18. matth.22.39. chap.15.12. 1.iohn 4.21.*

5 An heauie example of raſh truſt and confidence.

∴ *Matth.26.33. marke 14.29. luke 22.33.*

a *That is, if it were not ſo as I tell you, to wit, vnleſſe there were place ynough not onely for me, but for you alſo, in my Fathers houſe, I would not giue deceiue you with a vaine hope, but I would haue told you ſo plainely.* b *All this ſpeach is by way of an allegorie, whereby the Lord comforteth his owne, declaring vnto them his eternall rest into heauen, which is, not to reigne there alone, but to go before, and prepare a place for them.* c *These wordes are to be referred to the whole Church, and therefore the Angell ſaid to the diſciples when they were aſtoniſhed, What ſtand you gazing vp into heauen? This Ieſus ſhall ſo come as you ſaw him goe vp, Acts 1.11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God ſhall be all in all, and wherefore cal it the day of redemption.* 3 Chriſt onely is the way to true and euerlaſting life, for he it is in whome the Father hath reuealed himſelfe.

d *This ſaying ſheweth vnto vs both the nature, the will & office of Chriſt.* e *It is plaine by this place, that to knowe God, & to ſee God, is all one: Nowe whereas he ſayd before, that no man ſawe God at any time, that is to be vnderſtood thus, without Chriſt: or were it not through Chriſt, no man could euer ſee, nor ſeene God at any time: for as Chryſoſtome ſayth, the Sonne is a very ſhort and eaſie ſetting forth of the fathers nature vnto vs.*

4 The maieſtie of God ſheweth it ſelfe moſt euidently, both in Chriſtes doctrine and deedes.

5 The approouing of the vertue of Chriſt is not included within his owne perſon, but it is ſpred through the body of his whole Church.

f *That is, not I only doe them, but I can alſo giue other men power to doe greater.*
✣ *Chap.16.23. mat.7.7. mar.11. 24. iames 1.5.*

6 He loueth Chriſt aright, which obeyeth his commandements: and becauſe the ſame is accompanied with an infinite ſort of miſeries, although he be abſent in body, yet doeth he comfort his with the preſent vertue of the holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.

g *The holy Ghoſt is called the Spirit of trueth, of the effect which he worketh, becauſe he inſpireth the trueth into vs, where as otherwiſe he hath trueth in himſelfe.* h *Worldly men.*

i *The Sonne is in the Father after ſuch ſort, that he is of one ſelfe ſame ſubſtance with the Father, but he is in his diſciples in a certaine reſpect as an ayder and helper of them.* k *I will ſhewe my ſelfe to him, and be knowen of him, as if he ſawe me with his eyes: but this ſhewing of himſelfe is not bodily, but ſpiritually, yet ſo plaine as none can be more.* 7 We muſt not aske why the Goſpel is reuciled to ſome rather then to other, but wee muſt rather take heede, that we embrace Chriſt who is offered vnto vs, and that we truely loue him, that is to ſay, that we giue our ſelues wholy to his obedience. 8 It is the office of the holy Ghoſt to imprint in the mindes of the elect in their times and ſeaſons, that which Chriſt once ſpake. ✣ *Chap.15.26.*

27 ∴ Peace

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9 All true felicitie commeth to vs by Christ alone.
10 So farre is it, that we should be sory for the departing of Christ, frō vs according to the flesh, that we should rather reioyce for it, seeing that all ỹ blessing of the members dependeth vpon the glorifying of the head.
l Thus is spoken in that, that he is Mediator, for so the Father is greater then he, in as much as the person to whome request is made, is greater then hee that maketh the request.
11 Christ goeth to death not vnwillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree. *m As who would say, Satan willy and by set vpon me with all the might he can, but he hath no power ouer me, neither shall he find any such thing in me as he thinketh he shall.*

27 9 Peace I leaue with you: my peace I giue vnto you: not as ỹ world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 10 Yee haue heard how I said vnto you, I goe away, and wil come vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the Father: for the Father is l greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, yee might beleeue.

30 11 Hereafter wil I not speake many things vnto you: for the prince of this world commeth, and hath m nought in me.

31 But *it is* that the world may know that I loue *my* Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

CHAP. XV.

1 By the parable of the vine, 2 & the branches, 5. 6 He declareth how the disciples may beare fruite. 12. 17 He commandeth mutuall loue. 18 He exhorteth them to beare afflictions patiently, 20 by his owne example.

I Am that true vine, and my Father is that husbandman.

2 ✣ Euery branch that beareth not fruite in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite.

3 ✣ Nowe are ye cleane through the worde, which I haue spoken vnto you.

4 Abide in mee, and I in you: as the branch cannot beare fruite of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the branches: he that abideth in me, & I in him, ỹ same bringeth foorth much fruite: for without me can ye doe nothing.

6 ∴ If a man abide not in me, he is cast foorth as a branch, & withereth: and men gather them, and cast *them* into the fire, and they burne.

7 ✣ 2 If ye abide in mee, and my wordes abide in you, aske what ye wil, & it shalbe done to you.

8 2 Herein is my Father glorified, that yee beare much fruite, and be made my disciples.

9 3 As the Father hath loued mee, so haue I loued you: b continue in that my loue.

10 If ye shall keepe my commandements, yee shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 ✣ This is my commandement, that yee loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friendes, if ye doe whatsoeuer I commaund you.

15 4 Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 5 Ye c haue not chosen me, but I haue chosen you, and ordeined you, ✣ that ye goe & bring foorth fruite, and that your fruite remaine, that whatsoeuer yee shall aske of the Father in my Name, he may giue it you.

17 These things command I you, that yee loue one another.

18 6 If the world hate you, yee knowe that it hated me before you.

19 If ye were of the worlde, the world would loue his owne: but because ye are not of ỹ world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I saide vnto you, ✣ The seruant is not greater then his master. ∴ If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.

21 7 But ✣ all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me.

22 d If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne,

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other mā did, they had not had sinne: but nowe haue they both seene, and haue hated both me, and my Father.

25 But *it is* that the word might bee fulfilled, that is written in their e Lawe, ✣ They hated mee without a cause.

26 8 But when that Comforter shall come, * whom I will send vnto you from the Father, *euen* the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue bene with me from the beginning.

5 Christ is the authour, and preseruer of the ministerie of the Gospel, euen to the worlds end, but the ministers haue aboue all things need of prayer & brotherly loue.
c This place teacheth vs plainly, that our saluation commeth from the onely fauour and gracious goodnesse of the euerlasting God toward vs, & of nothing that we coeer can deserue. ✣ *Mat.18.29.*
6 It ought not onely not to feare, but rather confirme the faithfull Ministers of Christ, when they shalbe hated of the world as their Master was.
✣ *Chap.13.16. mat.10.24.*
∴ *Mat.24.9.*
7 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntary blind, so that the world can pretend no excuse to couer their fault.
✣ *chap.16.4.*
d As who would say, If I had not come, these men would not haue sticke to haue said still before Gods

e Weare of nature drie and fit for nothing, but the fire: Therefore that we may liue and be fruitfull, we must first be grafted into Christ, as it were into a vine by the Fathers hand: and then be dayly thred with continuall meditation of the world and the crosse: otherwise it shall not availe any man at all to haue bene grafted, vnlesse he cleaue fast vnto the vine, and so draw iuice out of it.
✣ *Mat.15.13.*
✣ *Chap.13.10.*
∴ *Colos.2.23.*
✣ *1.John 3.22.*
2 He abideth in Christ, which testeth in his doctrine, and therefore bringeth foorth good fruite: And the Father will denie suchan one, nothing.
a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruite.

3 The loue of the Father towards the Sonne, and of the Sonne towards vs, and ours towards God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweete and pleasant then it is. Nowe this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibiteth vnto vs. *b That is in that loue, wherewith I loue you: which loue is on both parter.* ✣ *Chap.13.34.1.thes.4.9.1.ioh 3.11.and 4.21.* 4 The doctrine of the Gospel (as it is vttered by Christs owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation: and is committed vnto the Apostles.

judgement seate, that they are religious, and voyd of sinne: but seeing I came to them, and they cleane refuse me, they can haue no cloke for their wickednes. e *Some time by this word, Lawe, are meant the fiue bookes of Moses, but in this place, the whole Scripture: for the place alleaged is in the Psalmes.* ✣ *Psalme 35.19.* 8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee spake by the mouth of the Apostles. * *Chap.14.26. luke 24.49.*

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 Hee promiseth the Comforter, and declareth his office. 21 He compareth the afflictions of his, to a woman that is trauileth with child.

THese 1 things haue I spoken vnto you, that yee should not be offended.

2 They shal excommunicate you: yea, the time shal come, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 ✣ But these things haue I told you, that when the houre shall come, ye might remember, that I told you them. And these things said I not vnto you from ỹ beginning, because I was w you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue sayde these things vnto you, your hearts are full of sorow.

7 2 Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

1 The ministers of the Gospel must looke for all maner of reproches, not onely of them which are open enemies, but euen of them also which seeme to be of the same household, and the very pillars of the Church. ✣ *Chap.15.21.*

2 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholy depend vpon his spirituall power.

8 3 And

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3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, will it not, to confesse it owne vnrighteousnesse, and Christes righteousnesse and almightinesse.
a He will reproue the world, that the worldlings shalbe able to pretend no excuse.
b He respecteth the time that followed his ascension, when as all gainesayers were manifestly reproued through the powring out of the holy Ghost vpon the Church: So that the very enemies of Christ were reproued of sinne, in that they were constrained to confesse that they were deceiued, in that they beleeued not, and therefore they sayd to Peter, Actes 1. Men and brethren, what shall we doe?
c Of Christ himselfe: For when the world shall see, that I haue powred out the holy Ghost, they shall be constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.
d Of that authoritie and power, which I haue both in heauen & earth.
e That is, because they shall then vnderstand and knowe in deed, that I haue ouercome the deuil, and doe gouerne the world, when all men shall see, that they sit therefore lies against you in vaine, for I will ioyne you with that heauenly power, whereby you may destroy euery high thing which is lifted vp against the knowledge of God, 2 Cor. 10. 12.

8 3 And when he is come, he will a reproue the b world of sinne, and of righteousnesse, and of iudgement.

9 Of sinne, because they beleeued not in mee:

10 Of c righteousnesse, because I goe to my Father, and ye shall see me no more.

11 Of d iudgement, e because the prince of this world is iudged.

12 4 I haue yet many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when hee is come which is the Spirit of trueth, he will leade you into all trueth: for he shall not speake of himselfe, but whatsoeuer he shall heare, shall he speake, and he will shew you the things to come.

14 5 He shal glorifie me: for hee shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore sayd I, that hee shall take of mine, and shew it vnto you.

16 6 A f little *while*, and ye shal not see me: and againe a little *while*, and ye shall see me: g for I go to the Father.

17 Then said *some* of his disciples among them selues, What is this that he saieth vnto vs, A little *while*, and ye shall not see mee, and againe, a little *while*, and ye shall see mee, and, For I goe to the Father.

18 They sayd therefore, What is this that hee saith, A little *while*? we know not what he saith.

19 Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I said, A little *while*, & ye shal not see me: and againe, a little *while*, and ye shall see me?

20 Verily, verily I say vnto you, that yee shall weepe and lament, and the world shall reioyce: and ye shal sorowe, but your sorow shalbe turned to ioy.

21 A woman when she trauaileth, hath sorow, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye nowe therefore are in sorow: but I will see you again, & your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall ye aske me nothing. ✣ Verily, verily, I say vnto you, whatsoeuer yee shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske, and ye shal receiue, that your ioy may be full.

27 7 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shew you plainly of the Father.

26 8 At that day shall yee aske in my Name, and I say not vnto you, that I will pray vnto the Father for you:

27 For the Father himselfe loueth you, because ye haue loued me, ✣ and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the worlde, and goe to the Father.

29 9 His disciples sayde vnto him, Lo, now, speakest thou plainely, and thou speakest no parable.

30 Nowe knowe wee that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Doe you beleeue nowe?

32 ✣ 10 Beholde, the houre commeth, & is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

33 11 These things haue I spoken vnto you, that h in me ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 *Christ prayeth that his glory together with his Father may bee made manifest.* 9 *He prayeth for his Apostles,* 20 *and for all beleeuers.*

THese 1 things spake Iesus, and lift vp his eyes to heauen, and sayde, 2 Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 :: As thou hast giuen him power *ouer* a all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they knowe thee *to be* the b onely very God, and whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 :: I haue declared thy Name vnto the men which thou gauest mee out of the world: c thine they were, and thou d gauest them me, and they haue kept thy word.

7 :: Nowe they knowe that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them ✣ wordes which thou gauest me, & they haue receiued *them*, and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for the worlde, but for them which thou hast giuen me: for they are thine.

✣ *Chap.*17 8.
9 Faith and foolish securitie differ very much, ✣ *Matth.*26.31. *marke* 14.27.
10 Neither the wickednesse of the world, neither the weakenesse of his owne can diminish any thing of the vertue of Christ.
11 The suretie and stay of the Church dependeth onely vpon the victorie of Christ.
b *That in me you might be throughly quieted. For by* (peace) *is meant in this place, that quiet state of mind, which is cleane contrary to disquietnesse and beastlinesse.*

1 Iesus Christ the euerlasting high Priest being ready streightwayes to offer vp himselfe, doeth by solemne prayers consecrate himselfe to God the Father, as a sacrifice: and vs together with himselfe. Therefore this prayer was from the beginning, is, and shalbe to the end of the world, the foundation & ground of the Church of God.
2 He first declareth, that as he came into the world to the end that the Father might shewe in him, being apprehended by faith, his glory in sauing his elect, so he applied himselfe to that onely: and therefore desireth of the Father, that he would bless the worke

4 The doctrine of the Apostles proceedeth from the holy Ghost, and is most perfite.
5 The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christes owne mouth, and in print eth it in our mindes.
6 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truely beholden with the most sharpe sighted eyes of faith, and not with the bleared eyes of the flesh: Whereby we feele a continuall ioy euen in the midst of sorowes.
f *When a little time is once past.*
g *For I passe to eternall glory, so that I shalbe much more present with you then I was before: for then you shal feele in deed what I am and what I am able to do.* ✣ *Chap.*14.13. *mat.*7.7. & 21.22. *mar.*11.24 *lu.*11.9 *iam.*1.5. 7 The holy Ghost which was powred vpon the Apostles after the Ascension of Christ, inspireth both them in all the chiefest mysteries and secretes of our saluation, and also by them the Church, and will so instruct it to the end of the world. 8 The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediator, who is already heard for vs, for whom he both abased himselfe, and is now also glorified.

which he had finished. :: *Matth.*28.18. a *Gaue all men, the Father the onely very God, to set him against all false gods, and not to shut out himself: and the holy Ghost, For straightwayes hereupon the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone sayd to be King immortall, wise, and dwelling in light which no man can attaine vnto, inuisible, Rom.*16.27. *1.tim.*1.17. 3 First of all hee prayeth for those his disciples, by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once receiued the whole company of the reprobate) because he received them of him into his custodie, and for that they embracing his doctrine, shall haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely. c *He sheweth hereby that euerlasting election and chuse, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation.* d *He sheweth how that euerlasting and hidden purpose of God is declared in Christ, by whom we are iustified and sanctified, if we lay holde on him by faith, that at length we may come to the glory of the election.*
✣ *Chap.*16.27.

10 And

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10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whom thou hast giuen me, that they may bee one, as we *are*.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the ✣ Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 ‡ I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ‡ Sanctifie them with thy truth: thy word is truth.

18 § As thou diddest send mee into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the ‖ truth.

20 ¶ I pray not for these alone, but for them also which shall beleeue in mee, through their word,

21 That they all may be one, as thou, O Father, *art* in me, and I in thee: *euen* that they may be also one in vs, that the world may beleeue that thou hast sent me.

22 And the glory that thou gauest me, I haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

24 ✣ Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold e that my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 ¶ And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

e He prayeth that his people may peaceably agree and be ioyned together in one, that as the Godhead is one, so they may be of one minde & one consent together.

✣ *Psal.109.7.*

4 Hee sheweth what maner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might proue by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to other.

f That is, make them holy: and that is said to be holy, which is dedicated and made proper to God only.

5 Hee addeth moreouer, that the Apostles haue a vocation common with him, & therefore that they must be holden vp by the selfe same vertue to giue vp themselues wholly to God, whereby he being first, did consecrate himselfe to the Father.

g The true and substantiall sanctification of Christ is set against the outward purifyings.

6 Secondarily he offereth to God the Father, all his, that is, how many so euer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father receiuing from him all fulnesse, so they being ioyned with him may receiue life from him, and at length being together beloued in him, may also with him enioy euerlasting glory. ✣ *Chap.12.26.*

7 He communicateth with his by little and litle, the knowledge of the Father, which is most full in Christ the Mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christs power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22. 23 His answer to the officer that smote him with a rod. 28 Being deliuered to Pilate, 35 he declareth his kingdome.

1 Christ goeth of his own accord into a garden, which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entred into the world by one mans rebellion, and that in a garden. ✣ *Mat.26.36. mar.14.32. luke 22.39.*

WHen ‡ Iesus had spoken these things, hee went foorth with his disciples ouer the brooke ✣ Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him knewe also the place: for Iesus oft times resorted thither with his disciples.

3 ✣ ‡ Iudas then, after he had receiued a band of men and officers of the high Priestes, and of the Pharises, came thither with lanternes and torches, and weapons.

4 ‡ Then Iesus, knowing all things that should come vnto him, went foorth and said vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Nowe Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went away backewardes, and fell to the ground.

7 Then he asked them againe, Whome seeke ye? And they said, Iesus of Nazareth.

8 ‡ Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 *Thus was* that the word might be fulfilled which he spake, ✣ Of them which thou gauest me, haue I lost none.

10 § Then Simon Peter hauing a sword, drewe it, and smote the hie Priests seruant, and cut off his right eare. Nowe the seruants name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which *my* Father hath giuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him,

13 ¶ And led him away to ✣ Annas first (for he was father in law to Caiaphas, which was the hie Priest that same yere)

14 ✣ And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ ‡ ✣ Nowe Simon Peter followed Iesus, and another disciple, & that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stood at the doore without. Then went out the other disciple which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then sayd the mayd that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stood there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stood among them, and warmed himselfe.

19 ¶ (‡ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou mee? aske them which heard me what I sayd vnto them: behold, they know what I said.

21 When he had spoken these things, one of the officers which stood by, smote Iesus with *his* rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound vnto Caiaphas the hie Priest.)

25 ✣ ‡ And Simon Peter stood & warmed himselfe, and they said vnto him, Art not thou his disciples? He denied it, and said,

✣ *Mat.26.47. marke 14.43. luke 22.47.*

2 Christ, who was innocent, was taken as a wicked person, that we which are wicked might be let go as innocent.

3 Christes person (not notwithstanding) was bound of the aduersaries, when and howe he would.

4 Christ doeth not neglect the office of a good pastour, no not in his greatest danger.

✣ *Chap.17.12.*

5 We ought to conteine the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quited of the euerlasting high Priest himselfe.

✣ *Luke 23.32.*

✣ *Chap.11.50.*

7 A liuely example of the fragilitie of man euen in the best, when they be once left to themselues.

✣ *Mat.26.38. mar.14.54. luke 22.54.*

8 Christ defendeth his cause but slenderly, not that hee would withdraw himselfe from death, but to shew that hee was condemned as an innocent.

✣ *Mat.26.57. luke 22.54.*

✣ *Mat.24.69. mar.14.52. luke 22.55.*

6 After that men haue once fallen, they cannot onely not lift vp themselues by their owne strength, but also they fall more and more, into worse, vntill they

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26 One of the seruants of the hie Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ ✣ [10] Then led they Iesus from [a] Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should be ✣ defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They answered, and said vnto him, If hee were not an euil doer, we would not haue deliuered him vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes sayd vnto him, [b] It is not lawfull for vs to put any man to death.

32 *It was* that the word of Iesus ∴ might bee fulfilled which he spake, [c] signifying what death he should die.

33 ⁂ So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

36 [11] Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then sayd vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a king: for this cause I am borne, and for this cause came I into the world, that I should beare witnes vnto the trueth: euery one that is of the trueth heareth my voice.

38 [12] Pilate sayd vnto him, [d] What is trueth? And when he had sayd that, he went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all.

39 ∴ But you haue a custome that I should deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?

40 * Then [e] cryed they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

✣ *Mat.27.2.mar.15.1. luke 23.1.*

10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickenesse, then in the princes of the people of God: A liuely image of the wrath of God against sinne and therewithall of his great mercie, and last of all of his most seuere iudgement against the stubburne contemners of his grace when it is offred vnto them.

a From Caiaphas house.

✣ *Acts 10 28. and 11.3.*

b For iudgements of life and death were taken from them fortie yeres before the destruction of the temple.

∴ *Mat.20.19.*

c For Christ had foretolde that hee should be crucified.

⁂ *Mat.27.11.mar.15.2.luke 23.3.*

11 Christ auoucheth his spirituall kingdome, but reiecteth a worldly.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke vpon him our person) was to be condemned as a most wicked man.

d Hee speaketh this disdainfully and scoffingly, and not by way of making a question.

✣ *Matthewe 27.15. marke 15.6. luke 23.17.* [e] *Acts 3.14.* [a] *Word for word, made a great and foule voyce.*

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thorne, 4 maudesfrom to let him loose: 8 but being ouercome with the outrage of the Iewes, 16 he deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vinegre, he dyeth: 34 and being dead, his side is pierced with a speare. 40 He is buried.

THen ✣ Pilate tooke Iesus, and scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile, King of the Iewes. And they smote him with *their* rods.

4 Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know that I find no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* said vnto them, Behold the man.

6 Then when the hie Priests and officers sawe him, they cryed, saying, [a] Crucifie, crucifie *him*. Pilate said vnto them, Take yee him, and crucifie *him*: for I finde no fault in him.

7 The Iewes answered him, We haue a lawe, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ [3] When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friend: *for* whosoeuer maketh himselfe a King, speaketh against Cæsar.

13 ¶ [4] When Pilate heard this word, hee brought Iesus forth, and sate downe in the iudgement seat in a place called the pauement, and in Hebrew, [b] Gabbatha.

14 And it was the Preparation of the Passeouer, and about the sixt houre: and he said vnto the Iewes, Behold your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cæsar.

16 [5] Then deliuered he him vnto them, to be crucified. ✣ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named *of dead mens* skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, & Iesus in the mids.

19 ¶ [6] And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrew, Greeke, and Latine.

21 Then sayd the high Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he sayd, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ [7] Then the ✣ souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and *his* coat: and the coat was without seame wouen from the top thorowout.

24 Therefore they sayd one to another, Let vs not deuide it, but cast lots for it, whose it shall be. *This was* that the Scripture might be fulfilled, which sayeth, ∴ They parted my garments among them, and on my coat did cast lots. So the souldiers did these things in deed.

25 ¶ [8] Then stood by the crosse of Iesus, his mother,

a They will haue him crucified, with an olde custome of theirs, they should haue stoned and hanged vp as conuicts of blasphemie: but they desire to haue him crucified after the maner of the Romans.

3 Pilates conscience fighteth for Christ, but straightway it yeeldeth, because it is not vpholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ.

b Gabbatha signifieth an high place, as iudgement seats are.

5 Christ fasteneth Satan, sin and death to the crosse.

✣ *Mat.27.31.mar.15.25.luke 23.26.*

6 Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.

7 Christ signifieth by the diuision of his garments amongst the bloodie butchers (his coat except, that had no seame) that it shall come to passe, that he will shortly diuide his benefits, and enrich his very enemies thorowout the world: but so notwithstanding that the treasure of his Church shal remaine whole.

✣ *Mat.27.35. mar.15.24.*

∴ *Psal.22.18.*

8 Christ is a perfect example of full righteousnes, not onely in the keeping of the first, but also of the second table.

✣ *Mat.27.27. marke 15.16.*

1 The wisedome of the flesh, chuseth of two euils the least, but God curseth that same wisedome.

2 Christ is againe

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mother, and his mothers sister, Marie *the wife of* Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loued, he said vnto his mother, Woman, behold thy sonne.

27 Then said he to the disciple, Behold thy mother: and from that houre, the disciple tooke her home vnto him.

9 Christ, when he hath taken the vineger, yeeldeth vp the Ghost, drinking vp in deede that most bitter and sharpe cup of his Fathers wrath in our name.

28 ¶ 9 After, when Iesus knew that all things were performed, that the ✣ Scripture might be fulfilled, he said, I thirst.

29 And there was set a c vessell full of vineger: and they filled a sponge with vineger, and put it about an Hyssope *stalke*, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, he saide, It is finished, and bowed his head, and gaue vp the ghost.

31 10 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath *day*: for that Sabbath was an hie day) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other which was crucified with *Iesus*.

33 But when they came to Iesus and saw that he was dead already, they brake not his legges.

34 12 But one of the souldiers with a speare d pearced his side, and forthwith came there out blood and water.

35 And hee that sawe it, bare recorde, and his record is true: and he knoweth that he saith true, that ye might beleeue it.

36 For these things were done, that the Scripture should be fulfilled, ✣ Not a bone of him shal be broken.

37 And againe another Scripture saith, ∵ They shall see him whom they haue thrust thorow.

38 ⁂ 12 And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

39 And there came ✣ also Nicodemus (which first came to Iesus by night) & brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was e neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation *day*, for the sepulchre was neere.

✣ *Exod.12.46. numb.9.12.* ∵ *Zach.12.10.* ⁂ *Matth.27.57. mark.15.42. luke 23.50.* 12 Christ is openly buried and in a famous place, Pilate witting and suffering it, and that by men which did fauour Christ, in such wise, that yet before that day, they neuer openly followed him: so that by his burial, no man can iustly doubt either of his death, or resurrection. ✣ *Chap.3.2.* e *That no man might cauil at his resurrection, as though some other that had bene buried there, had risen. Theophyl.*

CHAP. XX.

1 *Marie bringeth word that Christ is risen: 3 Peter and Iohn 4 runne to see it. 15 Iesus appeareth to Marie 19 and to the disciples that were together in the house. 25 Thomas, before faithlesse, 29 now beleeueth.*

NOwe ✣ 1 the first *day* of the weeke came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

✣ *Marke 16.1. luke 24.1.*

1 Marie Magdalene, Peter and Iohn, are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselues could scarcely be perswaded of it, so farre is it off, that they should inuent it of set purpose.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and we know not where they haue laid him.

3 Peter therefore went foorth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen clothes lying: yet went he not in.

✣ *Matth.28.1. marke 16.5.*

a *That is, without the caue, which the sepulchre was cut out of.*

2 Two Angels are made witnesses of the Lordes resurrection.

b *In white clothing.*

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen clothes lie,

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he sawe it, and beleeued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ ✣ But Marie stood a without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

c *Mary spake as the common people vse to speake: for they speake of a dead carkesse, as they doe of a whole man.*

3 Iesus witnesseth by his presence, that he is truely risen.

4 Christ which is risen, is not to be sought in this world according to the flesh, but in heauen by faith, whither hee is gone before vs.

12 2 And sawe two Angels in b white, sitting, the one at the head, and the other at the feete, where the body of Iesus had laien.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away c my Lord, and I know not where they haue laide him.

d *By his brethren, he meaneth his disciples: for in the next verse following, it is said, that Mary told his disciples.*

e *He calleth God his Father, because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking vs of his free grace to be his sonnes, Epiphanius.*

14 3 When she had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

∵ *Marke 16.14. luke 24.36. 1.cor.15.5.*

5 Christ in that that he presented himselfe before his disciples suddenly through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministerie of the Gospel.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that he had bene the gardener, said vnto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 4 Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my d brethren, and say vnto them, I ascend vnto e my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ ∵ 5 The same day then at night, which was the first *day* of the weeke, and when the f doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stoode in the mids, and said to them, Peace *be* vnto you.

f *Either the doores opened to him of their owne accord, or the very walles themselues were a passage to him.*

20 And when hee had so said, he shewed vnto them *his* hands, and his side. Then were the disciples glad when they had seene the Lord.

21 ✣ Then

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✣ *Mat.16.18.*

21 ✣ Then saide Iesus to them againe, Peace *be* vnto you: as my Father sent me, so send I you.
22 And when he had sayd that, hee breathed on them, and sayd vnto them, Receiue the holy Ghost.
23 6 Whosoeuers sinnes ye remit, they are remitted vnto them: *and* whosoeuers sinnes yee reteine, they are reteined.
24 ¶ 7 But Thomas one of the twelue, called Didymus, was not with them when Iesus came.
25 The other disciples therefore saide vnto him, Wee haue seene the Lord: but he sayd vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleeue it.
26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. *Then* came Iesus, when the doores were shut, and stood in the mids, and said, Peace *be* vnto you.
27 After sayde he to Thomas, Put thy finger here, and see mine hands, & put forth thine hand, and put it into my side, and bee not faithlesse, but faithfull.
28 Then Thomas answered, and sayde vnto him, *Thou art* my Lord, and my God.
29 8 Iesus said vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed *are* they that haue not seene, and haue beleeued.
30 ¶ ✣ 9 And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.
31 But these things are written, that ye might beleeue, that Iesus is that Christ that Sonne of God, and that in beleeuing yee might haue life through his Name.

6 The publishing of the forgiuenesse of sinnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sinnes of the vnbeleeuers, is the summe of the preaching of the Gospel.
7 Christ draweth out of the vnbelefe of Thomas, a certaine and sure testimonie of his resurrection.
8 True faith dependeth vpon the mouth of God, and not vpon fleshly eyes.
✣ *Chap.21.25.*
9 To beleeue in Christ the Sonne of God and out onely Sauiour, is the ende of the doctrine of the Gospel, & especially of the historie of the resurrection.

CHAP. XXI.

1 *Iesus appeareth to his disciples as they were a fishing, 6. 7 whom they know by a miraculous draught of fishes. 15 Hee committeth the charge of the sheepe to Peter, 18 and foretelleth him of the maner of his death.*

1 In that, that Christ here is not onely present, but also eateth with his disciples, he giueth a most full assurance of his resurrection.

AFter these things, 1 Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he *himselfe:*
2 There were together Simon Peter, & Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *sonnes* of Zebedeus, and two other of his disciples.
3 Simon Peter said vnto them, I goe a fishing. They said vnto him, We also will goe with thee. They went their way and entred into a shippe straightway, and that night caught they nothing
4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.
5 Iesus then sayd vnto them, Sirs, haue ye any meate? They answered him, No.
6 Then he sayde vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, & they were not able at all to draw it, for the multitude of fishes.
7 Therefore sayd the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his a coat to him (for he was naked) and cast himselfe into the sea.
8 But the other disciples came by shippe (for they were not farre from lande, but about two hundreth cubites) and they drewe the net with fishes.

a *It was a linnen garment, which could not let him swimming.*

9 As soone then as they were come to land, they sawe hote coales, and fish laied thereon, and bread.
10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.
11 Simon Peter stepped foorth and drew the net to land, full of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.
12 Iesus sayde vnto them, Come, *and* dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.
13 Iesus then came and tooke bread and gaue them, and fish likewise.
14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.
15 ¶ 2 So when they had dined, Iesus sayd to Simon Peter, Simon *the sonne* of Iona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my lambes.
16 He said to him againe the second time, Simon *the sonne* of Iona, louest thou me? He sayd vnto him, Yea Lorde, thou knowest that I loue thee. He said vnto him, Feede my sheepe.
17 Hee said vnto him the b third time, Simon *the sonne* of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayd vnto him, Feede my sheepe.
18 3 Verely, verely I say vnto thee, When thou wast yong, thou c girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt bee olde, thou shalt stretch foorth thine hands, and another shall d gird thee, and leade thee whither thou wouldest e not.
19 And this spake he signifying by fwhat death he should glorifie God. And when hee had sayde this, he said to him, Follow me.
20 4 Then Peter turned about, and sawe the disciple whom IESVS loued, following, which had also ✣ leaned on his breast at supper, and had sayde, Lorde, which is hee that betrayeth thee?
21 When Peter therefore saw him, he said to Iesus, Lord, what shall this man *doe?*
22 Iesus said vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.
23 Then went this worde abroad among the brethren, that this disciple should not die. Yet Iesus sayd not to him, Hee shall not die; but if I will that hee tarie till I come, what is it to thee?
24 5 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.
25 ✣ Now there are also many other things which Iesus did, the which if they should bee written euery one, I suppose the worlde selfe could not conteine the bookes that should be written. Amen.

2 Peter by his triple confession is restored into his former degree from whence he fell by his triple denial: and therewithall is admonished, that he is in deede a pastour, which sheweth his loue to Christ, in feeding his sheepe.
b *It was meete that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiuenesse of his so grieuous a sinne, nor of his restoring to the office of the Apostleship.*
3 The violent death of Peter is foretolde.
c *They that tooke farre iourneys, especially in the East countrey, and in those places where the people vsed long garments, had need to be girded and trussed vp.*
d *He meant that kinde of girding which is vsed toward captiues, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy (selfe as thou thinkest best, to goe whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall binde thee with chaines, and carie thee whither thou wouldest not.*
e *Not that Peter suffred ought for the truth of God against his will: for we reade that he came with ioy and gladnesse when he returned from the Councill where he was whipped: but because this will commeth not from the flesh, but from that gift of the Spirit which is giuen vs from aboue, therefore he shewed there should be a certain struggling & conflict or repugnancie, which also is in vs, in all our sufferances as touching the flesh.*
f *That is, that Peter should die by a violent death.* 4 We must take heede, that whiles wee cast our eyes vpon other, we neglect not that which is inioyned vs. ✣ *Chap.13.22.* 5 The historie of Christ is true and warily written; not for the curiositie of men, but for the saluation of the godly. ✣ *Chap.20.30.*

THE

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THE ACTES OF THE HOLY APOSTLES WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 *Luke tieth this historie to his Gospel.* 9 *Christ being taken into heauen,* 10 *the Apostles.* 11 *being warned by the Angels,* 12 *returne,* 14 *and giue themselues to prayer.* 15 *By Peters motion,* 18 *into Iudas the traytors place,* 26 *Matthias is chosen.*

THE former treatise, O Theophilus, of all that Iesus began to [a] doe and teach,

2 Vntill the day that hee was taken vp, after that hee through the holy Ghost, had giuen commandements vnto the Apostles, whome hee had chosen:

3 [2] To whome also he presented himselfe aliue after that he had suffered, by many [b] infallible tokens, being seene of them by the *space* of fourtie dayes, and speaking of those things which *appertaine* to the kingdome of God.

4 ✣ And when he had [c] gathered *them* together, hee commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which *said he*, yee haue heard of me.

5 ∵ For Iohn in deede baptized with water, but yee shalbe baptized [d] with the holy Ghost within these few dayes.

6 [3] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [e] restore the kingdome to Israel?

7 And he sayd vnto them, It is not for you to know the times, or the [f] seasons, which the Father hath put in his owne power,

8 ✲ But yee shall receiue power of the holy Ghost, when he shall come on you: and ye shalbe witnesses vnto me both in Hierusalem and in all Iudea, and in Samaria, and vnto the vttermost part of the earth.

9 ✲ [4] And when hee had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly towarde heauen, as he went, beholde, two men stoode by them in white apparell,

11 Which also said, Yee men of Galile, why stand ye gasing into heauen? This Iesus which is taken vp [g] from you into heauen, shall so come, as ye haue seene him goe into heauen.

12 ¶ Then returned they vnto Hierusalem from the mount that is called *the mount* of Oliues, which is neere to Hierusalem, being from it a Sabbath [h] *dayes* iourney.

13 5 And when they were [i] come in, they went vp into an vpper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemewe, and Matthewe, Iames *the sonne* of Alpheus, and Simon Zelotes, and Iudas Iames *brother*.

14 These all [k] continued with [l] one accord in [m] prayer and supplication with the [n] women, and Marie the Mother of Iesus, and with his [o] brethren.

15 ¶ [6] And in those dayes Peter stoode vp in the middes of the disciples, and saide (nowe the number of [p] names that were in one place were about an hundreth and twentie.)

16 7 Ye men *and* brethren, this scripture must needes haue bene fulfilled, which the ✣ holy Ghost by the mouth of Dauid spake before of Iudas, which was ✣ guide to them that tooke Iesus.

17 For hee was numbred with vs, and had obtained felowship in this ministration.

18 He therefore hath [q] purchased a field with the reward of iniquity: and when ∵ he had [r] throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, ✲ Let his habitation be void, and let no man dwel therein: ✲ also, Let another take his [s] charge.

21 [8] Wherefore of these men which haue companied with vs, all the time that the Lord Iesus was [t] conuersant among vs,

22 Beginning from the baptisme of Iohn vnto the day that he was taken vp [u] from vs, must one of them be made a witnesse with vs of his resurrection.

23 ✧ And they [x] presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lorde, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That hee may take the [y] roume of this ministration and Apostleship, from which Iudas hath [z] gone astray, to goe to his owne place.

26 Then they gaue forth their lottes: and the lot fell on Matthias, and hee was by a common consent counted with the eleuen Apostles.

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1 A passing ouer from the historie of the Gospel, that is, from the historie of the saings and doings of Christ, vnto the actes of the Apostles.

a The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfit holines and examples of his doctrine.

2 Christ did not straightwayes ascend into heauen after his resurrection, because he would throughly proue his resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard.

b He calleth those infallible tokens, which are otherwise termed necessarie: now in that, that Christ spake, and walked, & ate, and was felt of many, these are sure signes and tokens that he truely rose againe.

✣ *Luke 24.49.*

c They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.

✣ *Iohn 14.25.*

∵ *Matth. 3.11. marke 1.8. luke 3.16. chap. 2.2. and 11.16. and 19.4.*

d Either of the Father, or of me: so that either the Father or Christ is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other. 3 We must fight before wee triumph: and wee ought not curiously to search after those things, which God hath not reuealed. *e To the olde and ancient state.* *f That is, the fitte occasions that serue to doing of matters which the Lord hath appointed to bring things to passe in.* ✲ *Chap. 2.2.* ✣ *Luke 24.51.* 4 After that Christ had promised the full vertue of the holy Ghost, wherewith he would gouerne his Church, although hee should be absent in body, hee tooke vp his body from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witnesse. *g That is, out of your sight.* *h About two miles.* 5 Ecclesiasticall assemblies to heare the word, and to make common prayer, were first instituted and kept in priuate houses by the Apostles. ∵ *They went into the house, which the Church had chosen at that time to be a receit for the whole assemblie.*

k The Greeke word signifieth an immutable constancie, and stedfastnesse.

l It is to good purpose, that this concord is so mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and willes.

m The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers wherewith they were beset.

n For it was behoueable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbands.

o With his kinsfolkes.

6 Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the congregation.

p Because men are commonly billed and enrolled by their names.

7 Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, the wing that all things which came vnto him, were foretold by God.

✣ *Psal. 41.9.*

✣ *Iohn 13.27.* *q Luke considered not Iudas his purpose, but that that followed of it, and so we vse to say, that a man hath procured himself harme, not that his will and purpose was so, but in respect of that which followed.* ∵ *Matth. 27.5.* *r The Greeke words signifieth thus much, that Iudas fell downe flat and was rent in sunder in the midst, with a maruelous huge noyse.* ✲ *Psalm. 69.26.* ✣ *Psalm. 109.7.*

s His office and ministerie. Dauid wrote these wordes against Doeg the Kings headman: And these words, Shepheard, Sheepe, and Flocke, are put ouer to the Church of see and ministerie, so that the Church and the offices thereof are called by these names.

8 The Apostles deliberate vpon nothing, but first they consult and take aduisement by Gods word: and againe they do nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it.

t Word for worde, went in and out, which kinde of speach he tooke vp much in the Hebrew tongue, as the exercising of a publique and painefull office, when they speake of such as are in any publique office, Deuter. 31.2. 1. Sam. 18.27. 1. Chron. 27.1.

u From our companie. 9 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, GODS owne voyce.

x Openly, and by the voyces of all the whole company. ✧ *That he may be fellow and partaker of this ministerie.*

z Departed from, or fallen from: Audit is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrewes.

CHAP.

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CHAP. II.

1 The Apostles 4 filled with the holy Ghost 8 speake with diuers tongues: 12 They are thought to be drunke, 15 but Peter disprooueth that: 34 Hee teacheth that Christ is the Messias: 37 And seeing the hearers astonied, 38 hee exhorteth them to repentance.

1 The Apostles being gathered together on a most solemne feast day in one place, that it might euidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double signe from heauen authorised, & anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinarie and neeessarie gift of tongues.

AND [1] when the day of Pentecost was [a] come, they were [b] all with one accord in one place.

2 And suddenly there came a sound from heauen, as of a rushing *and* mightie winde, and it filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fire, and it sate vpon eche of them.

4 And they were all filled with the holy Ghost, & began to speake with [c] other tongues, as the [d] Spirit gaue them vtterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noised, the multitude came together and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, and marueiled, saying among themselues, Beholde, are not all these which speake, of Galile?

8 [e] How then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, & [f] Iewes, and Proselytes,

11 Cretes, and Arabians: wee heard them speake in our owne tongues the wonderful *workes* of God.

12 [2] They were all then amased, and doubted, saying one to another, What may this be?

13 And others [g] mocked, and sayd, They are full of new wine.

14 ¶ But Peter standing with the eleuen, [h] lift vp his voyce, and said vnto them, Yee men of Iudea, *and* ye all that inhabite in Hierusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not drunken, as yee suppose, since it is but the [i] third houre of the day.

16 But this is that, which was spoken by the [k] Prophet ✣ Ioel.

17 [3] And it shalbe in the last dayes, saith God, I will powre out of my Spirit vpon [l] all [m] flesh, & your sonnes, and your daughters shall prophecie, and your yong men shall see visions, and your old men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will powre out of my Spirit in those dayes, and they shall prophecie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapours of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 [4] And it shalbe, that whosoeuer shall [n] call on the Name of the Lord, shalbe saued.

22 [5] Yee men of Israel, heare these wordes, IESVS of Nazareth, a man [o] approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as ye your selues also know:

23 Him, *I say*, being deliuered by the determinate counsell, and [p] foreknowledge of God, after you had taken, with wicked [q] handes you haue crucified and [r] slaine.

24 [6] Whome God hath raised vp, and loosed the [s] sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, ✣ I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in hope,

27 Because thou wilt not [t] leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast [u] shewed me the wayes of life, and shalt make mee full of ioy with thy countenance.

29 Men *and* brethren, I may boldely speake vnto you of the Patriarke Dauid, ✣ and that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing hee was a Prophet, and knewe that God had [x] sworne with an othe to him, that of the fruite of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of [y] resurrection of Christ, that [z] his soule should not be left in graue, neither his flesh should see corruption.

32 [7] This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that hee by the [y] right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, hee hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heauen, but he saith, ✣ The Lord saide to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy foote-stoole.

36 Therefore, let all the house of Israel know for a suretie, that God hath [z] made him both Lorde, and Christ, this Iesus, *I say*, whom ye haue crucified.

4 The chiefest vse of all the gifts of the holy Ghost, is to bring men to saluation by faith.

n Thou word Call on, signifieth in holy Scriptures, an earnest praying and crauing for helpe at Gods hand.

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o Who is by those workes which God wrought by him, so manifestly approoued and allowed of, that no man can gainsay him.

p Gods euerlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting & vnchangeable counsell, appointed the wicked acte of Iudas to an excellent ende: and God doeth that well which the instruments doe ill.

q Gods counsell doth not excuse the Iewes, whose hands were wicked.

r The fact is said to be theirs by whose counsell and egging forward it is done.

6 Christ (as Dauid foretolde) did not onely rise againe, but also was in the graue voide of all corruption.

s The death that was full of sorowe both of body and minde: therefore when death appeared conqueror and victorer ouer those sorowes, Christ is rightly said to haue ouercome those sorowes of death, when as being dead, he ouercame death, to liue for euer with his Father.

✣ *Psal.16.9.*

t Thou wilt not suffer me to remaine in graue.

u Thou hast opened mee the way to the true life. ✣ *1.King.2.10. chap.13.36.*

x Psalm.132.11. *y Had sworne solemnly.* ✣ *Psal.16.10. chap.13.35.* 7 Peter witnesseth that Iesus Christ is the appointed euerlasting King, which he proueth manifestly by the gifts of the holy Ghost, and the testimonie of Dauid.

z Might and power of God. ✣ *Psal.110.1.* *z Christ is said to bee made, because he was aduanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.*

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37 Now when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men *and* brethren, what shall we doe?

38 [8] Then Peter said vnto them, Amend your liues, and bee baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the gift of the holy Ghost.

39 For the [a] promise *is made* vnto you, and to your children, and to all that are afarre off, *euen* as many as the Lord our God shall call.

40 [9] And with many other words he besought and exhorted *them*, saying, Saue your selues from this forward generation.

41 [10] Then they that gladly receiued his word, were baptized: and the same day there were added *to the Church* about three thousand soules.

42 [11] And they continued in the Apostles doctrine, and [b] fellowship, and [c] breaking of bread, and prayers.

43 ¶ [12] And feare came vpon euery soule: and many wonders & signes were done by ỹ Apostles.

44 [13] And all that beleeued, were in one place, and had all things common.

45 And they sold their possessions & goods, and parted them to al men, as euery one had need.

46 [14] And they continued dayly with one accord in the Temple, & breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart,

47 Praysing God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be saued.

8 Repentance and remission of sinnes in Christ, are two principles of the Gospel, and therefore of our saluation: and they are obtained by the promises apprehended by faith, and are ratified in vs by Baptime, wherewith is ioyned the vertue of the holy Ghost.
a *The word that is vsed here, giueth vs to vnderstand that it was a free gift.*
9 Hee is truely ioyned to the Church which separateth himselfe from the wicked.
10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.
11 The markes of the true Church are the doctrine of the Apostles, the duties of charitie, the pure & simple administration of the Sacraments, and true inuocation vsed of all the faithfull. *b (Communicating of goods, & all other duties of charitie, as is shewed afterward. c The Iewes vsed thin loaues, and therefore they did rather breake them then cut them. So by breaking of bread, they vnderstood that liuing together, and the banquets which they vsed to keep. And when they kept their loue feastes, they vsed to celebrate the Lordes Supper, which euen in these dayes began to be corrupted, & Paul amendeth it, 1.Cor.11.*
12 So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the Church may be planted, and haue some refreshing.
13 Charitie maketh all things common concerning the vse, according as necessitie requireth.
14 The faithfull came together at the beginning with great fruit, not only to the hearing of the word, but also to meate.

CHAP. III.

1 Peter goeth into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to see the miracle, 12 he expoundeth the mysterie of our saluation through Christ. 14 accusing their ingratitude, 19 and requiring their repentance.

NOw [1] Peter and Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple frō his mothers wombe, was caried, whom they layde dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into ỹ Temple.

3 Who seeing Peter and Iohn, that they would enter into ỹ Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, sayd, Looke on vs.

5 And hee [a] gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer & gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, and lift *him* vp, and immediatly his feete and ankle bones receiued strength.

8 And he leaped vp, stoode, and walked, and entred with them into the Temple, walking and leaping, and praysing God.

9 And all the people sawe him walke, and praysing God.

10 And they knew him, that it was he which sate for the almes at the Beautifull gate of the Temple: and they were amased, and sore astonied at that, which was come vnto him.

1 Christ in healing a man that was borne lame, and well knowen to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirme them which beleeued, and partly also calleth other to beleeue.
a *Both with heart and eyes.*

11 ¶ And as the creeple which was healed, [b] held Peter & Iohn, all the people ranne amased vnto them in the porch which is called Salomons.

12 [2] So when Peter saw it, hee answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke yee so stedfastly on vs, as though by our owne power or godlines, wee had made this man goe?

13 The God of Abraham, and Isaac, & Iacob, the ✣ God of our fathers hath glotified his Sonne Iesus, whom ye betraied, & denied in the presence of Pilate, whē he had iudged him to be deliuered.

14 But yee denied the Holy one and the Iust, and desired a murtherer to be giuen you,

15 And killed the Lord [c] of life, whome God hath raised frō the dead, wherof we are witnesses.

16 And his Name hath made this man sound, whom ye see, & know, through faith in his Name: [d] and the faith which is by him, hath giuen to him this perfite health of his whole body in the presence of you all.

17 [3] And now brethren, I know that through ignorance ye did it, as *did* also your gouernours.

18 But those things which God before had shewed [e] by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, when ỹ time of refreshing shal come from ỹ presence of the Lord.

20 And hee shall send Iesus Christ, which before was preached vnto you,

21 [f] Whome the heauen must containe vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 ✣ For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you [g] a Prophet, *euen* of your brethren, like vnto me: ye shal heare him in all things, whatsoeuer he shall say vnto you.

23 For it shalbe ỹ euery person which shall not heare ỹ Prophet, shalbe destroied out of ỹ people.

24 Also all the Prophets [h] from Samuel, and thence foorth as many as haue spoken, haue likewise foretold of these dayes.

25 [4] Ye are the [i] children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, ∴ Euen in thy seede shall all the kinreds of the earth be blessed.

26 First vnto you hath God [k] raised vp his Sonne Iesus, and him hee hath sent to bless you, in turning euery one of you from your iniquities.

b Either because he loued them, who had healed him: or because he feared that if he once let them goe out of his sight, he should be lame againe.
2 Miracles are appointed to conuince the vnbeleeuers, and therefore they doe wickedly abuse them, who standing amased either at the miracles themselues, or at the instruments and meanes which it pleased God to vse, take an occasion to establish idolatrie and superstition by that, which God hath prouided for the knowledge of his true worship, that is, Christianitie.
✣ *Chap.5.30.*
c *Who hath life in himselfe, & giueth life to others.*
d *Because he beleeued on him being raised frō the dead, whose Name hee heard of by vs.*
3 It is best of all to receiue Christ so soone as he is offered vnto vs: but such as haue neglected so great a benefite through mans weaknesse, haue yet repentance for a meanes. As for the ignominie of the crosse, we haue to set against that, the decree & purpose of God, foretolde by the Prophets, of Christ, how that first of al he should be crucified here vpon earth, & then he should appeare from heauen the iudge and restorer of all things, that al beleeuers might be saued, and all vnbeleeuers vtterly perish.
e *Though there were many Prophets, yet he speaketh but of one mouth, to shewe vnto vs the consent and agreement of the Prophets.*
f *Or, he taken vp into heauen.* ✣ *Deut.18.15.chap.7.37.*
g *This promise was of an excellent and singular Prophet.*
h *At what time the kingdome of Israel was established.*
3 The Iewes that beleeue are the first begotten in the kingdome of God.
i *For whom the Prophets were specially appointed.* ∴ *Gen.12.3. gala.3.8.*
k *Giuen to the world, or raised from the dead, and aduanced to his kingdome.*

CHAP. IIII.

1 Peter and Iohn 3 are taken and brought before the councill. 7 and 19 They speake boldly in Christes cause. 24 The disciples pray vnto God. 32 Many sell their possessions: 36 Of whome Barnabas is one.

ANd [1] as they spake vnto the people, the Priestes and the [a] Captaine of the Temple,

1 None are commonly more diligent or bolder builders: but the more they rage, the more constantly the faithfull seruants of God doe continue.
a *The Iewes had certaine garrisons for the garde and safetie of the Temple and holy things, Matth.26.65. These garrisons had a Captaine, such as Eleazarus Ananias the hie Priestes sonne was in the time of the warre that was in Iudea, being a very impudent and proud young man, Iosephus lib.2. of the taking of Iudea.*

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and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus *Name* the resurrection of the dead.

3 And they laid hands on them, and put them in holde, vntill the next day: for it was nowe euentide,

4 Howbeit many of them which heard the word, beleeued, and the number of the [o] men was about fiue thousand.

5 ¶ And it came to passe on the morow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kinred of the hie Priests.

7 [2] And when they had set them before them, they asked, By what power, or in what [e] Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, & Elders of Israel,

9 [3] For as much as we this day are examined of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whome yee haue crucified, whom God raised againe from the dead, *euen* by him doth this man stand here before you, whole.

11 ✣ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we must be saued.

13 [5] Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men and without [i] knowledge, they marueiled, and knew them, that they had bene [k] with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Counsel, and [k] conferred among themselues,

16 [6] Saying, What shall we doe to these men? for surely a manifest signe is done by them, *and it* [u] openly knowen to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake hencefoorth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 [7] But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 [8] So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praysed God for that which was done.

22 For the man was aboue fourtie yeeres old, on whom this miracle of healing was shewed.

23 [9] Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd vnto them.

24 [10] And when they heard it, they lift vp their voices to God with one accord, and said, O Lord, thou art [ŷ] God which hast made the heauen, and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy seruant Dauid hast said, ✣ Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, & against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anoynted, both Herod and Pontius Pilate, with the Gentiles and the [l] people of Israel gathered themselues together,

28 To [m] doe whatsoeuer [n] thine hand, and thy counsell had determined before to be done.

29 And nowe, O Lord, beholde their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch foorth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 [11] And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 [12] And the multitude of them that beleeued, were of [o] one heart, and of one soule: neither any of them sayd, that any thing of that which he possessed, was his owne, but they had all things ✣ common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were possessours of lands or houses, solde them, and brought the price of the things that were solde,

35 And layde it downe at the Apostles feete, and it was distributed vnto euery man, according as he had neede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, *and* of the countrey of Cyprus,

37 Where as he had land, solde it, and brought the money, & laid it downe at the Apostles feete.

b While they thought to diminish the number, they increased them.
c These were they that made the Sanhedrin, which were all of the tribe of Iuda, vntil Herod vsed that cruelties against Dauids flocke.
d Of whome the high Priests were wont to be chosen and made, the execution of the yeerely office being nowe changed.
2 Against such as bragge of a succession of persons, without a succession of doctrine, and by that meanes beate downe the true ministers of the word, so farre foorth as they are able.
e By what authority.
3 Wolues which succeede true Pastours, pleade their owne cause, and not: Gods, neither the Churches.
4 He is in deede a true shepheard, that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hands.
✣ *Psal.118.22. Isai.28.16. mat.21. 42. mar.12.10. luke 20.17. rom. 9.33.1.pet.2.7.*
f Of God.
g There is no other man, or no other power & authoritie whatsoeuer: which kinde of speech being vsuall among the Iewes, rose vpon this, that when wee are in danger, wee call vpon them at whose hands wee looke for helpe.
h Any where: and this setteth foorth vnto vs the largenesse of Christes kingdome.
5 The good liberties and boldnesse of the seruants of God doth yet thus much good, that such as lay bid vnder a vizard of zeale do at length betray themselues to be in deed wicked men.
i The word vsed here, is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences & studies, it signifieth one that is vnlearned: and in accompt of honour and estimation it importeth one of base degree, and estimation.
k Layd their heads together.
6 He that flattereth himselfe in ignorance, commeth at length to do open wickednesse and that against his owne conscience.
7 We must so obey men to whom we are subiect, that especially and before all things wee obey God.
8 So farre off are the wicked from doing what they list, that contrariwise God vseth euen that to the setting forth of his glory, which he giueth them leaue to doe.
l Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nations had assembled themselues together, as Iudg.5.14.
m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault.
n Thou haddest determined of thine absolute authoritie and power.
11 God witnesseth to his Church by a visible signe, that it is hee that will establish it by shaking the powers both of heauen and earth.
12 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towards another: And the Pastours deliuer true doctrine both sincerely, and constantly.
o They agreed both in counsell, will, and all purposes.
✣ *Chap.2.44.*
13 True charitie helpeth the necessitie of the poore with his owne losse: but so, that all things be done well and orderly.
9 The Apostles communicate their troubles with the Congregation.
10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs: but we haue to set against their force and malice, an earnest thinking vpon the power and good wil of God (both which we doe manifestly behold in Christ) and so flee to the ayde & succour of our Father.
✣ *Psalme 2.1.*

CHAP. V.

1 *Ananias, for his deceite in keeping backe part of the price,* 5 *falleth downe dead,* 10 *and likewise Sapphira his wife.* 12 *Through diuers the Apostles miracles* 14 *The faith is increased.* 11 *The Apostles that were imprisoned,* 19 *are deliuered by an Angel,* 26 *and being before the Synode of the Priests,* 36 *through Gamaliels counsell they are kept aliue,* 40 *and beaten:* 41 *They glorifie God.*

BVt [1] a certaine man named Ananias, with Sapphira his wife, solde a possession,

2 And [2] kept away *part* of the price, his wife also being of counsell, and brought a certaine part, and layd it downe at the Apostles feete.

3 Then sayd Peter, Ananias, why hath Satan

1 Luke sheweth by contrary examples, how great a sinne hypocrisie is, especially in them which vnder a false pretence and cloke of zeale would seeme to shine and be chiefe in the Church.
a craftily tooke away.
b filled

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b filled thine heart, that thou shouldest c lye vnto the holy Ghost, and keepe away *part* of the price of this possession?

4 Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? how is it that thou hast d conceiued this thing in thine heart? thou hast not lyed vnto men, but vnto God.

5 Nowe when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried *him* out, and buried *him*.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her Tell me, solde ye the land for so much? And she said, Yea, for so much.

9 Then Peter sayd vnto her, Why haue ye agreed together, to e tempt the Spirit of the Lord? beholde, the feete of them which haue buried thine husband, *are* at the f doore, and shall carie thee out.

10 Then shee fell downe straightway at his feete, and yeelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 [2] And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other durst no man ioyne himselfe to them: neuertheless the people g magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, and layde them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ [3] Then the chiefe Priest rose vp, and all they that were with him (which was the h sect of the Sadduces) and were full of indignation,

18 And layde handes on the Apostles, and put them in the common prison.

19 [4] But the Angel of the Lord by night opened the prison doores, and brought them foorth, and sayd,

20 [5] Goe your way, and stand in the Temple, and speake to the people, all the i wordes of this life.

21 [6] So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and tolde it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, we found no man within.

24 Then when the *chiefe* Priest and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would growe.

25 [7] Then came one and shewed them, saying, Beholde, the men that yee put in prison, are standing in the Temple, and teach the people.

26 [8] Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned)

27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 [9] Saying, Did not we straightly cõmand you, that yee should not teach in this name? and behold, yee haue filled Hierusalem with your doctrine, and ye would k bring this mans blood vpon vs.

29 [10] Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 [11] The ✣ God of our fathers hath raised vp Iesus whom ye slewe, and hanged on a tree.

31 Him hath God lift vp with his right hand, *to be* a Prince and a Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 [12] And wee are his witnesses concerning these things which we say: yea, & the holy Ghost, whom God hath giuen to them that obey him.

33 Nowe when they heard it, they l brast for anger, and consulted to slay them.

34 [13] Then stoode there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commanded to put the Apostles foorth a little space,

35 And sayde vnto them, Men of Israel, take heede to your selues, what yee intend to doe touching these men.

36 [14] For before these times, rose vp Theudas m boasting himselfe, to whome reported a number of men, about a foure hundreth, who was slaine: and they all which obeyed him were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, and drewe away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And nowe I say vnto you, n Refraine your selues from these men, and let them alone: for if this counsell, or this worke be of o men, it will come to nought:

39 But if it be of God, ye can not destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they shoulde not speake in the Name of Iesus, and let them goe.

41 [15] So they departed from the Councill, reioycing, that they were counted worthy to suffer rebuke for his Name.

42 And daily in the p Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

b *Fully possessed.*
c *For when they had appointed that summe or possession for the Church, they stucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he saith afterward that they tempted God.*
d *Hereby is declared an aduised and purposed deceit, and the fault of the man in admitting the deuils suggestions.*
e *Looke howe oft men do things with an euill conscience, so oft they pronounce sentence against themselues, and as much as in them lieth, prouoke God to anger, as of set purpose, minding to trie whether he be iust and almightie or no.*
f *Are at hand.*
2 The Lord by his marueilous vertue brideleth some, that they may not hurt the Church: other some hee keepeth in his awe and feare: and other some he allureth vnto him.
g *Highly praised them.*
3 The more that the Church increaseth, the more increaseth the rage of Satan, and therfore they proceed from threatnings, to prisoning.
h *The word which is vsed here, is Heresie, which signifieth a choyse, and so is taken for a right forme of learning, or fashion or studie and course of life, which the Latines call a sect: at the first this word was indifferently vsed, but at length, it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.* 4 Angels are made seruants of the seruants of God. 5 God doeth therefore deliuer his, that they may more stoutly prouoke his enemies. i *Wordes, whereby the way vnto life is shewed.* 6 God mocketh his enemies attempts from aboue.
7 The more openly that Christs vertue sheweth it selfe, the more increaseth the madnes of his enemies which conspire against him.
8 Tyrants which feare not God, are constrained to feare his seruants.
9 It is the propertie of tyrants to set out their owne commandements as right and reason, be they neuer so wicked.
k *Make vs guiltie of murdering, that man whom yet they will not vouchsafe to name.*
10 We ought to obey no man, but so farre forth as obeying him we may obey God.
11 Christ is appointed and indeed declared Prince and preseruer of his Church in despite of his enemies.
✣ *Chap.3.13.*
12 It is not sufficient for vs that there is a right end, but we must also according to our vocation goe on forward till we come vnto it.
l *This betokeneth that they were in a most vehement rage, and marueilously disquieted in minde, for it is a borrowed kinde of speech taken from them which are horribly cut in sunder with a sawe.*
13 Christ findeth defenders of his cause, euen in the very route of his enemies, so oft as hee thinketh it needfull.
14 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.
m *To be of some fame.* n *He dissuadeth his fellowes from murdering the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed.* o *If it be counterfeit and deuised.* 15 The Apostles, accustomed to suffer and beare wordes, are at length inured to beare stripes, yet so, that by that meanes they become stronger. p *Both publikely and priuately.*

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CHAP. VI.

2 The Apostles 3 appoint the office of Deaconship 5 to seuen chosen men: 8 Of whom Steuen, full of faith, is one: 12 He is taken, 13 and accused as a transgressour of Moses Lawe.

AND [1] in those daies, as the number of the disciples grew, there arose a murmuring of the [a] Grecians to wardes the Hebrewes, because their widowes were neglected in the [b] daily ministring.

2 [2] Then the twelue called the multitude of the disciples together, and sayd, It is not [c] meete that we should leaue the word of God to serue the [d] tables.

3 [3] Wherefore brethren, looke you out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoynt to this businesse.

4 And we will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and ✣ Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

6 [4] Which they set before the Apostles: and they prayed, and [e] layed their handes on them.

7 [5] And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the [f] faith.

8 ¶ [6] Now Steuen ful of faith & [g] power, did great wonders and miracles among the people.

9 [7] Then there arose certaine of the [h] Synagogue, which are called Libertines, & Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 [8] But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they suborned men, which sayd, We haue heard him speake blasphemous wordes against Moses, and God.

12 [9] Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 [10] And set forth false witnesses, which said, This man ceaseth not to speake blasphemous wordes against this holy place, and the Lawe.

14 For we haue heard him say, that this Iesus of Nazareth shal destroy this place, & shal change the ordinances which Moses gaue vs.

15 And as all that sate in the Councill looked stedfastly on him, they [i] saw his face as *it had bene* the face of an Angel.

1 When Satan hath assailed the Church without, and that to small purpose and in vaine, he assaileth it within, with ciuill dissension and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.

a Of their parties which of Grecians became religious Iewes.

b In the bestowing of almes according to their necessitie.

2 The office of preaching the word, and dispensing the goods of the Church, are different one from another, and not rashly to be ioyned together, as the Apostles doe here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

c It is such a matter, as we may in no wise accept of it.

d Banquets: though by the name of tables, other offices are also meant, which are annexed to it, such as pertaine to the care of the poore.

3 In chusing of Deacons (& much more of Ministers) there must be examination both of their learning and maners of life.

✣ *Chap.21.8.*

4 The ancient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

e This ceremonie of laying on of hands, came from the Iewes, who vsed this order both in publike affaires, and offring of sacrifices, and also in priuate prayers and blessings, as appeareth Gene.28. and the Church obserued this ceremonie, 1.Timoth.5.22. actes 8.17. but here is no mention made either of creame, or shauing, or rasing, or crosing, &c.

5 An happie ende of temptation.

f This is the figure Metonymia, meaning by faith, the doctrine of the Gospell which engendreth faith.

6 God exerciseth his Church first with euill wordes and slaunders, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such sort, that at length he causeth it to encounter with Satan and the world, euen to bloodshead and death, and that with good successe.

g Excellent and singular gifts.

7 Schooles and Vniuersities were of olde time addicted to false pastours, and were the instruments of Satan to blowe abroad and defend false doctrines.

h Of the company and Colledge as it were.

8 False teachers, because they will not be ouercome, flee from disputations to maintaine and open slaundering and false accusations.

9 The first bloody persecution of the Church of Christ begunne and sprung from a Councill of Priestes by the suggestion of the Vniuersitie doctours.

10 An example of caullers or false accusers, which gather false conclusions of things that are well vttered and spoken.

i Hereby it appeared that Steuen had an excellent and goodly countenance, hauing a quiet and setled minde, a good conscience, and sure perswasion that his cause was iust: for seeing hee was to die before the people, God beautified his countenance, to the ende that with the beholding of him, the Iewes mindes might be pearced and amased.

CHAP. VII.

1 Steuen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was borne, 47 and before the Temple was built: 44 And that all ordinances were ordained according to the heauenly Paterne. 54 The Iewes gnashing their teeth, 59 stone him.

THEN [1] sayde the chiefe Priest, Are these things so?

2 [2] And he said, Ye men, brethren, and Fathers, hearken. ✣ That God of [a] glory appeared vnto our father Abraham, while he was in [b] Mesopotamie, before he dwelt in Charran,

3 And said vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I shall shewe thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance, in it, no, not the [c] bredth of a foot: yet he [d] promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his ✣ seede should be a soiourner in a strange land: and that they should keepe it in bondage, and entreate it euill [e] foure hundreth yeeres.

7 But the nation to whome they shall be in bondage, will I iudge, saith God: and after that, they shall come foorth and serue in this place.

8 ∴ He gaue him also the couenant of circumcision: and so *Abraham* begate ✲ Isaac, and circumcised him the eight day: and Isaac *begate* ✣ Iacob, and Iacob the twelue * Patriarkes.

9 [3] And the Patriarkes moued with enuie, sold ✣ Ioseph into Egypt: but God was [f] with him,

10 And deliuered him out of al his afflictions, and ✣ gaue him [g] fauour & wisedome in the sight of Pharao king of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

12 But when ∴ Iacob heard that there was corne in Egypt, he sent our fathers first:

13 ✲ And at the second time Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to be brought, and all his kindred, euen threescore and fifteene soules.

15 So ✣ Iacob went downe into Egypt, and he * died, and our fathers,

16 And were [h] remoued into Sychem, and were put in the sepulchre, that Abraham had bought ✣ for money of the sonnes of Emor, *sonne* of Sychem.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people ✣ grewe and multiplied in Egypt.

1 Steuen is admitted to pleade his cause, but to this end and purpose, that vnder a cloke and colour of Lawe, he might be condemned.

2 Steuen witnesseth vnto the Iewes, that hee acknowledgeth the true fathers, and the onely true God: and sheweth moreouer, that they are more ancient then the Temple, with all that seruice appointed by the Lawe, and therefore they ought to lay an other foundation of true religion, that is to say, the free couenant that God made with the fathers.

✣ *Gene.12.4.*

a That mightie God full of glory and maiestie.

b When he saith afterward, vers.4. that Abraham came out of Chaldea, it is euident that Mesopotamia contained Chalde which was neere vnto it, and bordering vpon it, and so writeth Plinius, Booke 6. chap.27.

c Not so much ground as to set his foote vpon.

d The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche.

✣ *Gene.15.13.*

e There are reckoned foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundreth and thirtie yeeres which are spoken of by Paul, Galat.3.17. from the time that Abraham and his father departed together out of Vr of the Chaldeans. ∴ *Genes.17.9.*

✲ *Gene.21.3.* ✣ *Gene.25.14.* * *Gene.19.33. and 30.5. and 35.22.*

3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers, to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers.

✣ *Gen.37.28.*

f By this kinde of speech is meant the peculiar fauour that God sheweth men: for he seemeth to be away from them, whom he helpeth not, and on the other side, he is with them whom he deliuereth out of whatsoeuer great troubles.

✣ *Gene.41.37.* *g Gaue him fauour in Pharaohs sight for his wisedome.*

∴ *Gene.42.1.* ✲ *Gene.45.4* ✣ *Gene.46.5.* * *Gene.49.33.*

h The Patriarkes the sonnes of Iacob, though there be mention made of no more then Ioseph, Iosh.24.32.

✣ *Gene.23.16.* ✣ *Exodus 1.7.*

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18 Till another King arose, which knew not Ioseph.

19 The same i dealt subtilly with our kindred, and euill intreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

20 ✣ The same time was Moses borne, and was k acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisdome of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full fortie yeere olde, it came into his heart to visit his brethren, the children of Israel.

24 ✣ And when he saw one *of the* suffer wrong, he defended him, & auenged his quarell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 ∵ And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when forty yeeres were expired, there appeared to him in the wildernes of mount Sina, an l Angel of the Lord in a flame of fire, in a bush.

31 And when Moses saw it, he woondered at the sight: and as he drew neere to consider it, the voice of the Lord came vnto him, *saying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, & durst not behold it.

33 Then the Lord said to him, Put off thy shooes from thy feet: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince & a deliuerer by the hand of the Angel which appeared to him in the bush.

36 He m brought them out, doing woonders, and miracles in the land of Egypt, and in the red sea, and in the wilderne* fortie yeres.

37 ✣ This is that Moses, which said vnto the children of Israel, ✣ A Prophet shall the Lord your God raise vp vnto you, *euen* of your brethren, like vnto me: him shall ye heare.

38 ✣ This is he that was in the Congregation, in the wildernesse with the Angel which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt.

40 Saying vnto Aaron, ✣ Make vs gods that may goe before vs: for we know not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a n calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the works of their owne hands.

42 Then God turned himselfe away, and o giue them vp to serue the p host of heauen, as it is written in the booke of the Prophets, ✣ O house of Israel, haue ye offered to me slaine beasts & sacrifices by the space of fortie yeres in the wildernesse?

43 And ye q tooke vp the tabernacle of Moloch, & the starre of your god Remphan, figures, which ye made to worship them: therefore I will cary you away beyond Babylon.

44 s Our fathers had the tabernacle of r witnesse, in the wildernesse, as he had appointed, speaking vnto ∵ Moses, that he should make it according to the fashion that he had seene.

45 ✲ Which *tabernacle* also our fathers t receiued, and brought in with Iesus into the u possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 ✲ Who found fauour before God, and desired that hee might finde a tabernacle for the God of Iacob.

47 *6 But Solomon built him an house.

48 Howbeit the most High ✣ dwelleth not in temples made with hands, as saith the Prophet,

49 ✣ Heauen *is* my throne, and earth *is* my footstoole: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 ∵ 7 Ye stiffenecked and of x vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers *did*, so *do* you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the comming of that Iust, of whom ye are now the betrayers and murtherers,

53 ✲ Which haue receiued the law by the y ordinance of Angels, and haue not kept it.

54 8 But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.

55 9 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, & Iesus z standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 10 Then they gaue a shout with a loud voice, and stopped their eares, and a ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the b witnesses laid downe their clothes at a yong mans feet, named Saul.

59 And they stoned Steuen, who called on

✣ *Exod.32.1.*

n *This was the superstition of the Egyptian idolatrie: for they woo shipped Apis a strange and marueilous calfe, and made goodly images of Kine, Herod. lib 2.*

o *Being destitute and voyd of his Spirit, he gaue them vp to Satan, & wicked lawes to worship starres.*

p *By the hoste of heauen heere, is meaneth not the Angels, but the moone and sunne, and other starres, Deut.17.3.*

✣ *Amos 5.25.*

q *You tooke it vpon you our shoulders and caried it.*

5 Moses in deed erected a Tabernacle, but that was to call them backe to that forme which he had seene in the mountaine.

r *That is, of the couenant.*

∵ *Exod.25.40. hebr 8 5.*

✲ *Iosh.3 14.*

t *Deliuered from hand to hand.*

u *By the figure Metonymie, for the countries which the Gentiles possessed.*

x *God draue them out, that they should yeeld vp the possession of those countries to our fathers, when they entred into the land.*

✣ *2.Sam.7.2. psal.132.5.*

1.Chro.17.12. 1.kings 6.2.

6 Salomon built a Temple, according to Gods cõmandement, but not with any such condition, that the Maiesty of God should be inclosed therein.

✣ *Chap.17.24.*

✣ *Esai.66.1.*

∵ *Ier.9.26.ezec.44.2*

7 Steuen mooued with the zeale of God, at length iudgeth his owne iudges.

x *They are of vncircumcised hearts which he d owned still in the sinnes of nature, and stoke fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therefore there were two kindes of circumcision, Rom.2.28.* ✲ *Exo. 19.16 galat.5.19.*

y *By the ministerie of Angels.*

8 The more Satan is pressed, the more he brasteth out into an open rage.

9 The neerer that the Martyrs approch to death, the neerer they beholding Christ, do rise vp euen into heauen. z *Ready to confirme him in the confession of the truth, and to receiue him to him.*

10 The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse. a *This was done in a rage and furie: for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it is reported by Ios. lib.20. that Ananus a Sadduce slew Iames the brother of the Lord And for so doing, was accused before Albinus the President of the country.* b *It was appointed by the Law, that the witnesses should cast the first stones, Deut.17.7.*

i *He denised a subtill intention against our flocke, in that he commanded all the males to be cast out.*

✣ *Exod.2.2.*

k *That childe was borne through Gods mercifull goodnesse and fauour, to be of a goodly and faire countenance.*

✣ *Exod.2.11.*

✣ *Exod.2.13.*

✣ *Exod.3.2.*

l *Now he calleth the Sonne of God an Angell, for he is the Angell of great counsell, and therefore straitwayes after he sheweth him, saying to Moses, I am that God of thy Fathers, &c.*

m *By the power.*

✣ *Exod.7.8,9,10, 21,14.chapters.*

*Exod.16.1.

4 He acknowledgeth Moses for the lawgiuer, but so, that he proueth by his owne witnesse, that the Law had respect to a more perfect thing, that is to say, to the prophetical office which tended to Christ, the head of all Prophets.

✣ *Deut.18.15. chap 3 22.*

✣ *Exod.19.2.*

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11 Faith and charitie neuer forsake the true seruants of God, euen to the last breath.
c *The word which he vseth here, noteth out such a kinde of imputing or laying to ones charge, as remaineth firme & stedy for euer, neuer to be remitted.* d *Looke 1. Tho. 4 13.*

God, and sayd, Lord Iesus, receiue my spirit.
60 11 And he kneeled downe, and cried with a loud voyce, Lord, c lay not this sinne to their charge. And when he had thus spoken, he d slept.

CHAP. VIII.

2 *The godly make lamentation for Steuen.* 3 *Saul maketh hauocke of the Church.* 5 *Philip preacheth Christ at Samaria.* 9 *Simon Magus* 18 *his couetousnesse reproued.* 26 *Philip* 27 *commeth to the Ethiopian Eunuch,* 38 *and baptizeth him.*

1 Christ vseth the rage of his enemies to the spreading foorth and enlarging of his kingdome.
2 The godlie mourne for Steuen after his death, and burie him, shewing therein an example of singlar faith and charity: but no man prayeth to him.
a *Amongst all the duties of charitie which the godly vse, there is no mention made of shrining vp of reliques.*
3 The dispersion or scattring abroad of the faithfull, is the ioyning together of Churches.
4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.
5 Christ ouercommeth Satan so oft as he lusteth, and carieth him about as it were in a triumph, in the sight of them, whom he deceiued and bewitched.
b *The word which is vsed in this place was at the first taken in good part, and is borowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euil part.*
c *He had so allured the Samaritans with his witchcrafts, that as blinde & mad hearbraines they were wholly addicted to him.*
6 The wicked and the very reprobate are constreined of ten times to taste of the good gift of God, but they cast it vp againe forthwith.
7 Peter not chiefe, but as an ambassadour sent from the whole companie of the Apostles, and Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had bene layd afore by Philip.
d *Those excellent gifts, which are necessarie, especially for them that were to be appointed rulers and gouernours of the Church.*
8 Ambition and couetousnesse doe at length plucke the hypocrites out of their denes.

2 *The godly make lamentation for Steuen.* 3 *Saul maketh hauocke of the Church.* 5 *Philip preacheth Christ at Samaria.* 9 *Simon Magus* 18 *his couetousnesse reproued.* 26 *Philip* 27 *commeth to the Ethiopian Eunuch,* 38 *and baptizeth him.*

AND 1 Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.
2 2 Then *certeine* men fearing God, a caried Steuen among them, *to be buried*, and made great lamentation for him.
3 3 But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.
4 Therefore they that were scattered abroad, went to and fro preaching the word.
5 ¶ 4 Then came Philip into the city of Samaria, and preached Christ vnto them.
6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.
7 For vncleane spirits crying with a loud voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.
8 And there was great ioy in that citie.
9 5 And there was before in the citie a certeine man called Simon, which vsed b witchcraft, and c bewitched the people of Samaria, saying that he himselfe was some great man.
10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.
11 And they gaue heed vnto him, because that of long time he had bewitched them with sorceries.
12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.
13 6 Then Simon himselfe beleeued also, and was baptized, and continued with Philip, & wondred, when he saw the signes and great miracles which were done.
14 ¶ 7 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued ỹ word of God, they sent vnto them Peter & Iohn.
15 Which when they were come down, prayed for thẽ, that they might receiue the d holy Ghost.
16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)
17 Then layd they their hands on them, and they receiued the holy Ghost.
18 8 And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money.
19 Saying, Giue me also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost.
20 9 Then sayd Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obteined with money.
21 Thou hast neither part nor fellowship in this e businesse: for thine heart is not f right in the sight of God.
22 10 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee.
23 For I see that thou art in the g gall of bitternesse, and in the h bond of iniquitie.
24 Then answered Simon, and sayd, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.
25 ¶ So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritans.
26 11 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.
27 And he arose and went on: and beholde, a certeine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians i chiefe Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship.
28 And as he returned sitting in his charet, he read Esaias the Prophet.
29 Then the Spirit said vnto Philip, Goe neere and ioyne thy selfe to yonder charet.
30 And Philip ranne thither, and heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readest?
31 And he sayd, How can I, except I had k a guide? And he desired Philip, that he would come vp and sit with him.
32 12 Now the place of the Scripture which he read, was this, ✣ He was led as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened he not his mouth.
33 In his humilitie his iudgement hath bene exalted: but who shall declare his l generation? for his life is taken from the earth.
34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?
35 Then Philip opened his mouth, and began at the same Scripture, & preached vnto him Iesus.
36 And as they went on their way, they came vnto a certeine water, and the Eunuch sayd, See, here *is* water: what doth let me to be baptized?
37 13 And Philip said vnto him, If thou beleeuest with all thine heart, thou mayest. Then he answered, and said, m I beleeue that that Iesus Christ is that Sonne of God.
38 Then he commanded the charet to stand still: and they went downe both into the water, both Philip & the Eunuch, and he baptized him.
39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

9 They are the successours of Simon Magus, and not of Simon Peter, which either buy or sell holy things.
e *In this doctrine which I preach.*
f *Is not vpright in deed, and without dissembling.*
10 We must hope well euen of the vilest sinners, so long and so farre forth as we may.
g *He calleth the inward malice of the heart, and that venimous and deuilish wickednesse wherewith this Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though he were wholly ouerwhelmed with gall, and buried in it.*
h *Intangled in the bonds of iniquitie.*
11 Christ who calleth freely whom he lusteth, doeth nowe vse Philip who thought on no such matter, to instruct and baptize the Eunuch at vnawares, and by this meanes exceedeth the limits of his kingdome euen into Ethiopia.
i *A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.*
k *To shew me the way how to vnderstand it.*
12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.
l *Esai. 53. 7.*
I The Hebrew text readeth it thus, Out of a narrow strait, and out of iudgement: was he taken: where by the narrow strait, he meaneth the graue and the very bandes of death, and by iudgement, the punishment which was laid vpon him, and the miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath. m How long his age shall last: for Christ hauing once risen from the dead, dieth no more, Rom. 6. 9.
13 Profession of faith is requisit in baptizing of them which are of yeeres, and therefore it is euident that wee are not then first ingrafted into Christ, when we are baptized, but being already ingrafted, are then confirmed.
n *The summe of the confession which is necessarie for baptisme.*

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40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

1 Saul going toward Damascus, 4 is stroken down to the ground of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying await of the Iewes 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead, 40 is restored to life.

AND 1 ✣ Saul yet a breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that b way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as he was come neere to Damascus, ✣ suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is c hard for thee to kicke against pricks.

6 He *then* both trembling and astonyed, sayd, Lord, what wilt thou that I doe? And the Lorde said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which iourneyed with him, d stood amased, hearing *his* e voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, *but* sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Beholde, I am *here* Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of f Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in *to him*, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euil he hath done to thy Saintes at Hierusalem.

14 Moreouer here he hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a g chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will h shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into i that house, and put his handes on him, and said, Brother Saul, the Lord hath sent mee (*euen* Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as *it had bene* scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meat, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 2 And straightway hee preached Christ in the Synagogues, that hee was that Sonne of God,

21 So that all that heard him were amased, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priestes?

22 3 But Saul encreased the more in strength, and confounded the Iewes which dwelt at Damascus, k confirming, that this was that Christ.

23 4 And after that many dayes were fulfilled, the Iewes tooke counsell together, to kill him,

24 But their laying awaite was knowen of Saul: nowe they ✣ watched the gates day and night, that they might kill him.

25 5 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in basket.

26 6 And when Saul was come to Hierusalem, he assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, & declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 7 And hee was conuersant l with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the m Grecians: but they went about to slay him.

30 8 But when the brethren knewe it, they brought him to Cesarea, and sent him foorth to Tarsus.

31 9 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were n edified and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 10 And it came to passe, as Peter walked throughout al *quarters*, he came also to the saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at o Lydda and Saron, sawe him, and turned to the Lord.

36 11 There was also at Ioppa a certaine *woman*, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

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2 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands, and is ouercomet & with a singular example of the goodnesse of God, in steed of punishment which he iustly deserued for his crueltie, is not onely receiued to fauour, but is also euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnesse of Ananias.

✣ *Rom. 9. 3. Galat. 1. 13.*

a *This is a token that Sauls stomacke boyled and cast out great threatnings to murder the disciples.*

b *Any trade of life which a man taketh himselfe vnto, the Iewes call a way.*

✣ *Chap. 22. 6. 1. cor. 15 8.*

c *This is a prouerbe which is spoken of them that through their owne stubbornesse hurt themselues.*

d *Stood still and could not go one step forward, but abode amased as if they had bene very stones.*

e *They heard Pauls voyce: for afterward it is said in stat termis, that they heard not his voyce that spake: as beneath chap. 22. 9.*

But other go about to set these places at one which seeme to be at a varie, after this sort, to wit, that they heard a sound of a voyce, but no perfite voyce.

f *Tarsus was a citie of Cilicia neere vnto Anchiale, which two cities Sardanapalus is said to haue built in one day.*

g *To beare my name in.*

h *I will shew him plainly.*

i *Into Iudas his house.*

2 Paul beginneth straightwayes to execute the office which was enioyned him, neuer consulting with flesh and blood.

3 Paul striueth not with his owne authoritie alone, but with the testimonies of the Prophets.

k *By conferring places of the Scripture together, as cunning craftsmen do, when they make vp any thing they vse to gather all parts together, to make them agree fitly one with another.*

4 Paul who was before a persecuter, hath nowe persecution laid before himselfe, but yet a farre off. ✣ *2. Cor. 11. 32.*

5 We are not forbidden to auoide and eschew the dangers and conspiracies that the enemies of God lay for vs, so that we swarue not from our vocation.

6 In auncient time, no man was rashly or lightly receiued into the number of and amongest the sheepe of Christ, much lesse to be a pastour.

7 The constant seruants of God must looke for danger after danger: yet God watcheth for them.

l *With Peter and Iames, for he saith that he sawe none of the Apostles but them, Gal. 1. 18, 19.*

m *Luke chap. 6. 1.*

8 The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

9 The end of persecutions is the building of the Church, so that we will patiently waite for the Lord.

n *This is a borowed kinde of speach.*

which signifieth establishment and increase.

10 Peters Apostleship is confirmed by healing of the man that was sicke of the palsie.

o *Lydda was a citie of Palestina and Saron a champion country, and a place of good pasturage betweene Cesarea of Palestine and the mountaine Tabor and the lake of Genezareth, which extendeth it selfe in great length beyond Ioppa.*

11 Peter declareth euidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

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39 Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the Saintes and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe, that he taryed many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commandement, 5 sendeth for Peter: 11 Who also by a vision 15. 20 is taught not to despise the Gentiles: 34 He preacheth the Gospel to Cornelius and his houshold: 45 Who hauing receiued the holy Ghost, 47 are baptized.

1 Peter consecrateth the first fruites of the Gentiles to God by the meane of two miracles.

1 FVrthermore [1] there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian *band*,

2 A [2] deuout man, and one that feared God with [b] all his houshold, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, [c] What is it, Lord? and he said vnto him, Thy prayers and thine almes are [d] come vp into [e] remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to Ioppa.

9 On the morowe as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made *some thing* ready, he fell into a trance.

11 And he sawe heauen opened, and a certaine vessell come downe vnto him, as *it had bene* a great sheete, knit at the [g] foure corners, and was let downe to the earth,

12 Wherein were [h] al maner of [i] foure footed beastes of the earth, and wilde beastes and [k] creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 [2]But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *spake* vnto him againe the second time, The things that God hath purified, [l] pollute thou not.

16 This was so done thrise, and the vessel was drawen vp againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which he had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stoode at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirite said vnto him, Beholde, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, & of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy wordes.

23 Then called he them in, and lodged them: and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanyed him.

24 ¶ And the day after, they entred into Cesarea. Nowe Cornelius waited for them, and had called together his kinsemen, and speciall friendes.

25 [3] And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him.

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawful thing for a man that is a Iew, to company, or come vnto one of another nation: but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for mee?

30 Then Cornelius said, Foure dayes agoe, about [m] this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stoode before me in bright clothing,

31 [4] And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 [5] Sende therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the sea side) who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 [6] Then Peter opened *his* mouth, and said, Of a trueth I perceiue, that [n] ✠ God is no accepter of persons.

35 But

a So that he worshipped one God, and was no Idolater, neither could be voyd of faith in Christ, because he was a deuout man: but as yet he knewe not that he was come.

b This is a great commendation to this man, that he laboured to haue all his houshold and familiar friends and acquaintance to be religious and godly.

c What wilt thou with me, Lord? for he feeleth himselfe to heare.

d This is a borowed kinde of speach, which the Hebrews vse very much, taken from sacrifices, and applied to prayers: for it is said of whole burnt sacrifices, that the smoke and sauour of them goeth vp into Gods nostrels: so do our prayers as a swete smelling sacrifice which the Lord taketh great pleasure in.

e That is, in so much that they will not suffer God as it were to forget thee: for so doeth the Scriptures vse oftentimes to praise with vs as nurses doe with litle children, when they frame their tongues to speake.

f For though Peter stand not amased as one that is tongue tyed, but talketh with God, and is instructed in his mysteries, yet his minde was fare otherwise then it was wont to be, but shortly returned to the olde bent.

g So that it seemed to be a foure square sheete.

h Here in this word (All) which is generall, plainly put for an infinite and vncertaine that is to say, for some of all sortes, not for all of euery sort.

i That is, such as were meete for mans vse.

k What is meant by these creeping things, Looke Leuit. 11.

l Doe not thou holde them as vncleane.

1 Peter profiteth daily in the knowledge of the benefite of Christ, yea, after that he had receiued the holy Ghost.

3 Religious adoration or worship agreeth onely to God: but ciuil worship is giuen to the Ministers of the word, although not without danger.

m He meaneth not the selfe same houre, but like, that is, about nine of the clocke the other day, as it was then nine when he spake to Peter.

4 Cornelius saith the weeth foorth it selfe by prayer and charitie.

5 As faith commeth by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the coming of Christ: And it is euidently seene by faith and righteousnes, who is agreeable to him, or whome he accepteth.

n That God iudgeth not after the outward appearance.

✠ *Deut. 10. 17. 2. chron 19 7. Iohn 34. 19. rom. 2. 11. gal. 2. 6. ephes 6. 9. colosse 3. 25. 1. pet. 1. 17.*

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35 But in euery nation he that o feareth him, and worketh righteousnes, is accepted with him.

36 Ye p know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 7 *Euen* the word which came through all Iudea, ✣ beginning in Galile, after the baptisme which Iohn preached:

38 *To wit*, how God q anointed Iesus of Nazareth with the holy Ghost, & with power: who went about doing good, & healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of al things which he did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto ỹ witnesses r chosen before of God, *euen* to vs which did eat & drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also gaue all the ✣ Prophets witnes, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 8 While Peter yet spake these wordes, the holy Ghost fell on all them which heard ỹ word.

45 So they of the circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 9 Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary certaine dayes.

o *By the feare of God, the Hebrewes vnderstand the whole seruice of God: whereby we perceiue that Cornelius was not voyd of faith, no more then they were which liued before Christs time: and therefore they deale foolishly, which build preparatiue works and free will, vpon this place.*

p *God gaue Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation so euer he be, for he preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is, of the Iewes, but of all.*

7 The summe of the Gospel (which shall be made manifest at the latter day when Christ himselfe shal sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) & at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes. ✣ *Luke* 4

q *The stile is taken from an old custome of the Iewes, who vsed to anoint their Kings & Priests, whereupon it grew, to call them anointed, vpon whome God bestoweth gifts and vertues.*

r *This chusing of the Apostles is properly giuen to God: for though God be present in the lawfull election of Ministers, yet there is in the place a secret opposition and setting of Gods chusing, and mans voyces the one against the other, for the Apostles are immediately appointed of God, and the Church Ministers by means.* ✣ *Ier.* 31.34. *mica.* 7.18. *chap.* 15.9. 8 The Spirit of God sealeth that in the heart of the hearers, which the Minister of the word speaketh by the commandement of God, as it appeareth by the effects. 9 Baptisme doeth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

1 Peter being accused for going to the Gentiles, 4 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians 28 And there Agabus foretelleth a famine to come.

1 Peter being without cause reprehended of the vnskilfull and ignorant, doeth not obiect that he ought not to be iudged of any, but openly giueth an accompt of his doing.

NOwe 1 the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe *this* vision, A certaine vessell comming downe as *it had bene* a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Towarde the which when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto mee, Arise, Peter: slay and eate.

8 And I sayde, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, the things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp into heauen.

11 Then behold, immediatly there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirite said vnto me, that I should go with them, without doubting: moreouer these sixe brethren came with mee, and we entred into the mans house.

13 And he shewed vs, how hee had seene an Angel in his house, which stoode and said to him, Send men to Ioppa, & call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I began to speake, the holy Ghost fell on them, ✣ euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, how he said, ✣ Iohn baptized with water, but yee shalbe baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as *hee did* vnto vs, when wee beleeued in the Lorde Iesus Christ, who was I, that I coulde let God?

18 2 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 ¶ 3 And they which were ⁘ scattered abroad because of the affliction that arose about Steuen, went throughout till they came vnto Phenice and Cyprus, and ⁘ Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 4 Nowe some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, & preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 5 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent foorth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, & faith, and much people ioyned themselues vnto the Lord.

25 ¶ 6 Then departed Barnabas to Tarsus, to seeke Saul:

26 And when he had found him, he brought him vnto Antiochia: and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

✣ *Chap* 2.4.

✣ *Chap.* 1.5. & 19.4 *mat.* 3.11. *marke* 1.8. *luke* 3.16. *iohn* 1.26.

2 Such as aske a question of the truth which they know not, ought to be quietly heard, and must also quietly yeeld to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

⁘ *Chap.* 8.1.

a *He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.*

4 The Church of Antioch, the newe Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly condemne an extraordinarie vocation, but yet they iudge it by the effects.

6 There was no contention amongst the Apostles either of superiping or of holding places and degrees.

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27 7 In those dayes also came Prophets from Hierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, & signified by the Spirit, that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 8 Then the disciples euery man according to his habilitie, purposed to send b succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

7 God doeth so wrappe vp his Church with the wicked, in his iudgements and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.
8 All Congregations or Churches make one bodie.
b *That is, that they of the Deacons might succour the poore: for it behooued to haue all these things done orderly and discretly, and therefore it is sayd, that they sent these things to the Elders, that is, to the gouernours of the Church.*

CHAP. XII.

2 Herod killeth Iames with the sworde. 4 And imprisoneth Peter. 8 whom the Angel deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 hee is eaten with wormes, and so dyeth.

NOwe 1 about that time, 2 Herod the King stretched forth *his* hand to vexe certaine of the Church,

2 And hee b killed Iames the brother of Iohn with the sword.

3 2 And when hee sawe that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of vnleauened bread.)

4 3 And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod woulde haue brought him out vnto the people, the same night slept Peter between two souldiers, bound with two chaines, and the keepers before the doore, kept the prison.

7 ✠ And behold, the Angel of the Lord came vpon them, and a light shined in the c house, and he smote Peter on the side, and raysed him vp, saying, Arise quickly. And his chaines fell off from his handes.

8 And the Angel sayde vnto him, Girde thy selfe, and binde on thy sandales. And so hee did. Then hee saide vnto him, Cast thy garment about thee, and folowe me.

9 So *Peter* came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened vnto them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he said, Now I knowe for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 5 And as he considered *the thing*, he came to the house of Mary the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide d came foorth to hearken, named Rhode,

14 But when she knew Peters voyce, she opened not the entrie doore for gladnesse, but ranne in, and tolde how Peter stood before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and sawe him, they were astonished.

17 7 And hee beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought them out of the prison. And he sayde, Goe shewe these things vnto Iames and to the brethren: and he departed and went into an other place.

18 ¶ 8 Nowe assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cesarea, and *there* abode.

20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accord vnto him, and perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the kings *land*.

21 And vpon a day appoynted, Herod arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 10 And the people gaue a shoute, *saying*, The voyce of God, and not of man.

23 11 But immediatly the Angel of the Lorde smote him, because he e gaue not glory vnto God, so that he was eaten of wormes, and gaue vp the ghost.

24 12 And the f worde of God grew and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and took with them Iohn, whose surname was Marke.

1 God giueth his Church a truce, but for a little time.
a *This name Herod was common to all them that came of the stocke of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here, was nephew to Herod the great, sonne to Aristobulus, and father to that Agrippa who is spoken of after ward.* b *Violently his cause being not once heard.*
2 It is an old fashion of tyrants to procure the fauour of the wicked, with the blood of the godly.
3 The tyrants and wicked make a gallous sort them selues euen then when they doe most according to their owne will and fantasie.
4 The prayers of the godly ouerturne the counsell of Tyrants obteine Angels of God, breake the prison, vnloose chaines, put Satan to flight, and preserue the Church.
✠ *Chap. 5. 19.*
c *In the prison.*
5 Holy meetings in the night as well of men as women (when they can not be suffered in the day time) are allowable by the example of the Apostles.
6 We obteine more of God, then we dare well hope for.
d *Out of the place where they were assembled, but not out of the house.*
7 We must sometimes giue place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods businesse be not a whit slackened.
8 Euill counsell falleth out in the end to the hurt of the deuisers of it.
9 A miserable and shameful example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles faine.
11 God resisteth the proud.
e *Iosephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death he complained and cried out of their vanitie.*
12 Tyrants build vp the Church by plucking it down.
f *They that heard the word of God.*

CHAP. XIII.

2 The holy Ghost commandeth that Paul & Barnabas be separated vnto him. 6 At Paphus, 8 Elymas the sorcerer is strooken blind: 14 From whence they come to Antiochia, 16 they preach the Gospel, 45 the Iewes vehemently withstanding them.

THere 1 were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had bene brought vp with a Herod the Tetrarch) and Saul.

2 Nowe as they b ministred to the Lorde, and fasted, the holy Ghost sayd, Separate me Barnabas and Saul, for the worke whereunto I haue c called them.

3 2 Then fasted they and prayed, and laide their hands on them, and let them goe.

4 3 And they, after they were sent foorth of the holy Ghost, came downe vnto d Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man neither by man, but by an extraordinarie commandement of the holy Ghost.
a *The same was Antipas, which put Iohn Baptist to death.*
b *Whiles they were busie doing their office, that is, as Chrysostome expounded it, while they were preaching.*
c *The Lord is said to call (where of this word (Calling) commeth which is vsuall in the Church) when he causeth that to be, which was not whether you referre it to the matter it selfe, or to any qualitie or thing about the matter, and it groweth of this, because when things begin to be, then they haue some name: as Gods mightie power is also declared thereby, who shake the word, and things were made.* 2 Fast, and solemne prayers were vsed before the laying on of handes. 3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ. d *Seleucia was a citie of Cilicia so called of Seleucus one of Alexanders successours.*

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false prophet, being a Iew, named Barieſus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and deſired to heare the word of God.

8 4 But Elymas, the ſorcerer, (for ſo is his name by interpretation) withſtood them, and ſought to turne away the Deputy from the faith.

9 Then Saul (which alſo *is called* Paul) being full of the holy Ghoſt, ſet his eyes on him,

10 5 And ſayd, O full of all ſubtiltie and all e miſchiefe, the childe of the deuill, *and* enemie of all righteouſnes, wilt thou not ceaſe to peruert the ſtreight wayes of the Lord?

11 Now therefore beholde, the f hand of the Lord *is* vpon thee, and thou ſhalt be blinde, and not ſee the ſunne for a ſeaſon. And immediatly there fell on him a miſt & a darknes, and he went about, ſeeking ſome to leade him by the hand.

12 Then the Deputie when he ſaw what was done, beleeued, and was aſtonied at the doctrine of the Lord.

13 6 Now when Paul and they that were with him were departed by ſhippe from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hieruſalem.

14 But when they departed from Perga, they came to Antiochia *a city* of g Piſidia, & went into the Synagogue on the Sabbath day, & ſate downe.

15 7 And after the lecture of the Law & Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men & brethren, if ye h haue any word of exhortation for the people, ſay on.

16 8 Then Paul ſtood vp and beckened with the hand, and ſaid, Men of Iſrael, and ye that feare God, hearken.

17 The God of this people of Iſrael choſe our fathers, and i exalted the people when they dwelt in the land of ✣ Egypt, and with an arme ✣ k high brought them out thereof.

18 And about the time ∴ of fortie yeeres, ſuffered he their maners in the wildernes.

19 And he deſtroyed ſeuen nations in the land of Chanaan, & ✲ diuided their land to thē by lot.

20 Thenafterward he gaue vnto them ✣ Iudges about l foure hundreth and fiftie yeeres, vnto *the time of* Samuel the Prophet.

21 So after that, they deſired a * King, and God gaue vnto them ✣ Saul, the ſonne of Cis, a man of the tribe of Beniamin, *by the ſpace of* m fourtie yeeres.

22 And after he had taken him away, he raiſed vp ✣ Dauid to be their King, of whome he witneſſed, ſaying, I haue found Dauid *the ſonne* of Ieſſe, a man after mine owne heart, which will do all things that I will.

23 9 Of this mans ſeede hath God ∴ according to *his* promiſe raiſed vp to Iſrael, ẏ Sauiour Ieſus:

24 ∴ When ✲ Iohn had firſt preached n before his comming the baptiſme of repentance to all the people of Iſrael.

25 And when Iohn had fulfilled *his* courſe, he ſaid, ✣ Whom ye thinke that I am, I am not he: but behold, there commeth one after me, whoſe ſhooe of *his* feete I am not worthy to looſe.

26 10 Ye men and brethren, children of the generation of Abraham, and whoſoeuer among you feareth God, to you is the word of this ſaluation ſent.

27 11 For the inhabitants of Hieruſalem, and their rulers, becauſe they knewe him not, nor yet the wordes of the Prophets, which are read euery Sabbath *day*, they haue fulfilled them in condemning him.

28 And though they found no cauſe of death *in him*, ✣ *yet* deſired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a ſepulchre.

30 12 But God ∴ raiſed him vp from the dead.

31 And hee was ſeene many dayes of them, which came vp with him from Galile to Hieruſalem, which are his witneſſes vnto the people.

32 And we declare vnto you, that touching the promiſe made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he o raiſed vp Ieſus, ✲ 3 euen as it is written in the ſecond Pſalme, ✲ Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that he raiſed him vp from the dead, no more to returne to corruption, he hath ſayd thus, ✣ I will giue you the holy things of Dauid, p which are faithfull.

35 14 Wherefore hee ſayeth alſo in another place, *Thou wilt not ſuffer thine holy one to ſee corruption.

36 Howbeit, Dauid after hee had ſerued his time by the counſell of God, he ✣ ſlept, and was layed with his fathers, and ſaw corruption.

37 But hee whom God raiſed vp, ſaw no corruption.

38 15 Be it knowen vnto you therefore, men *and* brethren, that through this man is preached vnto you the forgiueneſſe of ſinnes.

39 And from q all things, from which ye could not be iuſtified by the Law of Moſes, by him euery one that beleeueth, is iuſtified.

40 16 Beware therefore leſt that come vpon you, which is ſpoken of in the Prophets,

41 ✣ Beholde, ye deſpiſers, and woonder, and vaniſh away: for I worke a worke in your dayes, a worke which ye ſhall not beleeue, if a man would declare it you.

42 ¶ 17 And when they were come out of the Synagogue of the Iewes, the Gentiles beſought, that they would preach theſe words to them the next Sabbath *day*.

43 Nowe when the congregation was diſſolued, many of the Iewes and r Proſelytes that feared God, followed Paul & Barnabas, which ſpake vnto them, and exhorted them to continue in the grace of God.

4 The deuill maketh the conqueſt of Chriſt more glorious, in that that he ſetteth himſelfe againſt him.

5 The ſorcerer which was ſtricken of Paul with a corporall puniſhment (although extraordinarily) ſheweth an exaple to lawfull magiſtrates, how they ought to puniſh them which wickedly and obſtinately hinder the courſe of the Goſpel.

e *He noteth out ſuch a ſinne, as whoſo hath, runneth headlong and with great deſire to all kinde of wickedneſſe with the leaſt motio in the world.*

f *Hu power which he ſheweth in ſtriking and beating downe his enemies.*

6 An example in one and the ſelfe ſame companie both of ſingular conſtancie and alſo of great weakneſſe.

g *This putteth a difference betwixt it, and Antiochia which was in Syria.*

7 In ẏ Synagogue of the Iewes (according to the patterne whereof Chriſtian Congregations were inſtituted) firſt the Scriptures were read, then ſuch as were learned were licenced by the rulers of the Synagogue to ſpeake and expound.

h *Word for word, If there be any word in you: and thu is a kinde of ſpeach taken from the Hebrewes, whereby is meant that the gifts of Gods grace are in vs, as it were in treaſure houſes, & and that they are not ours, but Gods:*

In like ſort ſaith Dauid, Thou haſt put a new ſong in my mouth: Pſal. 40. 1. 8 God beſtowed many peculiar benefites vpon his choſen Iſrael, but this eſpecially, that he promiſed them the euerlaſting redeemer.

i *Aduanced and brought to honour.* ✣ *Exod. 1. 9.* ✣ *Exod. 13. 14.* k *Openly and with mainе force, breaking in pieces the enemies of his people.* ∴ *Exod. 16. 1.* ✲ *Ioſh 14. 1.* ✣ *Iudg. 3. 9.* l *There were from the birth of Iſaac vnto the deſtruction of the Chanaanites vnder the gouernance of Ieſhua ſoure hundreth and ſeuen and fourtie yeeres, and therefore he addeth in this place, this word, About, for there want three yeeres, but the Apoſtle vſeth the whole greater number.* * *1. Sam. 8. 5.* ✣ *1. Sam. 9. 15. and 10. 1.* m *In this ſpace of fourtie yeres, muſt the time of Samuel be reckond with the yeares of Saul: for the kingdome did not as it were ſwallow vp his gouernment.* ✣ *1. Sam. 16. 13.* 9 Hee prooueth by the witneſſe of Iohn, that Ieſus is that Sauiour which ſhould come of Dauid. ∴ *Pſal. 89. 21. eſai 11. 1.* ✲ *Malac. 3. 1. mat. 3. 1. mark. 1. 2. luke 3. 2.* n *Iohn as an Herauld, did not ſhew Chriſt comming afore off as the other Prophets did, but hard at hand, and entred on his iourney.*

✣ *Mat. 3. 11. mar. 1. 7. iohn 1. 20.*

10 Chriſt was promiſed & ſent properly to the Iewes.

11 All things came to paſſe to Chriſt, which the Prophets foretold of Meſsias: ſo that hereby alſo it appeareth that he is the true and onely Sauiour: and yet notwithſtanding they are not to be excuſed which did not only not receiue him, but alſo perſecute him moſt cruelly although he was innocent.

✣ *Mat. 27. 22. mar. 15. 13. luke 23. 23. iohn 19. 6.*

12 We muſt ſet the glorie of the reſurrection againſt the ſhame of the croſſe, & graue. And the reſurrection is proued as well by witneſſes which ſaw it, as by the teſtimonies of the Prophets.

∴ *Mat. 28. 2. mar. 16. 6. luk. 24. 6. iohn 20. 1. 9.*

o *For then he appeared plainly and manifeſtly as that onely Sonne of God, when as he left off his weakneſſe, and came out of the graue, hauing conquered death.*

13 If Chriſt had taried in death, he had not bene the true Son of God, neither had the couenant, which was made with Dauid, bene ſure.

✲ *Pſal. 2. 7. hab. 1. 5. and 13. 33.*

✣ *eſai. 55. 3.*

p *The Greekes call thoſe, holy things, which the Hebrewes call gracious bountieſ: and they are called Dauids bounties in the paſſiue ſignification, becauſe God beſtowed them vpon Dauid: Moreouer they are termed faithfull, after the maner of ſpeech which the Hebrewes vſe, who terme thoſe things faithfull, which are ſtedfaſt and ſure, ſuch as neuer alter nor change.*

14 The Lord was ſo in graue, that he felt no corruption.

* *Pſal 16. 11. chap. 2. 31.* ✣ *1. Kings. 2. 10. chap. 2. 29.*

15 Chriſt was ſent to giue them free remiſſion of ſinnes, which were condemned by the Law.

q *Whereas the ceremonies of the Law could not aſſoile you from your ſinnes, this man doth abſolue you, if you lay holde on him by faith.*

16 The benefits of God turne to the vtter vndoing of them that contemne them. ✣ *Habac. 1. 5.*

17 The Gentiles go before the Iewes into the kingdome of heauen.

r *Which had forſaken their heatheniſh religion, and embraced the religion ſet foorth by Moſes.*

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44 And the next Sabbath *day* came almost the whole city together, to heare the word of God.

45 [18] But when the Iewes saw the people, they were full of enuy, and spake against those things, which were spoken of Paul, contrarying *them*, and railing on *them*.

46 [19] Then Paul and Barnabas spake boldly, and sayd, It was necessarie that the word of God should first haue bene spoken vnto you: but seeing ye put it from you, and ‖ iudge your selues vnworthy of euerlasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs, *saying*, ✣ I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, & glorified the word of the Lord and as many as were [t] ordeined vnto eternal life, beleeued.

49 Thus the word of the Lord was published thorowout the whole countrey.

50 [20] But the Iewes stirred *certeine* [u] deuout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 [21] But they ✣ shooke off the dust of their feet against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

18 The fauour of one selfe same Gospel is vnto the reprobate and vnbeleeuers, death, and to the elect and such as beleeue, life.

19 The Gospel is published to the Gentiles by the expresse commandement of God.

‖ *By this your doing you doe as it were pronounce sentence against your selues, and iudge your selues.*

Therefore either all were not appointed to euerlasting life, or els all should haue beleeued: but because that is not so, it followeth that some certeine were ordeined: & therefore God did not only foreknow, but also foreordaine, that neither faith nor the effects of faith should be the cause of his ordeining or appointment, but his ordeining the cause of faith.

20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men, to execute their crueltie.

u *Such as embraced Moses his Law.*

21 The wickednesse of the world cannot let God to gather his Church together and to foster and cherish it, when it is gathered together.

✣ *Ma.10.14. mar.6.11. luk.9.5. chap.18.6.*

CHAP. XIIII.

1 *Paul and Barnabas 5 are persecuted from Iconium: 6 At Lystra Paul 10 healeth a creeple: 13 They are about to do sacrifice vnto them, 15 but they forbid it: 19 Paul by the perswasion of certeine Iewes, is stoned: 23 From thence passing thorow diuers Churches, 26 they returne to Antiochia.*

AND [1] it came to passe in [a] Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 And the [b] vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, and spake boldly in the Lorde, which gaue testimonie vnto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to stone them,

6 They were ware of it, and [c] fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 ¶ [3] Nowe there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him and perceiuing that he had faith to be healed,

10 Said with a loud voyce, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lift vp their voyces, saying in the speach of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter: & Paul, Mercurius, because he was the chiefe speaker.

13 Then Iupiters Priest, which was before their city, brought bulles with garlands vnto the gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 [4] And saying, O men, why doe yee these things? We are euen men subiect to the like passions that ye bee, and preach vnto you, that yee should turne from these [f] vaine things vnto the liuing God, ✣ which made heauen and earth, and the sea, and all things that in them are:

16 [5] Who in times past ✣ [g] suffered all the Gentiles to walke in their owne wayes.

17 Neuertheless, he left not himselfe without witnes, in that he did good *and* gaue vs raine from heauen, and fruitfull seasons, filling our hearts with food, and gladnesse.

18 And speaking these things, scarse appeased they the multitude, that they had not sacrificed vnto them.

19 [6] Then there came certeine Iewes from Antiochia and Iconium, which when they had persuaded the people, ∴ stoned Paul, and drew him out of the city, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidings of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 [8] Confirming the disciples hearts, and exhorting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdome of God.

23 [9] And when they had ordeined them Elders by election in euery Church, and prayed, and fasted, they commended them to the Lord in whom they beleeued.

24 [10] Thus they went thorowout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to to [h] Attalia,

26 And thence sailed to i Antiochia, ✣ from whence they had bene commended vnto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

1 *We ought to be nolesse constant in preaching of the Gospel, then the peruerines of the wicked is obstinate in persecuting of it.*

a *Iconium was a citie of Lycaonia.*

b *Which obeyed not the doctrine.*

2 *We ought not to leaue our places and giue place to threatnings, neither to open rage, but when there is no other remedie, and that not for our own quietnes sake, but that the Gospel of Christ may be spread further abroad.*

c *It is lawful sometime to flie dangers, in time conuenient.*

3 It is an olde subtiltie of the deuill, either to cause the faithfull seruants of God to be banished at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles wrought by them.

d *Of the house where Paul and Barnabas were.*

4 That is also called idolatry, which giueth to creatures be they neuer so holy & excellent, that which is proper to the onely one God, that is, Inuocation or calling vpon.

e *Men, as ye are, and partakers of the selfe same nature of man as you.*

f *He calleth idoles, vaine things, after the maner of the Hebrewes.*

✣ *Genes.1.1. psal.146.5. reuel.4.7.*

5 Custome be it neuer so old, doeth not excuse the idolaters.

✣ *Psal.81.13. rom.1.24.*

g *Suffered them to liue as they lusted, prescribing and appointing them no kinde of religion.*

6 The deuill when he is brought to the last cast, at length rageth openly, but in vain, euen then when he seemeth to haue the vpper hand.

∴ *2. Cor.11.25.*

7 We must goe forward in our vocation through a thousand deaths.

8 It is the office of the ministers, not only to teach, but also to confirme them that are taught, and prepare them to the crosse.

9 The Apostles committed the Churches which they had planted, to proper and peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust them vpon Churches through briberie or lordly superiority, but chose and placed them by the voice of the congregation.

10 Paul and Barnabas hauing made an end of their peregrination, and being returned to Antiochia of Syria,

h *Attalia was a sea citie of Pamphylia, neere to Lycia.*

i *Chap.13.1.*

CHAP. XV.

1 *Certeine goe about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult: 19 and what must be done 23 they declare by letters. 36 Paul & Barnabas 39 are at great variance.*

Then

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THen [1] came downe [2] certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 [2] And when there was great dissention, and disputation by Paul and Barnabas against them, they ordeyned that Paul and Barnabas, and certaine other of them, should go vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certain of the sect of the Pharises, which did beleeue, rose vp, saying, that it was needefull to circumcise them, and to commaund *them* to keepe the law of Moses.

6 [3] Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and said vnto them, ✣ [4] Yee men *and* brethren, ye know that a [c] good while agoe, among vs God chose out *me*, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost euen as *he did* vnto vs.

9 And he put no [d] difference betweene vs and them, after that ✣ [e] by faith he had purified their hearts.

10 [5] Now therefore, why [f] tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But wee beleeue, through the grace of the Lord Iesus Christ to be saued, euen as they *doe*.

12 [6] Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, [g] Iames answered, saying, Men, *and* brethren, hearken vnto me.

14 [7] Simeon hath declared, how God first did visite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 ✣ After this I will returne, and will builde againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17 That the residue of men might seeke after the Lorde, and all the Gentiles vpon whome my Name is called, sayeth the Lorde which doeth all these things.

18 From the beginning of the worlde, God [h] knoweth all his workes.

19 [8] Wherefore my sentence is, that we trouble not thē of the Gentiles ẏ are turned to God,

20 But that we send vnto them, that they abstaine themselues from [i] filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in euery citie them that preach him, seeing he is read in the Synagouges euery Sabbath *day*.

22 [9] Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, & the brethren, Vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 [10] Forasmuch as wee haue heard, that certaine which [k] went out from vs? haue troubled you with swordes, and [l] combred your mindes, saying, Ye must be circumcised and keepe ỹ Law: to whom we gaue no such commandemet,

25 It seemed therefore good to vs, when wee were come together with one accord, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue [m] giuen vp their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tell you ỹ same things by mouth.

28 [11] For it seemed good to the [n] holy Ghost, and [o] to vs, to lay no more burden vpon you, then these [p] necessarie things,

29 [12] *That is*, that yee abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 [13] Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, & strengthened them.

33 And after they had taried there a space, they were let goe in [q] peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 ¶ [14] But after certaine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euery citie, where we haue preached the word of the Lord, *and see* how they doe.

1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proude and stubburne wittes of certaine euill men: The first strife was concerning the office of Christ, whether we be saued by his only righteousnesse apprehended by faith, or we haue neede also to obserue the Law.

a Epiphanius is of opinion that this was Cerinthus.

2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.

b Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.

3 The matter is first handled, both partes being heard, in the assembly of the Apostles and ancients, and after is communicated with the people.

✣ *Chap.10.20, and 11.12.*

4 God himselfe in calling of the Gentiles which are vncircumcised, did teach that our saluation doth consist in faith without the worship appointed by the Law.

c Word for word, of olde time, that is, euen from the first time that we were commaunded to preach the Gospel, and straight wayes after that the holy Ghost came downe vpon vs.

d He put no difference betweene vs and them, as touching the benefite of his free fauour.

✣ *Chap.10.43.*

1.cor.1.2.

e Christ pronounceth them Blessed, which are pure of heart: and here we are plainely taught, that men are made such by faith. 5 Peter, passing from the Ceremonies, to the Lawe it selfe in generall, sheweth that none could bee saued, if saluation were to be sought for by the Lawe, and not by grace onely in Iesus Christ: because that no man could euer fulfill the Lawe, neither Patriarch, nor Apostle.

f Why tempt ye God, as though he could not saue by faith? ✣ *Matth. 23.4.* 6 A true paterne of a lawfull Councill, where Gods trueth onely reigneth.

g The sonne of Alphæus, who is also called the Lords brother. 7 Iames confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter. ✣ *Amos 9.11.*

h And therefore nothing commeth to passe by fortune, but by Gods appointment.

8 In matters indifferent, we may so farre beare with the weakenesse of our brethren, as they may haue time to be instructed.

i From sacrifices, or from feastes which were kept in Idoles temples.

9 In a lawfull Synode, neither they which are appointed and chosen Iudges, appoynt and determine any thing tyrannously or vpon a Lordlines, neither doth the common multitude set themselues tumultuously against them which sit as Iudges by the worde of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined and agreed vpon.

10 The Councill of Hierusalē concludeth, that they trouble mens consciences, which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith, from whence soeuer they come, and whomsoeuer they pretend to be authour of their vocation.

k From our congregation.

l A borowed kinde of speech taken of them which pull downe that that was built vp: and it is a very vsuall metaphore in the Scriptures, to say the Church is built, for the Church is planted and stablished.

m Haue greatly hazarded their liues.

11 That is a lawfull Councill, which the holy Ghost ruleth.

n First they make mention of the holy Ghost, that it may not seeme to be any mans worke.

o Not that men haue any authoritie of themselues but to shew the faithfulnesse that they vsed in their ministerie and labour. *p This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarell.* 12 Charitie is requisite euen in things indifferent. 13 It is requisite for all people to know certainely what to hold in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a fewe.

q This is an Hebrewe kinde of speech, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue. 14 Congregations or Churches doe easily degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also, Synodes were instituted and appoynted.

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15 A lamentable example of discord betweene excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.

16 God vseth the faults of his seruants to the profite and building of his Church, yet we haue to take heede, euen in the best matters, that we passe not measure in our heate.

37 [15] And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 [16] Then were they so [r] stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Sylas and departed, being commended of the brethren vnto the grace of God.

41 And hee went through Syria and Cilicia, stablishing the Churches.

r They were in great heate: But herein we haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospell was exercised in many places.

CHAP. XVI.

1 *Paul hauing circumcised Timotheus,* 12 *being at Philippi,* 14 *instructeth Lydia in the faith.* 16 *The spirit of diuination* 18 *vby him cast out:* 20 *and for that cause* 22 *they are whipped,* 24 *and imprisoned.* 26 *Through an earthquake* 27 *the prison doores are opened.* 31. 32 *The Gaoler receiueth the faith.*

THen [1] came he to Derbe and to Lystra: and beholde, a certaine disciple was there named ✣ Timotheus, a womās sonne, which was a [a] Iewesse and beleeued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, [b] reported well.

3 [2] Therefore Paul would that he should goe forth with him, and tooke and circumcised him, because of ỹ Iewes, which were in those quarters: for they knewe all, that his father was a Grecian.

4 [3] And as they went through the cities, they deliuered them to keepe the decrees, ordeined of the Apostles and Elders which were at Hierusalē.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ [4] Nowe when they had gone throughout Phrigia, and the region of Galatia, they were [d] forbidden of the holy Ghost to preache the word in Asia.

7 Then came they to Mysia & sought to goe into Bithynia: but the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 [5] Where a vision appeared to Paul in the night, There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 [6] And after he had seene the vision, immediatly we prepared to go into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in ỹ parts of Macedonia, & whose inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 [7] And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to [c] pray: and wee sate downe, and spake vnto the women, which were come together.

14 [8] And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatrians, which worshipped God, heard *vs*: whose heart the Lorde opened, that shee attended vnto the things, which Paul spake.

15 [9] And when shee was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithfull to ỹ Lord, come into mine house, and abide *there*: and she constrained vs.

16 [10] And it came to passe that as we went to prayer, a certaine maid hauing a spirit of [f] diuination, mette vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did shee [g] many dayes: but Paul being grieued, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 [11] Nowe when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magistrates,

20 [12] And brought them to the gouernour, saying, These men which are Iewes trouble our citie,

21 [13] And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 [14] The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them sore, they cast *them* in prison, commaunding the Gaoler to keepe them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, and made their feete [h] fast in the stockes.

25 [15] Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 And suddēly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 [15] Then ỹ keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword and would haue killed him selfe, supposing the prisoners had bin fled.

28 [17] But Paul cryed with a loude voyce, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Syrs, what must I doe to be saued?

31 And they sayde, Beleeue in the Lord Iesus Christ, & thou shalt be saued, & thine household.

32 And they preached vnto him the word of the Lord, and to all that were in the house.

33 [18] Afterwarde hee tooke them the same houre of the night, and washed *their* stripes, and was baptized with all that belonged vnto him, straightway.

34 And when hee had brought them into his house, he set meate before them, and reioiced that he with all his household beleeued in God.

35 [19] And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 Then

1 Paul himselfe doeth not receiue Timothie into the ministerie without sufficient testimonie, and allowance of the brethren.

✣ *Rom.* 16.21. *Philip.* 2 19. 1. *Thess.* 3.2.

a Paul in his latter Epistle to Timothie, commendeth the godlines of Timothies mother and grandmother,

b Both for his godlinesse and honestie.

2 Timothie is circumcised, not simply for any necessitie, but in respect of the time onely to winne the Iewes.

3 Charitie is to be obserued in things indifferent, that so regard be had both of the weake, and the quietnesse of the Church.

c Those decrees which he spake of in the former chapter.

4 God appoynteth certaine and determinate times to open and set foorth his trueth, that both the election and the calling may proceede of grace.

d He sheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey and not to inquire.

5 They are the Ministers of the Gospel by whom he helpeth such as were like to perish. 6 The Saints did not easily beleeue euery vision. 7 God beginneth his kingdome in Macedonia by the conuersion of a woman, and so sheweth that there is no acception of person in the Gospel. 8 The Lord only openeth the heart to heare the worde which is preached.

e Where they were woont to assemble themselues.

9 An example of a godly huswife.

10 Satan transformeth himselfe into an Angel of light, and coueteth to enter by vnderming but Paul openly letteth him and casteth him out.

f This is a proper note of Apollo, which was wont to giue answeres to them that asked him.

g Paul made no haste to this miracle, for he did all things as hee was led by the spirit.

11 Couetousnesse of lucre and gaines is an occasion of persecuting the trueth. In the meane season, God sparing Timothie, calleth Paul and Silas as the stronger, to battaile.

12 Couetousnesse pretendeth a desire of common peace and godlinesse.

13 It is an argument of the deuill, to vrge the authoritie of ancesters without any distinction.

14 An example of euill Magistrates, to obey the furie and rage of the people.

h Because hee would be more sure of them, he set them fast in the stockes.

15 The prayers of the godly do shake both heauen and earth.

16 The mercifull Lord, so oft as he listeth, draweth men to life euen through the midst of death, and whereas iustly they deserued great punishment, he sheweth them great mercie.

17 In meanes, which are especially extraordinarie, we ought not to moue our foote forward, vnlesse that God goe before vs.

18 God with one selfe same hand woundeth and healeth, when it pleaseth him.

19 Shame and confusion is in processe of time, the rewarde of wicked and vniust Magistrates.

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20 We must not render iniurie for iniurie, and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to bridle the outrageousnesse of the wicked, that they hurt not other in like sort.
21 The wicked are not mooued with the feare of God, but with the feare of men: and by that meanes also God prouideth for his, when it is needefull.
22 We may eschew dangers, so that we neuer neglect our dutie.

36 Then the keeper of the prison tolde these wordes vnto Paul, *saying*, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 [20] Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 [21] And the sergeants tolde these wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 [22] And they went out of the prison, and entred into *the house of* Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preacheth Christ, 6. 7 is intreated of Iason: 10 He is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 he preacheth the liuing God to them vnknown, 34 and so many are conuerted vnto Christ.

1 The casting out of Silas and Paul, was the saluing of many other.
2 Christ is therefore the Mediator, because he was crucified and rose againe: much lesse is he to be reiected, because the crosse is ignominious.
3 Although the zeale of the vnfaithfull seeme neuer so goodly, yet at length it is found to haue neither trueth nor equitie: But yet the wicked cannot do what they list, for euen among themselues God stirreth vp some, whose helpe he vseth to the deliuerance of his.
a Certaine companions which do nothing but walke the streets, wicked men, to be hired for euery mans money, to doe any mischiefe, such as we commonly call the rascals and very sinkes and dunghil knaues of all townes and cities.
b Into what country and place soeuer they come, they cause sedition and tumult.
c When Iason had put them in good assurance that they should appeare.
4 That is in deede the wisedome of the Spirite, which alwayes setteth the glory of God before it selfe as a marke whereunto it directeth it selfe and neuer swarueth from it. 5 The Lord setteth out in one moment, and in one people diuers examples of his vnsearcheable wisdome, to cause them to feare him. *d He compareth the Iewes with the Iewes.*

NOwe [1] as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto them, and three Sabbath *dayes* disputed with them by the Scriptures,

3 [2] Opening and alledging that Christ must haue suffered, and risen againe from the dead. and this is Iesus Christ, whom, *said he*, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 [3] But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine [a] vagabondes *and* wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drewe Iason and certain brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the [b] world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is another King one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient [c] assurance of Iason and of the other, they let them goe.

10 [4] And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] These were also more [d] noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.

13 ¶ [6] But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 [7] But by and by the brethren sent away Paul to goe as *it were* to the sea: but Silas and Timotheus abode there still.

15 [8] And they that did conduct Paul, [e] brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ [9] Nowe while Paul waited for them at Athens, his spirit was [f] stirred in him, when hee sawe the citie subiect to [g] idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with [h] whomsoeuer he met.

18 [10] Then certaine Philosophers of the Epicures, and of the Stoickes, disputed with him, and some said, What will this [i] babler say? Others *said*, He seemeth to be a setter foorth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [k] Mars streete, saying, May we not know, what this newe doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: we would knowe therefore, what these things meane.

21 [11] For all the Athenians, and strangers which dwelt there, gaue themselues to nothing else, but either to tell, or to heare some newes.

22 [12] Then Paul stoode in the mids of Mars streete, and sayde, Ye men of Athens, I perceiue that in all things ye are too [l] superstitious.

23 For as I passed by, and beheld your [m] deuotions, I founde an altar wherein was written, VNTO THE [n] VNKNOWEN GOD Whom ye then ignorantly worship, him shewe I vnto you.

24 [13] God that made the worlde, and all things that are therein, seeing that he is Lorde of heauen and earth, ✣ dwelleth not in temples made with hands,

25 ✣ Neither is worshipped with mens hands, as though he need any thing, seeing he giueth to all life and breath and all things,

26 [14] And hath made of [o] one blood al mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation,

6 Satan hath his, who are zealous for him, and that euen such, as least of all ought.
7 There is neithe counsell nor furie nor madnesse against the Lord.
8 The keepe of Christ doe also watch for their pastors health and safetie, but yet in the Lord.
e It is not for nought that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is distance betwixt those two, all Thessalia, and Beotia, and Attica.
9 In comparing the wisedome of God with mans wisedome, men scoffe and mocke at that which they vnderstand not: And God vseth the curiositie of fooles, to gather together his elect.
f He could not forbeare.
g Slaunderously giuen to Idolatry: Pausanias writeth that there were more Idoles in Athens, then in all Grecia, yee they had altars dedicated to Shame, and Fame, & Lust, whom they made goddesses
h Whomsoeuer Paul met with, that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glory.
12 Two sectes especially of the Philosophers doe set themselues against Christ: the Epicures, which make a mocke and scoffe at all religiō:

and the Stoickes, which determine vpon matters of religion according to their owne braines. *i Word for word, seede gatherer: a borowed kind of speach taken of birds which spoile corne, and is applied to them which without all arte bluster out such knowledge as they haue gotten by hearing this man & that man.* *k This was a place called as if one would say, Mars hil, where the iudges sate which were called Areopagitæ, vpon weighty affaires, which in olde time arraigned Socrates, and afterward condemned him of impietie.* 11 The wisedome of man is vanitie. 12 The Idolaters themselues minister most strong and forcible arguments against their owne superstition. *l To stand in too perilous and seruile a feare of our gods.* *m What soeuer men worship for religions sake, that we call deuotion.* *n Pausanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name inscribed.* 13 It is a most foolish and vaine thing to compare the Creator, with the creature, to limitate him within a place which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoeuer they haue: And these are the fountaines of all idolatrie. ✣ *Chap. 7. 48.* ✣ *Psal. 50. 8.* 14 God is wonderfull in all his workes, but especially in the worke of man: not that we should stand amazed at his works, but that we should lift vp our eyes to the workeman. *o Of one stocke and one beginning.*

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27 That they should seeke the Lord, if so bee they might haue p groped after him, and founde *him*, though doubtlesse he be not farre from euery one of vs.

28 For in him wee liue, and mooue, and haue our being, as also certaine of your owne Poets haue said: For we are also his generation.

29 ✣ Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stone q grauen by arte and the inuention of man.

30 [15] And the time of this ignorance God regarded not: but nowe hee admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, *whereof* he hath giuen an [r] assurance to all men, in that hee hath raised him from the dead.

32 [16] Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

p *For as blinde men we could not seeke out God, but onely by groping wise, before the true light came and lightned the world.*
✣ *Esa.40.19.*
q *Which stuffe, as golde, siluer, stones, are customably grauen as a mans wit can deuise, for men will not worship that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it.*
15 The oldnesse of the errour doeth not excuse them that erre, but it commendeth and setteth foorth the patience of God: who notwithstanding will be a iust iudge to such as contemne him.
r *By declaring Christ to be iudge of the world, through the resurrection from the dead.*
16 Men, to shew foorth their vanitie, are diuersly affected and mooued with one selfe same Gospel, which notwithstanding ceaseth not to be effectuall in the elect.

CHAP. XVIII.

1 Paul at Corinth 6 taught the Gentiles, 9 the Lorde confirmeth him. 12 He is accused before Gallio, 16 but in vaine: 18 From thence he saileth to Syria, 10 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.

1 The true ministers are to farre from seeking their owne profite, that they doe willingly depart from their right, rather then the course of the Gospell should be hindreed in the least wise that might be.
✣ *Rom.16.3.*
a *Suetonius recordeth that Rome banished the Iewes, because they were alwayes at disquiet, and that by Christes meanes.*
2 The truth ought alwayes to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby, shall require.
b *Exhorted so that he perswaded, & so the word signifieth.*
c *Was very much grieued in minde: whereby is signified the great earnestnesse of his minde, which was greatly moued: for Paul was so zealous, that hee cleane forgate himselfe, and with a wonderfull courage gaue himselfe to preach Christ.* 3 Although we haue assayed all meanes possible, and yet in vaine, wee must not leaue off from our worke, but forsake the rebellious, and goe to them that bee more obedient. ∵ *Chap.13.51.*
matth.10.4. d *This is a kinde of speech taken from the Hebrewes, whereby he meaneth, that the Iewes are cause of their owne destruction: and as for him, that he is without fault in forsaking them and going to other nations.* ✣ *1.Corinth.1.14.*

1 After [1] these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iewe named ✣ Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that [a] Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because hee was of the same craft, hee abode with them and wrought (for their craft was to make tentes.)

4 [2] And hee disputed in the Synagogue euery Sabbath *day*, and [b] exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul [c] forced in Spirite, testified to the Iewes that Iesus was the Christ.

6 [3] And when they resisted and blaspheмed, he ∵ shooke his raiment, and said vnto them, Your [d] blood *be* vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ✣ Crispus the chiefe ruler of the Synagogue beleeued in the Lord with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 [4] Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay *hands* on thee to hurt thee: for I haue much people in this citie.

11 So he [e] continued there a yeere & sixe moneths, and taught the word of God among them.

12 ¶ [5] Now when Gallio was deputie of [f] Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellowe perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to g reason maintaine you.

15 But if it bee a question of [h] wordes and [i] names, and of your Lawe, looke yee to it your selues: for I will be no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke al the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio caried nothing for those things.

18 [6] But when Paul had tarried there yet a good while, he tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that [k] hee had shorne his head in [l] Cenchrea: for he had a ✣ vowe.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 ? Who desired him to tarry a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, ✣ [m] if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to Cesarea, he went vp *to Hierusalem:* and when he had saluted the Church, he went down vnto Antiochia.

23 Now whē he had tariedthere a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, strengthening all § disciples.

24 [8] And a certaine Iewe named ∵ Apollos borne at Alexandria, came to Ephesus, an eloquent man, and [n] mightie in the Scriptures.

25 This same was instructed in the way of the Lord, and hee spake feruently in the Spirite, and taught diligently the things of the Lord, & knew but the baptisme of Iohn onely.

26 And he began to speake boldely in the Synagogue. Whom when ✣ Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the [o] way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, he holpe them much which had beleeued through [p] grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

4 God doeth touch and maintaine the constancie of his seruants.
e *Word for word, sate, whereupon they in former time, tooke the name of their Bishops seas: but Paul sate, that is, continued teaching the word of God: and this kinde of state belongeth nothing to them, which neuer sawe their seates with a minde to teach in them.*
5 The wicked are neuer wearie of euill doing, but the Lord mocketh their endeuours marueilously.
f *That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dayes were Princes of Grecia, as Pausanias recordeth.*
g *As much as in right I could.*
h *As if a man haue not spoke wel, as the case of your religion standeth.*
i *For the prophane man thinketh that the controuersie of religion, is but a braule about words, and for no matter of substance.*
6 Paul is made all to all, to winne all to Christ.
k *That is, Paul.*
l *Cenchrea was an hauen of the Corinthians.*
✣ *Num.6.18. chap.21.24.*
7 The Apostles were called about not by the will of man, but by the leading of the holy Ghost.
✣ *1.Cor.4.19. iames 4.15.*
m *So we should promise nothing without this clause, for we knowe not what the day following will bring forth.*
8 Apollos, a godly & learned man, refuseth not to profite in the schoole of a base & abiect handi crafts man, and also of a woman: & so becommeth an excellent minister of the Church. ∵ *1.Cor.1.12.* n *Very wel instructed in the knowledge of the Scriptures.* ✣ *Rom.16.3.* o *The way that leadeth to God.* p *Through Gods gracious fauour, or by those excellent gifts which God had bestowed vpon him.*

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CHAP. XIX.

1 *Certaine disciples at Ephesus,* 3 *hauing onely receiued Iohns baptisme,* 2 *and knew not the visible gifts of the holy Ghost, wherewith God had beautified his Sonnes kingdome,* 5 *are baptized in the Name of Iesus.* 13 *The Iewish exorcists 16 are beaten of the deuill.* 19 *Conjuring bookes are burnt.* 24 *Demetrius 29 raiseth sedition against Paul.*

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the [a] holy Ghost since ye beleeued? And they sayd vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3 [2] And he said vnto them, Vnto [b] what were ye then baptized? And they sayd, Vnto [c] Iohns baptisme.

4 Then sayd Paul, ✣ Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layde his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that *appertaine* to the kingdome of God.

9 [3] But when certaine were hardened, and disobeyed, speaking euill of the [d] way *of God* before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schole of one [e] Tyrannus.

10 And this was done by the space of two yeere, so that all they which dwelt in Asia, heard the word of ✣ Lord Iesus, both Iewes & Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kercheefs, or handkercheefs, and the diseases departed from them, and the euill spirits went out of them.

13 [4] Then certaine of ✣ vagabond Iewes, [f] exorcists, tooke in hand to name ouer them which had euil spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iewe, the Prieſt, *about* seuen which did this)

15 And the euil spirit answered, and sayd, Iesus I acknowledge, & Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and [g] preuailed against them, so that they fledde out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 [5] And many that beleeued, came and [h] confessed, and shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it [i] fiftie thousand *pieces* of siluer.

20 So the word of God grewe mightily, and preuailed.

21 ¶ [6] Now when these things were accomplished, Paul purposed by the [k] Spirite to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, *but* he remained in Asia for a season.

23 [7] And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluersmith, which made siluer [l] temples of Diana, brought great gaines vnto the craftesmen,

25 Whom he called together, with the workmen of like things, and sayd, Syrs, ye knowe that by this craft we haue our goods:

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with handes.

27 So that not only this thing is dangerous vnto vs, that this our [m] portion shalbe reproued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia & the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great [n] Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught ✣ Gaius, and ✣ Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 [8] Certaine also of chiefe of Asia, which were his friendes, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assemblie was out of order, and the more part knewe not wherefore they were come together.

33 And *some* of the company drew foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 [9] But when they knew that hee was a Iew, there arose a shoute almost for the space of two houres, of all men crying, Great [o] Diana of the Ephesians.

35 [10] Then the towne clarke when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, & of *the image*, which [p] came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a [q] matter against any man, the [r] lawe is open, and there are [s] Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other

c Paul being nothing offended at the rudenesse of the Ephesians, planteth a Church amongst them.

a *Those excellent gifts of the holy Ghost, which were in those dayes in the Church.*

2 Iohn did onely begin to instruct & disciples whome Christ should make perfite.

b *In what doctrine then are you taught and instructed?*

c *To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.*

✣ *Chap.1.5. & 2.2. and 11.16. mat.3.11. mar.1.8. luke 3.16. iohn 1.26.*

3 For a man to separate himselfe and others from infidels which are vtterly desperate, it is not to diuide the Church, but rather to vnite it and make it one.

d *By the worde Way, the Hebrewes vnderstand any kinde of life, and here it is taken for Christiantie.*

e *This was a mans proper name.*

4 Satan is constrained to giue witnes against himselfe.

f *So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and layd their hands on them that were possessed with deuils, were also so called.*

g *He preuailed against them, though they strone neuer so much.*

5 Coniuring and sorcerie is condemned by open testimonie, and by the authoritie of the Apostle.

h *Confessed their errours, & detested them openly, being terrified with the feare of the iudgement of God: and what is this to vere Christ?*

i *They that make the least value of it, recken it to be about eight hundreth pounds English.*

6 Paul is neuer wearie.

k *By the motion of Gods Spirit: therefore we may not say that Paul ran hand ouer head to death, but as the Spirit of God led him.*

7 Gaine cloked with a shew of religion, is the very cause wherefore idolatrie is stoutly and stubburnely defended.

l *These were certaine counterfet temples with Dianas picture in them, which they bought that worshipped her.*

m *As if he said, If Paul goe on thus as he hath begunne to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.*

✣ *Rom.16.23. 1.cor.1.14.*

✣ *Colos.4.10.*

8 There ought to be in all Christians and especially in the ministers, an inuincible constancie, which may not by any stormes or assaultes be ouercome, which notwithstanding must suffer it selfe modestly to be gouerned by wisdome.

9 In stead of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.

10 An example of a politike man who redeemeth peace and quietnes with lies, which Paul would neuer haue done.

n *The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.*

o *Haue ought to accuse any man of.*

p *For there are certaine dayes appointed for ciuill causes and matters of iudgement, and the Deputies sit.*

q *By the Deputies, are meant also the Deputies Substitutes, that is, such as did sit for them.*

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matters, it may be determined in a t lawfull assembly.

40 For we are euen in ieopardie to be accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, hee let the assembly depart.

appointeth to call the people together in.

CHAP. XX.

1 Paul appointeth to go to Macedonia: 7 In Troas preaching vntill mid-night, 9 Eutychus fell downe dead out of a window, 10 he raiseth him to life: 15 As Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 28 and others.

NOwe u after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when hee had gone through those parts, and had exhorted them with a many words, he came into Grecia.

3 2 And hauing taried *there* three moneths, because the Iewes layd waite for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the dayes of vnleauened bread, & came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 3 And the b first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morow, and continued the preaching vnto midnight.

8 4 And there were many lightes in an vpper chamber, where they were gathered together.

9 And there sate in a window a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layde himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, and eaten, hauing spoken a long while till the dawning of the day, hee so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went before to shippe, and sailed vnto *the citie* Assos, that wee might receiue Paul there: for so had hee appointed, and would himselfe goe a foote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 5 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if he could possible at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from c Miletum, hee sent to Ephesus, and called the Elders of the Church.

18 6 Who when they were come vnto him, he sayd vnto them, Ye know from the first day that I came into Asia, after what manet I haue bene with you at all seasons,

19 Seruing the Lorde with all modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept d backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, and fayth toward our Lord Iesus Christ.

22 7 And nowe beholde, I goe e bound in the Spirit vnto Hierusalem, and knowe not what things shall come vnto me there,

23 Saue that f holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whome I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am g pure from the blood of all men.

27 8 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to g feede the Church of God, which h he hath purchased with i that his owne blood.

29 9 For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to k draw disciples after them.

31 Therefore watch, and remember that by *the space* of three yeeres I ceased not to warne euery one, both night and day with teares.

32 10 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an l inheritance, among all them, which are sanctified.

33 11 I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, ye knowe, that these handes haue ministred vnto my ✣ necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to m support the weake, and to remember the wordes of the Lord Iesus, how that hee sayd, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, hee kneeled downe, and prayed with them all.

37 12 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sory for the wordes which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

r He speaketh of a lawfull assembly, not only to except against the disordered burly burly of the people: but also against all meeting and conuening together which was not by order: or there were certaine dayes

1 Paul departeth from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.

a For after so great trouble, there was made of a long exhortation.

2 A froward zeale is the guider and instructour to murders: and we are not debarred by the wickedome of God to preuent the endeuours of wicked men.

3 Assemblies in the night time can not be iustly condemned, neither ought, when the cause is good.

b Word for word, the first day of the Sabbath, that is, vpon the Lords day: So that by this place, and by 1. Cor. 16. 2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselues solemnly together vpon that day.

4 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel.

5 Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuere and goe forward with continuance in their office.

c According as the situation of these places is set foorth, that distance betweene Ephesus and Miletum was about 400. furlongs, which maketh almost fiftie Dutch miles.

6 A liuely image of a true Pastour.

d I refrained not to speake, neither dissembled in any respect whatsoeuer, either for feare or lucres sake.

7 He testifieth, that he goeth to his bonds, by the commandement of God.

e He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whome hee followed with all his heart.

f If you do perish, yet there shalbe no fault in me, Looke chap. 18. 6.

8 The doctrine of the Apostles is most perfite and absolute.

g To keepe it, to defend it, and gouerne it.

h A notable sentence for christes Godhead: which sheweth plainely in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the denominate, and not in the primatiue: which in old time the godly fathers termed, a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.

i This word, That, sheweth the excellencie of this blood.

9 A prophesie of pastors that should straightway degenerate into wolues, against such as boast and bragge onely of a succession of persons.

k This is great misery, to want the presence of such a shepheard, and greater to haue wolues enter in.

10 The power of God, and his free promises reuealed in his word, are the props and vpholders of y ministerie of the Gospel.

l As children, and therefore of free loue and good will.

11 Pastours must before all things beware of couetousnesse. ✣ *1 Tim. 4. 12. 1 thes. 2. 9. 2 thes. 3. 8.*

m As it were by reaching out the hand to them, which otherwise are about to slip and fall away, and so to stay them.

12 The Gospel doeth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP.

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CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 at Cesarea he taketh with Philip the Euangelist: 10 Agabus foretelleth him of his bands. 17 After hee came to Hierusalem, 26 and into the Temple, 27 the Iewes laid handes on him: 32 Lysias the captaine taketh him from them.

1 Not only men simply, but euen our friendes, and such as are endued with the Spirit of God, do some-times go about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, after that we are sure of our calling from God.

a They foretolde through the Spirit what dangers hanged ouer Pauls head, and thus they did as Prophets: but of a fleshly affection they fraied him from going to Hierusalem.

✣ Chap.6.5.

b He speaketh of the seuen Deacons which he mentioned before, chap.6.

c They had a peculiar gift of foretelling things to come.

2 The wil of God brideleth all affections in them which earnestly seeke the glory of God.

3 God is to be praysed, who is the Author of all good sayings and deedes.

4 In things indifferent (of which sort were not the the traditions of the Pharises, but the ceremonies of the Law, vntill such time as Christian libertie was more fully reuealed to the Iewes) charitie willeth vs to conforme or applie our selues willingly so farre as we may, to our brethren which doe not stubbornly and maliciously resist the truth, but are not throughly instructed, especially if the question be of a whole multitude.

AND [1] as we lanched forth, and were departed from them, wee came with a straight course vnto Coos, & the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a shippe that went ouer vnto Phenice, and went aboard, and set foorth.

3 And when we had discouered Cyprus, wee left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes. And they told Paul through the [a] Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed and went our way, & they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the nex day, Paul and wee that were with him, departed, and came vnto Cesarea: and we entred into the house of ✣ Philip the Euangelist, which was one of the [b] seuen *Deacons*, and abode with him.

9 Now he had foure daughters virgins, which did [c] prophecie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, & bound his owne hands & feet, and said, Thus saith ✠ holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into ✠ hands of the Gentiles.

12 And when we had heard these things, both wee and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am readie not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 [2] So when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes wee trussed vp our fardels, and went vp to Hierusalem.

16 There went with vs also *certaine* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome we should lodge.

17 And when wee were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and al the Elders were there assembled.

19 [3] And when hee had embraced them, hee told e by order all things, that God had wrought among the Gentiles by his ministration.

20 [4] So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeue, and they are all zealous of the Lawe:

21 Nowe they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then *to be done*? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee, We haue foure men, which haue a vowe,

24 Them take, and d purifie thy selfe with them, and e contribute with them, that they may ✣ shaue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Lawe.

25 For as touching the Gentiles, which beleeue, we haue written, and determined that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, [f] declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 [5] And when the seuen dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) mooued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, & the Law, and this place: moreouer, hee hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ranne together: and they tooke Paul & drew him out of the Temple, and forthwith the doores were shut.

31 [6] But as they went about to kil him, tidings came vnto the chiefe captaine of the band, that all Hierusalem was on an vproare.

32 Who immediatly tooke souldiers and Centurions, and ran downe vnto them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, & commanded him to be bound with two chaines, and demaunded who hee was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certaintie for the tumult, he commaunded him to be led into the castell.

35 And when he came vnto the grieces, it was so, that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castell, hee sayde vnto the chiefe Captaine, May I speake vnto thee? Who sayde, Canst thou *speake* Greeke?

38 Art not thou [g] Egyptian who before these dayes raised a sedition, & led out into the wildernesse foure thousand men that were murtherers?

39 Then Paul sayd, Doubtlesse, I am a man which am a Iewe, and citizen of Tarsus, a famous

d That is, consecrate thy selfe: for he speaketh not here of the vncleane, but of such as were subiect to the vowe of the Nazarites.

e That it may be known, that thou wast not onely present at the vowe, but also a chiefe man in it: and therefore it is sayd afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offrings were appointed, yet they might adde somewhat vnto them, Num.6.21. ✣ (hap.18.18. numb.6.18.

f The Priestes were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vowe was ended.

5 A preposterous zeale is the cause of great confusion, and great mischiefes.

6 God findeth some euen amongst the wicked and prophane themselues, to hinder the endeuours of the rest.

g Touching this Egyptian which assembled thirtie thousand men, reade Ioseph. books 2. chap. 12.

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citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

40 And when hee had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people: and when there was made great silence, hee spake vnto them in the Hebrewe tongue, saying.

CHAP. XXII.

1 Paul yeeldeth a reason of his faith. 22 and the Iewes heare him a while: 23 But so soone as they cryed out, 24 he is commanded to be scourged and examined, 27 and so vnderstandeth that he is a citizen of Rome.

YE men, brethren, and Fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrewe tongue to them, they kept the more silence, and he sayd)

3 [1] I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, and instructed according to the perfect maner of the Lawe of the Fathers, and was zealous toward God, as ye al are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women.

5 As also the chiefe Priest doth beare me witnes, & all the company of the Elders: of whom also I receiued letters vnto the brethren, & went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fel vnto the earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with mee, sawe in deede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I sayd, What shall I doe, Lord? And the Lord sayd vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as perteining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stood, & said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he sayd, The God of our fathers hath appointed thee, that thou shouldest know his wil, and shouldest see that Iust one, & shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And sawe him, saying vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they knowe that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stoode by, and consented vnto his death, & kept the clothes of them that [b] slew him.

21 Then he said vnto mee, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ [2] And they heard him vnto this word *but* then they lift vp their voices, and said, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they [c] cried & cast off their clothes, and threw dust into the ayre,

24 [3] The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that hee might knowe wherefore they cried so on him.

25 [4] And as they bound him with thongs, Paul said vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tel me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after he knewe that hee was a [d] Romane, and that he had bound him.

30 On the next day, because hee would haue knowen the certainetie wherefore he was accused of the Iewes, hee looosed him from *his* bonds, and commaunded the hie Priestes and all their Councill to come *together*: and he brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth for his cause, 2 Ananias commandeth them to smite him: 7 Dissention among his accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul 20 is declared vnto the chiefe captaine: 27 He sendeth him to Felix the Gouernour.

AND [1] Paul behelde earnestly the Councel, and said, Men & brethren, I haue in al good conscience serued God vntill this day.

2 [2] Then the hie Priest Ananias commanded them that stoode by, to smite him on the mouth.

3 [3] Then saide Paul to him, God [a] will smite thee, thou [b] whited wall: for thou sittest to iudge me according to the Law, and [c] transgressing the Lawe, commandest thou me to be smitten?

4 And they that stoode by, said, Reuilest thou Gods hie Priest?

5 [4] Then said Paul, I knew not, brethren, that hee was the hie Priest: for it is written, ✣ Thou shalt not speake euill of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of the

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1 Paul making a short declaration of his former life, proueth both his vocation and doctrine to be of God.
a *That is, his daily heaver: the reason of this speech is this, for that they which teach, sit commonly in the higher place, speaking to their scholers which sit vpon formes beneath: and therefore he sayth, at the feete of Gamaliel.*

b This is properly spoken: for Steuen was murthered of a sort of cut-throtes, not by order of iustice, but by open force: for as that time the Iewes could not put any man to death by Lawe.

2 Stout and stubburne pride will neither it selfe embrace the trueth, neither suffer other to receiue it.
c *The description of a seditious hurly burly, and of an harebrained and mad multitude.*

3 The wisedome of the flesh doeth not consider what is iust, but what is profitable, and therewithall measure the profite, according as it appeareth presently.

4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away an iniurie.
d *Not by nation, but by the lawe of the citie.*

1 Paul, against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.
2 Hypocrites are constrained at leugth, to betray themselues by their intemperancie.
3 It is lawfull for vs to complaine of iniuries, & to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with a quiet and peaceable minde.
a *It appeareth plainely by the Greeke phrase, that Paul did not curse the hie Priest, but only pronounce the punishment of God against him.*
b *That is, a vehement and sharpe speech, but yet not reprochfull: For the godly may speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde.*
c *For the Lawe commandeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence admisedly.*
4 We must willingly and from the heart giue honour to Magistrates, although they be tyrants. ✣ Exod 22. 27
5 Wee may lawfully sometimes set the wicked together by the eares, that they may leaue off to assault vs, so that it be with no hinderance of the trueth.

Pharises,

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Pharises, he cried in the Councell, Men *and* brethren, ✣ I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

✣ *Chap.24.22. phil.3.5.*

7 [6] And when he had sayd this, there was a dissension betweene the Pharises and the Sadducees, so that the multitude was dituided.

6 The concord of the wicked is weake, although they conspire together to oppresse the trueth.

8 ✣For the Sadducees say that there is no resurrection, neither [d] Angel, nor spirit: but the Pharises confesse both.

7 It is an olde heresie of the Sadducees, to denie the substance of Angels & soules and therewithall the resurrection of the dead.

✣ *Matth.22.23.*

9 [8] Then there was a great crie: and the [e] Scribes of the Pharises part rose vp, and strone, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

d *Natures that want bodies.*

8 The Lord when it pleaseth him, findeth defenders of his cause, euen amongst his enemies.

10 [9] And when there was a great dissension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, and to bring him into the castell.

e *The Scribes office was a publike office, and the name of the Pharises was the name of a sect.*

9 God will not forsake his to the end.

11 Now the night following, the Lord stood by him, and said, Be of good courage Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 [10] And when the day was come, certeine of the Iewes made an assembly, and bound themselues [f] with a curse, saying, that they would neither eat nor drinke, till they had killed Paul.

10 Such as are caried away with a foolish zeale, thinke that they may lie and murther, and do whatsoeuer mischiefe they lust.

13 And they were moe then fortie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and said, We haue bound our selues with a solemne curse, that we will eat nothing, vntill we haue slaine Paul.

f *They cursing and banning themselues, promised.*

15 Now therefore, ye and the [g] Councell, signifie to the chiefe captaine, that hee bring him forth vnto you to morow: as though you would know something more perfectly of him, and we, or euer he come nere, will be ready to kill him.

g *The and the Senate requiring the same to be done, lest that the Tribune should thinke that it was demanded of him at some priuate mans sute.*

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and tolde Paul.

17 [11] And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for hee hath a certeine thing to shew him.

11 The wisedome of the Spirit must be ioyned with simplicity.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yoong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morow into the councell, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in wait for him of them, more then forty men, which haue bound themselues with a curse, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 [12] The chiefe captaine then let the yoong man depart, after hee had charged him to vtter it to no man, that he had ‖ shewed him these things.

12 There is no counsell against the Lord and his seruants

‖ *Greeke, that thou hast shewed these things to me.*

23 And he called vnto him two certeine Centurions, saying, Make ready two hundred souldiers, that they may go to Cæsarea, and horsemen threescore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And he wrote an epistle in this maner:

26 [13] Claudius Lysias vnto the most noble Gouernour Fœlix sendeth greeting.

13 Lysias is sodenly made by the Lord, Pauls patrone.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their Councell.

29 *There* I perceiued that he was accused of questions of their Law, but had no crime woorthy of death, or of bonds.

30 And when it was shewed me, how that the Iewes layd wait for the man, I sent *him* straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to go with him, and returned vnto the Castell.

33 Now when they came to Cæsarea, they deliuered the epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers are also come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 He answereth for himselfe: 22 He preacheth Christ to the gouernour and his wife, 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office, leaueth Paul in prison.

NOw [1] after fiue dayes, Ananias the hie Priest came downe with the Elders, and *with* Tertullus a certeine oratour, which appeared before the Gouernour against Paul.

1 Hypocrites, when they can not doe what they would doe by force and deceit, at length they go about to compasse it by a shew of Law.

2 And when he was called foorth, Tertullus began to accuse *him*, saying, Seeing that we haue obteined great quietnesse [a] through thee, and that many [b] woorthy things are done vnto this nation through thy prouidence,

a *Felix ruled that prouince with great crueltie and contumelie, and yet Iosephus recordeth that he did many woorthy things, as that he tooke Eleazar the captaine of certein cutthroates, and put that slenderwitted wretch the Egyptian to flight, which caused great troubles in Iurie.*

b *He vseth a word which the Stoikes defined to be a verie discreete and behauiour.*

3 We acknowledge it wholly, and in all places, most noble Fœlix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certeinly we haue found this man [a] [c] pestilent fellow, and a moouer of sedition among all the Iewes thorowout the world, and a [d] chiefe mainteiner of the sect of the [e] Nazarites:

c *Word for word, a plague.*

d *As you would say, a ringleader, or ensigne bearer.*

e *So they called the Christians scoffingly, whereupon it came*

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayst (if thou wilt inquire) know all these things whereof we accuse him.

Ir, of the townes name where they thought that Christ was borne, that Iulian the Apostata called him Galilean.

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f confirmed Tertullus his sayings.

2 Tertullus by the deuils rhetoritke beginning with flattery, maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple denial.

g Paul pleaded his cause two yeres before Felix departed out of the province, Chap. 27. but he had gouerned Trachonitis, and Batanea, and Galanite, before that Claudius made him Gouernour of Iudea: Iosephus in the history of the Iewes warre, bb. 2. cap. 11.

h They cannot lay ought to thee before me, and prooue by good reasons.

3 Paul goeth in the case of religion, from a state conuentall to a state of quality, not onely not denying that religion which was obiected against him, but also prooueing it to be true, to be heauenly & from God, and to be the oldest of all religions.

i Hereticke word, Heresie, or sect is taken in good part.

4 Paul in conclusion telleth the thing which was done, truly, which Tertullus had before diuers wayes corrupted.

k And while I was busie about those things.

l Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred vp the people against him.

m Whither the Tribune brought me.

5 The Iudge suspendeth his sentence, because the matter is doubtfull.

n Felix could not iudge whether he had done wickedly in the matters of this religion or no, vntill he had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till he heare Lysias, and therefore he gaue Paul somewhat more liberty.

6 God is a most faithfull keeper of his seruants, and the force of the trueth is woonderfull, euen amongst men which are otherwise prophane.

o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus King of the Emisens, who was circumcised, departed from him, & went to this Felix the brother of one Pallas, who was sometime Nero his bondman.

7 In a naughty minde, that is guilty to it selfe, although sometime there be some shew of equity, yet by and by it will be extinguished: but in the meane season we haue need of patience, and that continuall.

9 And the Iewes likewise f affirmed, saying that it was so.

10 2 Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answer for my selfe, forasmuch as I know that thou hast bene of g many yeres a iudge vnto this nation,

11 Seeing that thou mayest know, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found mee in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the city.

13 Neither can they h prooue the things, whereof they now accuse me.

14 3 But this I confesse vnto thee, that after the way (which they call i heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shalbe both of iust and vniust.

16 And herein I indeuour my selfe to haue alway a cleare conscience toward God and toward men.

17 4 Now after many yeres, I came & brought almes to my nation and offerings.

18 At k what time, certeine Iewes of l Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, and accuse *me*, if they had ought against me.

20 Or let these themselues say, if they haue found any vniust thing in me, while I stood in the m Councell,

21 Except *it be* for this one voice, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 5 Now when Felix heard these things, hee deferred them, and said, When I shal more n perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

23 6 Then hee commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certeine dayes, came Felix with his wife o Drusilla, which was a Ieweesse, *and* he called foorth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnes & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 Hee hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 7 When two yeeres were expired, Porcius Festus came into Fœlix roome: and *Fœlix* willing to p get fauour of the Iewes, left Paul bound.

p For whereas he had behaued himselfe very wickedly, he should haue died in the prouince, had it not bene for fauour of his brother Pallas, for vs: so that we may gather hereby why he would haue pleasured the Iewes.

CHAP. XXV.

1 Festus succeeding Felix, & commandeth Paul to be brought foorth. 11 Paul appealeth vnto Cæsar. 14 Festus openeth Pauls matter to King Agrippa, 23 and bringeth him before him. 27. that he may vnderstand his cause.

WHen 1 Festus was then come into the prouince, after three dayes hee went vp from Cæsarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cæsarea, & that he himselfe would shortly depart *thither*.

5 Let them therefore, sayd he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ 2 Now when he had taried among them no more then ten dayes, he went downe to Cæsarea, and the next day sate in the iudgement seat, and commanded Paul to be brought.

7 And when he was come, the Iewes which were come from Ierusalem, stood about him and layd many and grieuous complaints against Paul, whereof a they could make no plaine proofe,

8 Forasmuch as he answered, that he had neither offended any thing against the lawe of the Iewes, neither against the teple, nor against Cesar.

9 3 Yet Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou go vp to Hierusalem, & there be iudged of these things before me?

10 Then said Paul, I stand at Cæsars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing woorthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cæsar.

12 Then when Festus had spoken with the Councell, he answered, Hast thou appealed vnto Cæsar? vnto Cæsar shalt thou go.

13 ¶ 4 And after certeine dayes: King b Agrippa and Bernice came downe to Cæsarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certeine man left in prison by Fœlix,

15 Of whom when I came to Hierusalem, the hie Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romans for fauor to c deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seat, and commanded the man to be brought foorth.

18 Against whom when the accusers stood vp, they

1 Satans Ministers are subtill and diligent to seeke all occasions: but God who watcheth for his, hindereth all their counsels easily.

2 We may repell an iniurie iustly, but not with iniurie.

a They could not prooue them certainly & with vndoubted reasons.

3 God doeth not onely turne away the counsel of the wicked, but also turneth it vpon their owne heads.

4 Festus, thinking no such thing, euen before Kings, bringing to light the wickednesse of the Iewes, and Pauls innocencie, doeth marueilously confirme the Church of God.

b This Agrippa was Agrippa the sonne, whose death Luke spake of before, and Bernice was his sister.

c The Romans vse not to deliuer any man to be punished before, &c.

they brought no crime of such things as I suppосed:

19 5 But had certaine questions against him of their owne d superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 6 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morow, said hee, thou shalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great e pompe, and were entred into the Common hal with the chiefe captaines and chiefe men of the citie, at Festus commandement Paul was brought foorth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that hee hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my f Lord: wherefore I haue brought him foorth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are laid against him.

CHAP. XXVI.

1 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 & his calling, 22 with such efficacie of words, 28 that almost he perswadeth him to Christianitie: 30 But he and his company depart doing nothing in Pauls matter.

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 1 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 2 And as touching my life from *my* childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which a knewe me heretofore, euen from my b Elders (if they would testifie) that after the c most strait sect of our religion I liued a Pharise.

6 3 And nowe I stand and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing *God* day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 4 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 ✣ Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the hie Priestes, and when they were put to death, I gaue *my* d sentence.

11 And I punished them throughout all the Synagogues, & e compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to ✣ Damascus with authoritie, and commission from the hie Priestes,

13 At midday, O king, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto me, & saying in the Hebrewe tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 5 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them, which are sanctified by faith in me.

19 6 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 ∴ But shewed first vnto them of Damascus, and at Hierusalem, and throughout all the coasts of Iudea, and *then* to the Gentiles, that they should repent and turne to God, and doe workes worthie amendment of life.

21 For this cause the Iewes caught me in the ✣ Temple, and went about to kill me.

22 7 Neuertheless, I obteined helpe of God, and continue vnto this day, witnessing both to f small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 *To wit*, that Christ should g suffer, and that he should be the h first that should rise from the dead, and should shew i light vnto this people, and to the Gentiles.

24 8 And as he thus answered for himselfe, Festus said with a loud voyce, Paul, thou art besides thy selfe, much learning doeth make thee madde.

25 But he said, I am not mad, O noble Festus, but I speake the wordes of trueth and soberneſse.

26 For the King knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a k corner.

27 9 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, l I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 ✣ And when he had thus spoken, the King

3 The prophane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies and contentions of men betwixt themselues: but the trueth nevertheless abideth in the meane season safe and sure.

d *This prophane man calleth the Iewish religion, superstition, and that before King Agrippa, but no marvaile: for the rulers of prouinces by reason of the mainsie of the empire of Rome, vsed to preferre themselues before Kings.*

6 That is fulfilled in Paul, which the Lord before had tolde to Ananias of him, Chap 9.15.

e *Gorgeously like a Prince.*

f *To Augustus Good Princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as we reade of Traianus.*

1 To haue a skilfull iudge, is a great and singular gift of God.

2 Paul diuideth the history of his life into two times: for the first he calleth his aduersaries witnesses: for the latter, the fathers and Prophets.

a *What Iewes, and where, and how I liued.*

b *That my parents were Pharises.*

c *The sect of the Pharises was the most exquisite among all the sectes of the Iewes, for it was better then all the rest.*

3 There are three chiefe and principall witnesses of true doctrine, God, the true Fathers, and the consent of the Church.

4 He prooueth the resurrection of the dead, first by the power of God, the by the resurrection of Christ, where of he is a sufficient

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✣ *Chap.8.3.*

d *I consent vnto, and allowed of their doings for he was not a iudge.*

e *By extreme punishments.*

✣ *Chap.9.2.*

5 The ende of the Gospel is to bring them which are brought to the knowledge of Christ, and are iustified and sanctified in him by faith.

6 Paul alleageth God to be author of the office of his Apostleship: and his grace also with effect.

∴ *Chap.9.15, 16, and 13.46.*

✣ *Chap 22.10.*

7 Christ is the ende of the Lawe and the Prophetes.

f *To euery one.*

g *That Christ should not be such a King as the Iewes dreamed of, but one appointed to beare our miseries, and the punishments of our sinnes.*

h *The first of them which are raised from the dead.*

i *Life, yea, and that a most blessed life which shalbe and liue: and this is set against darkenesse, which almost in all tongues signifieth sometime death, and sometime miserie and calamitie.*

8 The wisdome of God is madnesse to fooles, yet notwithstanding we must boldly announce the trueth, secretly, and priuily.

9 Paul as it were forgetting himself that he stood a prisoner to defend his cause, forgetteth not the office of his Apostleship.

l *I would to God that not onely almost, but throughly and altogether both thou and all that heare me this day, might be made as I am, my bonds onely except.*

10 Paul is sole earnestly, and yet neuerthelesse

rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthie of death, nor of bonds.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

t Paul 7. 9 foretelleth the perill of the voyage, 11 but he is not beleeued. 14 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

t Paul with many other prisoners, & through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the worlde with many singular testimonies. ✣ 2. Cor. 11. 25.

NOw t when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And ✣ we entred into a shippe of Adramytium, purposing to saile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, & sailed hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a shippe of Alexandria, saylinginto Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to a Salmone,

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 2 So when much time was spent, and sayling was now ieopardous, because also the b Fast was now passed, Paul exhorted *them*,

10 And said vnto them, Syrs, I see that this voyage will be with hurt & much damage, not of the lading and ship onely, but also of our liues.

11 3 Neuertheless the Centurion beleeued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by c it a stormie winde called d Euroclydon.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were caried away.

16 And we ran vnder a litle Yle named Clauda, and had much adoe to get the boate.

17 Which they tooke vp and vsed all helpe, vndergirding the ship, fearing least they should haue fallen into Syrtes, and they strake saile, and so were caried.

18 4 The next day when we were tossed with an exceeding tempest, they lightened the shippe.

19 And the thirde day wee cast out with our owne handes the tackling of the shippe.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 5 But after long abstinence, Paul stood forth in the mids of them, and said, Syrs, ye should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

5 God spareth the wicked for a time, for his elect and chosens sake.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the shippe onely.

23 For there stood by me this night the Angel of God, whose I am, and whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely all that saile with thee.

25 6 Wherefore, sirs, be of good courage: for I beleeue God, that it shall be so as it hath bene told me.

6 The promise is made effectuall through faith.

26 Howbeit, we must be cast into a certaine Iland.

27 7 And when the fourteenth night was come, as we were caryed to and fro in the e Adriaticall *sea* about midnight, the shipmen deemed that some countrey f approched vnto them,

28 And sounded, & found it twenty fathoms: and when they had gone a litle further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

7 We attaine and come to the promised and sure saluation through the midst of tempests and death it selfe.

e For Ptolome writeth, that the Adriaticall sea beateth vpon the East shore of Sicilia.

f That they drew neere to some countrey.

30 8 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ankers out of the foreship,

8 There is none so foule an acte, whereunto distrust and an euill conscience doe not enforce men.

31 9 Paul said vnto the Centurion and the souldiers, Except these abide in the shippe, ye can not be safe.

9 Although the performing of Gods promises doeth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnes, which do not embrace those meanes which God offereth them, either vpon rashnesse or distrust.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 10 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that ye haue taryed, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safegard: for there shall not an g haire fall from the head of any of you.

10 When the world trembleth, the faithfull alone be not only quiet, but confirme others by their example.

g *This is a prouerbe which the Hebrues vse, whereby is meant, that they shallbe safe, and not one of them perish.*

35 And when he had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the shippe in all two hundreth, threescore and sixteene soules.

38 And when they had eaten ynough, they lightened the ship, & cast out the wheat into the sea.

39 11 And when it was day, they knew not the countrey, but they spied a certaine h creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

11 Then are tempests most of all to be feared and looked for, when the Port or hauen is neere vs.

h *A creeke is a sea within land, as the Adriatic all sea, and the Persian sea.*

40 So when they had taken vp the ankers, they committed *the ship* vnto the sea, and loosed the rudder bonds, and hoysed vp the maine saile to the winde, and drew to the shore.

41 And when they fel into a place, where i two seas mette, they thrust in the ship: and the forepart stucke fast, & could not be mooued, but the hinderpart was broken with the violence of the waues.

i *So is Isthmus called, because the sea toucheth it on both sides.*

42 12 Then

a *Which was an high hill of Candie.*

b *This is meant of the Iewes fast, which they keepe in the feast of expiation, as we reade, Leuit. 23. 27. which fell in the seuenth moneth which we call October, and is not good for nauigation, or sailing.*

3 Men cast themselues willingly into an infinite sort of dangers, when they chuse to followe their owne wisedome, rather then God speaking by the mouth of his seruants.

c *By Candie, from whose shore our ship was driuen by these meanes.*

d *Northeast winde.*

4 The ende prooueth that none prouide worse for themselues, then they which commit themselues to be gouerned onely by their owne wisedome.

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12 There is no where more vnfaithfulnes & vnthankfulnes then in vnbeleeuers.
13 God findeth euen amongst his enemies them whose helpe he vseth to preserue his.
14 The goodnes of God ouercommeth mans malice.

42 12 Then the souldiers counsell was to kill the prisoners, least any of them, when hee had swomme out, should flee away.

43 13 But the Centurion willing to saue Paul, stayed them from *this* counsell, and commanded that they that could swimme, should cast them selues first into the sea, and goe out to land.

44 And the other, some on boardes, and some on certaine *pieces* of the ship: and so it came to passe that they came all safe to land.

CHAP. XXVIII.

2 The Barbarians curteous towardes Paul and his companie. 3 A viper on Pauls hand: 6 Hee shaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes 20 The cause of his comming: 22 He preacheth Iesus 30 two yeeres.

ANd when they were come safe, then they knew that the Isle was called a Melita.

a *That is it which at this day we call Malta.*

2 And the Barbarians shewed vs no litle kindnesse, for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the colde.

1 The godly are sure to haue danger vpon danger, but they haue alwayes a glorious issue.
2 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doeth not alwayes respect sinne, they iudge rashly, which either do not waite for the end, or do iudge and esteeme of men according to prosperitie or aduersitie.

3 1 And when Paul had gathered a number of stickes, and laid them on the fire, there came a viper out of the heate, and leapt on his hand.

4 2 Now when the Barbarians saw the worme hang on his hande, they sayde among themselues, This man surely is a murtherer, whom, though he hath escaped the sea, yet b Vengeance hath not suffered to liue.

b *Right and reason.*

5 But he shook off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee should haue c swolne, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their mindes, and said, That he was a God.

c *The Greeke word signifieth to be inflamed or to swell, moreouer Dioscorides in his 6 booke chap. 38. witnesseth that the biting of a viper, causeth a swelling of the body, and so saith Nicander, in his remedies against poysons.*

7 4 In the same quarters, the chiefe man of the Isle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie flixe: to whom Paul entred in, and when he prayed, he layde *his* hands on him, and healed him.

3 There is nothing more vnconstant euery way, then they which are ignorant of true religion.
4 It neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable and poore.

9 5 When this then was done, other also in the Isle, which had diseases came to him, and were healed,

10 6 Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ 7 Now after three moneths we departed in a ship of Alexandria, which had wintred in the Isle, whose d badge was Castor, and Pollux.

d *So they vsed to decke the forepart of their ships, whereupon the ships were called by such names.*

12 And when we arriued at Syracuse, we taried *there* three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day, the South winde blewe, and wee came the second day to Puteoli:

14 8 Where we found brethren, and were desired to tary with them seuen dayes, and so wee went toward Rome.

5 Although Paul were a captiue, yet the vertue of God was not captiue 6 God doeth well to strangers for his childrens sake. 7 Idoles doe not defile the Saintes, which doe in no wise consent vnto them. 8 God boweth and bendeth the hearts euen of prophane men, as it pleaseth him, to fauour his.

15 ¶ 9 And from thence, when the brethren heard of vs, they came to meete vs at the e Market of Appius, and at the three tauernes, whome when Paul sawe, hee thanked God, and waxed bolde.

9 God neuer forsaketh his to be afflicted aboue their strength.
e *Appius way, was a pauement made by Appius the blind with the helpe of his souldiers, long and broade, and runneth out toward the sea, and there were three tauernes in it.*

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by f himselfe with a souldier that kept him.

f *Not in a common prison, but in a house which he hired for himselfe.*

17 10 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, hee sayde vnto them, Men *and* brethren, though I haue committed nothing against the people, or Lawes of the fathers, *yet* was I deliuered prisoner from Hierusalem into the handes of the Romanes.

10 Paul in euery place remembreth himselfe to be an Apostle.

18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.

11 Wee may vse the meanes which God giueth vs, but so that we seeke the glory of God, & not our selues.

19 11 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see *you*, and to speake with *you*: for that hope of Israels sake, I am bound with this chaine.

21 Then they sayde vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

12 The Lawe and the Gospel agree well together.
g *By good reasons, and prooued that the kingdome of God foretolde them by the Prophets, was come.*

22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.

23 12 And when they had appoynted him a day, there came many vnto him into *his* lodging, to whome hee expounded g testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

13 The Gospell is a sauour of life to them that beleeue, & a sauour of death to them that be disobedient.

24 13 And some were perswaded with ✠ things which were spoken, and some beleeued not.

14 The vnbeleeuers doe willingly resist the trueth, and yet not by chance.
✠ *Esa. 6.9. matth. 13.14. marke 4.12. luke 8.10. iohn 12.40. rom. 11 8.*

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one word, *to wit*, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 14 Saying, ✠ Go vnto this people, and say, By hearing ye shall heare, & shal not vnderstand, and seeing ye shall see, and not perceiue.

h *They made as though they saw not that which they sawe against their willes: yea they did see, but they would not see.*

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they h winked, least they should see with *their* eies, and heare with *their* eares, and vnderstand with *their* hearts, and shoulde returne that I might heale them.

15 The vnbeliefe of the reprobate and castawayes cannot cause the trueth of God to be of none effect.

28 15 Bee it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

16 Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.

29 16 And when he had saide these things, the Iewes departed, and had great reasoning among themselues.

17 The worde of God cannot be bound.

30 17 And Paul remayned two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speach, without let.

THE

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THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 *He first sheweth on what authoritie his Apostleship standeth.* 15 *Then he commendeth the Gospel,* 16 *by which God setteth out his power to those that are saued* 17 *by faith,* 21 *but were guiltie of wicked vnthankfulnesse to God:* 26 *For which his wrath was worthily powred on them,* 30 *so that they runne headlong to all kindes of sinne.*

1 The first part of the Epistle containing a most profitable preface vnto verse 16.

PAVL [1] a [2] seruaunt of Iesus Christ callled *to bee* an [b] Apostle, ✣ [c] put apart *to preach* the Gospel of God,

2 (Which he had promised afore by his Prophets in the holy Scriptures)

3 [3] Concerning his [d] Sonne Iesus Christ our Lord (which was [e] made of the seed of Dauid [f] according to the flesh,

4 And [g] declared [h] mightily *to be* the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 [i] By whome wee haue receiued [k] grace and Apostleship (that [l] obedience might be giuen vnto the faith) for his name [m] among al the Gētiles,

6 Among whom ye be also the [n] called of Iesus Christ.

7 To all *you* that bee at Rome beloued of God, called *to be* Saints: o Grace *be* with you, and peace from God our Father, and *from* the Lorde Iesus Christ.

8 [4] First I thanke my God through Iesus Christ for you all, because your faith is [p] published throughout the [q] whole world.

9 For God is my witnesse (whome I serue in my [r] spirit in the [s] Gospel of his Sonne) that without ceasing I make mention of you

10 Alwayes in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestow among you some spirituall gift, that you might be strengthened:

12 That is, that [t] I might be comforted together with you, through *our* mutuall faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bin let hitherto) that I might haue some fruite also among you, as I *haue* among the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also ỹ are at [u] Rome.

16 For I am not ashamed of the Gospel of Christ: 5 for it is the [x] power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the [y] Grecian.

17 [6] For by it the righteousnesse of God is reueiled from [z] faith to faith: 7as it is written, ✣ The iust shall liue by faith.

18 [8] For the wrath of God is reueiled from heauen against [a] all vngodlinesse, and vnrighteousnesse of men, which withholde the [b] trueth in vnrighteousnesse.

19 [9] Forasmuch as that, which may be known of God, is manifest in [c] them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power & Godhead, are seene by ỹ [d] creation of the world, being [d] cōsidered in *his* works, to the intent that they should be without excuse:

21 Because that when they knewe God, they [e] glorified him not as God, neither were thankefull, but became [f] vaine in their thoughtes, and their foolish heart was full of darknesse.

22 When they [g] professed themselues to bee wise, they became fooles.

23 For they turned the glory of the [h] incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 [10] Wherefore [i] also God [k] gaue them vp to their hearts lustes, vnto vncleannes, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amē.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompence of their errour, as was meete.

28 [11] For

2 He moueth the Romanes to giue diligent eare vnto him, in that he sheweth that he commeth not in his owne name, but as Gods messenger vnto the Gentiles, entreateth with them of the waighiest matter, that is, promised long since of God, by many fit witnesses, and now at the length performed in deede.

a *A minister, for this word, Seruant, is not taken in this place, as set against the word, Freeman, but declareth his ministerie and office.*

b *Whereas he sayde before in a generall terme, that he was a minister, now he commeth to a more speciall name, and saith he is an Apostle, and that he tooke not vpon him this office of his owne head but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie.* ✣ *Actes* 13. 1.

c *Appointed of God to preache the Gospel.*

3 By declaring the summe of the doctrine of the Gospel, he stirreth vp the Romanes to good consideration of the matter whereof hee entreateth: So then hee sheweth that Christ (who is the very substance and summe of the Gospel) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seede of Dauid, but touching his diuine and spirituall nature, whereby hee sanctified himself, is begotten of the Father from euerlasting, as by his mighty resurrection manifestly appeareth.

d *This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.*

e *Which tooke flesh of the Virgin, Dauids daughter.*

f *As he is man: for this worde, Flesh, by the figure Synecdoche is taken for man.*

g *Shewed and made manifest.*

h *The diuine and mightie power is set against the weaknesse of the flesh, for that ouercame death* i *Of whome.*

k *This marueilous liberall and gracious gift, which is giuen vnto the chiefe of all the Saintes, to preach, &c. Ephes.* 3. 8.

l *That men through faith might obey God.*

m *For his Names sake.*

n *Which through Gods goodnesse, are Christes.*

o *Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things.* 4 He proceedeth their fauourable patience, in that he reckoneth vp their true commendation, and his true Apostolique good will toward them, confirmed by taking God himselfe to witnesse.

p *Because your faith is such, that it is commended in all Churches.*

q *In all Churches.*

r *Very willingly and with all my heart.*

s *In preaching his Sonne.*

t *Though Paul were not so excellent, yet by reaching the Gospel he might be refreshed by it.*

u *He meaneth all them that dwelt in Rome, though some of them were not Romanes, Looke the end of the epistle*

5 The second part of the Epistle vnto the beginning of the 9. chap. Nowe the whole end and purpose of the disputation is this: that is to say, to shewe that there is but one way to attaine vnto saluation (which is set foorth vnto vs of God in the Gospel, without any difference of nations) and that is Iesus Christ apprehended by faith.

x *God his mightie and effectuall instrument to saue men by.*

y *When this word, Grecian, is set against this word Iewe, then doeth it signifie a Gentile.*

6 The confirmation of the former proposition: we are taught in the Gospel that we are iustified before God by faith which encreaseth daily: and therefore also saued.

z *From faith which increaseth daily.*

7 The proofe as well of the first as the second proposition, out of Abakuk, who attributeth and giueth vnto faith both iustice and life before God. ✣ *Abak* 2. 4.

8 Another confirmation of that principall question. All men being considered in themselues, or without Christ, are guiltie both of vngodlinesse and also vnrighteousnesse, and therefore iustice

to condemnation: Therefore must they needes seeke righteousnes in some other.

a *Against all kinds of vngodlinesse.*

b *By trueth Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reason might condemne them of wickednesse both against God and man.*

9 Their vngodlines he proueth hereby, that although all men haue a most cleere and euident glasse wherein to beholde the euerlasting and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish and fond deuises of their owne braines in constituting and appointing the seruice of God.

c *In their hearts.*

d *Thou seest not God, and yet thou acknowledgest him as God by his workes, Cicero.*

e *They did not honour him with that honour and seruice, which was meete for his euerlasting power and Godhead.*

f *As if he selfe, became so mad of themselues.*

g *Or, thought them selues.*

h *For the true God they tooke another.*

10 The vnrighteousnesse of men he setteth forth first in this, that euen against nature following their lusts they defiled themselues one with another, by the iust iudgement of God.

i *The contempt of religion is the fountaine of all mischiefe.*

k *As a iust iudge, I will giue reward for their vnsearts.*

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28 [m] For as they regarded not to acknowledge God, *euen so* God deliuered them vp vnto a [m] reprobate minde, to do those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednes, couetousnes, maliciousnes, full of enuy, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, [n] couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knew the [o] Law of God, how that they which commit such things are worthy of death, *yet* not onely doe the same, but also [p] fauour them that do them.

m Vnmindfull of their couenants and bargaines. o By the Law of God he meaneth that which the Philosophers called the Lawe of nature, and the Lawyers themselues termed the Law of Nations. p Are fellowes and partakers with them in their wickednesse, and beholden vnto them which do amisse.

CHAP. II.

1 He bringeth all before the iudgement seat of God. 12 The excuse that the Gentiles might pretend. 14 of ignorance, he taketh quite away. 17 He vrgeth the Iewes with the written Law, 23 in which they boasted: 27 And so maketh both Iew and Gentile alike.

1 [q] THerefore [r] thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we [a] know that the iudgement of God is according to [b] truth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 [c] Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that can not repent, ✣ [d] heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 [e] ✣ Who will reward euery man according to his workes:

7 *That is*, to them which through patience in well doing, seeke [d] glorie, and honour, and immortalitie, euerlasting life:

8 But vnto them that are contentious and disobey the [e] truth, and obey vnrighteousnesse, *shalbe* [f] indignation and wrath.

9 Tribulation and anguish *shalbe* vpon the soule of euery man that doeth euill: of the Iewe first, and *also* of the Grecian,

10 But to euery man that doeth good, *shalbe* glory, and honour, and peace: to the Iewe first, and *also* to the Grecian.

11 For there is [g] no respect of persons [h] with God.

12 [i] For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Law,

13 [k] (For the hearers of the Law *are* not righteous before God: but the doers of the Law shal be [l] iustified.

14 [6] For when the Gentiles which haue [i] not the Law, doe by [k] nature, the things *contained* in the Lawe, they hauing not the Lawe, are a Lawe vnto themselues,

15 Which shew [y] effect of the law [l] written in their hearts, their conscience also bearing witnes, & their thoughts accusing one another, or excusing)

16 [7] At the day when God shall iudge the secrets of men by Iesus Christ, according to [m] my Gospel.

17 ¶ [8] Beholde, thou art called a Iewe, and restest in the Law, and gloriest in God,

18 And knowest *his* will, and [n] ‖ triest the things that differ from it, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which *are* in darknesse,

20 An instructer of the which lacke discretion, a teacher of the vnlearned, which hast the [o] forme of knowledge, and of the trueth in the [p] law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adultery? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Lawe, through breaking the Law, dishonourest thou God?

24 For [y] Name of God is blasphemed among the Gentiles through you, ✣ as it is written.

25 [9] For circumcision verely is profitable, if thou do the Law: but if thou be a transgressour of the Law, thy circumcision is made vncircumcision.

26 Therefore if the [q] vncircumcision keepe the ordinances of the Law, shall not his [r] vncircumcision be counted for circumcision?

27 And shall not [s] vncircumcision which is by nature (if it keepe the Law) condemne thee which by the [t] letter and circumcision *art* a transgressour of the Law?

28 For he is not a Iew, which is one [u] outward:

1 He proueth the vnrighteousnesse of man by a large rehearsall of many kindes of wickednesse, from which (if not from all, yet at the least from many of the) no man is altogether free.
m Into a mad and froward minde, whereby it commeth to passe, that the conscience being once put out, and hauing almost no more remorse of sinne, then a beast headlong into all kinde of mischefe.
n Vnmindfull of their couenants and bargaines.

2 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and saith that they are least of all to be excused, for if they were wel and narrowly searched (as God surely doth) they themselues would be found guiltie in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselues.
a Paul allegeth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is perswaded of in his mind, so that the deuill himselfe is not able to plucke them cleane out.
b Considering and iudging things aright, and not by any outward shew.

3 A vehement and grieuous crying out against them that please themselues, because they see more then other do, and yet are no whit better then others are. ✣ *Iam. 5. 3.*
c Whilest thou guest thy selfe to pleasures, thinking to increase thy goods, thou shalt finde God his wrath. 5 The ground of the former disputation. That both the Iewes & Gentiles haue altogether need of righteousnes. ✣ *Psal. 62. 12. mat. 16. 27. rom. 2. 12.*
d Glory which followeth good works, which he layeth not out before vs, as though there were any that could atteine to saluation by his owne strength, but by laying the condition of saluation before vs, which no man can performe, to bring men to Christ, who alone iustifieth the beleeuers, as he himselfe concludeth, chap. 2. 21, 22. following.
e By truth, he meaneth that knowledge which we haue of nature.
f Gods indignation against sinners, which shall quickely be kindled.
g God doeth not measure men either by their blood, or by their couetousnesse either to receiue them, or to cast them away.

4 He applieth that generall accusation of mankinde particularly both to the Gentiles, and to the Iewes.

5 He preuenteth an obiection which might be made by the Iewes, whom the Lawe doeth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Lawe doeth iustifie.
h Shalbe pronounced iust before Gods iudgement seate: which is true indeede if any such could be found that had fulfilled the law: but seeing Abrahem was not iustified by the Lawe, but by faith, it followeth that no man can be iustified by workes.

6 He preuenteth an obiectiō which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason wherby they may excuse their wickednesse, in that they haue somewhat written in their hearts in stead of a Law, as men, that forbid & punish some things as wicked, and command & commend other some as good.
i Not simply, but in comparison of the Iewes.
k Command heerof things, and forbid disorder.
l This knowledge is a naturall knowledge.

7 God deferreth not his iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most strait examination, not onely of words and deeds, but of thoughts also, be they neuer so hidden or secret. *m As this my doctrine witnesseth, which I am appointed to preach.* 8 He prooueth by the testimonie of Danid, & the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them also the Law, but that they are the most vnthankfull and vnkindest of all men. *n Canst trie and discerne what things swarue from Gods will.* ‖ Or allowest the things that are excellent.
o The way to teach and frame other in the knowledge of the trueth.
p As though he sayd, that the Iewes vnder a colour of an outward seruing of God, challenged all to themselues, when as in deed, they did nothing lesse then obserue the Law. ✣ *Esai. 52. 5. ezek. 36. 20.* 9 He precisely preuenteth their obiection, which set an holinesse in circumcision, and the outward obseruation of the Law: So that he sheweth that the outward circumcision, if it be separated from the inward, doth not only not iustifie, but also condemne them that are indeed circumcised, of whom it requireth that, which it signifieth, that is to say, cleannesse of the heart and the whole life, according to the commandement of the Law. So that if there be a man vncircumcised according to the flesh, which is circumcised in heart, he is farre better and more to be accounted of, then any Iew that is circumcised according to the flesh onely.
q This is the figure Metonymie, for, if the vncircumcised. *r The state and condition of the vncircumcised.*
s Paul vseth often times to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskinne, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirituall end of the ceremonie, is true holynesse and righteousnesse, wherby the people of God is knowen from prophane and heathenish men.
t By the outward ceremonie only.

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ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iew which is one within, & the circumcision *is* of the heart, in the [x] spirit, not in the letter, whose praise is not of men, but of God.

x *Whose force is inward, and in the heart.*

CHAP. III.

1 He giueth the Iewes some 2 preferment, for the couenants sake, 4 but yet such, as wholly dependeth on Gods mercy. 6 That both Iewes and Gentiles are sinners, 11 he proueth by Scriptures: 19 and shewing the vse of the Law, 28 he concludeth that we are iustified by faith.

WHat [1] is then the preferment of the Iew? or what is the profit of circumcision?

2 Much euery maner of way: for [a] chiefly, because vnto them were of credit committed the [b] oracles of God.

3 For what, though some did not [c] beleeue? shall their vnbeliefe make the [d] faith of GOD without effect?

4 God forbid: yea, let God be true, and euery man a lyar, as it is written, That thou mightest be [e] iustified in thy words, and ouercome, [f] when thou art iudged.

5 [2] Now if our [g] vnrighteousnes cõmend the righteousnes of God, what shal we say? Is God vnrighteous which punisheth? (I speake as [h] a man.)

6 God forbid: (els how shall God iudge the world?)

7 [3] For if the [i] veritie of God hath more abounded through my lie vnto his glory, why am I yet condemned as a sinner?

8 And (as wee are blamed, and as some affirme, that we say) why do we not euill, that good may come *thereof*? whose damnation is iust.

9 [4] What then? are we more excellent? No, in no wise: for we haue already prooued, that all, both Iewes and Gentiles are [k] vnder sinne,

10 As it is written, ✣ There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doth good, no not one.

13 ✣ Their throat is an open sepulchre: they haue vsed their tongues to deceit: the poyson of aspes *is* vnder their lips.

14 ✣ Whose mouth is full of cursing and bitternesse.

15 ✣ Their feete are swift to shead blood.

16 Destruction & calamitie *are* in their waies,

17 And the [l] way of peace they haue not knowen.

18 ✣ The feare of God is not before their eies.

19 [5] Nowe wee knowe that whatsoeuer the [m] lawe saith, it saith it to them which are vnder the lawe, that [n] euery mouth may bee stopped,

1 The first meeting with, or preuenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gentiles? yes, that haue they, sayth the Apostle, on Gods behalfe: for he committed the tables of the couenant to them, so that the vnbeliefe of a few, can not cause the whole nation without exception to be cast away of God, who is true, & who also vseth their vnworthinesse to commend and set forth his goodnesse.

a *The Iewes state and condition was chiefest.*

b *Words.*

c *Brake the couenant.*

d *The faith that God giue.*

e *That thy iustice might be plainly seene.*

f *For so much as thou shewest forth an euident token of thy righteousnesse, constancy & faith, by preserving him who had broken his couenant.*

2 Another preuention, issuing out of the former answer: that the iustice of God is in such sort commended and set forth by our vnrighteousnesse, that therefore God forgetteth not that he is the iudge of the world and therefore a most seuere reuenger of vnrighteousnesse.

g *Treacherie, auil all the staines thereof.*

h *Therefore I speake not these words in mine owne person, as though I thought so, but this is the talke of mans wisedome, which is not subiect to the will of God.* 3 A third obiection, which ad leth somewhat to the former, if sinnes do turne to the glorie of God, they are not only not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contending himselfe to confute and detect pronounceth iust punishment against such blasphemers. i *The truth and confidence.* 4 Another answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. k *Are guiltie of sinne.* ✣ *Psal.* 14. 3 *and* 53. 1, 3. ✣ *Psal.* 5. 10. ✣ *Psal.* 140. 3. ✣ *Psal.* 10. 7. ✣ *Esai* 59. 7. l *An innocent and peaceable life.* ✣ *Psal* 36. 1. 5 He prooueth that this grieuous accusation which is vttered by Dauid and Esaias, doth properly concerne the Iewes. m *The Law of Moses.* 6 A conclusion of all the former disputation from the 18. verse of the first Chapter. Therefore saith the Apostle, No man can hope to be iustified by any Lawe, whether it be that generall Lawe, or the particular Law of Moses, and therefore to be saued: seeing it appeareth (as wee haue alreadie prooued) by comparing the Law and mans life together, that all men are sinners, and therefore worthie of condemnation in the sight of God,

and all the world be [n] subiect to the iudgement of God.

n *Be found guilty before God.*

20 Therefore by the [o] workes of the Law shal no [p] flesh be q iustified in his [r] sight: for by the Law *commeth* the knowledge of sinne.

o *By that, that the Law can by vs be performed.*

p *Flesh is here taken for man, as in many other places, and furthermore hath here a greater force: for it is put to shew the contrarietie betwixt God and man: as if you would say, Man who is nothing else but a peece of flesh defiled with sinne, and God who is most pure & most perfite in himselfe.*

q *Absolued before the iudgement seate of God.*

r *A secret setting of the righteousnesse which is before men, be they neuer so iust, against the iustice which can stand before God: now there is no righteousnesse can stand before God, but the righteousnesse of Christ onely.*

21 [7] But nowe is the righteousnesse of God made manifest without the Lawe, hauing witnesse of the Lawe, and of the Prophets,

22 [8] *To wit*, the righteousnesse of God by the faith of [s] Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are depriued of the [t] glorie of God,

24 [9] And are iustified [u] freely by his grace, through the redemption that is in Christ Iesus,

25 [10] Whome God hath set foorth *to be* a reconciliation through faith in his [x] blood to declare his righteousnesse, by the forgiuenesse of the sinnes that [y] are passed,

26 Through the [z] patience of God, to shewe at [a] this time his righteousnesse, that he might be [b] iust, and a [c] iustifier of him which is of the [d] faith of Iesus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Law.

29 [12] *God*, is he the God of the [f] Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie [g] circumcision of faith, and vncircumcision through faith.

31 [13] Doe we then make the Law of [h] none effect through faith? God forbid: yea, we [i] establish the Law.

s *Through his patience, and suffring nature.* a *To wit, when Paul wrote this.* b *That he might be found exceeding true and faithfull.* c *Making him iust and without blame, by imputing Christs righteousnesse vnto him.* d *Of the number of them which by faith lay holde vpon Christ: contrary to whom, are they which looke to be saued by circumcision, that is, by the Law.* 11 An argument to proone this conclusion, that we are iustified by faith without works, taken from the end of iustification. The end of iustification is the glory of God alone: therefore wee are iustified by faith without workes: for if wee were iustified either by our owne works onely, or partly by faith, and partly by works, the glory of this iustification should nor be wholly giuen to God. e *By what doctrine? now the doctrine of workes hath this condition ioyned with it, if thou doest: and the doctrine of faith hath this condition, if thou beleeuest.* 12 Another argument of an absurditie: if iustification depended vpon the Lawe of Moses, then should God be a Sauiour to the Iewes onely. Againe: if hee should saue the Iewes after one sort, and the Gentiles after another, he should not be one and like himselfe. Therefore he will iustifie both of them after one selfe same maner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that this conclusion may be firme and euident. f *God is sayd to be their God, after the maner of the Scripture, whom he loueth and tenderly.* g *The circumcised.* 13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shall be declared in his proper place. h *Vaine, void, to no purpose, and of no force.* i *We make it stedfast and strong.*

CHAP.

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CHAP. IIII.

1 He prooueth that which he saide before of faith, by the example of Abraham, 3. 6 and the testimonie of the Scripture: and seuen times in the Chapter he beateth vpon this word, imputation.

1 A new argument of great weight, taken from the example of Abraham the father of all beleeuers: And this is the proposition: If Abraham be considered in himselfe by his workes, he hath deserued nothing wherein to reioyce with God.
a By workes as appeareth in the next verse.
2 A preuenting of an obiection: Abraham may well reioyce, and extoll himselfe amongst men, but not with God.
3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore freely without any respect of his workes.
4 The first proofe of the confirmation, taken of contraries: to him that deserueth any thing by his labour, the wages is not counted by fauour, but by dette: but to him that hath done nothing but beleeueth in him which promiseth freely, faith is imputed.
b To him that hath deserued any thing by his worke.
c Is not reckoned nor giuen him.
d That maketh him which is wicked in himselfe, iust in Christ. 5 Another proofe of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therefore iustification also. 6 A new proposition: that this maner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham. *e This saying of Dauid, wherein he pronounceth them blessed.* 7 Hee proueth that it belongeth to the vncircumcised (for there was no doubt of the circumcised in this sort:) Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doth not apperteine to the circumcised in respect of the circumcision, much lesse are the vncircumcised shut out for their vncircumcision. 8 A preuenting of an obiection: Why then was Abraham circumcised if he were already iustified? That the gift of righteousnesse (saith he) might bee confirmed in him. *f Circumcision, which is a signe: as we say the Sacrament of Baptisme, for Baptisme which is a Sacrament. g Circumcision was called before a signe, in respect of the outward ceremonie: now Paul sheweth the force and substance of that signe, that is, to what end it is vsed, to wit, not only to signifie, but also to seale vp the righteousnes of faith, whereby we come to possesse (christ himselfe: for the holy Ghost worketh that inwardly in deede, which the Sacraments being ioyned with the worde, doe represent.* 9 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abrahã. 10 An applying of the same example, to the circumcised beleeuers, whose father Abraham is, but yet by faith. 11 A reason why the seede of Abraham is to be esteemed by faith: because y Abraham himself through faith was made partaker of that promes, whereby he was made the father of al nations. *h That all the nations of the worlde should be his children: or by the worlde may be vnderstood the land of Canaan. i For works that he had done, or vpon this condition, that he should fulfill the Lawe.* 12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therfore it should be frustrate: the other, that the condition of faith should bee ioyned in vaine to that promise which should bee apprehended by workes. *k If they bee heires which haue fulfilled the Lawe.*

1 WHat shall we say then, that Abraham our father hath found concerning the a flesh?
2 2 For if Abraham were iustified by workes, he hath wherein to reioyce, but not with God.
3 3 For what saith the Scripture? Abraham beleeued God, and it was counted to him for righteousnesse.
4 4 Now to him that b worketh, the wages is not c counted by fauour, but by dette:
5 But to him that worketh not, but beleeueth in him that d iustifieth the vngodly, his faith is counted for righteousnesse.
6 5 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes, *saying*,
7 Blessed *are* they, whose iniquities are forgiuen, and whose sinnes are couered.
8 Blessed *is* the man, to whom the Lord imputeth not sinne.
9 6 *Came* this e blessednesse then vpon the circumcision *onely*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.
10 7 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.
11 8 After, he receiued the f signe of circumcision, *as* the g seale of the righteousnes of the faith which he had, when he was vncircumcised, 9 that he should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also,
12 10 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham *which he had* when he was vncircumcised.
13 11 For the promise that hee should be the h heire of the worlde, was not *giuen* to Abraham, or to his seede, through the i Law, but through the righteousnesse of faith.
14 12 For if they which are of the k Lawe, *bee* heires, faith is made void, and the promise is made of none effect.
15 13 For the Lawe causeth wrath: for where no Law is, there *is* no transgression.
16 14 Therfore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the seede, 15 not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,
17 (As it is written, I haue made thee a 16 father of many nations) *euen* before m God whom he beleeued, who n quickneth the dead, and o calleth those things which bee not, as though they were.
18 17 Which *Abraham* aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken *to him*, So shall thy seede be.
19 And he p not weake in the faith, considered not his owne body, which was now q dead, being almost an hundreth yeere olde, neither the deadnesse of Saraes wombe.
20 Neither did hee doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue r glorie to God,
21 Being s fully assured that he which had promised, was also able to doe it.
22 And therefore it was imputed to him for righteousnes.
23 18 Now it is not written for him onely, that it was imputed to him for righteousnes,
24 But also for vs, to whom it shalbe imputed *for righteousnesse*, which beleeue in him that raysed vp Iesus our Lord from the dead,
25 Who was deliuered *to death* for our t sins, and is risen againe for our iustification.

13 A reason of the first confirmation, why the promise cannot be apprehended by the Lawe: because that the Law doth not reconcile God and vs, but rather denounceth his anger against vs, for so much as no man can obserue it
14 The conclusion of this argument: The saluation and iustification of all the posterite of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all laid holde on.
l To all the beleeuers.
15 That is to say, not onely of them which beleeue and are also circumcised according to the Law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. *m Before God, that is by a spirituall kinred, which hath place before God, and maketh vs acceptable to God. n Who restoreth to life. o With whom those things are alreadie, which as yet are not in deede, as he that can with a word make what he will of nothing.* 17 A description of true faith wholly resting in the power of God, and his good will, set foorth in the example of Abraham. *p Very strong and constant. q Voide of strength, and vnmeete to get children. r Acknowledged and praised God, as most gracious and true. s A description of true faith.* 18 The rule of iustification is alwaies one, both in Abraham, and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediatour, raised him frõ the dead, that we also being iustified, might be saued in him. *t To pay the ransome for our sinnes.*

CHAP. V.

1 He amplifieth 2 Christes righteousnesse, which is laide holde on by faith, 5 who was giuen for the weake, 8 and sinfull. 14 He compareth Christ with Adam, 17 Death with life, 20 and the Law with Grace.

1 An other argument taken of the effects: we are iustified with that, which truely appeaseth our conscience before God: but faith in Christ doeth appease our conscience and not the Law, as it was before saide, therfore by faith we are iustified and not by the Law. ✣ *Ephe.2.18.* 2 Whereas quietnes of conscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith it self, & in whom faith it selfe is effectuall. *a We must here knowe, that we haue yet still this same effect of faith. b By which grace, that is, by which gracious loue and good will, or that state wherevnto we are graciously taken. c We stand stedfast.* 3 A preuenting of an obiection against them, which beholding the daily miseries & calamities of the Church, thinke that the Christians dreame, when they brag of their felicitie: to whom the Apostle answereth, that their felicity is laid vp vnder hope in another place: which hope is so certaine and sure, that they do no lesse reioyce for that happines, then if they did presently enioy it. *d Our minds are not only quiet & setled, but also wee are marueilously glad, and conceiue great ioy for that heauenly inheritance which waiteth for vs.* 4 Tribulation it selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doth it make vs miserable. ✣ *Iam.1.2.* 5 Afflictions accustome vs to patience, and patience assureth vs of the goodnes of God, & this experience confirmeth and fostereth our hope, which neuer deceiueth vs.

1 THen being t iustified by faith, we haue peace toward God through our Lord Iesus Christ.
2 ✣ 2 By who also through faith, we haue a had this accesse into this grace, b wherein we c stand, 3 and d reioice vnder the hope of y glory of God.
3 4 Neither *that* onely, but also we ✣ reioyce in tribulations, 5 knowing that tribulation brin-

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geth forth patience,

4 And patience experience, and experience hope,

5 [6] And hope maketh not ashamed, becanse the [c] loue of God is shed abroade in our hearts by the holy Ghost, which is giuen vnto vs.

6 7 For Christ, when wee were yet of no strength, at *his* [i] time died for the ✣ vngodly.

7 [8] Doubtlesse one wil scarce die [g] for a righteous man: but yet for a good man it may be that one dare die.

8 But God [h] setteth out his loue towards vs, seeing that while we were yet [i] sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shalbe saued frō [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saued by his life,

11 [9] And not onely *so*, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued the atonement.

12 [10] Wherefore, as by [l] one man [m] sinne entred into the world, and death by sinne, and so death went ouer all men: [n] in whom all men haue sinned.

13 [11] For vnto the [o] time of the Law was sinne in the worlde, but sinne is not [p] imputed, while there is no lawe.

14 [12] But death reigned from Adam to Moses, euen ouer [q] them also that sinned not after the like [r] maner of the transgression of Adā, [13] which was the figure of him that was to come.

15 [14] But yet the gift is not so, as is [s] offence: for if through the offence of [t] that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 [15] Neither is the gift *so*, as *that which entred*

6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which wee call faith, whereof it followeth, that through faith our consciences are quieted.

e *Wherewith he loueth vs.*

7 A sure comfort in aduersitie, & our peace and quietnes of conscience be not troubled: for he that so loued them that were of no strength and while they were yet sinners, that he died for them, how can he neglect the nbeing now sanctified & liuing in him?

f *In time set and conuenient which the Father had appointed.*

✣ *Heb. 9 15. 1.pet.3.18*

8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies. How can it bee then that Christ being then aline, should not saue them from destruction, whom by his death he iustifieth and reconcileth?

g *In the stead of some iust man.*

h *He setteth out his loue vnto vs, that in the middest of our afflictions, we may knowe assuredly, hee will be present with vs.*

i *While sinne reigned in vs.*

k *From affliction, and destruction.*

9 Hee now passeth ouer to the other part of Iustification, which consisteth in the free imputation of the obedience of Christ. So that to the remission of sinnes, there is added moreouer and besides, the gift of Christes righteousnesse imputed or put vpon vs by faith, which swalloweth vp that vnrighteousnesse which flowed from Adam into vs, and all the fruites thereof: so that in Christ wee doe not onely cease to be vniust but we begin also to be iust.

10 From Adam in whom all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all.

l *By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deriueth sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that vnto life.*

m *By sinne, is meant that disease which is ours by inheritance, and men commonly call it original sinne: for so he vseth to call that sinne in the singular number, whereas of he speake of the fruits of it, he vseth the plurall number, calling them sinnes.*

n *That is, in Adam.*

11 That this is so, that both guiltinesse and death begonne not after the giuing and transgressing of Moses Lawe, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died sinne, which is the cause of death, was then and in such sort, that it was also imputed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death.

o *Euen from Adam to Moses.*

p *Where there is no Lawe made, no man is punished as faultie and guiltie.*

12 But that this Lawe was not that vniuersall Law, and that death did not proceede from any actuall sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer know nor transgresse that naturall Lawe, are notwithstanding dead as well as Adam.

q *Ouer infants.*

r *Not after that sort as they sinne that are of mae yeeres following their lustes: but yet the whole posteritie was corrupted in Adam, when as he wittingly and willingly sinned.*

13 Now that first Adam answereth the later, who is Christ, as it is afterward declared.

14 Adam and Christ are compared together in this respect, that both of them doe giue and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spred his fault to the destruction of many, but Christs obedience hath by grace ouerflowed many.

s *That is, Adam.*

15 Another inequalitie consisteth in this, that by Adams one offence men are made guiltie, but the righteousnes of Christ imputed vnto vs freely, doth not onely absolue vs from that one fault, but from all other,

in by one that sinned: for the fault *came* of one *offence* vnto condemnation: but the gift *is* of many offences to [t] iustification.

17 [16] For if by the offence of one, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, [u] reigne in life through one, *that is*, Iesus Christ.

18 [17] Likewise then as by the offence of one, *the fault came* on all men to condemnation, so by the iustifying of one, *the benefit abounded* toward all men to the [x] iustification of life.

19 [18] For as by one mans [y] disobedience [z] many were made sinners, so by that obedience of that one shall many also be made righteous.

20 [19] Moreouer the Lawe [a] entred thereupon that the offence should abound: neuertheless, where sinne abounded, *there* grace [b] abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life through Iesus Christ our Lord.

s *To the sentence of absolution, whereby we are quit and pronounced righteous.*

16 The third difference is, that the righteousnesse of Christ, being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritie to death.

u *Be partakers of true and euerlasting life.*

17 Therefore to be short, as by one mans offence the guiltines came on all men to make them subiect to death: so on the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life.

x *Not onely because our sinnes are forgiuen vs, but also because the righteousnes of Christ is imputed to vs.*

18 The ground of this whole comparison is this, that these two men are set as two stockes or rootes, so that out of the one, sinne by nature, out of the other, righteousnes by grace doeth spring foith vpon others.

y *So then, sinne entred not into vs onely by following the steppes of our forefather, but wee take corruption of him by inheritance.*

z *This word, Many, is set against this worde, a fewe.*

19 A preuenting of an obiection: why then did the Lawe of Moses enter thereupon? that men might be so much the more guiltie, & the benefite of God in Christ Iesus be so much the more glorious.

a *Beside that disease which all men were infected withall by being defiled with one mans sinne, the Law entred.*

b *Grace was powred so plentifully from heauen, that it did not onely counteruaile sinne, but aboue measure passed it.*

CHAP. VI.

1 He commeth to sanctification, without which, that no man putteth on Christs righteousnesse, he proueth 4 by an argument taken of Baptisme, 12 and therupon exhorteth to holinesse of life, 16 briefely making mention of the Law transgressed.

WHat [1] shall we say then? Shall we continue still in [a] sinne, that grace may abound?

1 He passeth now to another benefit of Christ, which is called Sanctification or regeneratiō.

a *In that corruption: for though the guiltinesse of sinne be not imputed to vs yet the corruption remaineth still in vs: the which, Sanctification that followeth Iustification, killeth by little and little.*

2 [2] God forbid. How shall wee, that are [b] dead to sinne, liue yet therein?

3 [3] Knowe ye not, that ✣ all wee which haue bene baptized into [c] Iesus Christ, haue bene baptized into his death?

4 ✣ We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead [d] to the glory of the Father, so [e] we also should ∴ walke in newnesse of life.

5 [4] ✣ For if wee be planted with him to the

2 The benefite of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceede from Christ by the grace of God: Now, Sanctification is the abolishing of sinne, that is, of our natural corruption, into whole place succeedeth the cleannesse and puretnesse of nature reformed.

b *They are said of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruites: And on the other side, they are said to liue to sinne, which are in the flesh, that is, whome the sp'rite of God hath not deliuered from the seruitie of the corruption of nature.*

3 There are three partes of this Sanctification, to wit, the death of the old man or sinne, his buriall, and the resurrection of the new man, descending into vs from the vertue of the death, buriall, & resurrection of Christ, of which benefite our baptisme is the signe and pledge.

✣ *Gala.3.27.*

c *To the ende that growing vp in one with him, wee should receiue his strength, to quench sinne in vs, and to make vs new men.*

✣ *Col.2.12.*

d *That Christ himselfe being discharged of his infirmitie and weaknesse, might liue in glory with God for euer.*

e *And we which are his members rise for this ende, that being made partakers of the selfe same vertue, we should beginne to leade a new life, as though we were already in heauen.*

∴ *Eph.4.23. colos.3.8. Leb.12.1. 1.pet.2.1.*

4 The death of sinne and the life of righteousnes, or our ingrafting into Christ and growing vp into one with him, cannot be separated by any meanes, neither in death nor life: whereby it followeth, that no man is sanctified, which liueth still to sinne, and therefore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickednesse: for as he said before, the Lawe is not subuerted but established by faith.

✣ *1.Cor.6.14. 2.tim.2.11.*

f *similitude*

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f In so much as by meanes of the strength which commeth from him to vs, wee so die to sinne as he is dead.
g For we become euery day more perfit then other: for we shall neuer be perfectly sanctified, as long as we liue here.
h All our whole nature, as wee are conceiued & borne into this world with sinne, which is called old, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.
i Our corrupt nature, is attributed to Christ, not in deede, but by imputation.
k That naughtines which sticketh fast in vs.
l The end of sanctification which we shoote at, and shall at length come to, to wit, when God shalbe all in all.
5 He proueth it by the effects of death, vsing a comparison of Christ the head with his members.
m Once for all.
n With God.
6 An exhortation to contend and striue with corruption, & all the effects thereof.
o By reigning, S. Paul meaneth that chiefetie and high rule, which no man striueth against, and if any doe, yet it is in vaine.
p To sinne, as to a Lord or tyrant.
q Your minde and all the powers of it.
r As instruments to commit wickednesse withall. 7 He granteth that sinne is not yet so dead in vs that it is vtterly extinct: but hee promiseth victory to them that contend manfully, because we haue the grace of God giuen vs which worketh so, that the lawe is not nowe in vs the power and instrument of sinne. 8 To be vnder the lawe and vnder sinne, signifie all one, in respect of them which are not sanctified, as on the contrary side, to be vnder grace and righteousnesse, agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: Therefore let righteousnesse expell sinne. ✣ *Iob 8.34. 2.pet.2.19.* 9 By nature we are slaues to sinne, free from righteousnesse, but by the grace of God we are made seruants to righteousnesse, and therefore free from sinne.
s This kinde of speech hath a force: for he meaneth thereby that the doctrine of the Gospell is like vnto a certaine [illegible] which we are cast into to be framed and fashioned like vnto it.
t Righteousnesse had no rule ouer you. 10 An exhortation to the studie of righteousnesse contrary to sinne, the contrary endes of both, being set downe before vs. reward or payment. 11 Death is the punishment due to sinne, but we are called freely, vnto life euerlasting.

f similitude of his death, euen so shall we g be *to the similitude* of his resurrection,

6 Knowing this, that our h old man is crucified with i him, that the body k of sinne might be destroyed, ỹ henceforth we should not l serue sinne.

7 5 For he that is dead, is freed from sinne.

8 Wherefore, if we be dead with Christ, wee beleeue that we shall liue also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died m once to sinne: but in that he liueth, he liueth to n God.

11 Likewise think ye also, that ye are dead to sin, but are aliue to God in Iesus Christ our Lord.

12 6 Let not sinne o reigne therefore in your mortal body, ỹ ye should obey it in ỹ lusts thereof:

13 Neither p giue ye your q members, as r weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and *giue* your members *as* weapons of righteousnesse vnto God.

14 7 For sinne shall not haue dominion ouer you: for ye are not vnder ỹ Law, but vnder grace.

15 8 What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 ✣ Know yee not, that to whom soeuer yee giue your selues as seruants to obey, his seruants ye are to whom yee obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?

17 9 But God *be* thanked, that yee haue bene the seruants of sinne, but ye haue obeyed from the heart vnto the s forme of the doctrine, whereunto ye were deliuered.

18 Being then made free from sinne, yee are made the seruants of righteousnesse.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as yee haue giuen your members seruants to vncleannes and to iniquitie, to *commit* iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when ye were the seruants of sinne, yee were t freed from righteousnesse.

21 10 What fruit had yee then in those things, whereof ye are now ashamed? For the u ende of those things *is* death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruit in holinesse, and the end, euerlasting life.

23 11 For the wages of sinne is death: but the gift of God *is* eternall life, through Iesus Christ our Lord.

K Now 1 ye not, brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long as he liueth?

2 ✣ For the woman which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, she is deliuered from the law of the man.

3 So then, if while the man liueth, she taketh another man, she shalbe a called an ✣ adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though shee take another man.

4 2 So yee, my brethren, are dead also to the law by the b body of Christ, that yee should bee vnto an other, *euen* vnto him that is raised vp from the dead, that we should bring forth c fruit vnto d God.

5 3 For when we e were in ỹ flesh, the f affections of sinnes, which were by the g law, had h force in our members, to bring foorth fruit vnto death.

6 But nowe we are deliuered from the Lawe, he i being dead k in whom we were l holden, that we should serue in m newnesse of Spirit, and not in the oldenesse of the n letter.

7 4 What shall wee say then? *Is* the Lawe sinne? God forbid. Nay I knew not sinne, but by the Law: for I had not knowen o lust, except the Law had said, ∴ Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, & wrought in me all maner of concupiscence: for without the Lawe sinne *is* p dead.

9 5 For I once was aliue, without ỹ q Law: but when the commandement r came, sinne reuiued,

10 But I s died: and the same commandement which was *ordeined* vnto life, was founde *to bee* vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slewe *mee*.

12 6 Wherefore the Lawe *is* ✣ holy, and that t commandement *is* holy, and iust, and good.

1 By propounding the similitude of mariage, he compareth the state of man both before and after regeneration together. The lawe of matrimonie, saith he, is this, that so long as the husband liueth, the mariage abideth in force, but if he be dead, the woman may marry againe.
✣ *1.Cor.7.39.*
a That is, she shall be an adulteresse, by the consent & iudgement of all men.
✣ *Matth.5.32.*
2 An application of the similitude thus. So, saith he, doeth it fare with vs: for now we are ioyned to the spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of ỹ first husband, but in respect of the later, we are as it were raised from ỹ dead.
b That is, in the body of Christ, to giue vs to vnderstand, how straite and neere that fellowship betwixt Christ and his members.
c Hee calleth the children, which the wife hath by her husband, fruite.
d Which are acceptable to God.
3 A declaration of the former saying: for the concupiscences (saith he) which the law stirred vp in vs, were in vs as it were a husband, of whō we brought forth very deadly & cursed children. But now since that husband is dead, & so consequently being deliuered from the force of that killing Law, we haue passed into the gouernance of the spirit, so that we bring forth now, not those rotten & dead but liuely children. *e When we were in the state of the first [illegible] next verse following, the odines of the [illegible] shew their force euen in [illegible] they spring [illegible]*

CHAP. VII.

1 *He declareth what it is to be no more vnder the Lawe, an example taken of the Law of marriage.* 7. 12 *A the Law should seeme faulte,* 14 *hee prooueth, that sinne is the cause.* 15 *[illegible] the same is an occasion of de* 17 *which maketh [illegible] vnto life:* 21 *Hee setteth out battell betw[illegible] the spirit.*

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7 The proposition: That the Lawe is not the cause of death, but our corrupt nature, being therewith not only discouered, but also stirred vp, and tooke occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, & from hence commeth guiltinesse, and occasion of death.

u Beareth it the blame of my death?
x The sinne might shew it selfe to be sinne, and bewray its selfe to be that, which it is in deede.
y As euill as it could, shewing all the venime it could.

8 The cause of this matter, is this: Because that the Law requireth a heauenly pureness, but men, such as they be borne, are bondslaues of corruptiō, which they willingly serue.

9 He setteth himselfe, being regenerate, before vs, for an example, in whom may easily

13 7 Was that then which is good, u made death vnto me? God forbid: but sinne, that it might x appeare sinne, wrought death in mee by that which is good, that sinne might be y out of measure sinfull by the commandement.

14 8 For we know that the Lawe is spirituall, but I am carnall, solde vnto sinne.

15 9 For I 10 alow not that which I do: for what I 11 would, that doe I not: but what I hate, ỹ doe I.

16 If I doe then that which I would not, I consent to the Law, that *it is* good.

17 Now then, it is no more I, that doe it, but z sinne that dwelleth in me.

18 12 For I know, that in mee, that is, in my flesh, dwelleth no good thing: for to wil is present with me: but I find a no meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the euil, which I would not, that do I.

20 Now if I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 13 I find then that when I would do good, I am thus yoked, that euill is present with me.

22 For I delite in the law of God, concerning the b inner man:

23 But I see another law in my members, rebelling against the lawe of my c minde, and leading me captiue vnto the law of sinne, which is in my members.

24 14 O d wretched man that I am, who shall deliuer me from the body of this death!

25 I e thanke God through Iesus Christ our Lord. Then I f my selfe in my minde serue the Law of God, but in my flesh the law of sinne.

CHAP. VIII.

1 *Hee concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoeuer they be as yet burdened with sinnes: 9 for they liue through that Spirit, 14 whose testimonie 15 driueth away all feare, 28 and relieueth our present miseries.*

NOW 1 then there *is* no commendation to them that are in Christ Iesus, which a walke not after the a flesh, but after the Spirit.

2 3 For the b Law of the Spirit of c life *which is* in d Christ Iesus, hath e freed me from the lawe of sinne and of death.

3 4 For (that that was f impossible to the law, in as much as it was weake, because of the g flesh) God sending his owne Sonne, in ỹ similitude of h sinfull flesh, & for i sinne, k condemned sinne in ỹ flesh,

4 That that l righteousnesse of the Law might be fulfilled 5 in vs, which walke not after the flesh, but after the Spirit.

5 6 For they that are after the m flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 7 For the wisedome of the flesh *is* death: but the wisedome of the Spirit *is* life and peace,

7 8 Because the wisedome of the flesh *is* enimitie against God: 9 for it is not subiect to the Law of God, neither in deede can be.

8 10 So then they that are in the flesh, cannot please God.

9 11 Now ye are not in the flesh, but in ỹ spirit, because ỹ spirit of God dwelleth in you: but if any man hath not ỹ spirit of Christ, the same is not his.

1 A conclusion of all the former disputation from vers 16. of chap. 7. euen to this place. Seeing that we, being iustified by faith in Christ, do obtaine remission of sinnes and imputation of righteousnesse, and are also sanctified, it followeth hereof, that they that are grafted into Christ by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of sanctificatiō, which is begun in vs, doe not ingraft vs into Christ, but doe declare that we are grafted into him.

n Follow not the flesh for their guide: for he is not safe to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he slep away.

3 A preuenting of an obiection: Seeing that the vertue of the Spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? Because saith he, that vertue of the quickning Spirit which is so weake in vs, is most perfect & most mighty in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accōpted of, as though there were no relikes of corruption, and death in vs. Therefore hitherto, Paul disputed of remission of sins, and imputation of fulfilling the Law, and also of sanctification which is begun in vs: but how he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences: For our sins are defaced by the blood of Christ, and the guiltines of our corruption is couered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed in vs by litle and litle, by the gift of sanctification, but yet lacketh besides that, another remedy, to wit, the perfect sanctification of Christes owne flesh, which also is to vs imputed.

a The power and authoritie of the spirit, against which is set the tyrannie of sinne.
b Which mortifieth the old man, and quickeneth the new man.
c To wit, absolutely, and perfitly.
d For Christs sanctification being imputed to vs, perfiteth our sanctification which is begun in vs.

4 He vseth no argument here, but expoundeth the mysterie of sanctification, which is imputed vnto vs: for because, saith hee, that the vertue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure & perfit, and for that it rather kindled the disease of sinne, then did put it out & extinguish it, therefore God clothed his sonne with flesh like vnto our sinfull flesh, wherein he vtterly abolished our corruption, that being accounted throughly pure & without fault in him apprehended & laid hold on by faith, we might be found to haue fully that singular perfection which the law requireth, & therfore that there might be no condemnation in vs.

e Which is not proper to the Law, but commeth by our fault.
f In man not borne anew, whose disease the law could point out, but it could not heale it.
g Of mans nature which was corrupt through sinne, vntill he sanctified it.
h To abolish sin in our flesh.
i Shewed that sin hath no right in vs.
k The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found iust before God: for if without iustification there be ioyned that sanctification which is imputed to vs, we are iust, according to that perfit forme which the Lord requireth.

5 He returneth to ỹ which he said, ỹ the sanctification which is begun in vs, is a sure testimony of our ingrafting into Christ: which is a most plenti[ful] fruit of a godly & honest life. 6 A reason, why to walke after ỹ flesh, agreeth to thē which are grafted in Christ, but to walke after the Spirit, agreeth and is for them: Because saith he, that they which are after ỹ flesh, sauour the things of the flesh, but they that are after the spirit, the things of the spirit.

m They that the flesh leadeth them.

7 He proueth the consequent: because that whatsoeuer the flesh sauoureth, that engendreth death: and whatsoeuer the spirit sauoureth, that tendeth to ioy & life euerlasting. 8 A reason & proofe, why ỹ wisdom of the flesh is death: because, saith he, it is ỹ enemy of God. 9 A reason why ỹ wisdom of the flesh is enemie to God: because it neither will, neither can be subiect. And by flesh he meaneth a man not regenerate. 10 The conclusion: Therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not grafted into Christ. 11 He commeth to the others, to wit, to them that walk after the spirit, of whom we haue to vnderstand cōtrary things to the former: & first of all, he defineth what it is to be in the Spirit, or to be sanctified: to wit, to haue ỹ spirit of God dwelling in them. Then he declareth, that sanctification is ioyned & knit to our ingrafting, and that it can by no meanes be separated,

And

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12 He confirmeth the faithful against the reliques of flesh and sinne granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lumpe) which is not yet purged from his earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that euen the litle sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousnesse, in the seed of life.

n The flesh, or all that which as yet sticketh fast in the clefts of sinne, and death.

13 A confirmation of the former sentence: You haue the selfe same Spirit, which Christ hath; Therefore at length it shall doe the same in you, that it did in Christ, to wit, whe al infirmities being vtterly laid aside, and death ouercome, it shal clothe you with heauenly glory.

10 [12] And if Christ be in you, the [n] body is dead, because of sinne: but the Spirit [a] is life for righteousnesse sake.

11 [13] But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shal also quicken your mortall bodies, by his Spirit that [o] dwelleth in you.

12 [14] Therefore brethren, wee are detters not to the flesh to liue after the flesh:

13 [15] For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 [16] For as many as are led by the Spirit of God, they are the sonnes of God.

15 [17] For yee haue not receiued the [d] Spirit of bondage, to [q] feare againe: but ye haue receiued [ÿ] Spirit of [r] adoption, whereby we cry, Abba, Father.

16 The same Spirit beareth witnesse with our spirit, that we are the children of God.

17 [18] If *we be* children, *we are* also [r] heires, euen the heires of God, and heires annexed with Christ: [19] if so be that wee suffer with him, that we may also be glorified with him.

18 [20] For I [t] count that the afflictions of this present time *are* not worthy of the glory [s] which shalbe shewed vnto vs.

19 [21] For the feruent desire of the [u] creature waiteth when the sonnes of God shalbe reueiled.

20 Because the creature is subiect [x] to vanitie, not of it [y] owne wil, but by reason [z] of him, which hath subdued it vnder [a] hope,

21 Because the creature also shall be deliuered from the [b] bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that euery creature groneth with vs also, and [c] trauaileth in paine together vnto this present.

23 [22] And not onely *the creature*, but we also

o By the vertue and power of it, which hath wrought the same might first in our head, and daily worketh in our members.

14 An exhortation to oppresse the flesh dayly more & more by the vertue of the Spirit of regeneration, because (say th he) you are detters vnto God, for so much as you haue receiued so many benefits of him. 15 An other reason of the profit that ensueth: for such as striue & fight valiantly, shal haue euerlasting life. 16 A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shal they haue life euerlasting. 17 He declareth & expoundeth by the way, in these two verses, by what right this name to be called the children of God, is giuen to the beleeuers: because faith hee, they haue receiued the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible & fearefull, but a most benigne & louing father in Christ, so that with great boldnes we cal him Father, the holy Ghost sealing this adoption in our hearts by faith.

p By the Spirit is ment the holy Ghost, whom we are sayd to receiue, when he worketh in our minds.

q Which feare is stirred vp in our minds, by the preaching of the Law.

r Which sealeth our adoption in our minds, and therefore openeth our mouthes.

18 A proofe of the consequent of the confirmation: because that he which is the Sonne of God, doth enioy God with Christ.

s Partakers of our fathers goods, & that freely, because we are children by adoption.

19 Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithall openeth vnto them fountaines of comfort: as first, that we haue Christ a companion & felow of our afflictions: secondly, that we shalbe also his felowes in that euerlasting glory. 20 Thirdly, that this glory which we looke for, doth a thousand parts surmount the miserie of our afflictions.

t All being well considered, I gather.

21 Fourthly, he plainly teacheth vs that wee shall certainely be reuiued from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for whom it was made by the ordinance of God, so shal it at length be restored with the elect.

u All this world.

x Is subiect to a vanishing and fitting state.

y Not by their naturall inclination.

z That they should obey the Creators commandement, whom it pleased to subiect by their sinne, how greatly he was displeased with man.

a God would not make the world subiect to euerlasting curse, for the sinne of man, but gaue it hope that it should be restored.

b From the corruption which they are now subiect to, they shalbe deliuered & changed into the blessed state of incorruption, which shalbe reuealed when the sonnes of God shalbe aduanced to glory.

c By this word trauaileth, not only exceeding sorow, but also the fruite that followeth of it.

22 Fifthly, if the rest of the world, looke for a restoring, groning as it were for it and that not in vaine, let it not grieue vs also to sigh, yea, let vs be more certainely perswaded of our redemption to come, for as much as we haue the first fruites of the Spirit,

which haue the first fruites of the Spirit, euen we doe sigh in our [d] selues, waiting for the adoption, *euen* [✣] [e] the redemption of our body.

24 [23] For wee are saued by hope: but [f] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide it.

26 [24] Likewise the Spirit also [g] helpeth our infirmities: for we know not what to pray as wee ought: but the Spirit it selfe maketh [h] requests for vs with sighs, which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh request for [ÿ] Saints, [k] according to *the wil of* God.

28 [25] Also wee know that [l] all things worke together for the best vnto them that loue God, euen to them that are called of [h] [m] purpose.

29 For those which he knew before, he also predestinate to be made like to [ÿ] image of his Sonne, [ÿ] he might be [ÿ] first borne among many brethren.

30 Moreouer whom he [n] predestinate, them also he called, & whom he called, them also he iustified, & whom he iustified, them he also glorified.

31 [25] What shall we then say to these things? If God be on our side, who *can be* against vs?

32 Who spared not his owne Sonne, but gaue him for vs all *to death*, how shall he not with him [o] giue vs all things also?

33 [27] Who shall lay any thing to the charge of Gods chosen? *it is* [p] God that iustifieth,

34 Who shall condemne? *it is* Christ which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, & maketh request also for vs.

35 Who shall separate vs from the loue of [q] Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, ✣ For thy sake are we killed al day long: we are counted as sheep for [ÿ] slaughter.

37 [r] Nevertheless, in all these things wee are more then conquerours through him [ÿ] loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

d Euen from the bottome of our hearts.

✣ *Luke 21.28.*

e That last restoring, which shalbe the accomplishment of our adoption.

23 Sixtly, hope is necessarily ioyned with faith: seeing then that we beleeue those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently waite for that which we beleeue shall come to passe.

f This is spoken by the figure Metonymie: Hope, for that which is hoped for.

24 Seuenthly, There is no cause why we should faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe, which can not be frustrate, seeing they proceed from the spirit of God which dwelleth in vs.

g Beareth our burden, as it were, that we faint not vnder it.

h Moueth vs to prayers, and telleth vs as it were what, in what we shall say, and how we shall grone.

i What iobs and ends proceed from the instinct of his Spirit.

k Because he teacheth vs the goods to pray according to Gods will.

25 Eightly we are

CHAP. IX.

1 He answereth an obiection, that might be brought on the Iewes behalfe, 7 And telleth of two sorts of Abrahams children, 15 and that God worketh all things in this matter according to

not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit: who as he chose vs from the beginning, so hath he predestinate vs to be made like to the image of his Sonne: and therefore we will bring vs in his time, being called & iustified, to glory, by the crosse.

l Not only afflictions, but whatsoeuer els.

m He calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will and pleasure.

n He vseth the time past, for the time present, as the Hebrewes vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certaintie of it: and he hath also a regard to Gods continuall working.

26 Ninthly, we haue no cause to feare that the Lord will not giue vs what soeuer is profitable for vs, seeing that hee hath not spared his owne Sonne to saue vs.

o Giue vs freely.

27 A most glorious & comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that we haue needs to be afraid of before God, seeing that God himselfe absoluseth vs as iust: and therefore much lesse needs wee to feare damnation, seeing that we rest vpon the death & resurrection, the almightie power and defence of Iesus Christ. Therefore what can there be so waighty in this life, or of so great force & power, that might feare vs, as though wee might fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing, seeing y it is in it selfe most constant & sure, & also in vs being confirmed by stedfast faith.

p Who pronounceth vs, not only guiltlesse, but also perfitly iust in his Sonne.

q Whereas with Christ loueth vs.

✣ *Psal 44.22.*

r We are not only not ouercome with so great and many miseries and calamities, but also more then conquerours in all of them.

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hu will, 26 euen as the potter doth. 24.30 He prooueth aswel the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25. 27 by the testimonies of the Prophets.

1 The third part of this Epistle, euē to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speake much of ỹ casting off of the Iewes, he vseth an insinuation, declaring by a double or triple othe, and by witnessing of his great desire towardes their saluation, his singular loue to wards them, and therewithall granting vnto them all their prerogatiues.

a The Apostle loued his brethren so entirely, that if it had bene possible, he would haue bene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word, separate, betokeneth as much in this place.

b Being brethren by flesh, as of one nation and countrey.

c The arke of the couenāt, which was a token of Gods presence. ✣ *Chap.2.17.ephe.2.12. d The tables of the couenant: and this is spoken by the figure Metonymie. e Of the iudiciall Lawe. f The ceremoniall Lawe. g Which were made to Abraham and to his posteritie.*

I Say 1 the trueth in Christ, I lye not, my conscience bearing me witnesse in the holy Ghost,

2 That I haue great heauinesse, and continuall sorow in mine heart.

3 For I would wish my selfe to be a separate from Christ, for my brethren that are my kinsmen according to the b flesh,

4 Which are the Israelites, to whom *perteineth* the adoption, and the c glory, & the ✣ d Couenants, and the giuing of the e Lawe, and the f seruice *of God*, and the g promises.

5 Of whome *are* the fathers, and of whome concerning the flesh, Christ *came*, who is a God ouer all, blessed for euer, Amen.

6 ✣ 2 Notwithstanding it cannot be that the word of God should take none effect: for all they are not h Israel, which are of Israel:

7 Neither *are they* all children, because they are the seede of Abraham: ✣ but, In i Isaac shall thy seede be called:

8 5 That is, they which are the children of the k flesh, are not the children of God: but the ✻ children of the l promise, are counted for the seede.

9 4 For this is a word of promise, ✣ In this same time wil I come, and Sara shal haue a sonne.

10 7 Neither *he* onely *felt this*, but also * Rebecca when shee had conceiued by one, *euen* by our father Isaac.

11 For yer *the children* were borne, and when they had neither done good, nor euill (that the m purpose of God might 8 remaine according to election, not by workes, but by him that calleth)

12 9 It was said vnto her, ✣ The elder shall serue the yonger.

h Israel in the first place, is taken for Iacob: and in the second, for the Israelites. ✣ *Gen.21.12.heb.11.18.* 4 *The first proofe is taken from the example of Abrahams owne house, wherein Isaac onely was accounted the seede, and that by Gods ordinance: although that Ismael also was borne of Abraham, & circumcised before Isaac. i Isaac shalbe thy true and naturall seede, and therefore heire of thy blessing.* 5 *A generall application of the former proofe or example. k Which are borne of Abraham by the course of nature.* ✻ *Gala.4.28. l Which are borne by vertue of the promise.* 6 *A reason of that application: Because that Isaac was borne by vertue of the promise, and therefore hee was not chosen, nay hee was not at all, but by the free will of God: whereby it followeth that the promise is the fountaine of predestination, & not the flesh, from which promise the particular election proceedeth: that is, that the elect be borne elect: and not that they be first borne, and then afterward elected, in respect of God who doeth predestinate.* ✣ *Gene.18.10.* 7 *Another forcible proofe taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the seede of the promise of one mother, and at one birth, and not at diuerse: Ismael & Isaac were: and yet notwithstanding, Esau being cast off, onely Iacob was chosen: and that before their birth: that neither any goodnesse of Iacobs might be thought to be the cause of his election, neither any wickednes of Esaus, of his casting away.* ✻ *Gene.25.11. m Gods decree, which proceedeth of his meere good will, whereby it pleaseth him to chuse one, and refuse the other.* 8 Paul saith not, *might be made*, but *being made, might remaine*. Therefore they are deceiued which make foresene faith, the cause of election, and foreknowen infidelitie the cause of reprobation. 9 He prooueth the casting away of Esau by that, that hee was made seruant to his brother: and prooueth the chusing of Iacob, by that, that he was made Lord of his brother, although his brother were the first begotten. And least that any man might take this saying of God, & referre it to external things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, & the lordship of Iacob with the loue of God. ✣ *Gen.25.23.*

13 As it is written, ✣ I haue loued Iacob, and haue hated Esau.

14 10 What shall wee say then? Is there n vnrighteousnesse with God? God forbid.

15 11 For he saith to Moses, ✣ I wil o haue mercy on him, on whom I wil haue mercy: and will haue p compassiō on him, on whō I wil haue cōpassion.

16 12 So then *it is* not in him that q willeth nor in him that runneth, but in God ỹ sheweth mercy.

17 13 For the r Scripture saith vnto Pharao, For this same purpose haue I ſ stirred thee vp, that I might 14 shewe my power in thee, and that my Name might be declared throughout al the earth.

18 15 Therefore he hath mercy on whom hee t will, and whom he wil he hardeneth.

19 16 Thou wilt say then vnto me, Why doeth he yet complaine? for who hath resisted his will?

20 17 But, O man, who art thou which pleadest against God? 18 shall the ✻ thing u formed say to

Malach.1.2.

10 The first obiection: If God doth loue or hate vpon no cōsideration of worthines or vnworthines, then is he vniust, because he may loue them which are vnworthie, and hate them ỹ are worthy. The Apostle detesteth this blasphemie, & afterward answereth it seuerally, point by point.

n Mans will, knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon thu obiection riseth.

11 He answereth first touching them which are chosen to saluation: in chusing of whom, he denieth that God may seeme vniust, although he chuse & predestinate to saluation, them that are not yet borne, without any respect of worthines: because he bringeth not the chosen to the appointed end, but by the meanes of his mercy, which is a cause next vnder predestination. Now mercy presupposeth miserie, and against miserie presupposeth sinne or voluntarie corruption of mankinde, and corruption presupposeth a pure and perfect creation. Moreouer mercy is shewed by her degrees: to wit, by calling, by faith, by iustification & sanctification, so that at length we come to glorification, as the Apostle will shewe afterward. Nowe all these things orderly following the purpose of God, do clearely prooue that he can by no meanes seeme vniust in louing and saluing his. ✣ *Exod.33.19. o I will be mercifull and fauourable to whom I list to be fauourable. p I will haue compassion on whome soeuer I list to haue compassion.* 12 The conclusion of the answere. Therefore God is not vniust in chusing & saluing of his free goodnes: such as it pleaseth him: as he also answered Moses, when he prayed for all the people. *q By will, he meaneth the thought and endeauour of heart, & by running, good works, to neither of which he giueth the praise, but only to the mercy of God.* 13 Nowe hee answereth concerning the reprobate, or them whom God hateth being not yet borne, & hath appointed to destruction, without any respect of vnworthines. And first of all he prooueth this to be true, by alleaging the testimonie of God himselfe touching Pharao, whom he stirred vp to this purpose, that he might be glorified in his hardning & iust punishing *r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God, so speaking to Pharao.* ✣ *Exo.9.16.* ſ *Brought thee into this world.* 14 Secondly, he bringeth the end of Gods counsel, to shew that there is no vnrighteousnes in him. Now this chiefest end, is not properly & simply the destruction of the wicked, but Gods glory which appeareth in their rightful punishment. 15 A conclusion of the full answere to the first obiection: therefore seeing God doth not saue them whom he freely chose according to his good will & pleasure, but by iustifying & sanctifying them by his grace, his counsell in sauing them cannot seeme vniust: And againe, there is no vniustice in the euerlasting counsell of God, touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answere for the maintenance of Gods iustice in the euerlasting counsel of reprobation, consisteth in this word Hardening: which notwithstanding he concealed in the former verse, because the history of Pharao was well knowen. But the force of the word is great: for Hardning, which is set against Mercy presupposeth the same things that mercy did, to wit a voluntarie corruption, wherein the reprobate are hardened: & against corruption presupposeth a perfit state of creation. Moreouer, this hardning also is voluntarie, for God so hardneth being offended with corruption, that he vseth their owne will whom he hardneth, to the executing of that iudgement. Then follow the fruits of Hardning, to wit, vnbeliefe & sinne, whichare the true & proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? because he will: why doth he harden? because they are corrupt: why doeth he condemne? because they are sinners. Where is then vnrighteousnes: Nay, if he should destroy all after this same sort, to whom should he doe iniurie? *t Whom it pleased him to appoint, to shew his fauour vpon him.* 16 Another obiection, but onely for the reprobate, rising vpon the former answere. If God doe appoint to everlasting destruction, such as he listeth, and if that cannot be hindred nor withstanded that he hath once decreed, how doeth he iustly condemne them, which perish by his will? 17 The Apostle doeth not answere that it is not Gods will, or that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather granteth his aduersarie both the antecedents, to wit, that it is Gods will, and that it most of necessitie so fall out, yet he denieth that God is therefore to be thought an vniust reuenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God, and his doing, what impudencie is it for man, which is but dust and ashes to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissoluded and answered, I answere, that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the will of God is the rule of righteousnesse. 18 An amplification of the former answere, taken from a comparison, whereby also it appeareth that Gods determinate counsel is set of Paul the hiest of all causes, so that it dependeth not vpon any respect of second causes, but doth rather frame and direct them. ✣ *Esai.45.5. u This similitude agreeth very fitly in the first creation of mankinde.*

him

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him that formed it, Why hast thou made me thus?

21 ✣ [19] Hath not the potter power of the clay to make of the same lumpe one [23] vessell to [x] honour, and another vnto [21] dishonour?

22 [22] *What* and if God would, to shewe his wrath, and to make his power knowen, suffer with long patience the [y] vessels of wrath, prepared to [23] destruction?

23 And that hee might declare the [z] riches of his glory vpon the vessels of mercy, which hee hath prepared vnto glory?

24 [24] Euen vs whom hee hath called, not of the [a] Iewes onely, but also of the Gentiles,

25 [25] As he saith also in Osee, ✣ I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shalbe in the place where it was sayde vnto them, ∵ Ye are not my people, that there they shalbe called, The children of the liuing God.

27 [25] Also Esaias cryeth concerning Israel, ✣ Though the number of the children of Israel were as the sand of the sea, *yet* shall *but* a remnant be saued.

28 For he will make his account, and gather it into a [b] short sum me with righteousnesse: for the Lord will make a short count in the earth.

29 ✣ And as Esaias said before, Except the Lord of [c] hostes had left vs a [d] seede, we had bene made as Sodome, and had bene like to Gomorrha.

30 [27] What shal we say then? That the Gentiles which folowed [e] not righteousnesse, haue atteined vnto righteousnesse, euen the righteousnesse which is of faith.

31 [28] But Israel which followed the Lawe of righteousnesse, could not atteine vnto the Law of righteousnesse.

32 Wherefore? Because *they sought it* not by faith, but as *it were* by the [f] workes of the Lawe: for they haue stumbled at the stumbling stone,

33 As it is written, ✣ Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

CHAP. X.

1 *Hee handleth the effects of election,* 3 *that some refuse, and some embrace* 4 *Christ, who is the ende of the Lawe.* 15 *He sheweth that Moses foretolde the calling of the Gentiles,* 20 *and Esai of the hardening of the Iewes.*

1 BRethren, [1] mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

3 [2] For they, [a] being ignorant of the righteousnes of God, and going about to [b] stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 ✣ [3] For Christ *is* the [c] ende of the Lawe for righteousnesse vnto [d] euery one that beleeueth.

5 [4] For Moses *thus* describeth the righteousnesse which is of the Lawe, ∵ That the man which doeth these things, shal liue thereby.

6 But the righteousnesse which is of faith, speaketh on this wise, ✣ [e] Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead)

8 [5] But what saith it? ✣ The [f] word is neere thee, *euen* in thy mouth, and in thine heart. This is the word of faith which we preach.

9 [6] For if thou shalt [g] confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that [h] God raised him vp from the dead, thou shalt be saued:

10 For with the heart man [i] beleeueth vnto righteousnesse, & with the mouth man confesseth to saluation.

11 [7] For the Scripture saith, ✣ Whosoeuer [k] beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iewe and the Grecian: for hee that is Lord ouer all, is rich vnto all that call on him.

13 ✣ [8] For whosoeuer shall call vpon the Name of the Lord, shalbe saued.

✣ *Ieve.* 18 6.
19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of clay: whereof afterward God made and doeth daily make, according as he purposed from euerlasting, both such as should be elect, and such as should be reprobate, as also this word, making, declareth.
20 Whereas in the obiection propounded, mention was one'y made of vessels to dishonour: yet he speaketh of the other also in this answere, for that he ptouceth the Creator to be iust in either of them, as the rule of contraries doth require.
x *To honest vses.*
21 Shewing then, that in the name of dishonour, the ignominie of euerlasting death is signified, they speake with Paul, which say, that some are made of God to most iust destruction: and they that are offended with this kind of speech be way their owne folly.
22 The second answere is this, that God, moreouer and besides that he doeth iustly decree whatsoeuer he doth decree, vseth that moderation in executing of his decrees, as declareth his singuler lenitie euen in the reprobate, in that, that he suffereth them a long time, and permitteth them to enioy many and singular benefites, vntill at length he iustly condemne them: and that to good end and purpose, to wit, to shewe himselfe to be an enemie and reuenger of wickednesse, that it may appeare what power hee is of by these seuere iudgements, and finally by comparison of contraries to set foorth in deede, howe great his mercy is towards the elect.
y *By vessels, the Hebrewes vnderstand all kindes of instruments.*
23 Therefore againe, wee may say with Paul, that some men are made of God the Creator to destruction.
z *The vnmeasurable and marueilous greatnesse.*
24 Hauing established the doctrine of the eternall predestination of God on both partes: that is, as well of the reprobate, as of the elect, he commeth nowe to shewe the vse of it, teaching vs that we ought not to seeke the testimonie of it in the secret counsell of God, but by the vocation which is made manifest and set foorth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may be better perceiued.
a *He sayth not that all and euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles.*
25 Our vocation or calling is free and of grace, euen as our predestination is: and therefore there is no cause why either our owne vnworthinesse, or the vnworthinesse of our ancestors should cause vs to thinke that we are not the elect and chosen of God, if we be called of him, and so embrace through faith the saluation that is offered vs. ✣ *Hose.* 2.23. 1 *peter* 2.10. ∵ *Hose.* 1.10
26 Contrariwise, Neither any outward generall calling, nor any worthinesse of our ancestors, is a sufficient witnesse of election, vnlesse by faith and beliefe we answere Gods calling: which thing came to passe in the Iewes, as the Lord had forewarned.
✣ *Isa* 28.22. b *God purposeth to bring the vnkinde and vnthankfull people to an extreme sewrnesse.* ✣ *Isai* 1.9. c *Armies, by which word the chiefest power that is, is giuen to God.* d *Euen a very few.*
27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles.
e *So then, the Gentiles had no workes to prepare and procure Gods mercie before hand: and as for that, that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it: and in that the Iewes attained not to that which they sought after, they can thanke none for it but themselues, because they sought it not aright.*
28 The pride of men is the cause that they contemne vocation, so that the cause of their damnation neede not to be sought for any other where but in themselues.
f *Seeking to come by righteousnesse, they followed the Lawe of righteousnesse.*

✣ *Psal.* 118.22. *Isai.* 8.14. *and* 28.16. 1 *pet.* 2.6.

1 Purposing to set foorth in the Iewes example of marueilous obstinacie, he vseth an insinuation.
2 The first entrance into the vocation vnto saluation, is to renounce our owne righteousnesse: the next is, to embrace that righteousnesse by faith, which God freely offereth vs in the Gospel.
a *The ignorance of the Lawe which we ought to know, excuseth none before God, especially it excuseth not them that are of his housshold.*
b *Ignorance hath alwaies pride ioyned with it.*
✣ *Galat* 3.22.
3 The proofe: The Law it selfe hath respect vnto Christ that such as beleeue in him should be saued. Therefore the calling to saluation by the workes of the Lawe, is vaine and foolish, but Christ is offered for saluation to euery beleeuer.
c *The ende of the Lawe is to iustifie them that keepe the Lawe: but seeing wee doe not obserue the Lawe through the fault of our flesh, wee attaine not vnto this ende: but Christ saueth vs of his free mercie.*
d *Not onely to the Iewes, but also to the Gentiles.*
4 That the Lawe regardeth and tendeth to Christ, that is a manifest proofe, for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted, so that nowe no man can aske, Who can ascend vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. ∵ *Leuit.* 18.5. *ezek* 20.11. *galat.* 3.12.
✣ *Deut* 30.12. e *Thinke not with thy selfe, as men that are staggering wse to doe.*
5 Vocation commeth by the word preached. ✣ *Deuteronom.* 30.14. f *By the word, Moses vnderstoode the Lawe which the Lorde published with his owne voyce: and Paul applied it to the preaching of the Gospell which was the perfection of the Lawe.*
6 That is in deede true faith which is setled not onely in the head, but also in the heart of man, where of also wee gine testimonie, by our outward life, and which tendeth to Christ as to our alone and onely Sauiour, euen as hee setteth foorth himselfe in his word.
g *If thou professe plainely, sincerely, and openly, that thou takest Iesus onely to bee thy Lord and Sauiour.*
h *The Father, who is said to haue raised the Sonne from the dead: euen this is not spoken to shut out the diuinitie of the Sonne, but to set foorth the Fathers consent touching our redemption in the resurrection of the Sonne.*
i *Faith is said to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also sayd to saue.*
7 Nowe hee prouoketh the other part which hee propounded afore in the fourth verse, to wit, that Christ calleth whomsoeuer hee listeth without any difference, and this hee confirmeth by a double testimonie. ✣ *Isai* 28.16.
k *To beleeue in God is to yeelde and consent to God his promise of our saluation by Christ, and that not onely in the generall, but when we know that the promises perteine to vs, whereupon riseth a sure trust.* ✣ *Ioel* 2.32.
8 True calling vpon the Name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling, of true election.

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14 But howe shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And howe shall they preach, except they be sent? as it is written, ✣ Howe beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 [10] But they haue not [l] all obeyed the Gospel: for Esaias sayth, ✣ Lord, who hath beleeued our report?

17 [11] Then faith *is* by hearing, and hearing by the [m] word of God.

18 [12] But I demaund, Haue they not heard? ∵ No doubt their sound went out through all the earth, and their wordes into the endes of the world.

19 [13] But I demaund, Did not Israel know *God*. First Moses saith, ✣ I wil prouoke you to enuie by a [n] nation that is not *my* nation, and by a foolish *nation* I will anger you.

20 ✣ And Esaias is [o] bolde, and saith, I was found of them that sought mee not, and haue bene made manifest to them that asked not after mee.

21 And vnto Israel he saith, *All the day long haue I stretched foorth mine hand vnto a disobedient, and gainesaying people.

9 That is, true faith, which seeketh God in his word, and that preached, according as God hath appoynted in the Church.
✣ *Isa.*52.7. *nahum* 1.15.
10 Wheresoeuer faith is, there is also the word, but not contrariwise, wheresoeuer the word is, there is faith also: for many refuse and reiect the word.
l He speaketh this *because of the Iewes.*
✣ *Isa.*53.1. *Iohn* 12.38.
11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods commaundement.
12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not graunt that, saith the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Iewes were not called. ∵ *Psal.*19.3. 13 The defender and mainteiner of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. ✣ *Deut* 32.21. *n* He calleth *all prophane people, a nation that is no nation, as they are not said to liue but to die, which are appointed for euerlasting condemnation.* ✣ *Isa.*65.1. *o* Speaketh without feare. * *Isa.*65.2.

CHAP. XI.

1 Left the casting off of the Iewes should be limitted according to the outward appearance, 4 hee sheweth that Elias was in times past deceiued: 16 and that, seeing they haue an holy roote, 23 many of them likewise shalbe holy. 18.24 He exhorteth the Gentiles to be humble, 22 and crieth out, that Gods iudgements are vnsearcheable.

I Demaund then, [1] Hath God cast away his people? God forbid: for [2] I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 [3] God hath not cast away his people which he [a] knew before. [4] Know ye not what the Scripture saith of Elias, how he communeth with God against Israel, saying,

3 ✣ Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? ✣ I haue [b] reserued vnto my selfe seuen thousand men, which haue not bowed the knee to [c] Baal.

5 Euen so then, at this present time is there a remnant according to the [d] election of grace.

6 [5] And if *it be* of grace, it is [e] no more of works: or els were grace no more grace: but if it be of works, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene [f] hardened,

8 [6] According as it is written, ✣ God hath giuen them the spirit of [g] slumber: eyes that they [h] should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, ∵ [i] Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompense vnto them.

10 Let their eies be darkned that they see not, and bowe downe their backe alwayes.

11 7 I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation *commeth* vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them *be* the [k] riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their [l] abundance *be*?

13 [8] For *in that* I speake to you Gentiles, in as much as I am ✣ Apostle of the Gentiles, I [m] magnifie mine office,

14 *To trie* if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiuing *be*, [n] but life from the dead?

16 [9] For if the [o] first fruits *be* holy, so *is* the whole lumpe: and if the [p] root be holy, so *are* the branches.

✣ 1.*King* 19.18.
b He speaketh of remnants and reserued people which were chosen from euerlasting, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.
c *Baal* signifieth as much as Master or patron, or one in whose power an other is, which name the idolaters at this day giue their idoles, naming them patrons and patronesses or Ladies.
d The election of grace, is not whereby men chose grace, but whereby God chose vs of his grace and goodnesse.
5 Although that all be not elect and chosen, yet let them that are elected remember that they are freely chosen: and let them that stubburnly refuse the grace and free mercy of God, impute it vnto themselues.
e This saying beateth downe flat to the ground all the doctrine of all kindes and maner of works, whereby our iustifiers of themselues doe teach, that workes are either wholly or partly the cause of our iustification. *f* Looke *Mar.*3.5. 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault, when as he so punisheth the vnthankefull by taking from them all sense and preeiuerance, and by doubling their darkenesse, that the benefits of God which are offered vnto them, doe redound to their iust destruction. ✣ *Isa.*6.9, and 29.10. *matth.* 13.14. *Iohn* 12.40. *Actes* 28.26. *g* A very dead sleepe which taketh away all sense. *h* That is, eyes vnfit to see. ∵ *Psal.*69.23. *i* As vnhappy birdes are inticed to death by that which is their sustenance, so did that onely thing turne to the Iewes destruction, out of which they sought life, to wit, the Law of God, for the peruerterous zeale where of they refused the Gospel. 7 God appointed this casting off of ✣ Iewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselues at length embrace the Gospel. And hereby we may learne, that the seuerity of God seemeth alwell to the setting foorth of his glory as his mercy doeth, and also that God prepareth himselfe a way to mercy, by his seuerity: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in them also. *k* By riches he meaneth the knowledge of the Gospel to euerlasting life: and by the world, all nations dispersed thorowout the whole world. *l* Of the Iewes, when the whole nation without exception shall come to Christ. 8 He witnesseth by his owne example that he goeth before all other in this behalfe. *m* ✣ make noble and famous. *n* It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise vp from death to life. 9 The nation of the Iewes being confidered in their stocke and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, we must not sticke in their vnwoorthinesse, to thinke that they are at once all cast off, but we ought to consider the root of the couenant, and rather go backe to their ancestors which were faithfull, that we may know that the blessing of the couenant resteth in some of their posteritie, as we also finde proofe hereof in our selues. *o* He alludeth to the first fruits of those loaues, by the offering whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yere following with good conscience. *p* *Abraham.*

9 That is, true faith, which seeketh God in his word, and that preached, according as God hath appoynted in the Church.
✣ *Isa.*52.7. *nahum* 1.15.
10 Wheresoeuer faith is, there is also the word, but not contriwise, whereseoeuer the word is, there is faith also: for many refuse and reiect the word.
l He speaketh this *because of the Iewes.*
✣ *Isa.*53.1. *Iohn* 12.38.
11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods commaundement.
12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not graunt that, saith the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Iewes were not called. ∵ *Psal.*19.3. 13 The defender and mainteiner of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacie, vnlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by vnbeleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. ✣ *Deut* 32.21. *n* He calleth *all prophane people, a nation that is no nation, as they are not said to liue but to die, which are appointed for euerlasting condemnation.* ✣ *Isa.*65.1. *o* Speaketh without feare. * *Isa.*65.2.

✣ Now the Apostle sheweth howe this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth vs that the Iewes in particular are not cast away, and therfore we ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not. 2 The first proofe: I am a Iewe, and yet elected, therefore we may and ought fully resolue vpon our election, as hath bene before sayd: but of another mans we cannot be so certainely resolued, and yet ours may cause vs to hope well of others. 3 The second proofe: Because that God is faithfull in his league or couenant, although men be vnfaithfull: So then seeing that God hath sayd, that he will be the God of his vnto a thousand generations, wee must take heede, that we thinke not that the whole race and offspring is cast off, by reason of the vnbeleefe of a fewe, but rather that we hope well of euery member of the Church, because of Gods league and couenant. *a* Which he loued and chose from euerlasting. 4 The third proofe taken from the answere that was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it to bee cleane extinct and put out. ✣ 1.*King.*19.10.

17 ✣ [10] And

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✣ *Jerem.*11.6.

10 There is no cause why the Gentiles which haue obteined mercy, should triumph ouer the Iewes which contemne the grace of God, seeing they are grafted into the Iewes ancestors. But let them rather take heed, that that also be not found in them which is woorthily condemned in the Iewes. And hereof also this generall doctrine may be gathered and taken that wee ought to be studious of Gods glory, euen in respect of our neighbors: so far ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

17 ✣ 10 And though some of the branches be broken off, and thou being a wilde Olive tree, wast graft in q for them, and made r partaker of the root, and fatnesse of the Oliue tree:

18 [Boast not thy selfe against the branches: and if thou boast thy selfe, thou beareſt not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not high minded, but t feare.

21 For if God spared not the u naturall branches, *take heed*, lest he also spare not thee.

22 11 Beholde therefore the x bountifulnesse, and seuerities of God: toward them which haue fallen, seuerity: but toward thee, bountifulnesse, if thou continue in *his* y bountifulnesse: or els thou shalt also be cut off.

23 12 And they also, if they abide not still in vnbeliefe, shall be graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by z nature, and wast graffed contrary to nature in a a right Oliue tree, howe much more shall they that are by nature, be grafted in their owne Oliue tree?

25 13 For I would not, brethren, that ye should be ignorant of this secret (lest yee should be arrogant in your b selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be c come in.

26 And so all Israel shall be saued, as it is written, ✣ The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, ∵ When I shall take away their sinnes.

28 14 As concerning the d Gospel, *they are* enemies for your sakes: but as touching the e election, they are beloued for the fathers sakes.

29 15 For the gifts & calling of God are without repentance.

30 16 For euen as yee in times past haue not beleeued God, yet haue now obteined mercy through their vnbeliefe.

31 Euen so now haue they not beleeued by the mercy *shewed* vnto you, that they also may obteine mercy.

32 For God hath shut vp f all in vnbeliefe that he might haue mercy on all.

33 17 O the deepenesse of the riches, both of the wisdome, and knowledge of God! how vnsearchable are his g iudgements, and his h wayes past finding out!

34 ✣ 18 For who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath giuen vnto him i first, and he shalbe recompensed?

36 For of him, and through him, and for k him are all things: to him *be* glory for euer. Amen.

16 Another reason why because that although that they which are hardened, are worthily punished, yet hath not this stubbornesse of the Iewes so come to passe properly for an hatred to that nation, but that an entire night as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that mercie which is shewed to the Gentiles, might themselues also be partakers

q In place of those boughes which are broken off.

r It is against the common course of husbandrie, that the barren iuyce of the ympe is changed with the iuyce of the good tree.

s We may reioyce in the Lord, but so that we despise not the Iewes, whom we ought rather to prouoke to that good striuing with vs.

t See that thou stand in awe of God modestly and carefully.

u He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe, from other nations, by his league and couenant which he freely made with them.

x The tender and louing heart.

y In that state which God his bountifulnesse hath aduanced thee vnto: and wee must marke here, that he speaketh not of the election of euery priuate man which remaineth stedfast for euer, but of the election of the whole nation.

z Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posteritie.

a Into the people of the Iewes, which God had sanctified of his meere grace: and he speaketh of the whole nation, not of euery one part.

b In that state of godlinesse wherein thou standest.

c Your selues: in times past, other bodies then our owne, wowe our owne must be offered.

d In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them.

e Spirituall.

f Why then there is no place left for reasons which the heathen Philosophers place as a Queene in a Castell, not for mans free will, which the Popish schoolemen dreame on, if the minde must be renued. Looke Ephesians 1.18. and 2.3. and 4.17 and Colossians 1.21.

g I charge.

h That he pleaseth not himselfe too much, as they doe, which perswade themselues they know more then in deed they doe.

i We shall be sober, if we take not that vpon vs, which we haue not, and if we brag not of that we haue.

k To wit, for God, to whose glory all things are referred, not only things that were made, but especially his new works which he worketh in his elect.

of the same benefit, and so it might appeare that both Iewes and Gentiles are saued, onely by the free mercy and grace of God, which could not haue been so manifest, if at the beginning God had brought all together into the Church, or if he had saued the nation of the Iewes without this interruption.

f Both Iewes and Gentiles.

17 The Apostle crieth out as astonished with this wonderfull wisedome of God, which he teacheth vs, ought to be religiously reuerenced, and not curiously and prophanely to be searched beyond the compasse of that that God hath reuealed vnto vs.

g The course that he holdeth in gouerning all things both generally and particularly.

h The order of his counsels and doings.

✣ *Iob.*41.2. *Esai* 40.13. 1 *Corinth.*2.16.

18 He brideleth three maner of wayes, the wicked boldnesse of man: First, because that God is aboue all, most wise, and therefore it is very absurd, and plainely godlesse, to measure him by our folly. Moreouer, because he is debter to no man, and therefore no man can complaine of iniury done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may we contend and debate the matter with him.

i This saying ouerthroweth the doctrine of foreseene works and merits.

k To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his new works which he worketh in his elect.

CHAP. XII.

1 He exhorteth 2 to that worship which is acceptable to God: 9 to loue vnfained, 14. 20 euen towards our enemies.

I Beseech 1 you therefore brethren, a by the mercies of God, that ye b giue vp your c bodies a d liuing sacrifice, holy, acceptable vnto God, *which is* your e reasonable seruing of God.

2 2 And fashion not your selues like vnto this world, but be ye changed by the renewing of your f minde, that ye may ✣ prooue what that good, and acceptable and perfect will of God is.

3 3 For I g say through the grace that is giuen vnto me, to euery one that is among you, that no man h presume to vnderstand aboue that which is meet to vnderstand, but that he vnderstand according to i sobrietie, as God hath dealt to euery man the ∵ measure of k faith.

1 The fourth part of this Epistle, which after the finishing of the chiefe poynts of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all, he giueth generall precepts and grounds: the chiefest whereof is this, that euery man consecrate himselfe wholly to the spirituall seruice of God, and do as it were sacrifice himselfe, trusting to the grace of God.

a By this preface he shewed by that Gods glory is the vtmost end of all our doings.

b In times past the sacrifices were presented before the altar, but now the altar is euery where.

c Your selues: in times past, other bodies then our owne, wowe our owne must be offered.

d In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them.

e Spirituall.

2 The second precept is this, That we take not other mens opinions or maners for a rule of life, that we wholly renouncing this world, set before vs as our marke, the will of God, as is manifested and opened vnto vs in his word.

f Why then there is no place left for reasons which the heathen Philosophers place as a Queene in a Castell, not for mans free will, which the Popish schoolemen dreame on, if the minde must be renued. Looke Ephesians 1.18. and 2.3. and 4.17 and Colossians 1.21.

✣ *Ephesians* 5.17. 1 *Thess.*5.22.

3 Thirdly, he admonisheth vs very earnestly, that euery man keepe himselfe within the boundes of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him.

g I charge.

h That he pleaseth not himselfe too much, as they doe, which perswade themselues they know more then in deed they doe.

i We shall be sober, if we take not that vpon vs, which we haue not, and if we brag not of that we haue.

∵ 1 *Corinth.*12.11. *Ephesians* 4.7.

k The faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth vpon the faithfull.

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CHAP. XIII.

1 He willeth that we submit our selues to Magistrates: 8 To loue our neighbours: 13 To liue vprightly, 14 and to put on Christ.

LEt ✣ [a] euery [a] soule be subiect vnto the higher [2] powers: [3] for there is no power but of God: and the powers that be, are [b] ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues condemnation.

3 4 For Magistrates are not to be feared *for* good works, but *for* euill. 5 Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same:

4 For he is the minister of God for thy wealth, [6] but if thou do euil, feare: for he beareth not the sword for nought: for he is the minister of God to [c] take vengeance on him that doth euill.

5 7 Wherefore we must be subiect, not because of wrath onely, but [d] also for the conscience sake.

6 8 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same thing.

7 ✣ Giue to all men therefore their duety, tribute, to whom *ye owe* tribute: custome, to whom custome: feare, to whom [e] feare: honor, to whom *ye owe* [f] honor.

8 9 Owe nothing to any man, but to loue one another: [10] for he that loueth another, hath fulfilled the [g] Law.

9 For this, ✣ Thou shalt not commit adultery, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandement, it is [h] briefly comprehended in this saying, *euen* in this, ✣ Thou shalt loue thy neighbour as thy selfe.

10 Loue doth not euill to his neighbour: therfore is loue the ✣ fulfilling of the Law.

11 [11] And that, considering the season, that *it is* now time that we should arise from sleepe: for now is our saluation neerer, then when we beleeued it.

12 The night is past, and the day is [i] at hand, let vs therefore cast away the workes [k] of darkenesse, and let vs put on the armour of light,

13 So that we walke honestly, as in the day: not in * gluttonie, and drunkennesse, neither in

✣ *Titus 3.1. 1.pet.2.13.*

1 Now he sheweth seuerally what subiects owe to their magistrates, to wit, obedience: From which, hee sheweth that no man is free: and in such sort, that it is not only due to the highest Magistrate himselfe, but also euen to the basest, which hathany office vnder him.

a Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the tyrannie of the Pope ouer all kingdomes must downe to the ground.

2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiour should be subiect vnto them?

3 Another argument of great force: Because God is authour of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they can not but purchase to themselues great miserie and calamitie.

b Be distributed: for some are greater, some smaller.

4 The third argument taken from the end wherefore they were made, which is most profitable: for that God by this meanes preserueth the good, and brideleth the wicked: by which words, the Magistrates themselues, are put in minde of that dutie which they owe to their subiects. 5 An excellent way to beare this yoke, not onely without griefe, but also with great profit. 6 God hath armed the Magistrate euen with a reuenging sword. *c By who God reuengeth the wicked.* 7 The conclusion: We must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate hath no power ouer the conscience of man, yet seeing hee is Gods minister) he cannot be resisted by any good conscience. *d So farre as lawfully we may: for if vnlawfull things be commanded vs, we must answere as Peter teacheth vs, It is better to obey God then men.* 8 He reckoneth vp the chiefest things wherein consisteth the obedience of subiects. *e Mat.22.21. e Obedience, and that from the heart. f Reuerence, (which as reason is) we must giue to the Magistrate.* 9 He sheweth how very few iudgements need to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that onely, that we owe one to another, by the perpetuall law of charitie. 10 He commendeth Charitie, as an abridgement of the whole Law. *g He hath not onely done one commandement, but performed generally that which the Law commandeth. ✣ Exod.20.14. deu 5.18. h For the whole Law commaundeth nothing els, but that we loue God, and our neighbour. But seeing Paul speaketh here of the duties we owe one to another, we must restraine the word, Law, to the second Table.* ✣*Leu.19.1 1.mat.22.39.mar.12.31.gala.5.14 iam.2.8.* ✣*1.Tim.1.5.* 11 An application taken of the circumstance of the time: which also it selfe putteth vs in minde of our duetie, seeing that this remaineth, after that the darkenesse of ignorance and wicked affections by the knowledge of Gods trueth be driuen out of vs, that we order our life according to that certeine and sure rule of all righteousnesse and honestie, being fully grounded vpon the vertue of the Spirit of Christ. *i In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight. k That kinde of life, which they leade, that flee the light.* * *Luke 21.34.*

chambering

4 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therefore, hee doeth back wardly, and not onely vnprofitably, but also to the great disprofit of others, weareth himselfe and others, which passeth the bounds of his vocation: the other is, for that this diuersitie and inequalitie of vocations and gifts, redoundeth to our commodity: seeing that the same is therefore instituted and appoynted, that we should be bound one to another. Whereupon it followeth, that no man ought to be grieued thereat, seeing that the vse of euery priuate gift is common.

✣ *1.Pet.4.10.*

5 That which he spake before in generall, he applieth particularly to the holy functions, wherein men offend with greater danger. And he diuideth them into two sorts, to wit, into Prophets, and Deacons: and againe he diuideth the Prophets into Doctours, and Pastours. And of Deacons hee maketh three sorts: to wit, the one to be such as are (as it were) treasurers of the Church cofers, whome he calleth properly Deacons: the other to be the gouernours of discipline, who are called Seniours or Elders: the third, to be such as properly serued in the helpe of the poore, of which sort the company of widowes were. *l That euery man obserue the measure of that which is reuealed vnto him. m Whose office onely is to expound the Scriptures. n Who in other places is called the Pastour. o To wit, the almes, that he distribute them faithfully, and without respect of person.* ✣ *Matth.6.2.2.cor.9.7. p The Elders of the Church. q They that are busied about tending on the poore, must do it with cheerefulnesse, lest they adde sorowe to sorow.* 6 Now he commeth to the duetie of the second Table, which he defineth from charitie, which is as it were the fountaine of them all. And hee defineth Christian charitie by sinceritie, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, and whose finall end is the glory of God. ✣ *Amos 5.15.* * *Ephes.4.2. 1.pet.2.17. r This piece is wrapped in, for it maketh difference betweene Christian duelies, and Philosophicall duelies.* 7 Hee reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the saints, hospitalitie, moderation of minde, euen in helping our enemies, a selfe same feeling with others as well in aduersitie as prosperitie, modestie, endeuour to maintaine honest concord so nigh as we may with all men, which can not be extinguished by any mans iniuries. ✣ *1 Pet.3.8.* * *Luke 18.1. 1.cor.16 1. s A true rule of charitie, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as we can. t Not vpon pleasures and needlesse duelies, but vpon necessarie vses.* ✣ *Heb.13.2. 1 pet.4.13.* ✣ *Mat.5.44.* ✣ *Prou.3.7. Isai 5.11. u There is nothing that doth so much breake concord as ambition, when as euery man lotheth a base estate, and seeketh ambitiously to be aloft. x Be not puffed vp with opinion of your owne wisedome.* ✣ *Pou.20 22. mat.5 39. 2 cor 8.11. 1.pet.3 9.* ✣ *Heb.12.14.* * *Eccle.2.18. mat.5.39.* * *Deu.32.35. heb. 10 30.* ✣ *Prou.16.25.22. y After this sort doth Salomon point out the wrath of God that hangeth ouer a man.*

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chambering and wantonnesse, nor in strife and enuying.

14 ✣ But [1]put yee on the Lorde IESVS CHRIST, and take no thought for the flesh, to *fulfill* the lustes of it.

CHAP. XIIII.

1 *He willeth that we so leade with the weake in faith,* 15 *that through our fault they be not offended.* 10 *And on the other side he commaundeth them not rashly to iudge of the stronger:* 19 *That within the bounds of edification* 20 *and charitie,* 22 *Christian libertie may consist.*

HIm [1]that is weake in the faith, [a] receiue vnto you, *but* not for [b] controuersies of disputations.

2 [2]One [c] beleeueth that hee may eate of all things: and another, which is weake, eateth herbs.

3 [3] Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for ✣ God hath receiued him.

4 ✣ [5] Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall bee established: for God is able to make him stand.

5 [6] This man esteemeth one day aboue another day, and another man counteth euery day alike: 7 let [d] euery man be fully perswaded in his minde.

6 [8] He that [e] obserueth the day, obserueth it to the Lorde: and he that obserueth not the day, obserueth it not to the [f] Lorde. He that [g] eateth, eateth to the Lord: [9] for he giueth God thankes.

7 [10] For none of vs liueth to [i] himselfe, neither doeth any die to himselfe.

8 For whether wee liue, wee liue vnto the Lorde: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, we are the Lords.

9 For Christ therefore dyed and rose againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 [11] But why doest thou condemne thy brother? or why doest thou despise thy brother? ✣ for we shall all appeare before the iudgement seate of Christ.

11 For it is written, ✣ [k] I liue, saith the Lord, and euery knee shall bowe to me, and all tongues shall [l] confesse vnto God.

12 So then euery one of vs shal giue accounts of himselfe to God.

13 [12] Let vs not therefore iudge one another any more: but vse *your* iudgement rather in [m] this, that no man put an occasion to fall, or a stumbling blocke before *his* brother.

14 [13] I know, and am perswaded through the [n] Lord Iesus, that there is nothing vncleane of it [o] selfe: but vnto him that iudgeth any thing to be vncleane, to him *it is* vncleane.

15 But if thy brother be grieued for the meat, nowe walkest thou not charitably: [14] destroy not him with thy meate, for whome [15] Christ dyed.

16 [16] Cause not your commoditie to be euill spoken of.

17 [17] For the kingdome of God, is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoeuer in [p] these things serueth Christ, is acceptable vnto God, and is approoued of men.

19 [18] Let vs then followe those things which concerne peace, and wherewith one may edifie another.

a Gal.5.16. 1.pet.2.11. *To put on Christ, is to possesse Christ, to haue him in vs, and vs in him.*

1 Now he sheweth how we ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefite of Christ. And thus he teacheth that they are to be instructed gently and patiently, & so that we apply our selues to their ignorance in such matters according to the rule of charitie.

a Doe not for a matter or thing that is indifferent, an i such as you may do or not do, shun his company, but take him to you. *b To make him by your doubtful and vncertaine disputations go away more in doubt then he came, or start backe with a troubled conscience.* 2 He propoundeth for an example, the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Law, (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolemaistership of the Law was abolished. *c Knoweth by faith.* 3 In such a matter, saith the Apostle, let neither them which know their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because that seeing both he that eateth, & he that eateth not, is notwithstanding the meber of Christ, neither he which eateth not, can iustly be contemned, neither he which eateth, bee iustly condemned: Nowe the first proposition is declared in the sixth verse following. ✣ *Iam.4.12.* 5 Another reason which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because saith the Apostle, he that is ignorant to day, may be indued to morow with further knowledge, so that he also may stand sure: Therfore it belongeth to God, & not vnto man, to pronounce the sentence of condemnation.

d Another example of the difference of dayes according to the law. 7 He setteth against this contempt, and hastie or rath iudgements, a continuall desire to profite, that the strong may be certainly perswaded of their libertie, of what maner & sort it is, & how they ought to vse it: and against the weake may daily profit, lest either they abuse the gift of God, or these pleasse themselues in their infirmitie. *d That he may say in his conscience, that he knoweth & is perswaded by Iesus Christ, that nothing is vncleane of it selfe, & this perswasion must be grounded vpon the word of God.* 8 A reason taken of the nature of indifferent things, which a man may with good conscience do, and omit: for seeing that the difference of dayes and meats was appointed by God, how could they, which as yet vnderstood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Sauiour, with good conscience neglect that which they knew was commaded of God? And on the contrary side, they that knew the benefit of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apostle vers. 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, & were deceiued by simple ignorance, and not of malice, (for touch the Apostle yeelded not, no not for a moment) nor superstition, but of a religious feate of God. *e Obserueth precisely.* *f God shall iudge whether he doe well or no: And therefore you should rather striue about this, howe euery one of you may be allowed of God, then to thinke vpon other mens doings.* *g He that maketh no difference of meates.* 9 So the Apostle sheweth that he speaketh of the faithfull, both strong and weake. But what if we haue to do with infidels? Then must we here take heed of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which sate downe to meate in Idols Temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idols, in the butchers shambles, and to eate it at home in a priuate banquet) we wound not the conscience of our weake brother.

h He that toucheth not meates which he taketh to be vncleane by the Law.

10 We must not sticke, saith he, at the meate it selfe, but in the vse of the meate, so that he is iustly to be reprehended that liueth so that he casteth not his eies vpon God. For both our life and our death is dedicated to him. and for this cause Christ hath properly dyed, and not simplie, that we might eate this meate or that.

i Hath respect to himselfe onely, which the Hebrues vtter after this sort, Doth well to his owne soule.

11 The conclusion: wee must leaue to God his right, and therefore in matters, which according as the conscience is affected, are either good or euill, the strong must not despise their weake brethren, much lesse condemne them. But this consequent can not be taken of equall force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not knowe, that they which doe not obserue a day, and eate, obserue it not to the Lord, and eate to the Lord, as the strong men know, that the weake which obserue a day and eate not, obserue the day to the Lord, and eate not to the Lorde. ✣ *2.Cor.1.10.* ✣ *Isa.45.23. phlp.2.10.* *k This is a forme of an othe, proper to God onely, for he and none but he liueth, and hath his being of himselfe.* *l Shall acknowledge me for God.* 12 After that hee hath concluded what is not to bee done, he sheweth what is to be done: to wit, we must take heede that wee doe not vtterly cast downe with abusing our libertie, our brother which is not yet strong. *m He rebuketh by the way, these malitious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they should rather beestowe their wits vpon this, that they doe not with their disdainfulnesse either cast their brethren cleane downe, or giue them some offence.* 13 The preuenting of an obiection: It is true that the schoolemaistership of the Lawe is taken away by the benefite of Christ, to such as knowe it, but yet notwithstanding wee haue to consider in the vse of this libertie, what is expedient, that wee may haue regard of our weake brother, seeing that our libertie is not lost thereby. *n By the Spirite of the Lord Iesus, or by the Lord Iesus, who, I am sure, bi ake downe the wall at his comming.* *o By nature.* *p I. Corinth. 8 11.* 14 It is the part of a cruell minde to make more account of meate, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospell. 15 An other argument: We must followe Christes example: who was so farre from destroying the weake with meate, that he gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Gospel is euill spoken of, as though it openeth the way to attempt any thing whatsoeuer, and holdeneth vs to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heauen consisteth not in these outwarde thinges, but in the fruite of righteousnesse and peace, and comfort of the holy Ghost. *p Hee that liueth peaceably, and doth righteously through the holy Ghost.* 18 A generall conclusion: The vse of this libertie yea and our whole life, ought to be referred to the edifying of one another, in so much that we esteeme that thing vnlaw full by reason of the offence of our brother, which is of it selfe pure and lawfull.

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✣ *1 Tim.1.15.*
✣ *2 Cor.8.13.*
19 He giueth a double warning in these matters, one, which perteineth to the strong that he which hath obteined a sure knowledge of this libertie, keepe that treasure to the end he may vse it wisely and profitably, as hath bene sayde: the other which respecteth the weake, that they doe nothing rashly by other mens example with a wauering conscience, for that can not be done without sinne, whereof we are not perswaded by the worde of God, that he liketh and approoueth it.
q He speweth before, verse 14. what hee meaneth by faith, to wit, for a man to bee certaine and out of doubt in matters and things indifferent.
r Embraceth. *s Reasoneth with himselfe.*

20 Destroy not the worke of God for meates sake: ✣ all things in deed are pure: but *it is* euill for the man which eateth with offence.

21 ✣ *It is* good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 19 Hast thou q faith? haue it with thy selfe before God: blessed *is* he that condemneth not himselfe in that thing which he r alloweth.

23 For he that s doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoeuer is not of faith, is sinne.

CHAP. XV.

1 The stronger must imploy their strength to strengthen the weake, 3 By Christes example, 7 who receiued 8 not only the Iewes, 10 but also the Gentiles. 15 The cause why hee wrote this Epistle.

1 Now the Apostle reasoneth generally of tolerating or bearing with the weake by all meanes, so farre forth as may be for their profite.
a And edifie others.
b For his profite and edification.

WE 1 which are strong, ought to beare the infirmities of the weake, & not to a please our selues.

2 *Therefore* let euery man please his neighbour in that that is b good to edification.

2 A confirmation taken of the example of Christ, who suffered all things, to bring not onely the weake, but also his most cruell enemies, ouercomming them with patience, to his Father.

3 3 For Christ also would not please himselfe, but as it is written, ✣ The rebukes of them which rebuke thee, fell on me.

✣ Psal.69.10.

3 The preuenting of an obiection: Such things as are cited out of the examples of the auncients, are pronounded vnto vs to this end and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another.
c By Moses and the Prophets.
d The Scriptures are said to teach and comfort, because God vseth them to teach and comfort his people withall.

4 4 Now the God of patience and consolation giue you that ye be ✣ like minded one towarde another, according to Christ Iesus,

5 That yee with one minde, *and* with one mouth may praise God, euen the Father of our Lord Iesus Christ,

6 Wherefore receiue ye one another, as Christ also c receiued vs to the glory God.

7 5 Nowe I say, that Iesus Christ was a minister of the f circumcision, for the g trueth of God, to confirme the promises *made* vnto the fathers.

8 9 6 And let the Gentiles praise God, for *his* mercie, as it is written, ✣ For this cause I will h confesse thee among the Gentiles, and sing vnto thy Name.

9 10 And againe he saith, * Reioyce, yee Gentiles with his people.

10 11 And againe, ✣ Praise the Lord, all ye Gentiles, and laude ye him, all people together.

11 12 And againe Esaias saith, ✣ There shall bee a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

12 13 7 Now the God of i hope fill you with k all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

13 14 8 And I my selfe also am perswaded of you, my brethren, that l ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

14 15 Neuertheless, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

15 16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the m offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost.

16 17 9 I haue therefore whereof I may reioyce in Christ Iesus in those things which *pertaine* to God.

17 18 For I dare not speake of any thing, which n Christ hath not wrought by mee, *to make* the Gentiles obedient in word and deede,

18 19 With the o power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

19 20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

20 21 But as it is written, ✣ To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

21 22 ✣ 10 Therefore also I haue bene oft let to come vnto you:

22 23 But nowe seeing I haue no more place in these quarters, and also haue ✣ bene desirous many yeeres agone to come vnto you,

23 24 When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your *company*.

24 25 But now goe I to Hierusalem, to p minister vnto the Saints.

25 26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem.

26 27 11 For it hath pleased them, and their detters are they: ✣ for if the Gentiles be made partakers of their spirituall things, their duetie is also to q minister vnto them in carnall things.

27 28 When I haue therefore perfourmed this, and haue r sealed them this f fruite, I will passe by you into Spaine.

28 29 12 And I knowe when I come, that I shall come

7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuen them of the Lord, that he had commaunded them.
i In whome we hope.
k Abundantly and plentifully.
8 The conclusion of the Epistle, wherein he first excuseth himselfe, that he hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles.
l Of your owne accord, and of your selues.
m By the offering vp of the Gentiles, he meaneth the Gentiles themselues, whome he offered to God as a sacrifice.
9 He commendeth his Apostleship, highly by the effectes, but yet so, that moreouer and besides that he speaketh all things truely, he giueth all the glory to God as the onely author: and doth not properly respect himselfe, but this rather, that men might lesse doubt of the trueth of the doctrine which he propounded vnto them.
n Christ was so with mee in all things, and by all meanes, that if I would neuer so faine, yet I cannot say, what he hath done by mee to bring the Gentiles to obey the Gospell.
o In the first place this worde, Power, signifieth the force and working of the wonders in preaching: and in the latter, it signifieth Gods mightie power which was the worker of those wonders.
✣ *Isa.42.15.* ✣ *Chap.1.11.* 10 Hee writeth at large to the Romanes, and that familiarly, his singular good will towardes them, and the state of his affaires, but so, that he swarueth not a iote from the ende of Apostolicall doctrine: for he declareth nothing but that which apperteineth to his office, and is godly: and commending by a litle digression as it were, the liberalitie of the Churches of Macedonia, hee prouoketh them modestly to followe their godly deede.
✣ *1 Thess.1.17.* *p Doing his duetie for the Saintes, to carry them that money which was gathered for their vses.* 11 Almes are voluntarie, but yet such as we owe by the law of charitie. ✣ *1 Cor.6.11.* *q To serue their temples.* *r Performed it faithfully, & sealed it as it were with my ring.* *f This money which was gathered for the vse of the poore: which almes is very fitly called fruit.* 12 He promiseth the through ✣ blessing of God, not to come emptie vnto them: & requiring of them the duety of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties & aduersities.

come

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come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lorde Iesus Christs sake, and for the t loue of the spirite, that ye would striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, & that my seruice which I haue to doe at Hierusalem, may be accepted of the Saintes,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace *be* with you all. Amen.

t *For that mutuall conuiction, wherewith the holy Ghost hath tyed our hearts and mindes together.*

CHAP. XVI.

t *He commendeth Phebe. 3 Hee sendeth greeting to many, 17 And warneth to beware of them which are the causes of diuision.*

t *Hauing made an ende of the whole disputation, he commeth nowe to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romanes might knowe, who are most to be honoured and made account of amongst them, and also whome they ought to set before them to follow: and therefore he attributeth vnto euery of them peculiar and singular testimonies.*

I t Commende vnto you Phœbe our sister, which is a seruaunt of the Church of Cenchrea:

2 That yee receiue her in the a Lorde, as it becommeth Saintes, and that yee assist her in whatsoeuer businesse shee needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete ✣ Priscilla, and Aquila my fellowe helpers in Christ Iesus,

4 (Which haue for my life layde downe their owne necke. Vnto whome not I onely giue thankes, but also all the Churches of the Gentiles.)

5 Likewise *greete* the b Church that is in their house. Salute my beloued Epenetus, which is the c first fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and fellowe prisoners, which are notable among the Apostles, and were in d Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *friendes*.

11 Salute Herodion my kinsman. Greete them which are of the *friendes* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labour in the Lorde. Salute the beloued Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saintes which are with them.

16 Salute one another with an ✣ holy c kisse. The Churches of Christ salute you.

17 ¶ 2 Nowe I beseech you brethren, f marke them diligently which cause diuision and offences, contrarie to the doctrine which ye haue learned, and ✣ auoyde them.

18 For they that are such, serue not the Lorde Iesus Christ but their owne bellies, & with g faire speach and flattering deceiue the heartes of the simple.

19 3 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you h wise vnto that which is good, and i simple concerning euill.

20 4 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ *be* with you.

21 ∵ 5 Timotheus my helper, and Lucius and Iason, and Sosipater my kinsemen, salute you.

22 I Tertius, which k wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, & of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 6 The grace of our Lorde Iesus Christ *be* with you all. Amen.

25 ✣ 7 To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, ✣ by the reuelation of the l mysterie, which was kept secrete since the worlde began:

26 (But nowe is opened, and m published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith)

27 To God, *I say*, onely wise, be praise through Iesus Christ for euer. Amen.

a *For Christes sake which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertues.*

✣ *Acts 18.3.*

b *The companie of the faithfull, for in so great a citie as that was, there were diuers companies.*

c *For he was the first of Achaia that beleeued in Christ: and this kinde of speach is an allusion to the ceremonies of the Lawe.*

d *Ingraffed by faith.*

✣ *1.Cor.16.20. 2.cor.13.12. 1.pet.5.14.*

e *He calleth that an holy kisse, which proceedeth from an heart that is full of that holy loue: now that is to be referred to the maner vsed in those dayes.*

2 *As by namely describing them which were worthie of commendation, he sufficiently declared whom they ought to heare and followe, so doeth he now paine out vnto them whom they ought to take heede of, yet he nameth them not, for that it was not needefull.*

f *Warily and diligently, as though you shoulde scoute out for your enemies in a watch tower.*

✣ *2.Ioh.10.*

g *The worde which he vseth, signifieth a promising which performeth nothing, and if thou beare any such, thou mayest assure thy selfe that he that prouideth thee is more carefull of thy masters, then of his owne.*

3 Simplicitie must be ioyned with wisedome. h *Furnished with the knowledge of the trueth, and wisedome, that you may embrace good things, and eschewe euill, beware of the deceits & snares of false prophets, and resist them openly: and this place doth plainely destroy the Papists, saith of credite, whereas they maintaine it to be sufficient for one man to beleeue as another man beleeueth, without further knowledge or examination what the matter is, or what ground it hath: vsing these daily speaches, We beleeue as our fathers beleeued, and wee beleeue as the Church beleeueth.*

i *A man that knowe no way to deceiue, much lesse doe deceiue in deede.* 4 Wee must fight, with a certaine hope of victorie, ∵ *Actes 16.1.phil.2. 19.* 5 Hee annexeth salutations, partly to renue mutuall friendship, and partly to the ende that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it. k *Wrote it as Paul vttered it.* 6 Now taking his leaue of them this third time, hee wisheth that vnto them, whereupon dependeth all the force of the former doctrine. ✣ *Ephes 3.20.* 7 He setteth forth the power and wisedome of God, with great thankesgiuing, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles to confirme the Romanes in the hope of this saluation. ✣ *Ephes 3.9. coloss.1.26. 2.tim.1.10. titus 1.2.* l *That secret and hidden thing, that is to say, the calling of the Gentiles.* m *Offered and exhibited to all nations to be knowen.*

Written to the Romanes from Corinthus, *and sent* by Phœbe seruant of the Church, which is at Cenchrea.

THE

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THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 which in effect is an exhortation, 12 Hee reprehendeth the Corinthians iarres and diuisions, 17 and calleth them from pride to humilitie: 20 For ouerthrowing all worldly wisedome, 23.25 he aduanceth onely the preaching of the crosse.

1 The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towardes him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God and not of men.
2 If he be an Apostle, then he must be heard, although he sometimes reprehend them sharpely, seeing he hath not his owne cause in hand, but is a messenger that bringeth the commandements of Christ.
3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.
4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it. ✣ *Actes 15.9. 1.thessa.4.7.* 5 A true definition of the Catholique Church, which is one. *a The father sanctifieth vs that is to say, separateth vs from the wicked, ye giuing vs to his Sonne, that hee may be in vs, and we in him. ✣ Rom.1.7. ephes.1.1. colos.1.22. 1.tim.2.9 titus 2.3. b Whom God of his gracious goodnes and mere loue hath separated for himselfe: or whome God hath called to holinesse: the first of these two expositions sheweth from whence our sanctification commeth, and the second, sheweth to what ende it tendeth. ∵ 2.Tim.1.21. c He is sayde properly to call on God, who cryeth vnto the Lorde when he is in danger, and craueth helpe at his handes: and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christes Name, is to acknowledge and take him for very God.* 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, lest hee might seeme after to descend to chiding, being moued with malice or enuie: yet so, that hee referreth all to God as the author of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God. 8 He toucheth that by name, which they most abused. *d Seeing that whiles we liue here, wee knowe but in part and prophecie in part, this word (All) must be restrained to the present state of the faithfull: but by preache he meaneth not a vaine kind of babling, but the gift of holy eloquence, which the Corinthians abused.* 9 Hee sheweth that the true vse of these giftes consisteth herein, that the mightie power of Christ might thereby be set foorth in them, that hereafter it might euidently appeare how wickedly they abused them to glory and ambition. *e By those excellent gifts of the holy Ghost ✣ Titus 2.11. philip.3.20.* 10 Hee sayeth by the way, that there is no cause why they should so please themselues so much in those gifts which they had receiued, seeing that those were nothing in comparison of them which are to bee looked for. *f He speaketh of the last comming of Christ. ✣ 1 Thessa.3.13. and 5.23.* 11 He testifieth that he hopeth wel of them hereafter, that they may more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is onely the worke of God. *g Hee calleth them blamelesse, not whom man neuer founde fault with, but with whome no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation. See Luke 1.6. ✣ 1.Thessa.5.24. h True and constant, who doeth not onely call vs, but giueth vs the gift of the perseuerance also.* 12 Hauing made an ende of the preface, he commeth to the matter it selfe beginning with a most graue obtestation, as though they shoulde heare Christ himselfe speaking and not Paul

PAul 1 called *to be* an 2 Apostle of Iesus Christ, through the will of God, and *our* brother 3 Sosthenes,

2 4 Vnto the Church of God, which is at Corinthus, to them that are ✣ 5 sanctified in a Christ Iesus, ✣ Saintes by b calling, ∵ with all that c call on the Name of our Lord Iesus Christ in euery place, both their *Lord*, and ours:

3 6 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 7 I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 That in all things ye are made rich in him, 8 in d all kind of speach, and in all knowledge:

6 9 As the testimonie of Iesus Christ hath bene e confirmed in you:

7 So that yee are not destitute of any gift: ✣ 10 wayting for the appearing of our Lorde Iesus Christ.

8 ✣ 11 Who shall also confirme you vnto the ende, that ye may be g blameleſſe, in the day of our Lord Iesus Christ.

9 * God is h faithfull, by whome ye are called vnto the felowship of his sonne Iesus Christ our Lord.

10 12 Nowe I beseech you, brethren, by the Name of our Lorde Iesus Chrsſt, that 13 yee all speake one thing, and that there be no dissentions among you: but bee yee i knit together in one minde, and in one iudgement.

11 14 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

12 Nowe k this I say, that euery one of you saith, I am Pauls, and I am ✣ Apollos, and I am Cephas, and I am Christs.

13 15 Is Christ diuided? was 16 Paul crucified for you? either were yee 17 baptized in the name of Paul?

14 18 I thanke God, that I baptized none of you, but ✣ Crispus, and Gaius.

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not, whether I baptized any other.

17 19 For CHRIST sent mee not to baptize, but to preache the Gospel, 20 not with ∵ l wisedome of words, lest the 21 crosse of Christ should be made of none effect.

13 The first part of this Epistle, wherein his purpose is, to cal back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schisme. Nowe a schisme is when men which otherwise agree and consent together in doctrine, doe yet separate themselues one from another.
i Knit together, as a bodie that consisteth of all his partes fitly knit together.
14 He beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one doctour, some on another, and some were so addicted to themselues, that they neglected all doctours & teachers, calling themselues the disciples of Christ onely, shutting foorth their teachers. *k The matter I would say to you, is this. ✣ Actes* 18.24. 15 The first reason why schismes ought to bee eschewed: because Christ seemeth by that meanes, to be diuided and torne in pieces, who cannot be the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God so hang of men as of Christ: which thing no doubt they doe, which allowe whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospel being vttered of one man, and did lothe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name not onely to grieue no man, but also to shewe that he pleadeth not his owne cause. 17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if he hang vpon some certaine teachers, and despise others, hee forsaketh Christ: for if he hold Christ his onely master, he woulde heare him, teaching by whomsoeuer. 18 He protesteth that he speaketh so much the more boldly of these things, because that through Gods prouidence he is voide of all suspicion of chalenging disciples vnto himself, and taking them from others. Whereby we may vnderstand that not the schollers onely, but the teachers also are here reprehended, which gathered them selues flockes apart. *Actes* 18.8. 19 The taking away of an obiection: that hee gaue not him selfe to baptize many among them: not for the contempt of Baptisme, but because he was chiefely occupyed in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently how farre he was from all ambition: whereas on the other side, they whom he reprehendeth, as though they gathered disciples vnto themselues & not vnto Christ, bragged most ambitiously of numbers, which they had baptized. 20 Nowe he turneth himselfe to the doctours themselues, which pleased themselues in braue and ambitious eloquence, to the ende that they might drawe more disciples after them. He confesseth plainely that he was vnlike vnto them, opposing grauely as it became an Apostle, his example against their peruerse iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie both in wordes and sentences in teaching of the Gospel. ∵ *Chap.2.15.2 Pet.1.16. l With eloquence: which Paul casteth off from him not only as not necessarie, but also as flat contrary to the office of his Apostleship: and yet had Paul his kind of eloquence, but it was heauenly not of man, and voide of painted speach:* 21 The reason why he vsed not the pompe of words, and painted speach: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the aide of man. Therefore as saluation is set foorth vnto vs in the Gospel by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the maner of the preaching of the crosse most different from those meanes, with which men doe vse to draw and entise other, eyther to heare or beleeue: therefore it pleased him by a certaine kind of most wise folly to triumph ouer the most foolish wisedome of the world, as he had said before by Esay, that he would. And hereby wee may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers, strayed farre away from the ende and marke of their vocation.

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18 For that m preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the ✣ n power of God.

19 22 For it is written, ✣ I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the o Scribe? where is the p disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 23 For seeing the q world by wisedome knew not God in the r wisedome of GOD, 24 it pleased God by the f foolishnesse of preaching to saue them that beleeue:

22 ∴ 25 Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, *we preach* Christ, the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 26 For brethren, you see your t calling, how that not many wise men u after the flesh, not many mighty, not many noble *are called*.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which x are not, to bring to y nought things that are,

29 That no z flesh should reioyce in his presence.

30 But ye are a of him in Christ Iesus, 27 who of God is made vnto vs wisedome and righteousnesse, and sanctification, and redemption,

31 That, according as it is written, ✣ b Hee that reioyceth, let him reioyce in the Lord.

m *The preaching of Christ crucified, or the kinde of speech which we vse.*

✣ *Rom.1.16.*

n *It is that wherein he declareth his marueilous power in sauing his elect, which would not so euidently appeare, if it hanged vpon any helpe of man: for so man might attribute that to himselfe, which is proper onely to the crosse of Christ.*

✣ *Esai.29.14.*

o *Where art thou, O thou learned fellow, and thou that spendest thy dayes in turning thy bookes?* p *Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumphest he against all the men of this world, for there was not one of them that could so much as dreame vpon this secret and hidden mysterie.* 23 He sheweth that the pride of men was woorthily punished of God, because they would not beholde God, as meet was they should, in the most cleare glasse of the wisedome of the world, which is the workemanship of the world. q *By the world hee meaneth all men which are not borne anew, but remaine as they were, when they were first borne.* r *In the workemanship of this world, which hath the marueilous wisedome of God ingrauen in it, so that euery man may beholde it.* 24 The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of the worlde, hee is very prouident and carefull for the saluation of it, and teacheth men to become fooles, that they may be wise to God. f *So hee calleth the preaching of the Gospell as the enemies supposed it: but in the meant season hee taunteth them very sharpely, who had rather charge God with follie, then acknowledge their owne, and craue pardon for it.* ∴ *Matth.12.38.* 25 A declaration of that which he saide, that the preaching of the Gospel, is foolish. It is foolish, saith he, to them whome God hath not indued with newe light, that is to say, to all men, being considered in themselues: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their witte and wisedome: and therefore they doe not onely not beleeue the Gospell, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue and wisedome of God, but such as those onely which are called, doe perceiue. God shewing most plainely, that euen then when madde men thinke him most foolish, hee is farre wiser then they are: and that hee surmounteth all their might and power, when hee vseth most vile and abiect things, as it hath appeared in the fruite of the preaching of the Gospell. 26 A confirmation taken of those thinges which came to passe at Corinth, where the Church especially consisted of the basest and common people, in so much that the philosophers of Greece were driuen to shame, when they sawe that they could doe nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and vnlearned. And herewithall doeth hee beate downe their pride: for God did not preferre them before those noble and wise men because they should be proude, but that they might bee constrained euen whether they would or not, to reioyce in the Lorde, by whose mercie, although they were the most abiectes of all, they had obteined in Christ, both this wisedome, and all things necessarie to saluation. t *What way the Lord hath taken in calling you.* u *After that kinde of wisedome which men make accompt of, as though there were none else: who because they are carnall, knowe not spirituall wisedome.* x *Which in mans iudgement are almost nothing.* y *To shewe that they are vaine and vnprofitable, and nothing worth. See Romaines 3.3.*

z *Flesh, is oft as we, put for the whole man: and he vseth this word Flesh, very fitly, to set the weake and miserable condition of man, & the malice of God, one against the other.* a *Whome he cald downe before, none he leaueth vp, yea, higher then all men: yet so, that he sheweth them that all their worthinesse is without themselues, that is, founded in Christ, and that of God.* 27 He teacheth that especially and aboue all things, the Gospel ought not to be contemned, seeing it contemneth the chiefest things that are to be desired, to wit, true wisedome, the true way to obteine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. ✣ *Ioe.9.24. 2.Cor.10.17.* b *Let him yeeld all to God and giue him thankes: and so by this place is mans free will beaten downe, which the Papistes so dreame of.*

CHAP. II.

1 He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisedome, 7. 13 but noble in respect of the spirituall power and efficacie, 14 And so contemneth that flesh and blood cannot rightly iudge thereof.

AND I I, brethren, when I came to you, came not with ✣ excellencie of wordes, or of wisedome, shewing vnto you the a testimonie of God.

2 For I b esteemed not to knowe any thing among you, saue Iesus Christ, and him crucified.

3 ∴ And I was among you in c weakenesse, and in feare, and in much trembling.

4 Neither *stood* my word, and my preaching in the c entising speech of mans wisedome, d but in plaine d euidence of the Spirit and of power,

5 3 That your faith should not be in the wisdome of men, but in the power of God.

6 4 And wee speake wisedome among them that are e perfect: not the wisdome of this world, neither of the f princes of this world, which come to nought.

7 5 But we speake the wisedome of God in a g mysterie, *euen* the hid *wisedome*, 6 which God had determined before the world, vnto our glorie.

8 7 Which none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the h Lord of glory.

1 He returneth to the 17. verse of the former chapter, that is to say, to his owne example: confessing that he vsed not amongst them either excellency of words, or entising speech of mans wisdome, but with great simplicitie of speech, both knew and preached Iesus Christ crucified, humble and abiect, as touching the flesh.

✣ *Chap.1.17.*

a *The Gospel.*

b *I purposed not to professe any other knowledge but the knowledge of Christ and him crucified.*

∴ *Act.18.1.*

c *He setteth weakenesse against excellencie of wordes, and therefore ioyneth with it feare and trembling, which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vanitie and pride.* ✣ *Chap.1.17. 2 pet 1.16.*

2 He turneth that now to the commendation of his ministery, which he had granted to his aduersaries: for his vertue and power which they knew well enough, was so much the more excellent, because it had no worldly helpe ioyned with it.

d *By plaine euidence he meaneth such a proofe, as is made by certeine and necessarie reasons.* 3 And hee telleth the Corinthians, that he did it for their great profit, because they might thereby know manifestly, that the Gospel was from heauen. Therefore hee priuily rebuketh them, because that in seeking vaine ostentation, they willingly depriued themselues of the greatest helpe of their faith.

4 Another argument taken of the nature of the thing, that is, of the Gospel, which is true wisedome, but knowen to them onely which are desirous of perfection: and is vnsauerie to them which otherwise excell in the world, but yet vainely and frailly.

e *Those are called perfect here, not which had gotten perfection alreadie, but such as tend to it, as Philippians 3.15. so that perfect, is set against weake.*

f *They that are wiser, richer, or mightier, then other men are.* 5 He sheweth the cause why this wisedome cannot be perceiued of those excellent worldly wittes: to wit, because in deed it is so deepe, that they cannot atteine vnto it.

g *Which men could not so much as dreame of.* 6 He taketh away an obiection: If it be so hard, when and how is it knowen? God, saith he, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time out of his secrets, for the saluation of men. 7 Hee taketh away another obiection: why then, how commeth it to passe, that this wisedome was to reiected of men of highest authoritie, that they crucified Christ himselfe? Paul answereth: because they knew not Christ such as he was.

h *That mighty God full of true maiestie and glory: Now this place hath in it a most euident proofe of the diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead ioyned with the manhood: which kinde of speech, is called of the olde fathers, a making common of things belonging to some one, with other to whom they do not belong.*

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8 Another obiection: But how could it be that those wittie men could not perceiue this wisdome? Paul answereth: Because we preach those things which passe all mans vnderstanding.
✣ *Isa. 64.4.*
i Man can not so much as thinke of them, much lesse conceiue them with his senses.
9 A question: If it surmount the capacitie of men, how can it be vnderstood of any man, or how ca you declare & preach it? by a peculiar lightning, by Gods spirit, wherwith whosoeuer is inspired, he can enter euen to the very secrets of God.
k There is nothing so secret and hidden in God, but the Spirit of God perceiueth into it.

9 [8] But as it is written, ✣ The things which eye hath not seene, neither eare hath heard, neither came into [i] mans heart, *are*, which God hath prepared for them that loue him.
10 [9] But God hath reueiled *them* vnto vs by his Spirit: for the spirit [k] searcheth al things, yea, the deepe things of God.
11 [10] For what man knoweth the things of a man, saue the [l] spirit of a man, which is in him? euen so the things of God knoweth no man, but the spirit of God.
12 Now we haue receiued not the [m] spirit of the world, but the spirit, which is of God, [11] that we might [n] know the things that are giuen to vs of God.
13 [12] Which things also we speake, not in the ✣ words which mans wisedome teacheth, but which the holy Ghost teacheth, [o] comparing spirituall things with spirituall things.
14 [13] But the [p] naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can he know *them*, because they are [q] spiritually discerned.
15 [14] But he that is spirituall, [r] discerneth all things: yet [15] he himselfe is iudged of no man.
16 ∴ [16] For who hath knowen the minde of the Lord, that he might [t] instruct him? But wee haue the [u] minde of Christ.

9 Another obiection: But how could it be that those wittie men could not perceiue this wisdome? Paul answereth: Because we preach those things which passe all mans vnderstanding.
✣ *Isa. 64.4.*
i Man can not so much as thinke of them, much lesse conceiue them with his senses.
9 A question: If it surmount the capacitie of men, how can it be vnderstood of any man, or how ca you declare & preach it? by a peculiar lightning, by Gods spirit, wherwith whosoeuer is inspired, he can enter euen to the very secrets of God.
k There is nothing so secret and hidden in God, but the Spirit of God perceiueth into it.
10 He setteth that foorth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out things perteining to man, so doth our minde by that power of the holy Ghost, vnderstand heauenly things. *l The minde of man, which is indued with ablenesse to vnderstand and iudge.* *m The Spirit which we haue receiued, doth not teach vs things of the world, but liseth vs vp to God: and tha place teacheth vs against the Papists, what saith vs, from whence it commeth, and what force it is of.* 11 That which he spake generally, he restreineth now to those things which God hath opened vnto vs of our saluation in Christ: lest that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantasticall men are gouerned by the Spirit of God, which wandring besides the word, thrust vpon vs their vaine imaginations for the secrets of God. *n This word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in vs.* 12 Now he returneth to his purpose, and concludeth the argument which he began vers. 6. and it is thus: the words must be applied to the matter, and the matter must be set forth with words which are meet and conuenient for it: now this wisedome is spirituall and not of man, and therefore it must be deliuered by a spirituall kinde of teaching, and not by entising words of mans eloquence, that the simple, and yet woonderfull maiestie of the holy Ghost may therein appeare. ✣ *Chap 1.17. 2.pet. 1.16.* *o Applying the words vnto the matter, to wit, that as we teach spirituall things, so must our kinde of teaching be spirituall.* 13 Againe he preuenteth an offence or stumbling blocke: how commeth it to passe that so few allow these things? This is not to be marueiled at, sayth the Apostle, seeing that men in their naturall powers (as they termed them) are not indued with that faculti whereby spirituall things are discerned (which faculti commeth another way) and therefore they accompt spirituall wisdome as follie: and it is as if she should say, It is no maruell that blinde men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore light is to them as darknesse. *p The man that hath no further light of vnderstanding, then that which he brought with him, euen from his mothers wombe, as Iude defineth it, Iude 19.* *q By the vertue of the holy Ghost.* 14 He amplifieth the matter by contraries. *r Vnderstandeth and discerneth.* 15 The wisedom of the flesh, saith Paul, determineth nothing certainly, no not in it owne affaires much lesse can it discerne strange, that is, spirituall things. But the Spirit of God, wherewith spirituall men are indued, can be deceiued by no meanes, and therefore be reproued of no man. *s Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man.* ∴ *Esa. 40 13. rom. 11.34.*
16 A reason of the former saying: for he is called spirituall, which hath learned that by the vertue of the spirit, which Christ hath taught vs. Nowe if that which we haue learned of that Master, could be reproued of any man, he must needes be wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisdome of God a better way then they knewe or taught, which vndoubtedly were indued with Gods Spirit. *t Lay his head to his, and teach him what he should doe.* *u We are indued with the Spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnsearchable, and also all is meth whatsoeuer.*

CHAP. III.

1 *Hee yeeldeth a reason why he preached small matters vnto them:* 4 *He sheweth howe they ought to esteeme of ministers:* 6 *The ministers office.* 10 *A true forme of edifying.* 16 *He warneth the Corinthians, that they be not drawen away to prophane things,* 18 *through the proud wisedome of the flesh.*

AND [1] I could not speake vnto you, brethren, as vnto spirituall men, but as vnto [a] carnall, *euen* as vnto babes in Christ.
2 I gaue you milke to drinke, and not [b] meate: for ye were not yet [c] able *to beare it*, neither yet now are ye able.
3 For ye are yet carnall: for whereas *there is* among you enuying, and strife, and diuisions, are ye not carnall, and walke as [d] men?
4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?
5 [2] Who is Paul then? and who is Apollos, but the ministers by whome ye beleeued, and as the Lord gaue to euery man?
6 [3] I haue planted, Apollos watred, but God gaue the increase.
7 So then, neither is hee that planteth, any thing, neither he that watreth, but God that giueth the increase.
8 And he that planteth, and he that watreth, are one, ✣ and euery man shall receiue his wages, according to his labour.
9 For we together are Gods [e] labourers: yee are Gods husbandrie, *and* Gods building.
10 According to the grace of God giuen to me, as a skilfull master builder, I haue layd the foundation, and another buildeth thereon: [4] but let euery man take heed how hee buildeth vpon it.
11 [5] For other foundation can no man lay, then that which is layed, which is Iesus Christ.
12 [6] And if any man build on this founda-

1 Hauing declared the worthinesse of heauenly wisdom, and of the Gospel, & hauing generally condemned the blindnes of mans mind, now at length he applieth it particularly to the Corinthians, calling the carnall, that is, such in whom as yet the flesh preuaileth against the spirit. And he bringeth a double testimony of it: first, for that he had proued them to be such, in so much that he dealt with them no otherwise then with ignorant men, & such as are almost babes in the doctrine of godlines, and secondly, because they shewed indeed by these dissensions, which sprang vp by reason of the ignorance of the verrue of the Spirit, and heauenly wisdome, that they had profited very little or nothing.
a He calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes. *b Substantiall meate, or strong meate.* *c To be fed by me with substantiall meate: therefore as the Corinthians grew vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meate, which difference was onely but in the maner of teaching.* *d By the square and compasse of mans wit and iudgement.* 2 After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that wee attribute not vnto them, more or lesse then we ought to doe. Therefore he teacheth vs, that they are they by whom wee are brought to faith and saluation, but yet as the ministers of God, and such as doe nothing of themselues, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we haue not to marke or consider what minister it is that speaketh, but what is spoken: and we must depend onely vpon him which speaketh by his seruants. 3 He beautifieth the former sentence, with two similitudes: first comparing the company of the faithfull, to a field which God maketh fruitfull, when it is sowed and watred through the labour of his seruants: next, by comparing it to an house, which indeed the Lord buildeth, but by the handes of his workemen, some of whom, he vseth in laying the foundation, others in building of it vp. Nowe, both these similitudes tend to this purpose, to shew that all things are wholly accomplished by Gods onely authoritie and might, so that wee must onely haue an eye to him. Moreouer, although that God vseth some in the better part of the worke, we must not therefore contemne other, in respect of them, and much lesse may we diuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers maner of working, inasmuch that they need one another helpe. ✣ *Psal. 62. 12. galat. 6 3.*
e Serving vnder him: Nowe they which serue vnder another, doe nothing of their owne strength, but as it is giuen them by grace, which grace maketh them fit to that seruice. Looke chap. 15.10. and 2.cor 3.6. and all the increase that commeth by their labour, doeth so proceed from God, that no part of the praise of it may be giuen to the vnder seruants. 4 Now he speaketh to the teachers themselues, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore he warneth them first, that they perswade not themselues that they may build after their owne fantasie, that is, that they may propound and set forth any thing in the Church, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe builders. 5 Moreouer, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of this building. 6 Thirdly, he sheweth that they must take heed that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatsoeuer pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to gold, siluer, and precious stones: of which matter, Esaias also and Iohn in the Reuelation build the heauenly city. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all that kinde of teaching which seeketh to ostentation. For false doctrines, whereof he speaketh not here, are not sayd properly to be built vpon this foundation, vnlesse peraduenture in shew onely.

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7 He testifieth,as in deede the trueth is,that all are not good builders,no not some of them which stand vpon this one and onely foundatiō: but how soeuer this worke of euill builders, saith he, stand for a season,yet shall it not alwayes deceiue,because that the light of the trueth appearing at length,as day shall dissolue this darknes, and shew what it is. And as that stuffe is tried by the fire,whether it be good or not,so will God in his time by the touch of his Spirit and worde try all buildings,and so shall it come to passe,that such as be found pure and sound, shall still continue to,to the prayse of the workeman: but they that are otherwise,shall be consumed and vanish away,and so shal the workeman be frustrate of the hope of his labour,which pleased himselfe in a thing of nought. 8 Hee taketh not away hope of saluation from the vnskilfull and foolish builders, which holde fast the foundation, of which sort were those Rhetoricians rather then pastours of Corinth: but hee addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours. ✣ *Chap.6.19. 2.cor.6.16.* 9 Continuing still in the metaphore of a building,he teacheth vs that this ambition is not only vaine,but also sacrilegious: For he saith that the Church is as it were the Temple of God,which God hath as it were consecrated vnto himselfe by his Spirite. Then turning himselfe to these ambitious men, hee sheweth that they prophane the Temple of God, because those vaine artes wherein they please themselues so much, are as he teacheth,so many pollutions of the holy doctrine of God,and the puritie of the Church. Which wickednesse shal not be suffered vnpunished. *f Destileth it,and maketh it vncleane, being holy: and surely they doe defile it,by Paul his iudgement,which by fleshly eloquence defile the puritie of the Gospel.* 10 He concludeth by the contrary,that they professe pure wisdome in the Church of God, which refuse and cast away all those vanities of men: and if they be mocked of the worlde, it is sufficient for them that they be wise according to the wisedome of God, and as hee will haue them to be wise. ✣ *Iob 5.13.* *g Be they neuer so crafti,yet the Lord will take them when he shall discouer their trecherie.* ∵ *Psal.44.11.* 11 He returneth to the proposition of the 2.verse, first warning the heaters, that henceforward they esteeme not as Lordes, those whom God hath appoynted to bee ministers and not Lords of their salnation: which thing they doe, that depend vpon men, and not vpon God that speaketh by them. *h Please himselfe.* *i Helper,appointed for your benefit.* 12 He passeth from the persons,to the things themselues,that his argument may be more forcible: yea hee ascendeth from Christ to the Father,to shewe that wee rest our selues no not in Christ himselfe, in that that hee is man, but because he carieth vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that hee was sent of his Father,that by this band we may be all knit with God himselfe.

tion,golde,siluer,precious stones, timber, hay, *or* stubble,

13 7 Euery mans worke shall bee made manifest: for the day shall declare it, because it shalbe reuciled by the fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon,abide,he shall receiue wages.

15 If any mans worke burne, he shall lose,but 8 he shalbe saued himselfe: neuertheless yet as it were by the fire.

16 ✣ 9 Know ye not that ye are the Temple of God, and that the Spirite of God dwelleth in you?

17 If any man *f* destroy the Temple of God, him shal God destroy: for the Temple of God is holy,which ye are.

18 10 Let no man deceiue himselfe: If any man among you seeme to be wise in this world,let him be a foole,that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, ✣ He ᵍ catcheth the wise in their owne craftinesse.

20 ∵ And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 11 Therefore let no man *h* reioyce in men: for all things are *i* yours.

22 Whether it be Paul,or Apollos,or Cephas, or the 12 world,or life,or death: whether they be things present, or things to come, *euen* all are yours,

23 And ye Christs,and Christ Gods.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 hee sheweth that humilitie ought rather to be an honour then a shame vnto him. 9 He bringeth in proofe,whereby it may euidently appeare, 10 that he neither had care of glory, 11 nor of his belie. 17 He commendeth Timothie.

1 He concludeth the duetie of the hearers towards their ministers: that they esteeme

LEt 1 a² man so thinke of vs,as of the ministers of Christ,and disposers of the secrets of God:

2 2 And as for the rest, it is required of the

them not as Lordes: and yet notwithstanding, that they giue eare vnto them,as to them that are sent from Christ, sent I say to this end and purpose,that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God. *a Euery man.* 2 Last of all he warneth the ministers,that they also behaue themselues not as Lordes, but as faithfull seruants, because they must reuder an accompt of their stewardship vnto God.

dispōsers,that euery man be found faithfull.

3 3 As touching mee, I passe very litle to be iudged of you, 4 or of mans *b* iudgement: no, 5 I iudge not mine owne selfe.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the *c* Lord.

5 6 Therefore ✣ iudge nothing before the time, vntill the Lorde come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue *d* praise of God.

6 7 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos,for your sakes, that yee might learne *e* by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though *f* thou hadst not receiued it?

8 9 Now ye are full: now yee are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death, for wee are made a ᵍ gasing stocke vnto the world,and to the Angels,and to men.

10 We *are* fooles for Christes sake,and ye *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honourable,and we *are* despised.

11 Vnto this houre we both hunger & thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 ✣ And labour, working with our owne handes: we are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 ∵ We are euill spoken of, and we pray: we are made as the *h* filth of the world, the offskowring of all things, vnto this time.

14 10 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue tenne thousand instru-

3 Because in reprehēding others, he set himselfe for an example,he vseth a preoccupation or preuenting of an obiection, and vsing the grauitie of an Apostle, he sheweth that he careth not for the contrary iudgements that they haue of him, in that they esteemed him as a vile person,because he did not set forth himselfe as they did. And he bringeth good reasons why hee was nothing moued with the iudgements which they had of him.

4 First, because that that, which men iudge in these cases of their own braines,is no more to be accompted of,then when the vnlearned doe iudge of wisedome.

b Word for word, Day,after the maner of speech of the Cilicians.

5 Secondly,saith he,how can you iudge how much or how litle I am to be accompted of,seeing that I my selfe which knowe my selfe better then you doe,and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding challenge any thing to my selfe? for I knowe that I am not vnblameable,all this notwithstanding: much lesse therefore should I please my selfe as you doe. *c I permitte my selfe to the Lordes iudgement.* *6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office to esteeme euery man according to his value, because hee knoweth the secretes of the heart, which men for the most part are ignorant of. Therefore this iudgement perteineth not to you.* ✣ *Matt. 7.1.* *d One could not bee praised aboue the rest, but the other should be blamed: and he mentioneth praise rather then dispraise, for that the beginning of this sore was this, that they gaue more to some men then meete was.* *7 Hauing reiected their iudgement,he setteth forth himselfe againe as a singular example of modestie,as one which concealing in this Epistle those factious teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him, as it were their shame: so farre was he from preferring himselfe to any.* *e By our example,which chose rather to take other mens faultes vpon vs, then to carpe any by name.* *8 Hee sheweth a good meanes to bridle pride: first if thou consider how rightly thou exemptest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifulnesse. And what wise man is he that will bragge of an others goodnesse, and that against God?* *f There is nothing then in vs of nature, that is worthie of commendation: but all that we haue, we haue it of grace, which the Pelagians and halfe Pelagians will not confesse.* *9 Hee descendeth to a most grane mocke, to cause those ambitious men to blush euen against their willes.* *g Hee that will take a right viewe how like Paul and the Pope are, who lyngly boasteth that hee is his successour, let him compare the delicates of the Popish court, with Saint Pauls state as we see it here.* ✣ *Actes 20.34. 1.thess.2.9. 2.thess.3.8.* ∵ *Matth.5.44. luke 23.34. actes 7.60.* *h Such as by sweeping is gathered together.* *10 Moderating the sharpenesse of his mocke. hee putteth them in minde to remember of whom they were begotten in Christ, and that they should not doubt to followe him for an example, although hee seeme vile according to the outward shew in respect of others,yet mightie by the efficacie of Gods Spirit,as they had had triall of in themselues.*

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i What way and rule I follow euery where in teaching the Churches.

tours in Christ, yet *haue ye* not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherfore, I pray you be ye folowers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shal put you in remembrance of my [i] wayes in Christ as I teach euery where in euery Church.

18 [11] Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, ✣ if the Lorde will, and will knowe, not the [k] wordes of them which are puffed vp, but the power.

20 For the kingdome of God *is* not in word, but in power.

21 [12] What wil ye? shal I come vnto you with a rod, or in loue, and in the [l] spirit of meekenesse?

A passing ouer to another part of this Epistle, wherein hee reprehendeth most sharpely a very hainous offence, shewing the vse of ecclesiasticall correction. *l Meekely affected towards you.*

CHAP. V.

1 That they haue winked at him who committed incest with his mother in Law, 2, 6 hee sheweth should cause them rather to be ashamed, then to reioyce: 10 Such kinde of wickednesse is to bee punished with excommunication, 12 lest other bee infected with it.

1 They are greatly to be reprehended which by suffering of wickednesse set foorth the Church of God to be mocked and scorned of the infidels.
2 There are none more proude, then they that least know themselues.
3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Congregation, after that the matter is diligently examined.
a In minde, thoughts and will. *b Calling vpon Christ his Name.*
4 There is no doubt but that iudgement is ratified in heauen, wherein Christ himselfe sitteth as Iudge. 5 The excommunicate is deliuered to the power of Satan, in that, that hee is cast out of the house of God. *c What it is to be deliuered to Satan, the Lord himselfe declareth when hee saith, Let them bee vnto thee as an Heathen and Publicane, Matth. 18. 17. that is to say, to be disfranchised and put out of the right and liberte of the citie of Christ, which is the Church, without which Satan is lord and master.* 6 The end of excommunication is not to cast away the excommunicate, that he should vtterly perish, but that he may be saued, to wit, that by this meanes his flesh may be tamed, that hee may learne to liue to the spirit. 7 An other ende of excommunication is, that other be not infected, and therfore it must of necessitie be retained in the Church, that the one be not infected by the other. *d Is naught, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednesse found amongst you.* 8 By alluding to the ceremonie of the Passeouer, hee exhorteth them to cast out that vncleane person from amongst them. In times past, saith he, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: insomuch that he was holden as vncleane and vnworthy to eate the Passeouer, whosoeuer had but tasted of leauen. Now all our whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselues, and also out of their houses and Congregations all impuritie. *e By lumpe he meaneth the whole body of the Church, euery member whereof must bee vnleauened bread, that is, be renewed in Spirit, by plucking away the old corruption.* *f The Lambe of our Passeouer.* *g Let vs leade our whole life, with woe a continuall feast, honestly, and vprightly.*

1 IT [1] is heard certainely *that there is* fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 [2] And ye are puffed vp and haue not rather sorowed, that he which hath done this deed, might be put from among you.

3 [3] For I verely as absent in body, but present in [a] spirit, haue determined already as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirit, in the [b] Name of our Lord Iesus Christ, that such one, *I say*, [4] by the power of our Lord Iesus Christ,

5 [5] Be [c] deliuered vnto Satan, for the [6] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 [7] Your reioycing [d] is not good: know yee not, that a litle leauen leaueneth [e] whole lumpe?

7 [8] Purge out therefore the olde leauen, that ye may be a newe [e] lumpe, as yee are vnleauened: for Christ our [f] Passeouer is sacrificed for vs.

8 Therefore let vs keepe the [g] feast, not with olde leauen, neither in the leauen of maliciousnes and wickednesse: but with the vnleauened breard of synceritie and trueth.

9 [9] I write vnto you in an Epistle, that yee should not companie together with fornicators,

10 And not [h] altogether with the fornicators of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not.

12 [10] For what haue I to doe, to iudge them also which are without? doe yee not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

9 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it perteineth to others, which are knowen to bee wicked and such as through their naughtie life are a slaunder to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating of meate, either he meaneth those feastes of loue whereat the Supper of the Lorde was receiued, or els their common vsage and maner of life which is rightly to be taken, lest any man should thinke, that either matrimonie were broken by excommunication, or such dueties hindered & cut off thereby, as we owe one to another: children to their parents, subiects to their rulers, seruants to their masters, and neighbour to neighbour to winne one another vnto God. *b If you should vtterly abstaine from such mens companie, you should goe out of the world: therefore I speake to them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ.* 10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 Hee inueigheth against their contentions in lawe matters, 6 wherewith they vexed one another vnder iudges that were infidels, to the reproch of the Gospel, 9 and then sharpely threateneth fornicators.

1 The third question is of ciuill iudgements. Where that it be lawfull for one faithfull to draw another faithful before the iudgement seate of an infidell? He answereth that it is not lawfull, for offence sake, for it is not euill of it selfe. *a As if he saide, Are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men?* *b Before the vnfaithfull.* 2 He addeth that hee doeth not forbid that one neighbour may goe to law with another if neede so require, but yet vnder holy iudges. 3 He gathereth by a comparison that the faithfull can not seeke to infidels to be iudged, without great iniurie done to the Saints. Seeing that God himselfe will make the Saints iudges of the world and of the deuils with his sonne Christ: much more ought they to iudge these light and small causes which may be by equitie, and good conscience determined. 4 The conclusion, wherein he prescribeth a remedie for this mischiefe: to wit, if they end their priuate affaires betwixt themselues by chosen arbiters out of the Church: for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not iudgement seates, but sheweth what is expedient for the circumstance of the time, & that without any diminishing of the right of the Magistrate: for he speaketh not of iudgements, which are practised betweene the faithfull and the infidels, neither of publike iudgements, but of controuersies which may be ended by priuate arbiters. *c Courts and places of iudgement.* *d Earn the most abiect among you.* 5 He applieth the general proposition to a particular, alwaies calling them backe to this, to take away from them that false opinion of their own excellencie, from whence all these mischiefes sprang. 6 Now hee goeth further also, and although by granting them priuate arbiters out of the congregation of the faithfull, hee doe not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to bee wished, they should not neede to vse that remedie neither.

[a] infirmitie

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e infirmitie in you, in that ye go to law one with another: 7 ✣ why rather suffer yee not wrong? why rather sustaine ye not harme?

8 ✣ Nay, ye your selues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not i herite the kingdome of God? 8 Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shal inherit the kingdome of God.

11 And such were ✣ some of you: but yee are washed, but ye are sanctified, but yee are iustified in the f Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ ✣ g All things are lawfull vnto me, but all things are not profitable. I may doe all things, but I will not bee brought vnder the h power of any thing.

13 [10] Meates *are ordeined* for the belly, and the belly for the meates: but God shall destroy both it, and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lorde, and ✣ shall raise vs vp by his power.

15 [11] Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 [12] Do yee not know, that hee which coupleth himselfe with an harlot, is one body? * for [13] two, saith he, shalbe one flesh.

17 But hee that ioyned vnto the Lord, is one spirite.

e *A weakenesse of mind which is said to be in them, that suffer themselues to bee ouercome of their lusts, and it is a fault that squareth greatly from temperance and moderation: so that he reproueth them which could not put vp an iniurie done vnto them.*

7 This pertaineth chiefly to ✣ other part of the reprehension, to wit, that they went to law euen vnder infidels, whereas they should rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vttermost of the Law hastily. and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therefore he saith that they must repent, vnlesse they will be shut out of the inheritance of God.

✣ *Matth.5.30. luke 6.29. rom. 12.19.*

✣ *1.Thes.4.6.*

8 Now he prepareth himselfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent; debating this matter first, how we men may well vse women or not: which question hath three branches, fornication, matrimonie, & a single life. As for fornication, he vtterly condemneth it. And marriage he commandeth to some, as a good and necessarie remedy for them. to other hee leaueth it free: And other some he disswadeth from it, not as vnlawfull, but as discommodious, and that not without exception. As for singlenesse of life (vnder which also I comprehend virginitie) he inioyneth it to no man: yet he perswadeth men vnto it, but not for it selfe, but for another respect, neither all men, nor without exception. And being about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teaching them earnestly, that repentance is vnseparably ioyned with forgiuenesse of sinnes, and sanctification with iustification. ∴ *Iu 33.*

f *In Iesus.* ✣ *Chap.10.23.* 9 Secondly, hee sheweth that the Corinthians doe simply offend in matters indifferent. First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doth not vse them aright, which immoderately abuseth them, and so becommeth a slaue vnto them. g *Whatsoeuer: but this is generall word must be restrained to things that are indifferent.* h *Hee is in subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without them, which is a flattering kinde of slauerie vnder a colour of libertie, which seeketh vpon such men.* 10 Secondarily, because they counted many things for indifferent, which were of themselues vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth, that they are vtterly vnlike: for meates, saith he, were made for the necessary vse of mans life which is not perpetuall. For both meates and all the manner of nourishing, are quickely abolished. But wee must not so thinke of the vnclearnes of fornication, for which the body is not made, but on the contrary side is ordeined to pureneſſe, as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuē vs of his father, to quicken our bodies with that vertue wherewith he also rose againe. ✣ *Rom.6.5.* 11 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Christ, which vnitie is pure and spirituall. * *Gene. 2.24. matt.19.5. mar.10.8. ephes.5.31.* 1 *Moses doth not speake these words of fornication, but of mariage: but seeing that fornication is the corrupting of mariage, and both of them is a carnall & filthy copulation, we cannot say that the Apostle abuseth his testimonie. Againe, Moses hath not this word (Two) but it is very well expressed both here and in Matthew 19.5 because he speaketh only but of man and wife: whereupon the opinion of them that vouch it to be lawfull to haue many wiues, is beaten downe: for he that compareth with many, is sundred as it were into many parties.*

18 [13] Hee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 [14] Knowe yee not, that ✣ your body is the temple of the holy Ghost, *which is* in you, whom ye haue of God? and [15] ye are not your owne.

20 ✣ For ye are bought for a price: therefore glorifie God in your body, and in your spirite: for they are gods.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthines. 14 The third argument: Because a fornicatour is sacrilegious, for that our bodies are consecrate to God. ✣ *Chap.3.17. 2.cor.6.14.* 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the ende that both in body and soule, wee should serue to his glory. ✣ *Chap.7.23. 1.pet.1.18.*

CHAP. VII.

1 *Intreating here of mariage, 4 which is a remedie against fornication, 10 and may not be broken, 18. 20 he willeth euery man to liue contented with his lotte. 25 Hee sheweth what the ende of virginitie should be, 35 and who ought to marry.*

NOW [2] concerning the things a whereof yee wrote vnto me, It *were* [b] good for a man not to touch a woman.

1 Hee teacheth concerning mariage, that although a single life hath his commodities, which he will declare afterwards, yet that mariage is necessarie for the auoiding of fornication: but so that neither one man may haue many wiues, nor any wife many husbands.

a *Touching those matters, whereof you wrote vnto me.* b *Commodious, and (as we say) expedient. For mariage bringeth many griefes with it, and that by reason of the corruption of our first estate.* ∴ *1.Pet.3.7.*

2 Neuertheleſſe, to auoide fornication, let euery man haue his wife, and let euery woman haue her owne husband.

2 Secondly, hee sheweth that the parties married, must with singular affection entirely loue one the other.

3 ∴ [2] Let the husband giue vnto the wife [c] due beneuolence, and likewise also the wife vnto the husband.

c *This word (due) conteineth all kind of beneuolence, though he speake more of one ioint then of the other, in that that followeth.*

4 [3] The wife hath not the power of her owne body but the husband: & likewise also ỹ husband hath not ỹ power of his own body, but the wife.

3 Thirdly, he warneth them, that they are each in others power, as touching the body, so that they may not defraude one another.

5 Defraud not one another, [4] except *it be* with consent for a time, that ye may [d] giue your selues to fasting and prayer, and againe come together that Satan tempt you not for your incontinencie.

4 He addeth an exception, vnlesse the one abstaine from the other by mutuall consent, that they may the better giue themselues to prayer, wherein notwithstanding, hee warneth them to consider what is expedient, lest by this long breaking off as it were from mariage they be sturred vp to incontinencie. d *Doe not lingelie.*

6 [5] But I speake this by permission, not by commandement.

5 Fifthly, he teacheth that mariage is not simply necessary for all men, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God. e *I wish.*

7 For I [e] would that all men were euen as I my selfe *am*: but euery mā hath his proper gift of God, one after this maner, and another after that.

6 Sixtly, he giueth the selfe same admonition touching the second mariage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie otherwise they ought to marrie againe, that their conscience may bee at peace.

8 [6] Therefore I say vnto the [f] vnmaried, and vnto the widowes, It is good for them if they abide euen as I *doe*.

f *Tho whole place is flat against them which condemne second mariages.* g *So to burne with lust, that either they will yeelde to the temptation, or else not cease to call vpon God with a quiet conscience.* ✣ *Mat.5.32 and 19.9. mar.10.11,12. luk.16.18.*

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to [g] burne.

7 Seuentibly he forbiddeth contentions and publishing of diuorces (for he speaketh not here of the fault of whoredome, which was then death euen by the law of the Romanes also) whereby he assimeth that the band of mariage is not dissolued, and that from Christ his mouth. 8 Eightly, hee affirmeth, that these mariages which are already contracted betweene a faithfull, and an vnfaithfull or infidell, are firme, so that the faithfull may not forsake the vnfaithfull.

10 ✣ [7] And to ỹ married I cōmand, not I, but ỹ Lord, Let not ỹ wife depart from her husband.

11 But and if she depart, let her remain vnmaried, or be reconciled vnto her husband, and let not the husband put away *his* wife.

12 [8] But to ỹ remnant I speake, & not ỹ Lord, If any brother haue a wife, ỹ beleeueth not, if shee be cōtent to dwell w̄ him, let him not forsake her.

13 And the woman which hath an husbande that beleeueth not, if he be content to dwell with her, let her not forsake him.

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14 9 For the vnbeleeuing husband is h sanctified to the i wife, and the vnbeleeuing wife is sanctified to the k husband, else were your children vncleane: but now are they l holy.

15 10 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in such things; 11 but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 12 But as God hath distributed to euery man, as the Lord hath n called euery one, so let him walke, and so ordaine I, in all Churches.

18 13 Is any man called being circumcised? let him not n gather *hu vncircumcision:* is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 ✣ Let euery man abide in the same vocation wherein he was called.

21 Art thou called *being* a seruant? p care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the q Lord, *being* a seruant, is the Lordes freeman: likewise also hee that is called *being* free, is Christes seruant.

23 ✣ 4 Yee are bought with a price: be not the seruants of men.

24 15 Brethren, let euery man, wherein he was called, therein abide with r God.

25 16 Nowe concerning virgins, I haue no commandement of the Lorde: but I giue mine s aduise, as t one that hath obtained mercy of the Lord to be faithfull.

26 I suppose then u this to be good for the x present necessitie: *I meane* that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, shee sinneth not: neuertheless, such shall haue trouble in the y flesh: but I 12 spare you.

29 And this I say, brethren, because the time is a short, hereafter that both they which haue wiues, be as though they had none.

30 And they that b weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that bye, as though they possessed not:

31 And they that vse this c world, as though they vsed it not: for the d fashion of this world goeth away.

32 And I woulde haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, e careth for the things of the worlde, howe hee may please *his* wife.

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in f spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speake for your owne g commoditie, not to tangle you in a snare, but that *ye follow* that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 17 But if any man thinke that it is vncomely for his virgin, if she passe the flowre of *her* age, and neede so require, let him doe what he will, he h sinneth not: let them be married.

37 Neuertheless, hee that standeth firme in his i heart, that he hath no k neede, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, hee doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to mariage, doeth l better.

39 18 The wife is bound by the Law, as long as her husband ✣ liueth: but if her husband bee dead, she is at libertie to marrie with whome shee will, onely in the n Lord.

40 But shee is more blessed, if shee so abide in my iudgement: ✣ and I thinke that I haue also the Spirite of God.

9 He answereth an obiection: But the faithfull is denied by the iniquitie of the vnfaithful. The Apostle denieth that, and prooueth that the faithfull man with good conscience may vse the vessel of his vnfaithfull wife, by this, that their children which are borne of them, are accompted holy (that is, conteined within the promise) for it is sayd to all the faithfull, I will be thy God, and the God of thy seed.

h The godlinesse of the wife is of more force, to cause their coupling together to be accompted holy, then the infidelitie of the husband is, to prophane the marriage.

i The infidell is not sanctified or made holy in his owne person, but in respect of his wife, he is sanctified to her.

k To the faithfull husband.

l This place destroyeth the opinion of them, that would not haue children to be baptized, and their opinion also, that make baptisme the very cause of saluation. For the children of the faithfull are holy, by vertue of the couenant, euen before Baptisme, and baptisme is added to the seale of that holinesse.

10 He answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, saieth he, because he is forsaken of the vnfaithfull. *m When any such thing falleth out.*

11 Lest any man vpon pretence of this libertie should giue occasion to the vnfaithfull to depart, he giueth to vnderstand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith.

12 Taking occasion by that which hee sayd of the bondage and libertie of matrimonie, he digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a contented minde in the Lord, what state or condition soeuer he be in, because, that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they terme it) of the kingdome of heauen. *n Hath bound him to a certaine kinde of life.*

13 Notwithstanding he giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein only they are equall, that the kingdome of God consisteth not in them, and therefore these are no hinderance to obey God. *o Hee is said to gather his vncircumcision, who by the helpe of a Chirurgian, recouereth an vpper skinne: which is done by the drawing the skinne with an instrument, to make it to couer the nut. Celsus in his 7. booke and 25. chap.* ✣ *1. Tim. 6 1. p As though this calling were too vnworthie a calling for Christ.* 14 *He that is in state of a seruant, and is called to be a Christian.* ✣ *Chap. 6 20. 1. pet. 18, 19.*

14 He sheweth the reason of the vnlikenesse, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstoode of superstitious, which some do foolishly accompt for things indifferent.

15 A repetition of the generall doctrine. *r So purely and from his heart, that your doings may be approued before God.*

16 He enioyneth virginitie to no man, yet he perswadeth and praiseth it for another respect, to wit, both for the necessitie of the present time, because the faithfull could scarce abide in any place, and vse the commodities of this present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which marriage draweth with it, of necessitie, so that they cannot but haue their mindes distracted: and this hath place in women especially. *s The circumstances considered, this I counsell you. t It is I that speake this which I am minded to speake: and the truth is, I am a man, but yet worthie credite, for I haue obtained of the Lord to be such a one.* *u To remaine a virgine.* *x For the necessitie which the Saints are daily subiect vnto, who are continually tossed vp and downe, so that their estate may seeme most vnfit for marriage, were it not that the weakenesse of the flesh enforced them to it.*

y By the (flesh) he vnderstandeth what things soeuer belong to this present life, for marriage brageth with it many discommodities: so that he bendeth more to a sole life, not because it is a iewice more agreeable to God then marriage is, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might giue themselues to God onely.

z I would your weaknesse were prouided for.

a For we are now in the latter ende of the worlde.

b By weeping, the Hebrewes vnderstand all aduersitie, and by ioy, all prosperitie.

c These things which God giueth vs heere.

d The guise, the shape, and fashion whereby he sheweth vs, that there is nothing in this world that continueth.

e They that are married, haue their wits drawen hither and thither, and therefore a man hane the gift of continencie, it is more commodious for him to liue alone: but they that are married may care for the things of the Lord also, Clem. Strom. 3.

f Minde.

g He meaneth that he will inforce no man either to marrie or not to marrie, but to shewe them barely what kinde of life is most commodious.

17 Now hee turneth himselfe to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meete and conuenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constraine them to marriage, whereas neither their will doth leade them, nor any necessitie vrgeth them. And againe he praiseth virginitie, but of it selfe, and not in all. *h He doeth well: for so he expoundeth it verse 38.* *i Resolued with himselfe.* *k That the weaknesse of his daughter inforceth him not, or any other matter, but that he may safely keepe her a virgine still.* *l Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.* 18 That which he spake of a widower, he speaketh now of a widow, to wit, that she may marrie againe, so that she doe it in the feare of God: and yet he dissembleth not, but saith, that if she remaine still a widow, she shalbe voide of many cares. *m By the Law of marriage.* ✣ *Rom. 7. 1.* *n Religiously, and in the feare of God.* ✣ *1. Thes. 4. 8.*

CHAP. VIII.

1 *From this place vnto the ende of the tenth Chapter, he willeth them not to be at the Gentiles prophane bankets.* 18 *He restraineth the abuse of Christian liberty.* 11 *and sheweth that knowledge must be tempered with charitie.*

And

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1 He entreth to entreate of an other kinde of things and fferent, to wit, of things offered to idols, or the vse of flesh so offered and sacrificed. And first of all hee remooueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilfull men, but as for them, they knewe well ynough the benefite of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must not simply rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charitie, it doeth not onely not auaile, but also doeth much hurt, because it is the mistresse of pride: nay it doth not so much as deserue the name of godly knowledge, if it be separate from the loue of God, and therefore from the loue of our neighbour. *a This generall worde is to bee abridged, as appeareth, verse 7. for there is a kinde of iaunt in it, as wee may perceiue by the next verse.* *b Minister occasion of vanitie and pride: because it is voyde of charitie.* *c Instructeth our neighbour.* 2 The application of that answere to things offered to idoles: I graunt saith hee, that an idole is in deede a vaine imagination, and that there is but one God and Lorde, and therefore that meate can not be made either holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. *d This word (idole) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon came the word (Idolatrie) that is to say, Image seruice.* *e It a vaine dreame.* *f When the Father is distinguished from the Sonne, hee is named the beginning of all things.* *g Wee haue our being in him.* ✣ *Iohn 13. 13. chapter 12. 3.* *h But as the father is called Lord, so is the Sonne, God: therefore this word (One) doth not respect the persons, but the natures.* *i This word (By) doth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to be taken, that wee make two causes, seeing they haue both but one nature, though they be distinct persons.* 3 The reason why that followeth not, is this: because there are many men which doe not knowe that which you knowe. Nowe the iudgements of outward things depend not onely vpon your conscience, but vpon the conscience of them that behold you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason: There are many which cannot eate of things offered to idoles, but with a wauering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thus hast bene the occasion of this mischiefe. *k By conscience of the idole, hee meaneth the secret iudgement that they had within themselues, whereby they thought all things vncleane, that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it bee good, it maketh things indifferent good, and if it be euill, it maketh them euill.* 5 A preuenting of an obiection: Why then shall we therefore be depriued of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you abstaine for your brethrens sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrary, to wit, so to vse it, as in vsing of it wee haue consideration of our weake brethren. 6 An other plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill accompt of among things indifferent because it is simply forbidden for the circumstance of the place, although offence doe ceale, as it shalbe declared in his place.

AND as touching things sacrificed vnto idols, wee knowe that wee [a] all haue knowledge: knowledge [b] puffeth vp, but loue [c] edifieth.

2 Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yet as hee ought to know.

3 But if any man loue God, the same is knowen of him.

4 [2] Concerning therefore the eating of things sacrificed vnto [d] idoles, we know that an idole [e] is nothing in the world, and that there [a] is none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth (as there be many gods, and many lords)

6 Yet vnto vs there *is* but one God, *which is* that Father, [f] of whom are all things, and we [g] in him, and ✣ [h] one Lord Iesus Christ, [i] by whome *are* all things, and we by him.

7 [3] But euery man hath not that knowledge for [4] many hauing [k] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 [5] But meate maketh vs not acceptable to God: for neither if we eate, haue we the more, neither if we eate not, haue we lesse.

9 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 [6] For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened to eate those things which are sacrified to idoles?

11 [7] And through thy knowledge shall the ✣ weake brother perish, for whom Christ died.

12 [8] Nowe when yee sinne so against the brethren, and wound their weake conscience, yee sinne against Christ.

13 ✣ [9] Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may offend my brother.

7 An amplification of the argument taken both of comparison and contraries: Thou wretched mã saith he, pleasing thy selfe with thy knowledge which in deede is none (for if thou haddest true knowledge, thou wouldest not sit downe to meate in an idoles temple) wilt thou destroy thy brother, hardening his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath died? ✣ *Rom. 14. 15.* 8 An other amplification: Such offending of our weake brethren redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe onely with their brethren. ✣ *Rom. 14. 21.* 9 The conclusion, which Paul concludeth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect vnto himselfe. I had rather (saith hee) abstaine for euer from all kinde of flesh, then giue occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 Hee declareth, that from the libertie which the Lord gaue him 15 hee willingly abstained. 18. 22 lest in things indifferent he should offend any. 24 He sheweth that our life is like vnto a race.

AM I not an Apostle? am I not free? [2] haue I not seene Iesus Christ our Lord? are ye not my worke [a] in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the [b] seale of mine Apostleship in the Lord.

3 [3] My defence to them that [c] examine mee, is this,

4 [4] Haue we not power to [d] eate & to drinke?

5 Or haue we not power to leade about a wife being a [e] sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, haue not we power [f] not to worke?

7 [5] Who [g] goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 [6] Say I these things [h] according to man? saith not the Law the same also?

9 For it is written in the Lawe of Moses, ∴ Thou shalt not muzzell the mouth of the oxe that treadeth out the corne: doeth God take care for [i] oxen?

10 Either sayth hee it not altogether for our sakes? for our sakes no doubt it is written, that hee which eareth, should eare in hope, and that he that thresheth in hope, should be partaker of his hope.

1 Before he proceedeth any further in his proposed matter of things offered to idoles, he would shewe the cause of all this mischiefe, and also take it away: to wit, that the Corinthians thought themselues not bound to depart from a iote of their libertie for any mans pleasure: therefore he propoundeth himselfe for an example, and that in a matter almost necessarie. And yet hee speaketh seuerally of both, but first of his owne person. If (sayth he) you acleadge for your selues that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle?

2 He proueth his Apostleship by the effects, in that that he was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conuersion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might be, debase themselues for the weakes sake, whereas the Apostle himselfe did all that he could to winne them to God when they were vtterly reprobate and without God. *a By the Lord.* *b As a seale whereby it appeareth sufficiently that God is the author of my Apostleship.* 3 Hee addeth this by the way, as if he would say, So farre it is off, that you may doubt of my Apostleship, that I vse to refute them which call it into controuersie, by opposing those things which the Lord hath done by me amongst you. *c Which I do iustly examine me and my doings.* 4 Now touching the matter it selfe, he sayth, Seeing that I am free, and truely an Apostle, why may not I (I say not, eate of all things offered to idoles, but) be maintained by my labours, yea & keepe my wife also, as the residue of the Apostles lawfully doe, as by name, Iohn and Iames, the Lords cousins, and Peter himselfe? *d Vpon the expense of the Church.* *e One that is a Christian and a true beleeuer?* *f Not to liue by the worke of our hands?* 5 That hee may not seeme to burden the Apostles, he sheweth that it is iust that they doe by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth of their flockes. *g Vseth to goe a warfare?* 6 Secondly hee bringeth foorth the authoritie of Gods institution by an argument of comparison. *h Haue I no better ground then the common custome of men?* ∴ *Deu. 25. 4. 1. Tim. 5. 18.* *i Was it God's proper drift to prouide for oxen, when hee made this Lawe? for otherwise there is not the smallest thing in the world, but God hath a care of it.*

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✣ *Rom.15.27.*
7 An assumption of the arguments with an amplification, for neither in so doing do we require a reward answerable vnto our deserts.
8 An other argument of great force: other are nourished amongst you, therefore it was lawfull for me, yea rather for me then any other: and yet I refused it, and had rather still suffer any discommoditie, then the Gospel of Christ should be hindered.
k The word signifieth a right and interest, whereby he giueth vs to vnderstand that the ministers of the word must of right and dutie be found of the Church.
9 Last of all hee bringeth forth the expresse Law concerning the nourishing of the Leuites: which priuiledge notwithstanding he will not vse.
✣ *Deut.18.1.*
l Thus is spoken by the figure Metonymie, for, of those things that are offred in the temple.
m Are partakers with the altar in dividing the sacrifice.
n Because they preach the Gospel. It followeth by this place, that Paul gate no liuing, neither would haue any other man get, by any common title of maisee, or any other such superstitious trumperies.

11 ✣ 7 If wee haue sowen vnto you spirituall things, *is it* a great thing if we reape your carnall thing?
12 8 If others with you k be partakers of *this* k power, *are* not we rather? neuertheless, wee haue not vsed this power: but suffer all things, that we should not hinder the Gospel of Christ.
13 9 Doe ye not knowe, that they which minister about the ✣ holy things, eate of the l things of the Temple? and they which waite at the altar, are m partakers with the altar?
14 So also hath the Lord ordeined, that they which preach ỹ Gospel, should liue n of ỹ Gospel.
15 But I haue vsed none of these things: 10 neither wrote I these things, that it should be so done vnto mee: for it were better for mee to die, then ỹ any man should make my reioycing vaine.
16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and woe is vnto me, if I preach not the Gospel.
17 For if I doe it willingly, I haue a reward, but if I doe it against my will, *notwithstanding* the dispensation is committed vnto me.
18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authority in ỹ Gospel.
19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I may winne the moe.
20 ∵ And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the P Law, as *though I were* vnder the Lawe, that I may winne them that are vnder the Law:
21 To them that are without Law, as *though I were* without Law, (when I am not without Law as pertaining to God, but *am* in the Law through Christ) that I may winne them that are without Law:
22 To the weake I become as weake, that I may winne the weake: I am made all things to q all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I might be partaker thereof with r you.
24 11 Know yee not, that they which runne in a race, runne all, yet one receiueth the price? so runne that ye may obtaine.
25 And euery man that prooueth masteries, s abstaineth from all things: and they *doe it* to obtaine a corruptible crowne: but wee for an vncorruptible.
26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the ayre.
27 But I beate downe my t body, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be u reprooued.

o Paul speaketh thus in respect of the couenant, and not in respect of the persons, sauing in generall. ✣ *Exod.13.21. numb.9.18.* ✣ *2.cor.11.22.* 2 In effect the Sacraments of the old fathers were all one with ours, for they respected Christ onely who offered himselfe vnto them in diuers shadowes. *b All of them were baptized with the outward signe, but not in deede, wherewith God cannot be charged, but they themselues.* c *Moses being their guide.* ∵ *Exodus 16.15.* d *The same that wee doe.* e *Manna, which was a spirituall meate to the beleeuers, which in faith lay holde vpon Christ who is the true meate.* ✣ *Exod.17.6. numb.20.10, and 21.16.* f *Of the riuer and running Rocke, which followed the people.* g *Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the meeth it selfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be receiued with faith.* ✣ *Numb.26.65.* 3 An amplifying of the example against them which are caried away with their lustes beyond the bounds which God hath measured out. For this is the beginning of all euil, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharpely in that olde people, to the end that we which succeed them, & haue a more full declaration of the will of God, might by that meanes take better heed. *h Some reade, figures: which signified our sacramentes: for circumcision was to the Iewes a seale of righteousnesse, and to vs a liuely paterne of Baptisme, and so in the other Sacraments.* * *Num.11.4. and 26.65. psal. 106.14.* ✣ *Exod.32.6.* ✣ *Numb.25.9.* 1 *To tempt Christ, is to prouoke him to a combate as it were, which those men doe, who abuse the knowledge that hee hath giuen them, and make it to serue for a cloke for their lustes and wickednesse.* ∵ *Numb 21.6. psal 106.14.* ✣ *Num.21.37 iudg.8.23.* k *This our age is called the ende, for it is the shutting vp of all ages.* 4 In conclusion, he descendeth to the Corinthians themselues, warning them that they please not themselues, but rather that they preuent the subtilities of Satã. Yet he vseth an insinuation, & comforteth them, that he may not seeme to make them altogether like to those wicked idolatres: & contemners of Christ which perished in the wilderneſſe. *l Which commeth of weaknesse.*

10 Hee taketh away occasion of suspicion by the way, that it might not be thought that he wrote this as though hee chalenged his wages that was not payed him. Nay saith he, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lorde hath inioyned mee this office: but vnlesse I doe it willingly, and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be euill spoken of, then that I should not require my wages, then would it appeare that I tooke these paines not so much for the Gospels sake, as for my gaines and aduantages. But I say, this were not to vse, but abuse my tight and libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, and might together with them be wonne to Christ. *o By taking nothing of them to whom I preach it.* ∵ *Act 18.3. galat.2.* *p The word (Law) in this place, must be restrained to the ceremoniall Law.* *q In matters that are indifferent, which may be done or not done with a good conscience: as if he said, I changed my selfe into all fashions, that by all meanes I might saue some.* *r That both I and they to whom I preach the Gospell may receiue fruite by the Gospel.* 11 He bringeth in another cause of this mischief, to wit, that they were giuen to gluttonie, for there were solemne bankets of sacrifices, and the riot of the Priestes was alwayes too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to be restrained from these bankets: but contrariwise, the Apostle calleth them by a pleasant similitude, & also by his owne example, to sobrietie and mortification of the flesh, shewing that they can not be fit to runne or wrestle (as then the games of Isthmies were) which pamper vp their bodies, and therefore affirming that they can haue no reward, vnlesse they take another course and trade of life. *s With a most exquisite diet.*

CHAP. X.

1 If God spared not the Iewes, neither will he spare those who are of like condition, 3. 4 touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the thetable of deuils, who are partakers of the Lords Supper. 24 to haue consideration of our neighbour in things indifferens.

MOreouer, 1 brethren, I would not that yee should be ignorant, that all our a fathers were vnder ✣ that cloude, and all passed through that ✣ sea,
2 2 And were all b baptized vnto c Moses, in that cloude, and in that sea,
3 ∵ And did all eat the d same spirituall e meat,
4 ✣ And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that f followed them: and the Rocke was g Christ)
5 But with many of them God was not pleased: for they were ✣ ouerthrowen in ỹ wildernesse.
6 3 Now these things are our h ensamples, to the intent that we should not lust after euil things * as they also lusted.
7 Neither be yee idolaters as *were* some of them, as it is written, ✣ The people sate downe to eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some of them committed fornication, and fell in one ✣ day three and twentie thousand.
9 Neither let vs tempt i Christ, as some of them also tempted *him*, and ∵ were destroyed of serpents.
10 Neither murmure ye as some of them: also murmured, and were destroyed of the destroyer.
11 Now all these things came vnto them for ensamples, and were written to admonish vs vpon whom the k endes of the world are come.
12 4 Wherefore let him that thinketh he standeth, take heede lest he fall.
13 There hath no tentation taken you, but such as appertaineth to l man and God is faithful,

1 The olde man which striueth against the Spirit.
m This word (Reproued) is not set as contrary to the word (Approoued) whom we see one by experience not to be such an one as he ought to be.

1 He setteth out that which he said, laying before them an example of the horrible iudgement of God against the which had in effect the selfe same pledges, of the same adoption and saluation that we haue: and yet notwithstanding when they gaue themselues to idoles feastes, perished in the wildernesse, being horribly and miserably punished. Nowe moreouer and besides that these things are fitly spoken against them which frequented idoles feastes, the same also seeme to be alleadged to this ende and purpose, because many men are thus minded, that those things are not of such great weight, that God will be angrie with them, if they vse them, so that they frequent Christian assemblies and be baptized, and receiue the Communion, and confesse Christ.

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which will not suffer you to bee tempted aboue that you be able, but wil euen [m] giue the issue with the tentation, that ye may be able to beare it.

14 Wherfore my beloued, flee from idolatry.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of [n] blessing which we blesse, is it not the [o] communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?

17 For we that are many, are one bread and one body, because wee all are partakers of one bread.

18 Behold Israel, *which is* after the [p] flesh: are not they which eate of the sacrifices [q] partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 *Nay*, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that yee should haue [r] fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the [s] cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of the deuils.

22 Doe we prouoke the Lord to anger? are we stronger then he?

23 ✣ [6 t] All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 [7] Whatsoeuer is sold in the [u] shambels, eate ye, and aske no question for conscience sake.

26 ✣ For the earth *is* the Lords, and [x] all that therein is.

27 If any of them which beleeue not, call you *to a feast*, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth *is* the Lords, and all that therein is)

29 And the conscience, I say, not thine, but of that other: [8] for why should my libertie be condemned of another mans conscience?

30 For if I through *Gods* [y] benefite be partaker, why am I euill spoken of, for that wherefore I giue thankes?

31 ✣ [9] Whether therefore ye eate, or drinke, or whatsoeuer ye doe, doe al to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but *the profite* of many, that they [z] might be saued.

[m] *He that would haue you tempted for your profites sake, will giue you an issue to escape out of the tentation.*

[n] *Now returning to those idoles feastes, that hee may not seeme to dally at all, first he promiseth that he will vse no other reason, then such as they knew very well themselues. And he vseth an induction borowed of the agreement that is in the things themselues. The holy baskets of the Christians are pledges, first of all, of the communitie that they haue with Christ, and next, with another. The Israelites also doe ratifie in their sacrifices, their mutuall coniunction in one selfe same religion: therefore so doe the idolaters also ioyne themselues with their idoles or deuils rather (for idoles are nothing) in those solemne baskets: whereupon it followeth, that that table is a table of deuils, and therefore you must eschewe it: For you cannot be partakers of the Lord and of idoles together, much lesse may such baskets be accompted for things indifferent. Will ye then striue with God? and if you doe, thinke you that you shall get the vpper hand?* [o] *Of thankesgiuing: whereupon, that holy banket was called Eucharist, that is, a thankesgiuing.* [p] *A most effectuall pledge and note of our knitting together with Christ, and ingrafting to him.* [q] *That is, as yee obserue their ceremonies.* [r] *Are consenting and guiltie, both of that worship and sacrifice.* [s] *Haue any thing to doe with the deuils, or enter into that societie which is begunne on the deuils name.* [t] *The heathen and prophane people were wont to shut vp and make an ende of their feastes, which they kept to the honour of their gods, in offering meate offrings and drinke offrings to them, with baskets and feastings.* ✣ *Chap. 6. 12.* [u] *Comming to any her kinde of things offered to idoles, he repeateth that generall rule, that in the vse of things indifferent wee ought to haue consideration not of our selues onely, but of our neighbours, and therefore there are many things which of themselues are lawfull, which may be euill done of vs, because of offence to our neighbour.* [x] *Looke afore, Chap. 6. 13.* [7] *An applying of the rule to the present matter: Whatsoeuer is solde in the shambles, you may indifferently buy it as it were at the Lordes hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnlesse any man be present which is weake, whose conscience may be offended by setting meates offered to idoles before them: for then you ought to haue consideration to their weakenesse.* [y] *The flesh that was sacrificed, was vsed to be solde in the shambles, and the price returned to the Priestes.* ✣ *Psal 24. 1.* [z] *All those things whereof it is full.* [8] A reason: for wee must take heede that our libertie be not euill spoken of, and that the benefite of God which we ought to vse with thanksgiuing be not changed into impietie, and that through our fault, if we chuse rather to offend the conscience of the weake, then to yeelde a litle of our libertie in a matter of no importance, and so giue occasion to the weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him.

[y] *If I may through Gods benefite eate the meate, or that meate, why should I through my fault, cause that benefite of God to turne to my blame?* ✣ *Colos 3. 17.*

[9] The conclusion. We must order our liues in such sort, that we seeke not our selues, but Gods glory, and so the saluation of as many as we may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whom he himselfe hath regard.

CHAP. XI.

1 *He blameth the Corinthians for theis in their holy assemblies,* 4 *men doe pray hauing their heads couered,* 6 *and women bare headed, and because their meetings tended to euill,* 21 *who mingled prophane baskets with the holy Supper of the Lord,* 23 *which hee requireth to be celebrated according to Christes institution.*

BE ✣ yee followers of mee, euen as I am of Christ.

✣ 2. *Thess. 3. 9.*

2 [1] Nowe brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

[1] The fifte treasise of this epistle concerning the right ordering of publike assemblies, conteining three poynts, to wit, of the comely apparel of men and women, of the order of the Lords Supper, and of the right vse of spirituall gifts. But going about to reprehend certaine things, he beginneth notwithstanding with a generall praise of them, calling those particular lawes of comelinesse and honestie, which belong to the Ecclesiasticall pollicie, traditions: which afterward they called Canons.

3 [2] But I will that ye knowe, that Christ is the [a] head of euery man: and the man is the womans head: and God is [a] Christs head.

[2] Hee setteth downe God, in Christ our mediatour, for the ende

4 [3] Euery [b] man praying or propheeying hauing *any thing* on *his* head, dishonoureth his head.

[3] Euery man praying or propheeying hauing *any thing* on *his* head, dishonoureth his head.

5 [4] But euery woman that prayeth or propheeieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

[4] But euery woman that prayeth or propheeieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 [6] For a man ought not to couer *his* head: for as much as hee is the ✣ image and glory of God: but the woman is the glory of the man.

8 [7] For the man is not of the woman, but the woman of the man.

9 ✣ [8] For the man was not created for the womans sake: but the woman for the mans sake.

10 [9] Therefore ought the woman to haue [c] power on *her* head, because of the [10] Angels,

and marke not onely of doctrine, but also of Ecclesiasticall comelinesse. Then applying to the question proposed touching the comely apparell both of men and women in publike assemblies, hee declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of the sexe. ✣ *Ephes. 5. 23.* [a] *In that, that Christ is our mediatour.* 3 Hereof he gathereth that if men doe either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoyle themselues of their dignitie against Gods ordinance. [b] *It appeareth that this was a politike Lawe seruing onely for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bareheaded in an assemblie, is a signe of subiection.* 4 And in like sort hee concludeth that women which shew themselues in publike and ecclesiasticall assemblies without the signe and token of their subiection, that is to say, vncouered, shame themselues. 5 The first argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bare headed, seeing that shee hath giuen them thicke and long haire, which they doe so diligently trimme and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection: Haue not men also haire giuen them? I graunt saith the Apostle, but there is another matter in it: For man was made to this end & purpose, that the glory of God should appeare in his role and authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. ✣ *Gen. 1. 26. and 5. 1. and 9. 6. colos. 3. 10.* 7 He proueth the inequalitie of the woman, by that, that the man is the matter whereof woman was first made. ✣ *Gen. 2. 22.* 8 Secondly, by that that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shew by this externall signe, their subiection. [c] *A couering which is a token of subiection.* 10 What this meaneth, I doe not yet vnderstand.

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11 A digression which the Apostle vseth, least that which hee spake of the superioritie of men, and lower degree of women in consideration of the pollicie of the Church, should be so taken as though there were no measure of this inequalitie. Therefore hee teacheth that men haue in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women. and this ought to put them in minde to obserue the degree of euery sexe in such sort, that mutuall coniunction may bee cherished.

11 11 Neuertheleſſe, neither is the man without the woman, neither the woman without the man *a* in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 12 Iudge in your ſelues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it ſelfe teach you, that if a man haue long haire, it is a ſhame vnto him?

15 But if a woman haue long haire, it is a prayſe vnto her: for her haire is giuen her for a *e* couering.

16 13 But if any man luſt to be contentious, we haue no ſuch cuſtome, neither the Churches of God.

17 ¶ 14 Now in this that I declare, I praiſe *you* not, that yee come together, not with profite, but with hurt.

18 15 For firſt of all, when yee come together in the Church, I heare that there are diſſentions among you: and I beleeue it *to be true* in ſome part.

19 16 For there muſt be hereſies euen among you, that they which are *f* approoued among you, might be knowen.

20 When ye come together therefore into one place, *this* is *g* not to eate the Lords Supper.

21 For euery man when they ſhould eate, taketh his owne ſupper *h* afore, and one is hungry, and another is drunken.

22 17 Haue ye not houſes to eate and to drinke in? deſpiſe ye the Church of God, and ſhame them that haue not? what ſhall I ſay to you? ſhall I prayſe you in this? I prayſe you not.

23 18 For I haue receiued of the Lord that which I alſo haue deliuered vnto you, *to wit*, That the Lord Ieſus in the night when he was betraied, tooke bread:

24 ✣ And when hee had giuen thankes, hee brake it, and ſayd, Take, eate: this is my body, which is *i* broken for you: this doe ye in remembrance of me.

25 After the ſame maner alſo *he tooke* the cup, when he had ſupped, ſaying, This cup is the Newe Teſtament in my blood: this doe as oft as yee drinke it, in remembrance of me.

26 For as often as yee ſhall eate this bread, and drinke this cuppe, yee ſhewe the Lords death till he come.

27 19 Wherefore, Whoſoeuer ſhall eate this bread, and drinke the cuppe of the Lord *k* vnworthily, ſhalbe guiltie of the body and blood of the Lord.

28 ✣ 20 Let *l* euery man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *because* he *m* diſcerneth not the Lords body.

30 21 For this cauſe many *are* weake, and ſicke among you, and many ſleepe.

31 For if wee would *n* iudge our ſelues, we ſhould not be iudged.

32 But when we are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 22 Wherefore, my brethren, when ye come together to eate, tary one for another.

34 23 And if any man bee hungry, let him eate at home, that yee come not together vnto condemnation. 24 Other things will I ſet in order when I come.

19 Whoſoeuer contemne the holy Sacraments, that is, vſe them not aright, are guiltie not of the bread and wine, but of the thing it ſelfe that is, of Chriſt, and ſhalbe grieuouſly punished for it.

k Otherwiſe then mette vſ ſuch myſteries ſhould be handled.

✣ 2.*Cor*.13.5.

20 The examination of a mans ſelfe, is of neceſſitie required in the Supper, and therefore they ought not to be admitted vnto it, which can not examine themſelues: as children, furious and madde men, alſo ſuch as either haue

a By the Lord.

12 He vrgeth the argument taken from the common ſenſe of nature.

e To be a couering for her, and ſuch a couering, as ſhould procure another.

13 Againſt ſuch as are ſtubburnly contentious, we haue to oppoſe this, that the Churches of God are not contentious.

14 Hee paſſeth nowe to the next treatiſe concerning the right adminiſtration of the Lords Supper. And the Apoſtle vſeth this ſharper preface, that the Corinthians might vnderſtand, that whereas they obſerued generally the Apoſtles commandements, yet they ſonly neglected them in a matter of greateſt importance.

15 To celebrate the Lordes Supper aright, it is requiſite that there be not onely conſent of doctrine, but alſo of affections, that it be not prophaned. 16 Although that ſchiſmes and hereſies proceede from the deuill, and are euill, yet they come not by chance, nor without cauſe, and they turne to the profite of the elect. *f Whome experience hath taught to bee of ſound religion and godlineſſe. g This is an vſuall kinde of ſpeech, whereby the Apoſtle denieth that ſtatly, which many did not well. h Eateth his meate and tarieth not till other come.* 17 The Apoſtle thinketh it good to take away the loue feaſts for their abuſe, although they had bene a long time, and with commandation vſed in Churches, and were appointed and inſtituted by the Apoſtles. 18 We muſt take a true forme of keeping the Lords Supper, out of the inſtitution of it, the partes whereof are theſe, touching the Paſtours, to ſhew forth the Lords death, by preaching his word: to bleſſe the bread and the wine by calling vpon the Name of God, and together with prayers to declare the inſtitution thereof, and finally to deliuer the bread broken to be eaten, and the cup receiued to be dronke with thankeſgiuing. And touching the flocke, that euery man examine himſelfe, that is to ſay, to prooue both his knowledge, and alſo faith, and repentance: to ſhewe foorth the Lordes death, that is, in true faith to yeelde vnto his word and inſtitution: and laſt of all, to take the bread at the Miniſters hand, and to eate it and to drinke the wine, and giue God thanks: This was Pauls and the Apoſtles maner of miniſtring. ✣ *Mat*. 26.16. *Mar*.14.22. *Luke* 22.19. *i This word (Broken) notethnot vnto vs Chriſt his maner of death: for although his legges were not broken, as thoſe beaſts legges were, yet was his body very ſore tormented, and torne, and bruiſed.*

no knowledge of Chriſt, or not ſufficient, although they religion: and others ſuch like. *l Thus place beateth downe the faith of credite, or vnwrapped faith which the Papiſts maintaine. m Hee ſayde to diſcerne the Lordes body, that hath conſideration of the worthineſſe of it, and therefore commeth to eate of this meate with great reuerence.* 21 The prophaning of the body and blood of the Lord in his myſteries, is ſharpely punished of him, and therefore ſuch a miſchiefe ought diligently to be preuented by iudging and correcting of a mans ſelfe. *n Trie and examine our ſelues, by faith and repentance, ſeparating our ſelues from the wicked.* 22 The Supper of the Lord is a common action of the Church, and therefore there is no place for priuate ſuppers. 23 The Supper of the Lord was inſtituted not to feede the belly, but to feede the ſoule with the communion of Chriſt, and therefore it ought to be ſeparate from common bankets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other ſuch like, the Apoſtle tooke order for in Congregations, according to the conſideration of times, places, and perſons.

CHAP. XII.

1 To draw away the Corinthians from contention and pride, he ſheweth that ſpirituall gifts are therefore diuerſly beſtowed, 7 that the ſame being ioynly to eche other imployed, 12 we may growe vp together into one body of Chriſt in ſuch equall proportion of meaſure, 20 as the members of mans body doe.

1 NOwe *a* concerning ſpirituall *giftes*, brethren, I would not haue you *a* ignorant.

2 2 Yee knowe that ye were *b* Gentiles, and were caried away vnto the dumme Idoles, as yee were led.

3 3 Wherefore, I declare vnto you, that no man ✣ ſpeaking by the Spirit of God, calleth Ieſus *c* execrable: alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

4 4 Now there are diuerſities of gifts, but the *d* ſame Spirit.

5 And there are diuerſities of adminiſtrations, but the ſame Lord.

6 And there are diuerſities of *e* operations, but

1 Now he entreth into the third part of this treatiſe, touching the right vſe of ſpirituall giftes, wherein he giueth the Corinthians plainely to vnderſtand, that they abuſed them: for they that excelled, bragged ambitiouſly of them, and ſo robbed God of the praiſe of his giftes: and hauing no conſideration of their brethren abuſed them for a vaine oſtentation, and ſo robbed the Church of the vſe of thoſe giftes. On the other ſide, the inferiour ſort enuied the better, and went about to make a departure, ſo that all that body was as it were ſcattered and rent in peeces. So then he going about to remedie theſe abuſes, willeth them firſt to conſider diligently, that they haue not theſe giftes of themſelues, but from the free grace and liberalitie of God, to whoſe glory they ought to beſtowe them all. *a Ignorant to what purpoſe the giftes are giuen you.* 2 Hee prooueth the ſame by comparing their former ſtate with that wherein they were at this time indued with thoſe excellent gifies. *b As touching Gods ſeruice and the couenant, were ſtrangers.* 3 The concluſion: Knowe you therefore, that you cannot ſo much as mooue your lippes to honour Chriſt withall, but by the grace of the holy Ghoſt. ✣ *Mar*.9.31. ∴ *Iohn* 13.13. *chap*.8.6. *philip*.2.11. *c Doth curſe him, or by any meanes whatſoeuer diminiſh his glory.* 4 In the ſecond place, he layeth another foundation, to wit, that theſe giftes are diuers, as the functions alſo are diuers, and their offices diuers, but that one ſelfe ſame Spirit, Lord and God is the giuer of all theſe giftes, and that to one ende, to wit, for the profite of all. *d The Spirit is plainely diſtinguiſhed from the giftes. e So Paul calleth that inward force which commeth from the holy Ghoſt, and maketh men fit to wonderfull things.*

God

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God is the same which worketh all in all.

7 But the manifestation of the Spirit is f giuen to euery man, to g profit withall.

8 5 For to one is giuen by the Spirit the word of h wisdome: and to another the word of knowledge, by the same Spirit:

9 And to another *is giuen* faith by the same Spirit:

10 And to another the i operations of great works: and to another, k prophesie: and to another, the l discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 ✣ And all these things worketh one and the selfe same Spirit, distributing to euery man seuerally m as he will.

12 7 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, *yet* are *but* one body: n euen so is o Christ.

13 For by one Spirit are wee all baptized into p one body, whether *we be* Iewes, or Grecians, whether *we be* bond, or free, and haue bene all made to o drinke into one Spirit.

14 9 For the body also is not one member, but many.

15 10 If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 11 If the whole body *were* an eye, where *were* the hearing? If the whole were hearing, where *were* the smelling?

18 But nowe hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where *were* the body?

20 But now *are* there many members, yet but one body.

21 12 And the eye can not say vnto the hand, I haue no need of thee: nor the head againe to the feet, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to be more feeble, are necessarie.

23 And vpon those *members* of the body, which we thinke most vnhoneſt, put we more q honestie on: and our vncomely *partes* haue more comelinesse on.

24 For our comely *partes* neede it not: but God hath tempered the body together, and hath giuen the more honour to that *part* which lacked,

25 Lest there should be any diuision in the body: but that the members should haue the same r care one for another.

26 13 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, and members for *your* part.

28 ✣ And God hath ordeined some in the Church: *as* first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, s helpers, t gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? doe all interpret?

31 14 But desire you the best giftes, and I will yet shew you a more excellent way.

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f The holy Ghost openeth and sheweth himselfe freely in giuing of these gifts.

g To the vse and benefit of the Church.

5 Hee declareth this s manifolde diuersitie, and reckoning vp the chiefest gifts, beating that into their heads, which he sayd before, to wit, that all these things proceeded from one selfe same Spirit.

h Wisedome is a most excellent gift, very requisit, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastors offices: as the word of knowledge agreeth to the Doctours.

i By operation he meaneth those great workings of Gods mighty power, which passe and excell amongest his miracles, as the deliuerie of the people Israel by the hand of Moses: that which hee did by Elias against the Priestes of Baal, in sending downe fire from heauen to consume his sacrifice: and that which he did by Peter in the matter of Ananias and Saphyra.

k Foretelling of things to come. l Whereby false prophets are knowen from true, wherein Peter passed Philip in discouering Simon Magus, Actes 8. 20.

✣ *Rom. 12. 3. ephes. 4. 7.*

6 Hee addeth moreouer something else, to wit, that although that these giftes are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution.

7 Hee setteth foorth his former saying by a similitude taken from the bodies This sayeth hee, is manifestly seene in the body, whose members are diuers, but yet so knit together, that they make but one body. 8 The applying of the similitude. So must wee also thinke, sayeth hee, of the mysticall body of Christ: for all wee that beleeue, whether wee be Iewes or Gentiles, are by one selfe same Baptisme ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and wee haue drunke one selfe same spirit, that is to say, a spirituall feeling, perseuerance and motion common to vs all, ont of one cuppe.

m Christ ioyned together with his Church.

n To become one body with Christ.

o By our quickening drinke of the Lords blood, wee are made partakers of his onely Spirit.

9 He amplifieth that which followed of the similitude: as if hee should say, The vnitie of the body is not onely not let by this diuersitie of members, but also it could not be a body, if it did not consist of many, and those were diuers members. 10 Nowe hee buildeth his doctrine vpon the foundations which hee had laied: and first of all hee continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all hee speaketh vnto them which would haue separated themselues from those whome they enuied, because they had not such excellent giftes as they: now this is, sayeth hee, as if the foot should say it were not of the body, because it is not the hand; or the eare, because it is not the eye. Therefore, all parres ought rather to defend the vnitie of the body, being coupled together to serue one the other. 11 Againe, speaking to them, hee sheweth them that if that shoulde come to passe which they desire, to wit, that all should be equall one to another, there would follow a destruction of the whole body, ye, and of themselues: for it could not be a body, vnlesse it were made of many members knitte together, and diuers one from the other. And that no man might finde fault with this diuision as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safetie.

12 Nowe on the other side, he speaketh vnto them, which were indued with more excellent giftes, willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse for God, sayeth hee, hath in such sort tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as wee are ashamed of, and that they should haue more care to see vnto them and to couer them: that by this meanes the necessitie which is on both parts, might keepe the whole body in peace and concord: that al though if each part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a communitie both in commodities and discommodities.

p Of the smallest and vilest offices, and therefore smally accounted of, of the rest.

q Wee more carefully couer them.

r Should bestow their operations and offices to the profit and preseruation of the whole body.

13 Nowe hee applieth this same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers giftes, it is their duetie, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestow to the profit of all, that which he hath receiued, according as his ministerie doeth require.

s For all Churches wheresoeuer they are dispersed thorow the whole world, are diuers members of one body. ✣ *Ephesians 4. 11.*

t The offices of Deacons.

u He setteth foorth the order of Elders, which were the maintenners of the Churches discipline.

14 Hee teacheth them that are ambitious and enuious, a certeine holy ambition and enuie, to wit, if they giue themselues to the best giftes, and such as are most profitable to the Church, and so if they contend to excell one another in loue, which farre passeth all other gifts.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth vnto the commendation of it.

1 THough I speake with the tongues of men and a Angels, and haue not loue, I am *as* sounding brasse, or a b tinkling cymbal.

2 And though I had the *gift* of prophesie, & knew all secrets and all knowledge, yea, if I had all c faith, so that I could remoue ✣ mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

1 He reasoneth first of Charitie, the excellencie whereof he first sheweth by this, that without it, all other giftes are as nothing before God: which thing he proueth partly by an induction, and partly also by an argument taken of the end, wherefore those giftes are giuen. For, to what purpose are those giftes, but to Gods glorie, and the profit of the Church, as is before prooued? so that those giftes without Charitie, haue no right vse.

a A verie earnest kinde of ambitying a matter, as if he sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing else but a vaine and prating kinde of babbling.

b That giueth a rude and no certeine sound.

c By faith, hee meaneth the gift of doing miracles, and not that faith which iustifieth, which can not be void of Charitie as the other is.

✣ *Matth. 17. 20.*

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a He describeth the force and nature of charitie, partly by a comparition of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessary: and also how farre they are from it: and therefore how vainly and without cause they are proud.

4 a Loue d suffereth long: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is not puffed vp:

5 It doth e no vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh no euill:

6 It reioyceth not in iniquitie, but f reioyceth in the trueth:

7 It suffreth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 a Loue doth neuer fall away, though that prophesyings be abolished, or the tongues cease, or g knowledge vanish away.

9 4 For we know in h part, and we prophesie in part.

10 But when that which is perfect, is come, then that which is in part, shalbe abolished.

11 5 When I was a childe, I spake as a childe, I vnderstood as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 6 For i now we see thorow a glasse darkely: but then *shall we see* face to face. Now I know in part: but then shall I know euen as I am knowen.

13 7 And now abideth faith, hope *and* loue, *euen* these three: but the chiefest of these *is* loue.

d *Word for word, destroyeth wrath.*
e *It is not contumelious.*
f *Reioyceth as righteousnes in the righteous. For the Hebrewes meane by truth righteousnes.*
3 Againe he commendeth the excellencie of charitie, in that that it shall neuer be abolished in the Saints, whereas the other gifts which are necessarie for the building vp of the Church, so long as we liue here, shall haue no place in the world to come. g *The way to get knowledge by prophesying.* 4 The reason: Because we are now in that state, that wee haue need to learne dayly, and therefore we haue need of those helps, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serue they then, when we haue obteined and gotten the full knowledge of God, which serue now but for them which are imperfit, and goe by degrees to perfection? h *We learne imperfectly.* 5 He setteth foorth that, that he sayd, by an excellent similitude, comparing this life to our infancie or childhood, wherein we stagger and stammer rather then speake, and thinke and vnderstand but childish things, and therefore haue need of such things as may forme and frame our tongue and minde: but when we become men, to what purpose should we desire that stammering, those childish toyes, and such like things, whereby our childehood is framed by little and little? 6 The applying of the similitude of our childehood to this present life, wherein we darkely beholde heauenly things, according to the small measure of light which is giuen vs, through the vnderstanding of tongues, and hearing the teachers and ministers of the Church: of our mans age and strength, to that heauenly and eternall life, wherein when we beholde God himselfe present, and are lightened with his full and perfect light, to what purpose should we desire the voyce of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and betweene themselues with most feruent loue, and therefore charitie shall not be abolished but perfected, although it shall not be shewed foorth and entertained by such maner of dueties as peculiarly and onely belong to the infirmitie of this life. i *All this must be vnderstood by comparison.* 7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but now wee haue three things, and they remaine sure if we be Christes; as without which, true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when we haue presently gotten them, to what purpose should we haue faith and hope? but yet there at length shall we truely and perfectly loue both God, and one another.

CHAP. XIIII.

1 *Hee commendeth the gift of prophesying:* 7 *and by a similitude taken of musicall instruments,* 12 *he teacheth the true vse of interpreting the Scriptures:* 17 *hee taketh away the abuse:* 34 *and forbiddeth women to speake in the Congregation.*

2 Hee inferreth now of that, that hee spake before: Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefe and principall: and so esteeme those things as most excellent, which profit the greater part of men (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was contemned in respect of other gifts, although it be the chiefest and most necessarie for the Church) and not those which for a shew seeme to be marueilous, as the gifts of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vnlesse there were an interpreter. 4 *What prophesie is, be sheweth in the third verse.*

1 Follow a after loue, and couet spirituall *gifts*, and rather that ye may a prophesie.

2 For he that speaketh a *strange* b tongue, speaketh not vnto men, but vnto God: for no man heareth *him*: howbeit in the c spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to d edifying, and to exhortation, and to comfort.

4 He that speaketh *strange* language, edifieth himselfe: but he that prophesieth, edifieth the e Church.

5 I would that ye all spake *strange* languages, but rather that ye prophesied: for greater is hee that prophesieth, then hee that speaketh *diuers* tongues, except he expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking *diuers* tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 3 Moreouer things without life which giue a sound, whether *it be* a pipe or an harpe, except they make a distinction in the soundes, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncerteine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except yee vtter words that haue f signification, how shall it be vnderstood what is spoken? for ye shall speake in the ayre.

10 4 There are so many kindes of voyces (as it commeth to passe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice, I shall be vnto him that speaketh a Barbarian, and he that g speaketh, shall be a Barbarian vnto me.

12 5 Euen so, forasmuch as ye couet spirituall *gifts*, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a *strange* tongue, h pray that he may interpret.

14 6 For i if I pray in a *strange* toung, my k spirit prayeth: but mine vnderstanding is l without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the m vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16 7 Else, when thou blessest with the n spirit, how shall he that o occupieth the roome of the vnlearned, say p Amen, at thy giuing of thanks,

2 Hee reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be the better knowen to a greater sort. Thereby it is euident that prophesie, whereunto the gift of tongues ought to serue, is better then this; and therefore the Corinthians did iudge amisse, in that they made more account of the gift of tongues, then of prophesying: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians vsed toungs in the congregation, without an interpreter. Which thing although it might be done to some profit of him that spake them, yet the corrupted & right vse of that gift, because there came thereby no profit to the hearers: and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profit of the whole companie.

b *A strange language which no man can vnderstand without an interpreter.*
c *By that inspiration which hee hath receiued of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can vnderstand.*
d *Which may further men in the studie of godlinesse.*
e *The companie.* 3 He setteth foorth that which he sayd by a similitude which he borroweth and taketh from instruments of musicke: which although they speake not perfitly, yet they are distinguished by their sounds, that they may be the better vsed. f *That doe fully vtter the matter it selfe.* g Hee prooueth that interpretation is necessarily to be ioyned with the gift of tongues, by the manifolde varietie of languages, insomuch that if one speake to another without an interpreter, it is as if he spake not. g *As the Papists in all their sermons, and they that ambitiously powre out some Hebrew or Greeke words in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.* 5 The conclusion: if they will excell in those spirituall gifts, as it is meet, they must seeke the profit of the Church, and therefore they must not vse the gift of tongues, vnlesse there be an interpreter to expound the strange and vnknowen tongue, whether it be himselfe that speaketh, or another interpreter. h *Pray for the gift of interpretation.* 6 A reason: Because it is not sufficient for vs to speake so in the Congregation, that we our selues do worship God in spirit, that is, according to the gift which we haue receiued, but we must also be vnderstood of the companie, lest that be vnprofitable to other, which we haue spoken. i *If I pray, when the Church is assembled together, in a strange tongue.* k *The gift and inspiration which the spirit giueth me, doth his part, but onely to my selfe.* l *No fruit commeth to the Church by my prayers.* m *So that I may be vnderstood of other, and may instruct other.* 7 Another reason: Seeing that the whole Congregation must agree to him that speaketh, and also witnesse this agreement how shall they giue their assent or agreement, which know not what is spoken? n *Onely, without all consideration of the hearers.* o *He that sitteth as a priuate man.* p *So then one vttered the prayers, and all the company answered, Amen.*

seeing

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seeing he knoweth not what thou sayest?

17 For thou verely giuest thankes wel, but the other is not edified.

18 [8] I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake fiue wordes with mine vnderstanding, that I might also instruct others, then ten thousand wordes in a *strange* tongue.

20 [9] Brethren, be not ✣children in vnderstanding, but as concerning malicious nesse be children, but in vnderstanding be of a ripe age.

21 In the [r] Lawe it is written, ✣ By men of other tongues, & by other languages wil I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 [10] Wherfore *strange* tongues are for a signe, not to them that beleeue, but to them that beleeue not: but prophecying *serueth* not for them that beleeue not, but for them which beleeue.

23 [11] If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are [s] vnlearned, or they which beleeue not, will they not say, that ye are out of your wits?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all,

25 And so are ỹ secrets of his heart made manifest, & so he will fal downe on his face & worship God, and say plainly that God is in you in deede.

26 [12] What is to be *done* then, brethren? when ye come together, *according as* euery one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelation, *or* hath interpretation, let all things be done vnto edifying.

27 [13] If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, and that by course, and let one interprete.

28 But if there be no interpreter, let him keepe silence in the Church, *which speaketh languages*, and let him speake to himselfe, and to God.

29 [14] Let the Prophets speake two, or three, and let the other iudge.

30 And if any thing be reueiled to another that sitteth by, let the first hold his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the spirits of the Prophets are subiect to the Prophets.

33 For God is not *the author* of confusion, but of peace, as *we see* in all the Churches of the Saintes.

34 [15] ∴ Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also ✲ the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 [16] Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or [u] spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [17] And if any man be ignorant, let him bee ignorant.

39 [18] Wherefore, brethren, couet to prophecie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

8 He propoundeth himselfe for an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspicion of enuie.

9 *A very fewe wordes.*

9 Now he reproueth them freely for their childish folly, which see not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of curfing, seeing that this same also is conteined amongst the punishments wherewith God punished the stubburnes of his people, that he dispersed them amongst strangers whose language they vnderstood not.

✣ *Matth.28.3.*

10 *By the Law he vnderstandeth all the whole Scripture.*

✣ *Isa.28.11.*

10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that meanes vnderstood of the hearers.

11 Another argument: The gift of tongues without prophecie is not onely vnprofitable to the faithfull but also doeth very much hurt as well to them as to the vnfaithfull which should be wonne in the publike assemblies. For by this meanes it commeth to passe, that the faithfull seeme to other to bee madde, much lesse can the vnfaithfull be instructed thereby. *f Looke Acts 4.13.*

12 The conclusion: The edifying of the Congregation is a rule and square of the right vse of all spiritual gifts. 13 The maner howe to vse the gift of tongues. It may be lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assemblie, so that there be some to expound the same: but if there be none to expound, let him that hath that gift, speake to him selfe alone. 14 The maner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so farre foorth as it is requisite for the edifying of the Church: Let them be content to be subiect eche to others iudgement. *s The doctrine which the Prophets bring, which are inspired with Gods Spirit.* 15 Women are commanded to be silent in publique assemblies, and they are commanded to aske of their husbandes at home. ✣ *1.Tim.2.12.* ✲ *Gen.3.16.*

16 A generall conclusion of the treatise of the right vse of spirituall giftes in assemblies: with a sharpe reprehension, least the Corinthians might alone seeme to themselues to be wise.

u Skilfull in knowing and iudging spirituall things.

17 The Church ought not to care for such as be stubburnely ignorant, and will not abide to be taught, but to goe forwarde notwithstanding, in those things which are right.

18 Prophecie ought simplie to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 *The Gospel that Paul preached.* 3 *The death and resurrection of Christ.* 8 *Paul saw Christ.* 9 *Hee had persecuted that Church, whereof afterward he was made a minister.* 12 *Christ first rose againe, and we all shall rise by him.* 26 *The last enemie death.* 29 *To be baptized for dead.* 32 *At Ephesus Paul fought with beastes.* 35 *How the dead are raised.* 45 *The first Adam. The last Adam.* 47 *The first and second man.* 51 *We shall all be changed, we shall not all sleepe.* 55 *Deaths sting.* 57 *Victorie.* 58 *Constancie and stedfastnesse.*

MOreouer [1] ✣ brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein yee [a] continue,

2 And whereby yee are saued, if yee keepe in memorie, after what maner I preached it vnto you, [b] except ye haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, howe that Christ dyed for our sinnes, according to the ✣ Scriptures,

4 And that he was buried, and that hee arose the third day, according to the ∴ Scriptures,

5 ✲ And that he was seene of Cephas, then of the [c] twelue.

6 After that, he was seene of moe then fiue hundreth brethren at [d] once: whereof many remaine vnto this present, and some also are asleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 ✣ [2] And last of all he was seene also of me, as of one borne out of due time.

9 * For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 ✣ But by the grace of God I am that I am: and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ [3] Now if it be preached, that Christ is risen

1 The first treatise of this Epistle, concerning the resurrection, and he vseth a transition, or passing ouer from one matter to another, shewing first that he bringeth no newe thing, to the ende that the Corinthians might vnderstand that they had begunne to swarue from the right course: and next that he goeth not about to entreate of a trifling matter, but of another chiefe point of the Gospel, which if it be taken away, their faith must needes come to nought. And so at the length he beginneth this treatise at Christes resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and by the witnes of the Apostles, and of more then fiue

hundreth brethren, and last of all by his owne. ✣ *Galat.1.11.* *a In the profession whereof you continue yet.* *b Which is very absurd, and can not be, but that they that beleeue, must reape the fruite of faith.* ✣ *Isa.53.5. 1.pet.2.24.* ∴ *Iohn 2.1.* ✲ *Iohn 20.19.* *c Of those twelue picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number.* *d Not at seuerall times, but together and at one instant.* ✲ *Actes 9.5.* 2 He maintaineth by the way, the authoritie of his Apostleship, which was requisite to be in good credite among the Corinthians, that this Epistle might be of force and weight amongst them. In the meane season he compareth himselfe in such sort after a certaine diuine arte with certaine other, that he maketh himselfe inferiour to them all. * *Ephes.3.8.* ✣ *Ephes.3.7.* 3 The first argument to proue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

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from the dead, howe say some among you, that there is no resurrection of the dead?

13 4 For if there be no resurrection of the dead, then is Christ not risen:

14 5 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And wee are found also false witnesses of God: for we haue testified of God, that hee hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 6 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: 7 ye are e yet in your sinnes.

18 8 And so they which are asleepe in Christ, are perished.

19 9 If in this life only we haue hope in Christ, we are of all men the most miserable.

20 10 But now is Christ risen from the dead, 11 *and* was made the ✣ f first fruites of them that slept.

21 12 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be g made aliue.

23 13 But euery man in his ✣ owne order: the first fruites *is* Christ, afterward, they that are of Christ, at his comming *shall rise againe.*

24 14 Then *shalbe* the h ende, when hee hath deliuered vp the kingdome to God, euen the Father, when he hath put downe i all rule, and all authoritie and power.

25 For hee must reigne k till hee hath put all his enemies k vnder his feete.

26 The l last enemie that shalbe destroyed, *is* death.

27 ✣ For he hath put downe all things vnder his feete. (And when he sayth that all things are subdued *to him*, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shalbe subdued vnto him, m then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that n God may be all in all.

29 15 Els what shall they doe which are baptized o for dead? if the dead rise not at all, why are they then baptized for dead?

30 16 Why are wee also in ieopardie euery houre?

31 By our p reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 17 If I haue fought with beasts at Ephesus q after the maner of men, what aduantageth it me, if the dead be not raised vp? ✣ 18 let vs r eate and drinke: for to morow we shall die.

33 19 Be not deceiued: euill speakings corrupt good maners.

34 Awake to *liue* righteously, and sinne not: for some haue not ȳ knowledge of God, I speake this to your shame.

35 20 But some man will say, Howe are the dead raised vp? and with what body come they forth?

36 21 O foole, that which thou soweest, is not quickened, except it die.

37 And that which thou soweest, thou soweest not that body that shall be, but bare corne, as it falleth, of wheate, or of some other.

38 22 But God giueth it a body at his pleasure,

4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe.

5 The proofe of that absurditie, by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it, is vaine, and we are lyars.

6 He repeateth the same argument taken of an absurditie, purposing to shew howe faith is in vaine if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vaine should we beleeue that our sinnes were forgiuen vs, if they remaine: but they doe remaine, if Christ rose not from death.

e *They are yet in their sinnes, which are not sanctified, nor haue obteined remission of their sinnes.* 8 Secondly, vnlesse that this be certaine that all they which dyed in Christ, are perished. So then what profice commeth of Christ rose againe, faith? 9 The third argument, which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeue in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument: Therefore Christ is risen againe. 11 Hee putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen againe: Therefore shall we the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set foorth vnto vs, to bee considered of, not as a priuate man apart and by himselfe, but as the first fruites: And he taketh that which was knowen to all men, to wit, that the whole heape is sanctified in the first fruites. ✣ *Colosse. 1. 18. reuelat. 1. 5.* f *Hee alludeth to the first fruites of corne, the offring whereof sanctified the rest of the fruites.* 12 Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. g *Shall rise by the vertue of Christ.* 13 He doeth two things together: for hee sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion he passeth to the next argument. ✣ *1. Thess. 4. 13.* 14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the manner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whome all things are made subiect (the promiser onely except) to the ende that the Father may afterwardes triumph in his Sonne the conquerour. And he maketh two partes of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the ouercomming of his enemies (whereof some must be deprined of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be vtterly abolished, as death) and a plaine and full deliuerie of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church, cleauing fast vnto their head Christ, his kingdome and glorie, as a King in his subiectes. Moreouer, hee putteth the first degree of this kingdome in the resurrection of the Sonne, who is the head: and the perfection, in the full coniunction of the members with the head, which shall be in the latter day. Nowe all these tend to this purpose, to shew that vnlesse the dead doe rise againe, neither the Father can be King aboue all, neither Christ bee Lord of all: for neither should the power of Satan and death be ouercome, nor the glorie of God be full in his Sonne, nor his Sonnes in his members. h *The shutting vp and finishing of all things.* i *All his enemies which shall be spoyled of all the power they haue.* k *Psalm. 110. 1. actes 2. 34. hebr. 1. 13. and 10. 13.*

k *Christ is considered here, as hee appeared in the forme of a seruant, in which respect hee ruleth the Church, as head, and that because the power was giuen him of his Father.* l *The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feete, then must it needes be that death also shall be subdued vnder him.* ✣ *Psalme 8. 6. hebr. 2. 8.*

m *Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholy partaker of his glory, is not yet fully perfect, and also because the bodyes of the Saintes which be in the graue, shall not be glorified vntill the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, he is subiect to his father together with vs. Augast. booke 1. chap. 8. of the Trinitie.* n *By this he kinde of speach, is set foorth an incomprehensible glorie which floweth from God, and shall fil all of vs, as wee are ioyned together with our head, but yet so, that our head shall alwayes reserue his preeminence.* 15 The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may haue a remedie against death, because that Baptisme is a token of regeneration. o *They that are baptized, to this end and purpose, that death may be put out in them, or to rise againe from the dead, whereof baptisme is a seale.* 16 The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so daily cast themselues into danger of so many deaths? p *As though he said, I die daily, as all the miseries I suffer can well witnesse, which ȳ may truely boast off, that I haue suffered amongst you.* 17 The taking away of an obiection: But thou Paul didst ambitiously as common-ly men are wont to do, when thou didst fight with beasts at Ephesus: that is very like saith Paul, for what could that aduantage me, were it not for the glory of eternall life which I hope for? q *Not vpon any goodly motion, nor casting mine eyes vpon God, but caryed away with vaine glorie, or a certaine headines.* ✣ *Isa. 22. 13.* 18 The seuenth argument, which dependeth vpon the last: If there be no resurrection of the dead, why do we giue our selues to any thing els, saue to eating and drinking? r *These are speeches that Epicures vse.* 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie companie of certaine: from whence hee sheweth that this mischiefe sprang: warning them to be wise with sobrietie vnto righteousnesse. 20 Nowe that he hath prooued the resurrection, he discouereth their doltishnesse, in that they scoffingly demanded, howe it could be that the dead should rise againe, & if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore hee sendeth these felowes which seemed to themselues to be marueilous wise and wittie, to be instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these, saith Paul, by dayly experience: for seedes are sowen, & rot, & yet notwithstanding so farre it is off that they perish, that contrariwise they growe vp farre more beautifull: and whereas they are sowen naked and dry, they spring vp greene from death by the vertue of God: & doeth it seeme incredible to thee that our bodies should rise from corruption, & that indued with a farre more excellent qualitie? 22 Wee see a diuersitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it one kinde: as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as among beasts: & also among things of diuers sortes, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why wee should reiect either the resurrection of the bodyes, or the changing of them into a better state, as a thing impossible, or strange.

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euen to euery seede his owne body.

39 All flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birdes:

40 There *are* also heauenly bodies, & earthly bodies: but the glory of the heauenly *is* one, and *the glory* of the earthly *is* another.

41 There is another glory of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from *another* starre in glory.

42 [23] So also *is* the resurrection of the dead, *The bodie* is [f] sowen in corruption, *and* is raised in incorruption.

43 It is sowen in [t] dishonour, *and* is raysed in glory: it is sowen in weakenesse, *and* is raysed in [u] power.

44 [24] It is sowen a naturall body, *and* is raysed a spirituall body: there is a naturall bodie, *and* there is a spirituall body.

45 [25] As it is also written, The [x] first man ✣ Adam was made a liuing soule: and the last Adam *was made* a [y] quickning spirit.

46 [26] Howbeit that *was* not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth, [z] earthly: the second man *is* the Lord from [a] heauen.

48 [27] As *is* the earthly, such *are* they that are earthly: and as *is* the heauenly, such *are* they also that are heauenly.

49 And as we haue borne the [b] image of the earthly, so shall wee beare the image of the heauenly.

50 [28] This say I, brethren, that [c] flesh & blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 [29] Behold, I shew you a [d] secret thing, We shall not all sleepe, but we shall all be changed,

52 In [e] a moment, in the twinckling of an eye at the last ✣ trumpet: for the trumpet shall blow, and the dead shalbe raysed vp incorruptible, and we shalbe changed.

53 For this corruptible must put on incorruption: and this mortall *must* put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying, that *is* written, ✣ Death *is* swallowed vp into victorie.

55 O death where *is* thy sting? O graue where *is* thy victorie?

56 The sting of death *is* sinne: & the strength of sinne *is* the Law.

57 ✣ But thanks *be* vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 [30] Therefore my beloued brethren, be yee stedfast, vnmoueable, abounding alwayes in the worke of the Lorde, forasmuch as ye know that your labour *is* not in vaine in the [f] Lord.

CHAP. XVI.

1 Hee exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timotheus, 13 and so with a friendly exhortation, 20 and commendations, endeth the Epistle.

1 Collections in olde time were made by the Apostles appointment the first day of the weeke, on which day the maner was then to assemble themselues.

COncerning [1] the gathering for the Saintes, as I haue ordeined in the Churches of Galatia, so doe ye also.

2 Euery [a] first *day* of the weeke, let euery one of you put aside by him selfe, and lay vp as *God* hath [b] prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shall allow by [c] letters, them will I send to bring your liberalitie vnto Hierusalem.

4 [2] And if it be meete that I goe also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I wil passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring me on my way, whithersoeuer I goe.

7 For I will not see you nowe in my passage, but I trust to abide a while with you, if the Lorde permit.

8 And I will tary at Ephesus vntill Pentecost.

6 For a great doore and [d] effectuall is opened vnto me: and there are many aduersaries.

10 ¶ Nowe if Timotheus come, see that he be [e] without feare with you: for he worketh the work of the Lord, euen as I *doe*.

11 Let no man therefore despise him: but conuey him forth [f] in peace, that he may come vnto me: for I looked for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 Watch ye: stand fast in the faith: quite you like men, *and* be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (yee knowe the house of [g] Stephanas, that it is the first fruites of Achaia, and that they haue [h] giuen themselues to ministerie vnto the Saints)

16 That ye be [i] obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my [k] spirite and yours: I acknowledg therefore such men.

19 The Churches of Asia salute you: Aquila and

✣ *Vse.* 15. 14. *Heb.* 2. 14.

✣ 1. *Iohn* 5. 5.

36 An exhortation taken of the profite that ensueth, thus seeing they vnderstand that the glory of the other life is laid vp for faithfull workemen, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.

f Through the Lords help & goodnes working in vs.

23 He maketh three mauer of qualities of the bodies being rayfed, incorruption, to wit, because they shalbe sound, and altogether of a nature that can not be corrupt: Glory, because they shalbe adorned with beautie and honour: Power, because they shall continue euerlasting without meate, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption.

f Is buried, and man is hid as seed in the ground.

t Void of honour, voide of glorie and beautie.

u Freed from the former weaknesse, whereas it is subiect to such alteration and change, that is cannot mainteine it selfe without meate and drinke and such other like helpes.

24 He sheweth perfitely in one word, this change of the qualitie of the bodie by the resurrection, when he sayeth, that of a naturall body, it shall become a spirituall body: which two qualities being cleane different the one from the other, hee straightway expoundeth and setteth foorth diligently.

25 That is called a naturall body, which is quickened and maintained by a liuing soule onely: such as Adam was, of whome all we are borne naturally: and that is sayde to be a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs. *x Adam is called the first man, because he is the roote as it were from whence we spring, and Christ is the latter man, because he is the beginning of all them that are spirituall, and in him we are all comprehended.* ✣ *Gen.* 2. 7. *y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.* 26 Secondly he willeth the order of this double state or qualitie to be obserued, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit, when as the Lorde being sent from heauen, indued our flesh which was prepared & made fit for him, with the fulnes of the Godhead. *z Walowing in dust, and wholly giuen to an earthly nature. a The Lord is sayd to come downe from heauen by that kind of speech, whereby that which is proper to one is vouched of another.* 27 He applieth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life, and in the graue: and also the spirituality of Christ to the same our bodies, after that they are risen againe: and he saith, that that goeth before, and this shall follow, *b Not a vaine and false image, but such an one as had the trueth with it in deede.* 28 The conclusion. We cannot be partakers of the glory of God, vnlesse we put off all that grosse and filthy nature of our bodies subiect to corruption, that the same body may be adorned with incorruptible glory. *c Flesh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnles it put off corruption.* 29 Hee goeth further, declaring that it shall come to passe that they which shalbe found aliue in the latter day, shall not descend into that corruption of the graue, but shalbe renued with a sudden change, which change is very requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time. *d A thing that hath bin hid, and neuer knowen hitherto, and therefore worthy that you giue good eare vnto it.* *e He sheweth vs that the time shalbe very short.* ✣ *Mat.* 24. 31. *1. Thes.* 4. 16.

✣ *Vse.* 15. 14. *Heb.* 2. 14.

✣ 1. *Iohn* 5. 5.

36 An exhortation taken of the profite that ensueth, thus seeing they vnderstand that the glory of the other life is laid vp for faithfull workemen, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.

f Through the Lords help & goodnes working in vs.

g Stephanas is the name of a man and not of a woman.

h Giuen themselues wholly to the ministery.

i That you honour and reuerence the, be obedient to them, and be content to be ruled by them, as meete is you should, seeing they haue bestowed themselues and their goods to helpe you withall.

k Mine heart.

l Take them for such men as they are in deede.

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and Priscilla with ‖ the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an ✣ holy kisse.

21 The salutation of *me* Paul with mine own hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration [m] maran-atha.

23 The grace of our Lord Iesus Christ *be* with you.

24 My loue *be* with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

✣ *Rom.16.16. 2.cor.13.12. 1.pet.5.14.*

m By these words, is betokened the seuerest kinde of curse and excommunication that was among the Iewes: and the wordes are as much to say, as our Lord commeth: So that his meaning may be this, Let him be accursed euen to the comming of the Lord, that is to say, to his deathes day, euen for euer.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions, 8 declaring what hee hath suffered in Asia, 10 and how happily God assisted him. 17 Hee saith it was not vpon any lightnesse, that hee came not, according to his promise.

PAVL [1] an Apostle of IESVS Christ, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in all Achaia:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 ✣ [2] Blessed *be* God, euen the Father of our Lorde Iesus Christ, the Father of [b] mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may bee able to comfort them which are in any affliction by the comfort wherwith we our selues are comforted of God.

5 For as the [c] suffrings of Christ abound in vs, so our consolation aboundeth through Christ.

6 ✣ And whether we be afflicted, *it is* for your consolation and saluation, which is [d] wrought in the enduring of the same suffrings, which we also suffer: or whether we be comforted, *it is* for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 [3] For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we altogether [e] doubted euen of life.

9 Yea, wee receiued the sentence of death in ‖ our selues, because we should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so [g] great a death, and doeth deliuer *vs*: in whome wee trust, that yet hereafter he will deliuer *vs*,

11 ✣ [6] So that yee labour together in prayer for vs, 7 that for the gift *bestowed* vpon vs for many, thankes may bee giuen by many persons for vs.

12 [8] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly [h] pureness, *and* not in fleshly wisedome, but by the [i] grace of God we haue had our conuersation in the world, and most of all to you wardes.

13 For wee write [k] none other things vnto you, then that ye read or els that ye acknowledge, and I trust ye shall acknowledge vnto the [l] end.

14 Euen as yee haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are ours, in the [n] day of *our* Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a [o] double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia, vnto you, and to be led forth toward Iudea of you.

17 [9] When I therefore was thus minded, did I vse lightnesse? or minde I those things which I minde, according to the [p] flesh, that with mee should be, [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [r] faithfull, that our worde toward you was not Yea, and Nay.

19 [11] For the Sonne of God Iesus Christ, who was preached among you by vs, *that is*, by me, & Siluanus and Timotheus, [s] was not Yea, and Nay: but in [t] him it was Yea.

20 [12] For all the promises of God in him *are* Yea, and are in [u] him Amen, vnto the glorie of God through [x] vs.

21 [13] And

1 See the declaration of such salutations in the former Epistles.

✣ *Ephes.1.3. 1.pet.1.3.*

2 He beginneth after his maner with thanksgiuing, which notwithstanding (otherwise then he was wont) he applieth to himselfe: beginning his Epistle with the setting forth of the dignitie of his Apostleship constrained (as it should seeme) by their importunity, which tooke an occasion to despise him by reason of his miseries. But he answereth, that he is not so afflicted, but that his comforts doe exceede his afflictions, shewing the ground of them, euen the mercy of God the Father in Iesus Christ.

a To him be praise and glory giuen. b Most mercifull. 3 The Lorde doeth comfort vs to this ende and purpose, that wee may so much the more surely comfort others. *c The miseries which we suffer for Christ, or which Christ sufferesh in vs.* 4 Hee denieth that either his afflictions wherewith he was often afflicted, or the consolations which he receiued of God, may iustly bee despised, seeing that the Corinthians both might and ought to take great occasion to be confirmed by eyther of them. *d Although saluation be giuen vs freely, yet because there is a way appointed vs whereby we must come to it, which is the race of an innocent and vpright life, which we must runne, therefore we are sayde to worke our saluation, Philippians 2.12. And because it is God onely that of his free good will worketh all things in vs, therefore in he sayde to worke the saluation in vs by those selfe same things by which we must passe to our lasting life after that we haue once ouercome all incombrances.* 5 He witnesseth that he is not onely not ashamed of his afflictions, but that he desireth also to haue all men knowe the greatnes of them and also his deliuerie from them, although it be not yet perfite. *e I knowe not at all what to doe, neither did I see by mans helpe which way to saue my life. f I was resolued within my selfe to die.*

g From these great dangers.

✣ *Rom.15.30.*

6 That he may not seeme to boast himselfe he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithfull.

7 The ende of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly he putteth away an other slaunder to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that hee promised to come vnto them, and came not. And first he speaketh of the simplicitie of his minde, and synceritie, which they knew both by his voyce when he was present, & they ought to acknowledge it also in his letters, being absent: and moreouer he protesteth that he will neuer be otherwise.

h With cleerenes, and holy and true plainnesse of mind, as God himselfe can witnesse. i Trusting to that very wisedome, which God of his free goodnesse hath giuen vs from heauen. k Hee saith he writeth barely and simply: for he that writeth in coloured sort, is rightly sayde to write otherwise then wee reade: and this he saith the Corinthians shall know and like of very wel. l Perfitely. m Paul reioycing in the Lorde was, that he had wonne the Corinthians: and they themselues reioyced that such an Apostle was their instructour, and taught them so purely and synceirely. n When he shal sit as iudge. o Another benefite. 9 Hee putteth away their slander and false report by denying it, and first of all in that that diuers went about to perswade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the case. *p As men do, which will rashly promise any thing, and change their purpose at euery turning of an hand. q That I should say and vnsay a thing?* 10 He calleth God to witnesse, and for iudge of his constancie in preaching and teaching one selfe same Gospel. *r True, and of whose faithfulnes it were horrible wickednes to doubt.* 11 He ioyneth also with himselfe, his fellowes as witnesses with whome hee fully consented in teaching one selfe same thing, to wit, one selfe same Christ. *s Was not diuers and wauering. t That is, in God.* 12 Last of all hee declare h the somme of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. *u Christ is set foorth to exhibite and fulfill them all most assuredly, and without all doubt. x Through our ministerie.*

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13 He attributeth the praise of this constancie, onely to the grace of God through the holy Ghost, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselues do know all this to be true.

21 13 And it is God which stablisheth vs with you in Christ, and hath anoynted vs.

22 Who hath also sealed vs, and hath giuen the y earnest of the Spirit in our hearts.

23 14 Now, I call God for a record vnto my z soule, that to spare you, I came not as yet vnto Corinthus.

24 15 Not that wee haue dominion ouer your faith, but we are helpers of your a ioy: for by faith ye stand.

y *An earnest, is whatsoeuer is giuen to confirme a promise.* 14 Now comming to the matter, he sweareth, that he did not onely, not lightly alter his purpose of comming to them, but rather that he came not vnto them for this cause, that he might not be constrained to deale more sharply with them being present, then he would. z *Against my selfe, and to the danger of mine owne life.* 15 He remooueth all suspicion of arrogancie, declaring that he speaketh not as a Lord vnto them, but as a seruant, appointed of God to comfort them. a *He setteth the ioy and peace of conscience, which God is author of, against tyrannous feare, and therewithall sheweth the end of the Gospel.*

CHAP. II.

1 *He excuseth his not comming vnto them,* 2 *and priuilie reprehendeth them:* 4 *He sheweth that such a his affection towards them,* 5 *that he neuer reioyceth but when they are merie.* 6 *Perceiuing the adulterer (whom he commanded to be deliuered vp to Satan) to repent, he requesteth that they forgiue him.* 31 *He mentioneth his going into Macedonia.*

BVt I determined thus in my selfe, that I would not come againe to you in a heauinesse.

2 For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?

3 And I wrote this same thing vnto you, lest when I came, I should take heauinesse of them of whom I ought to reioyce: this b confidence haue I in you all, that my ioy is the *ioy* of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that yee should be made sory, but that ye might perceiue the loue which I haue specially vnto you.

5 1 And if any hath caused sorrow, the same hath not made c me sorie, but d partly (lest I should more e charge *him*) you all.

6 It is sufficient vnto the same man, that hee was rebuked of many.

7 So that nowe contrariwise yee ought rather to f forgiue *him*, and comfort *him*, lest the same should be swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would g confirme your loue towards him.

9 For this cause also did I write, that I might know the proofe of you, whether ye would be obedient in all things.

10 To whome ye forgiue any thing, I *forgiue* also: for verely if I forgaue any thing, to whome I forgaue it, for your sakes *forgaue I it* in the h sight of Christ,

11 Lest Satan should circumuent vs: for wee are not ignorant of his i enterprises.

12 ¶ 2 Furthermore, when I came to Troas *to preach* Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 Now thankes *be* vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the k sauour of his knowledge by vs in euery place.

15 3 For we are vnto God the sweet sauour of Christ, in them that are saued, and in them which perish.

16 To the one *we are* the sauour of death, vnto death, and to the other the sauour of life, vnto life: 4 and who is sufficient for these things?

17 ✣ For wee are not as many, which make l marchandise of the word of God: but as of sincerities, but as of God in the sight of God speake we in Christ.

k *He alludeth to the anoynting of the Priestes, and the incense of the sacrifices.* 3 He denieth that ought should be taken away from the dignitie of his Apostleship, because they sawe euidently that it was not receiued with like successe in euery place, nay rather very many reiected and detested him, seeing that he preacheth Christ, not onely as Sauiour of them that beleeue, but also as a Iudge of them that contemne him. 4 Againe, he putteth away all suspicion of arrogancie, attributing all things that he did, to the vertue of God, whom he serueth sincerely, and without all dishonest affection: whereof he maketh them witnesses euen to the 6 verse of the next chapter. ✣ *chap.4.2.* l *We doe not handle it craftily and counterously, or lesse sincerely then we ought: and he vseth a metaphore which is taken from huckesters, which vse to plye the false harlots with whatsoeuer commeth into their hands.*

CHAP. III.

1 *He desireth no other commendation,* 3 *then their continuing in the faith.* 6 *He is a minister, not of the letter, but of the Spirit.* 8 *He sheweth the difference of the Law and the Gospel,* 13 *that the brightnesse of the Law doth rather dimme the sight then lighten it:* 18 *But the Gospel doth make manifest Gods countenance vnto vs.*

DOe we beginne to praise our selues againe: or need we as some other, epistles of recommendation vnto you, or *letters* of recommendation from you?

2 Yee are our epistle, written in our hearts, which is vnderstood and read of all men,

3 In that ye are a manifest, to be the Epistle of Christ, b ministred by vs, and written, not with incke, but with the Spirit of the c liuing God, 1 not in tables of stone, but in fleshly tables of the heart.

4 And such d trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our e sufficiencie *is* of God,

6 2 Who also hath made vs able ministers of the New Testament, not of the f letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration of death *written* with letters & ingrauen in stones, was h glorious, so that the children of Israel coulde not beholde the face of Moses, for the glory of his

a *Causing griefe amongst you, which he should haue done if hee had come to them before they had repented them.*

b *For I trusted that you would take that out of the way forthwith, which you knew I was discontented with, considering how you are perswaded that my ioy is your ioy.*

¶ Hee passeth to another part of this Epistle: which notwithstanding is put amongst the first, wherevnto he returneth afterward: & he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimonie of his repentance: shewing the true vse of excommunication, to wit, that it proceede not of hatred, but of loue and to end, lest if we keepe no measure, we serue Satan the deuill.

c *As if he said, All that sorow is so cleane wiped away, as though he had neuer felt it.*

d *As for me, (saith Paul) I haue no more to doe with him.*

e *Lest I should ouercharge him, who is burdened ynough of himselfe, which I would be glad were taken from him.* f *That whereas before you punished him sharply, you would now forgiue him.* g *That at my entreatie, you would declare by the consent of the whole Church, that you take him againe for a brother.* h *Truely and from the heart.* i *Of his mischieuous counsell and dueliish will.* 2 He returneth to the confirmation of his Apostleship, and bringeth foorth the testimonies, both of his labour, and also of Gods blessing.

a *The Apostle Gamaliel his speech wisely, that by title and title, he may come from the commendation of the person, to the matter it selfe.*

b *Which I tooke paines to write as it were.*

c *By the way, he setteth the vertue of God, against the meane wherewith Epistles are commonly written, to shew that it was wrought by God.*

1 He alludeth by the way, to the comparison of the outward ministerie of the Priesthood of Leui, with the ministerie of the Gospel, and the Apostolicall ministerie, which he handleth afterward more fully. d *This boldnesse we shew, and thus gloriously may we boast of the worthinesse and fruit of our ministerie.* e *In that we are fit and meet to make other men partakers of so great a grace.* 2 He amplifieth his ministerie and his fellowes: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Law, which he confidereth in the person of Moses, by whom the Law was giuen: against whom he setteth Christ the authour of the Gospel. Now this comparison is taken from the very substance of the ministerie. The Law is as it were a writing of it selfe dead, and without efficacie: but the Gospel, or new couenant, is as it were the very vertue of God it selfe, in renewing, iustifying, and sauing of men. The law propoundeth death, accusing all men of vnrighteousnesse: The Gospel offereth and giueth righteousnesse and life. The gouernance of the Law serued for a time to the promise: The Gospel remaineth to the end of the world. Therefore what is the glory of that in comparison of the maiestie of this? f *Not of the Law, but of the Gospel.* g *Imprinted and ingrauen: so that by this place we may plainly perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the Ten commandements.* h *This word, Glory betokeneth a brightnesse, and a maiestie which was boldly in Moses, but spiritually in Christ.*

countenance

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3 Whereby God offereth, yea and giueth the Spirit, not as a dead thing, but a quickening Spirit, working life.
k To wit, of Christ, which being imputed to vs as our owne, we are not onely not condemned, but also wee are crowned as righteous.
l The Law, yea, and the Ten commandements themselues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe.
3 Hee sheweth wherein standeth this glorie of the preaching of the Gospel, to wit, in that that it setteth forth plainly and euidently, that which the Lawe shewed darkely, for it sent them that heard it to be healed of Christ, which was to come, after it had wounde them.
✣ Exod 34.34.
4 He expounded the allegorie of Moses his couering, which was a token of the darknesse and weaknesse that is in men, which were rather dulled by the bright shining of the Lawe, then lightened: which couering was taken away by the comming of Christ, who lightneth the hearts, and turneth them to the Lord, that we may be brought from the slauerie of this blindnesse, and set in the liberty of the light, by the vertue of Christs spirit.
m Into the very bottome of Moses his ministerie.
n Christ is that spirit, which taketh away that couering, by working in our hearts, whereunto also the Law it selfe called vs, though in vaine, because it speaketh to dead men, vntill this Spirit quickeneth vs.
✣ Iob 4.14.
5 Going forwards in the allegorie of the couering, he compareth the Gospel to a glasse, which although it be most bright and sparkeling, yet doth it not onely not dazell their eyes, which looke in it, as the law doth, but also transformeth them with it beames, so that they also be partakers of the glory and shining of it, to lighten others: as Christ sayd vnto his, You are the light of the world, whereas he himselfe was the onely light. We are also commanded in another place, to shine as candles before the world, because wee are partakers of Gods Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, setting them his owne example and his fellowes.

countenance (which *glorie* is done away.)

8 Howe shall not the [i] ministration of the Spirit be more glorious?

9 For if the ministery of condemnation *was* glorious, much more doeth the ministration of [k] righteousnesse exceed in glory.

10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glorie.

11 For if that which should be [l] abolished, *was* glorious, much more shall that which remaineth, be glorious.

12 3 Seeing then that we haue such trust, we vse great boldnesse of speech.

13 ✣ 4 And *we are* not as Moses, *which* put a vaile vpon his face, that the children of Israel should not looke vnto the [m] end of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which *vaile* in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layed ouer their hearts.

16 Neuertheless when their *heart* shall be turned to the Lord, the vaile shalbe taken away.

17 Now the [n] Lord is the ✣ Spirit, and where the Spirit of the Lord *is*, there *is* libertie.

18 5 But wee all beholde as in a merrour the glorie of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. IIII.

1 *He sheweth that he hath so laboured in preaching the Gospell,* 4 *that such are euen blinded of Satan, who doe not perceiue the brightnesse thereof,* 7 *that the same is caried in earthen vessels,* 10 *who are subiect to many miseries.* 16 *and therefore he exhorteth them by his owne example to be couragious,* 17 *and contemne this present life.*

THerefore, [1] seeing that wee haue this ministerie, as we haue receiued mercie, we [a] faint not:

2 But haue cast from vs the [b] clokes of shame, and walke not in craftinesse, neither handle wee the worde of God [c] deceitfully: but in declaration of the trueth wee approue our selues to euery mans conscience in the sight of God.

3 [2] If our Gospel be then hid, it is hid to them that are lost.

4 In whome the god of this world hath blinded the mindes, *that is*, of the infidels, that the [d] light of the glorious Gospell of Christ, which is the [e] image of God, should not shine vnto them.

5 3 For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for [f] Iesus sake.

6 For God ✣ 4 that commanded the light to shine out of darknesse, *is he* which hath shined in our hearts, to giue the [h] light of the knowledge of the glory of God in the face of Iesus Christ.

7 4 But we haue this treasure in earthen vessels, 5 that the excellencie of that power might be of God, and not of vs.

8 Wee are afflicted on euery side, yet *are we* not in distresse: we are in doubt, but yet we despaire not.

9 *We are* persecuted, but not forsaken: cast downe, but we perish not.

10 6 Euery where we beare about in our bodie the [i] dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which [k] liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our [l] mortall flesh.

12 7 So then death worketh in vs, and life in you.

13 8 And because we haue the same [m] spirit of faith, according as it is written, ✣ I beleeued, and therefore haue I spoken, wee also beleeue, and therefore speake,

14 Knowing that he which hath raised vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 9 For all things are for your sakes, that that most plenteous grace by the thanksgiuing of many, may redound to the praise of God.

16 Therefore we faint not, [10] but though our outward man perish, yet the inward man is [o] renewed dayly.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent *and* an eternall weight of [q] glorie:

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, *are* temporall: but the things which are not seene, *are* eternall.

d The light of plaine and lightsome preaching, which teacheth you to the glorie of Christ.
e In whome the Father setteth forth himselfe to be seene and beholden.
3 He remooueth according to his accustomed maner, all suspicion of ambition, aduowching that he teacheth faithfully, but as a seruant, and witnessing that all this light which he and his fellowes giue to other, proceedeth from the Lord.
f To preach this selfe same Iesus to you.
✣ Genes. 1.3.
g Which made onely with his word.
h That being lightened of God, wee should in like sort giue that light to others.
4 Hee taketh away a stumbling blocke, by which was darkened amongst some the bright shining of the ministerie of the Gospel. to wit, because the Apostles were the most miserable of all men. Paul answereth, that hee and his fellowes, are as it were, earthen vessels, but yet there is in them a most precious treasure.
5 Hee bringeth marueilous reasons, why the Lord doth so afflict his chiefest seruants, to the end saith he, that all men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but neuer perish.
6 An amplification of the former sentence, wherein he compareth his afflictions to a dayly death, and the vertue of the Spirit of God in Christ, to life, which oppresseth that death.
i So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers are in.
k Which liue that life, to wit, by the Spirit of Christ, amongst so many and so great miseries.
l Subiect to that miserable condition.
7 A very cunning conclusion: as if he should say, Therefore to be short, we die, that you may liue by our death, for that they ventured into all those dangers for the building of the Churches sake, & they ceased not to confirme all the faithfull with the examples of their patience.
8 He declareth the former sentence, shewing that he and his fellowes die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues do first beleeue that, which they propound to other to beleeue, to wit, that they also shalbe saued together with them in Christ.
m The same faith, by the inspiration of the same Spirit.
✣ Psal. 116.10.
9 Hee sheweth how this constancie is preserued in them, to wit, because they respect Gods glory and the saluation of the Churches committed vnto them.
n When it shall please God to deliuer me, and restore me to you, that exceeding benefit which shall be powred vpon me, shall redound to the glory of God, by the thanksgiuing of many.
10 He addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly hee profiteth dayly: and passeth not at all for all the miseries that may be suffeined in this life, in comparison of that most constant and eternall glorie.
o Gathereth new strength, that the outward man be not ouercome with the miseries which come freshly one vpon the necke of another, being maintained and vpholden with the strength of the inward man.
p Afflictions are not called light, as though they were light of themselues, but because the paine away quickly, when as indeed our whole life is of no great long continuance.
q Which remaineth for euer time and stable, and can neuer be shaken.

1 Now he plainely witnesseth that both he and his fellowes (through the mercie of God) do their vocation and duetie vprightly and sincerely, neglecting all dangers.
a Though we are broken in peeces with miseries and calamities, yet we yeelde not.
b Subtilitie, and all kinde of deceite, which men hunt after, as it were diuines and lurking holes, to couer their couetous dealings withall.
c This is it that in the former chapter he called, making marchandise of the word of God.
2 An obiection: Many heare the Gospel, and yet are no more lightened thereby, then by the preaching of the Lawe. He answereth, The fault is in the men themselues, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doeth he and his fellowes set foorth the most cleare light of the Gospell to be seene and beholden, seeing that Christ whom onely they preach, is he in whom onely God will be known, and as it were seene.

CHAP.

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CHAP. V.

1 He continueth in the same argument, 6 teaching the certain hope of salvation 8 through faith, 12 not to praise himselfe, 14 seeing hee hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

1 Taking occasion by the former comparison, hee compareth this miserable body as it is in this life, to a fraile and brittle tabernacle, against which hee setteth the heauenly tabernacle, so terming that sure and euerlasting condition of this same body glorified in heauen, insomuch saith he, that wee are not onely not addicted to this tabernacle, but also doe with sobbes and sighes desire rather that tabernacle. And so this place also concerning the glorie to come, is put within the treatise of the dignitie of the ministerie, as the other was, whereof we spake in the beginning of the second Chapter.

a He calleth the glory of immortalitie, which we shall be as it were clothed with, a garment.

b Heauenly, not that the substance of it is heauenly, but for the glorie of it.

2 An exposition of the former saying: Wee doe not

FOr [1] we know that if our earthly house of this tabernacle bee destroyed, wee haue a building *giuen* of God, *that is*, an house not made with hands, *but* eternall in the heauens.

2 For therefore we sigh, desiring to be [a] clothed with our house, which is from [b] heauen.

3 [2] Because that if we be clothed, wee shall not be found ✣ naked.

4 For in deede we that are in this tabernacle, sigh and are burdened, because we would not be vnclothed, but would be clothed vpon, that mortalitie might be swallowed vp of life.

5 And he that hath [c] created vs for this thing, *is* God, who also hath giuen vnto vs the earnest of the Spirit.

6 [3] Therefore wee are alway [d] bolde, though we know that whiles we are at home in the bodie, we are absent from the Lord.

7 (For we walke by [e] faith, and not by sight.)

8 Neuertheless, wee are [f] bolde, and loue rather to remoue out of the body, and to dwel with the Lord.

9 Wherefore also we [g] couet, that both dwelling at home, and remooving from home, we may be acceptable to him.

10 ✣ [4] For wee must all [h] appeare before the iudgemeut seate of Christ, that euery man may receiue the things which are *done* in his body, according to that hee hath done, whether *it be* good or euill.

11 [5] Knowing therefore that [i] terrour of the Lord, wee perswade men, and we are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 [6] For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue *to answere* against them, which reioyce in the [k] face, and not in the heart.

13 7 For whether we be out of our wit, *we are it* to God: or whether we be in our right minde, *we are it* vnto you.

14 [8] For that loue of Christ [l] constraineth vs, 15 Because wee thus iudge, that if [m] one bee dead for all, then were al dead, and he died for al, that they which liue, should not henceforth [n] liue vnto themselues, but vnto him which died for them, and rose againe.

16 [9] Wherefore henceforth know we no man after the flesh, [10] yea though wee had knowen Christ after the flesh, yet nowe henceforth know we *him* no more.

17 [11] Therefore if any man *be* in Christ, *let him be* a newe creature. ✣ Olde things are passed away: beholde, all things are become newe.

18 [12] And all things *are* of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath [p] committed to vs the worde of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech *you* through vs, wee pray you in Christes steade, that ye be reconciled to God.

21 For he hath made him *to be* [q] sinne for vs, which [r] knew no sinne, that wee should bee made the [s] righteousnesse of God in him.

7 The meaning is: Euen when I am mad (as some men thinke of me) whilest I seeme as a foole, to boast my selfe, I doe it for your profite, no lesse then when I preach the Gospel simply vnto you.

8 He goeth forward in putting away all suspicion of desire of estimatiō & boasting for the loue of Christ, saith hee, compelleth vs hereunto, that seeing he died for vs all, which were dead when as we liue, to our selues, (that is, while we were yet giuen to these earthly affections) we in like sort should consecrate our whole life which we haue receiued of him, to him (to wit) being indued with the holy Ghost, to this end and purpose that we should meditate vpon nothing

but that which is heauenly. *l Possesseth vs wholy.* *m He speaketh heere of sanctification, whereby it commeth to passe that Christ liueth in vs.* *n Looke Rom. chap.6 and 7.* 9 Hee sheweth what it is, not to liue to our selues, but to Christ, to wit, to knowe no man according to the flesh, that is to say, to bee so conuersant amongst men, as not to care for those worldly and carnall things, as they doe which respect a mans flocke, his courtrey, forme, glorie, riches, and such like, wherein men commonly dote and wearie themselues. 10 An amplification: This is, faith he, so true, that wee doe not now thinke carnally of Christ himselfe, who hath now left the worlde, and therefore must bee considered of vs spiritually. 11 An exhortation for euery man which is renewed with the spirit of Christ to meditate heauenly things, and not earthly. *o As a thing made anew of God, for though a man be not newly created when God giueth him the spirit of regeneration, but only his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teache vs, that wee must attribute all things to the glorie of God: not that wee are stockes and blockes, but because God createth in vs, both the will to will well, and the power to doe well.* ✣ *Esai.43.19. reuelat.21.5.*

12 Hee commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the authour of that ministerie, and also by the excellencie of the doctrine of it: for it announceth atonement with God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doeth as it were by the mouth of his ministers to haue consideration of themselues, and not to despise so great a benefite. And when hee so sayth, he plainely reprehendeth them which falsely challenged to themselues the name of pastours. *p Vsed our labour and trauaile.* *q A sinner not in himselfe, but by imputation of the guilt of all our sinnes to him.* *r Who was cleane voyde of sinne.* *s Righteous before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.*

CHAP. VI.

1 Hee exhorteth them to leade their liues as it becommeth Christians, 5 neyther to bee dismayed in tribulation, 9 nor puffed vp with glorie: 14 to auoyde all vncleanesse, 16 considering that they are the temples of the liuing God.

SO [1] we therefore as workers together beseech *you*, that yee receiue not the grace of God in vaine.

2 [2] For hee sayeth, ✣ I haue heard thee in a time [a] accepted, and in [y] day of saluation haue I

1 Men doe not onely need the ministerie of the Gospel, before they haue received grace, that they may be partakers of it, but also after they haue received grace, that they may continue in it.

2 In that that grace is offered, it is of the grace of God, who hath appointed times & seasons to all things, that we may take occasion when it is offred. ✣ *Esa. 49.8.* *a Which I of my free mercy and loue towardes thee liked of and appointed at which time God powred out that his marueilous loue vpon vs.*

succoured

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succoured thee: beholde now the accepted time, behold now the day of saluation.

3 3 Wee giue no occasion of offence in any thing, that *our* ministerie should not be reprehended.

4 But in all things we b approue our selues as ✣ the ministers of God, † in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in c tumults, in labours,

6 5 By watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfained,

7 By the d word of trueth, by the e power of God, by the f armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiuers, and *yet* true:

9 As vnknowen, and *yet* knowen: as dying, and beholde, wee liue: as chastened, and *yet* not killed:

10 As sorowing, and *yet* alway reioycing: as poore, and *yet* make many rich: as hauing nothing, and *yet* possessing all things.

11 6 O Corinthians, our mouth is g open vnto you: our heart is made large.

12 Yee are not h kept straite in vs, but yee are kept straite in your owne i bowels.

13 Nowe for the same recompence, I speeke as to *my* children, Be you also inlarged.

14 7 Be not vnequally yoked with the infidels: for ✣ what fellowship hath righteousnes with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with Belial? or what k part hath the beleeuer with the infidel?

16 And what agrement hath the Temple of God with idoles? for ∴ ye are the Temple of the l liuing God: as God hath said, ∴ I will m dwell among them, and walke there: and I will be their God, and they shall be my people.

17 ✣ Wherefore come out from among them, and seperate your selues, sayeth the Lorde, and touch none vncleane thing, and I wil receiue you.

18 * And I will be a father vnto you, and yee shall be my sonnes and daughters, saith the Lorde almightie.

2 16 Receiue vs: wee haue done wrong to no man: wee haue corrupted no man: wee haue defrauded no man.

3 I speake it not to *your* c condemnation: for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speech toward you: I reioice greatly in you. I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings without, and terrours within.

6 But God that comforteth the d abiect, comforted vs at the e comming of Titus.

7 And not by his comming onely, but also by the consolation wherewith he was comforted of you, whe he told vs your great desire, your mourning, your feruent minde to meeward, so that I reioyced much more.

8 2 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorie, though *it were* but for a season.

9 I now reioyce, not that yee were sorie, but that ye sorowed to f repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 For godly sorowe causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For behold, this thing that yee haue bene godly sory, what great care hath it wrought in you: yea, what clearing of your selues: yea, *what* indignation: yea, *what* feare: yea, *how* great desire: yea, *what* a zeale: yea, *what* reuenge: in all things yee haue shewed your selues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care to warde you in the h sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirite was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inwarde affection is more aboundant toward you, when he remembreth the obedience of you all, *and* howe with feare and trembling ye receiued him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

3 He sheweth the Corinthians a paterne of a true minister, in his owne example and Timothies & Sylvanus, to the ende, that (as he purposed from the beginning) he might procure authoritie to himselfe and his like.
b *Declare and shew in deede.*
✣ 1.Cor.4.1.
4 Hee first of all reckoneth vp those things, which are neither alwayes in the ministers, nor without exceptio, vnles it be according to the affection of the mind, patience onely except, which also is one of the vertues which ought to be alwayes in a good minister.
c *In suffring to and fro, finding no place of rest and quietnesse.*
5 Secondly, he reckoneth vp such vertues as are necessarie, and ought alwayes bee in them, and whereby as by good armour, all letets and hinderances may be ouercome.
d *Preaching of the Gospell.*
e *Power to worke miracles, and to bring vnder the wicked.*
f *Vprightnesse.*
6 Going about to rebuke them, he saith first that he dealeth with them sincerely and with an open and plaine heart, and therewithall complaineth that they doe not the like in louing againe their Father. g *The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it falleth commonly with them that are in some great ioy.* h *You are in my heart, as in an house, and that no narrow or straite house, for I haue opened my whole heart to you, but you are inwardly straite laced to meward.* i *After the maner of the Hebrewes, he calleth those tender affections which rest in the heart, bowels.* 7 Now he rebuketh them boldely, for that they became fellowes with infidels in outward Idolatrie, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselues pure, not onely in minde, but also in body, that they may wholy be holy vnto the Lord. ✣ *Ecclesi.* 23.18. k *What can there be betweene them?* ∴ 1.Corin.3.16. *and* 6.19. l *Hee setteth the liuing God against Idoles.* ✣ *Lenit.*26.11. m *God dwelleth with vs, because Christ is become God with vs.* ✣ *Isai.*52.11. * *Jerem.*31.1.

CHAP. VII.

1 *Lest by ourmuch vrging them he should dismay their tender minder, 2 he prouideth that all that he said, 4 proceeded of the great good will he bare vnto them: 8 and therfore they should not bee offended, that he made them sory, 10 and brought them to repentance not to be repented of.*

SEing then we haue these promises, dearely beloued, let vs cleanse our selues from al filthines of the a flesh and spirit, and finish *our* sanctification in the feare of God.

a *Both of body and soule, that by this meanes the sanctification may be perfite consisting in both the parties thereof.*

1 He returneth againe from that admonition, to his owne person, opposing the testimonies both of his faithfulnes and also of his continuall good will toward them.
b *Let mee haue some place among st you, that I may teach you.*
c *To condemne you of vnkindnesse or trecherie.*
d *Whose hearts are cast downe, and are very farre spent.*
e *With those things which Titus told me of you at his comming, to wit, how fruitfully you reade ouer my letters, moreouer & besides that I am exceedingly refreshed with his presence.*
2 An obiection: But thou hast handled vs roughly: The Apostle answereth that he vsed not this roughnes without griefe. And he addeth moreouer, that he is also glad now that hee drawe them to that sorowe although it was against his wil, since it was so profitable vnto them: for there is a sorowe not only praise worthy but also necessary, to wit, whereby repeatance groweth by certaine degrees, for the which repentance he prayseth them highly. And this is the fifth part of this Epistle.
f *In somuch that that sorow did you much good toward the amending of your lewdnesse and sinnes.*
g *Godly sorow is when we are not terrified with the feare of punishment, but because we feele we haue offended God our most mercifull Father: Contrary to this, there is one other sorow, that onely feareth punishments, or when a man is vexed for the losse of some worldly goods: the source of the first, is repentance, the fruit of the second, is desperation, vnlesse the Lord helpe speedily.* h *It was not coloured nor counterfeit, but such as I dare stand to before God.*

CHAP. VIII.

1 *He exhorteth the by the example of the Macedonians, 9 and also euen of Christ himself, 14 to bee liberall towardes the Saintes: 16 For which purpose, he sheweth that Titus, 18 and another brother came vnto them.*

WE i doe you also to wit, brethren, of the a grace of God bestowed vpon ỹ Churches to stirre vp the Corinthians to liberalitie, wherewith the poueretie of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme pouertie, to the ende, that they should follow them. a *The benefite that God bestowed vpon the Churches.*

1 The first part of this Epistle co[n]teyning diuers exhor-

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ches of Macedonia,

2 Because in [b] great triall of affliction their ioy abounded, and their most extreeme pouertie abounded vnto their rich liberalitie.

3 For to *their* power, (I beare record) yea, and beyond their power, they were [c] willing,

4 And prayed vs with great instance that wee would receiue the [d] grace, and fellowship of the ministring which is toward the Saints.

5 [2] And *this they did*, not as we looked for: but gaue their owne selues, first to the Lord, and *after* vnto vs by the will of God,

6 That we should exhort Titus, that as hee had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towardes vs, *euen so see* that ye abound in this grace also.

8 [3] This say I not by commandement, but because of the [e] diligence of others: therefore proue I the naturalnesse of your loue.

9 [4] For ye knowe the grace of our Lorde Iesus Christ, that he being rich, for your sakes became poore, that ye through his pouertie might be made rich.

10 [5] And I shewe *my* minde herein: for this is expedient for you, which haue begun not to doe onely, but also to g will, a yeere agoe.

11 Now therefore performe to doe it also, that as *there was* a readinesse to will, euen so ye may performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *u is* that other men should be eased and you grieued. But vpon [h] like condition, at this time your abundance *supplieth* their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, ✣ He that *gathered* much, had nothing ouer, and he that *gathered* litle, had not the lesse.

16 [8] And thankes *be* vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull that of his owne accord hee went vnto you.

18 And wee haue sent also with him the brother, whose praise *u* [i] in the Gospel throughout al the Churches,

19 (And not so onely, but is also chosen of the Churches to be a fellowe in our iourney, concerning this [k] grace that is ministred by vs vnto the glory of the same Lord, and *declaration* of your prompt minde)

20 Auoyding this, that no man should blame vs in this l abundance that is ministred by vs,

21 ✣ Prouiding for honest things, not onely before the Lord, but also before men.

22 And wee haue sent with them our brother, whom we haue oft times proued to be diligent in many things, but nowe much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any doe inquire* of Titus, *he is* my fellow and helper to you-ward: or of our [m] brethren, they are messengers of the Churches, *and* the [n] glorie of Christ.

24 Wherefore shew toward them, and before the [o] Churches the proofe of your loue, and of the reioycing that we haue of you.

dealing, in whose presence you are, for so much as you see the messengers whome they haue chosen by all their consents, and sent them vnto you.

CHAP. IX.

1 Why albeit he thinke well of their ready willes, 3 yet earnestly exhorteth them, 4 hee yeeldeth a reason: 6 He compareth almes to seede sowing, 10 which God doeth repaie with great gaine.

FOr [1] as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I knowe your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, *and say*, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that ye (as I haue say d) be readie:

4 Lest if they of Macedonia come with mee, and finde you vnprepared, we (that wee may not say, you) should be ashamed in this my [a] constant boasting.

5 Wherefore I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might bee readie, *and come* as of beneuolence, and not as of [b] niggardlinesse.

6 [2] This yet *remember*, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As euery man [c] wisheth in his heart, *so let him giue*, not ✣ [d] grudgingly, or of [e] necessitie: ✣ for God loueth a cheerefull giuer.

8 And God is able to make [f] all grace to abound toward you, that ye alwayes hauing al sufficiencie in al things, may abound in euery [g] good worke,

9 (∴ As it is written, He hath sparsed abroad and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also hee that findeth seede to the sower, will minister likewise bread, for foode, and multiply your seede, and increase the [i] fruites of your beneuolence,)

11 That on all partes yee may bee made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God.

12 [3] For the ministration of this seruice not only supplieth ŷ necessities of the Saints, but also abundantly causeth many to giue thankes to God.

13 (Which by the [k] experiment of this ministration prayse God for your [l] voluntarie sub-

b For those manifolde afflictions wherewith the Lord tryed them, did not only not quaile their ioyfull readinesse, but also made it much more excellent and famous.

c Of their owne accord they were liberall.

d He calleth that, Grace, that other men would haue called a burden. And this verse is to be expounded by the sixt verse.

2 He amplifieth the forwardnes of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplish the gining of almes, by sending againe of Titus vnto them.

3 Thirdly, hee warneth them that they deceiue not their expectation which they haue cõceiued of them.

e At the request of the Macedonians.

f Then appeareth the naturalnesse of our loue, when in deed, & that frankly, we helpe our brethren, euen for Christ his sake.

4 The fourth argument taken from the example of Christ.

5 He taketh good heed that he seeme not to wrest it out of them by constraint, for vnlesse it be voluntarie, God doeth not accept it.

g Not onely to doe, but also to doe willingly: for he noteth out a ready willingnes, without any inforcement by any other men, much lesse came it of ambition and vaine glory.

6 Against such as vse to excuse them selues, because they are not rich, as though it were onely proper to rich men to helpe the poore.

7 Christian liberalitie is mutuall, that proportion may be obserued.

h That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestowe some of theirs vpon you. ✣ Exod. 16.18.

8 Hee commendeth Titus and his two companions, for many causes, both that their credite might not be suspected, as though he had sent them sildy to spoyle the Churches, and also that they might be so much the readier to contribute.

i In the preaching of the Gospell.

k These alwaies which are besowed for the reliefe of the Church of Hierusalem.

l In this plentifull liberalitie of the Churches, which is committed to our trust. ✣ Rom. 12.17.

m Titus his two companions.

n By whom the glorie of Christ is set forth.

o All Churches shalbe witnesses of this your godly

1 He wisely meeteth with the suspicion which the Corinthians might cõceiue, as though the Apostle in urging them so carefully should doubt of their good will? Therefore he witnesseth that hee doeth it not to teach them, that they ought to helpe the Saints, seeing that hee had become lutie for them to the Macedonians, but onely to stirre them vp which were running of themselues, to the ende that all things might both be in a better readinesse, and also be more plentifull.

a The worde which hee vseth, signifieth such a stayednesse and setledneesse of minde, as cannot bee moued with any terrour or feare.

b As from couetous men.

2 Almes must be giuen neither niggardly, nor with a loathfull minde, or hardly: But a franke and free almes is compared to a sowing which hath a most plentifull harueste or most abundant blessings following it.

c Determineth and appointeth freely with himselfe.

✣ *Rom 12.8. d With a sparing and niggardly heart e Against his will, as loath to be euill reported of. ✣ Eccle. 35.10. f All God his bounteous liberalitie. g To help others by all meanes possible, in doing them good in their necessities. ∴ Psal 112.9. h In euerlasting: Now Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (saith he) to giue to others. i There is none so good an inheritance to the godly, as bountifulnesse in 3 An other excellent and double fruit of liberalitie towardes the Saints, is this: that it giueth occasion to prayse God, and that one saith also is thereby made manifest. k By this proofe of your liberalitie in the helping and succouring of them. l In shewing with one consent, that you acknowledge that onely Gospel, which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church of Hierusalem.*

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m Lest by this great commendation and praise the Corinthians should be puffed up, he shutteth up this exhortation, with this exclamation.

mission of the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 [m] Thankes therefore *be* vnto God for his vnspeakable gift.

CHAP. X.

2 Hee sheweth with what constaience, 4 with what weapons, 6 and with what reuenge he is armed against the cauillations of the wicked, 7 and that, when he is present, his deedes haue no lesse power, 11 Then his wordes haue force, when hee is absent.

1 Hee returneth to the defence of his Apostleship, but so that hee vseth his authoritie therein: for hee warneth them earnestly & gravely, vsing also terrible threatnings to shew themselues such as are apt to be instructed. And he refelleth certain prouide men which made no better accompt of him, then of a bragging Thraso, in that he vsed to be sharpe against them when he was absent because they saw no great maiestie in him after the maner of men, & besides, had prooued his lenitie, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he protesteth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenes, hee protesteth vnto them that he will shew indeed how sore they are deceiued, which make that accompt of the office of an Apostle, that they

NOwe [1] I Paul my selfe beseech you by the meekenes, and [a] gentlenes of Christ, which when I am present among you *am* base, but am bolde toward you being absent:

2 And *this* I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though wee walked [b] according to the flesh.

3 [2] Neuertheless, though wee walke in the flesh, yet we doe not warre after the flesh.

4 (For the weapons of our warrefare are not [c] carnall, but mightie through [d] God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, [3] and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 [4] Looke yee on things after the [e] appearance? If any man trust in himselfe that hee is Christs, let him consider this againe of [f] himselfe, that as he *is* Christs, euen so *are* we Christs.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 *This I say*, that I may not seeme as *it were* to feare you with letters.

10 For the letters, saieth [g] hee, are sore and strong, but his bodily presence is weake, and his speach is of no value.

11 Let such on thinke this, that such as wee are in word by letters, when we are [a] absent, such *will we be* also indeede, when we are present.

12 [5] For we [h] dare not make our selues of the number, or to compare our selues to them, which

praise themselues: but they vnderstand not that they measure themselues with [i] themselues, and [k] compare themselues with themselues.

13 But we wil not reioyce of things, which are not within *our* [l] measure, ✣ but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretch not our selues beyond *our* measure, as though wee had not attained vnto you: for euen to you also haue we come *in preaching* the Gospel of Christ,

15 Not boasting of things which are [m] without *our* measure: *that is*, of other mens labours: & we hope, when your faith shal increase, to be magnified by you according to our line abundantly,

16 And to preach the Gospel in those *regions* which *are* beyond you: not to reioyce in [n] another mans line, *that is*, in the things that are prepared already.

17 ✣ [6] But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

i Upon a vaine perswasion that they haue of themselues, they take vpon them they care not what.

k They contemne all other, and measure all their doings only by themselues.

l Of those things which God hath not measured to me.

✣ *Ephes. 4. 7.*

m As though God had diuided the whole world among the Apostles, to be husbanded.

n In countries which other men haue prepared and husbanded with the preaching of the Gospel.

✣ *Ierem. 9. 24. 1. cor. 1. 31.*

7 He somewhat mitigateth that which he spake of himselfe, and therewithall prepareth the Corinthians to heare other things, witnessing that hee seeketh nothing els but to approoue himselfe to God, whose glory he onely seeketh.

CHAP. XI.

2 Hee testifieth, that for the great loues sake hee beareth to the Corinthians, he is compelled 5 to vtter his owne prayses: 9 And that he bestowed his labour on them without any reward, 13 that the false apostles should not surpasse him in any thing, 12 whom he farre excelleth in those things which are praise worthie in deede.

WOuld [t] to God, ye could suffer a litle my foolishnesse, and in deede, ye suffer me.

2 For I am ielous ouer you, with [a] godly iealousie: for I haue prepared you for one husband, to [b] present you *as* a pure virgine to Christ:

3 But I feare leste as the [*] serpent beguiled Eue through his subtiltie, so your mindes should be [c] corrupt from [ỹ] simplicitie that is in [d] Christ.

4 [2] For if he that commeth, preacheth [e] another Iesus whom we haue not preached: or if ye receiue another spirite whom yee haue not receiued: either another Gospel, which yee haue not receiued, ye might well haue suffered *him*.

5 Verely I suppose that I was not inferiour to the very chiefe Apostles.

6 [3] And though *I be* [f] rude in speaking, yet *I am* not *so* in knowledge, but among you we haue bin made manifest to the vttermost, in all things

7 [4] Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospell of God freely?

8 I robbed other Churches, and tooke wages *of them* to doe you seruice.

9 And when I was present with you, and had neede, ✣ I was not slouthful to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia

i Vpon a vaine perswasion that they haue of themselues, they take vpon them they care not what.

k They contemne all other, and measure all their doings only by themselues.

l Of those things which God hath not measured to me.

✣ *Ephes. 4. 7.*

m As though God had diuided the whole world among the Apostles, to be husbanded.

n In countries which other men haue prepared and husbanded with the preaching of the Gospel.

✣ *Ierem. 9. 24. 1. cor. 1. 31.*

1 He granteth that after a sort he playeth ỹ foole in this vanting of things, but he addeth that he doeth it against his will for their profit, because he feeth them deceiued by certaine vaine & crafty men, through ỹ craft & subtiltie of Satan.

a He speaketh as a worldling, but yet as one that seeketh them not for himselfe, but for God.

b To marrie you together.

c Genes. 3. 4.

c This place is to be marked against the, which loathe that plaine & pure simplicitie of the Scripture, in comparison of the colours and paintings of mans eloquence.

d Which is meete for them that are in Christ.

2 He sheweth that they deceiue them selues, if they look to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.

e A more perfect doctrine of Iesus Christ.

3 He reiecteth the slanders of those Thrasoes. I grant, saith he, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the Gospel from me, where of you haue had good proofe, & that euery maner of way.

f Paul lacked not that kinde of eloquence which is meete for a man, & fit for the Gospel, but he willingly wanted that painted kinde of speach, which too many now adayes hunt after and follow.

4 Another slaunder, to wit, that he was a raskall, and liued by the labour of his owne handes. But herein, saith the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to trauaile for my liuing with mine owne hands in part, and partly also when penurie constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you? ✣ *Chap. 12. 13.*

supplied,

A doe of worldly offices, that is, according to the outward appearance. a That nature which is inclined to mercie, rather then to rigour of iustice. b As though I had no other aid and helpe then that which outwardly seeme to haue: and therefore Paul setteth his flesh, that is, his weake condition and state against his spirituall and Apostolique dignitie. 2 Secondly he witnesseth, that although he be like vnto other men, yet he commeth furnished with that strength, which no holdes of man can match, whether they resist by craft and deceit, or by force and might, because he warfareth with diuine weapons. c Are not such as men get them authoritie with all one of another and doe great actes. d Stand vpon that infinit power of God. 3 An amplification of this spirituall vertue, which in such sort conquereth the enemies be they neuer so craftie and mighty, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others, that are stubburnely obstinate, separating them from the other which suffer themselues to be ruled. 4 He beateth into their heads that same matter, with weight of wordes and sentences. e Do eye iudge of things according to the outward shew? f Not being told of it by me. g He noteth out some one that was the seeder vnto of this speach. 5 Beeing constrained to refell the foolish bragges of certaine ambitious men, he witnesseth, that they are able to bring nothing. But that they falsely perswade themselues of themselues: and as for him selfe, although he bragge of excellent things, yet he will not passe the bounds which God hath measured him out, according whereunto he came euen vnto them in preaching the Gospel of Christ, and trusteth that he shall go further, when they haue so profited that he shall not neede to tary any longer among them to instruct them. And hereunto is added an amplification, in that he neuer succeeded other men in their labours. h This is spoken after a taunting sort.

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5 An amplificatiō: so farre is hee from being ashamed of this act, that he hath also resolued with him selfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truely sayd, that he taught in Achaia for nothing: not that he disdained the Corinthians, but that these Thrasoes may neuer finde the occasion which they haue already sought for, and hee in the meane season may set some thing before them to follow, that at length they may truely say, that they are like to Paul.

g *This is a firme of an oath, as if he sayd, Let me not be thought to haue any trueth in me.*

h *Shalbe alwayes open to me.*

i *Pauls aduersaries sought all occasions they could, to be equall to him. And therefore seeing they had rather eate vp the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if hee had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them euen despised Pauls: but he shoeweth that all this is nothing but colours and painting.*

6 Now at length he painteth out these fellowes in their colours, forewarning, that it will come to passe, that they will at length betray themselues, what countenance soeuer they make to zeale that they haue of Gods glory.

k *By light is meant the heauenly glory, whereof the Angels are partakers.*

7 Hee goeth forward boldly, and vsing a vehement Ironie or kinde of taunting, diswadeth the Corinthians to pardon him, if for a time he contended as a foole before them being wise, with those lolly felowes touching those externall things, to wit, touching his ancesters, and valiant acts. 8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not marke in the meane season, that those false apostles abused their simplicitie for aduantage.

l *As if he sayd, In respect of this reproch which they doe vnto you (I speake it) which surely is as euill, as if they did beate you.*

m *Paul is called weake, in that he seemeth to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable tutor, whereas notwithstanding therein Gods mightie power was made manifest.* ✣ *Phil.3.5.*

n *Paul being honourable in deede, defendeth his ministerie openly, not for his own names sake, but because he saw his doctrine come into hazard.*

o *In danger of present death.*

p *He alludeth to that that is written, Deu 25.3. & moreouer this place sheweth vs, that Paul suffred many things which Luke passed ouer.*

q *Of the Romane Magistrates.* ✣ *Act.16.13.* ✣ *Act.14.19.* ✣ *Act.27 14.*

r *Painefulnes is a troublesome sickenes, as when a man is weary & would rest, he is constrained to fall to new labour.*

supplied, and in all things I kept, s and will keepe my selfe, that I should not be grieuous to you.

10 The s trueth of Christ is in me, that this reioycing shall not be t shut vp against mee in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they u reioyce.

13 ✣ For such false apostles are deceitful workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of k light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though *they were* the ministers of righteousnesse, whose ende shall be according to their workes.

16 ✣ I say againe, Let no man thinke that I am foolish, or else take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as *it were* foolishly, in this *my* great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 ✣ For ye suffer, euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the l reproch: as though that we had bene m weake: but wherein any man is bolde (I speake foolishly) I am bolde also.

22 They are Hebrewes, ✣ so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am n more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in o deathes oft.

24 Of the Iewes p fiue times receiued I fourtie *stripes* saue one.

25 I was q thrise ✣ beaten with roddes: I was ✣ once stoned: I suffered thrise x shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying *I was* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and r painefulnesse, in watching often, in hunger & thirst, in fastings often, in colde and in nakednesse.

28 y Beside the things which are outward, I am combred dayly, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 z If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In ✣ Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and would haue caught mee.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

would boast my selfe, I would take no better argument: and witnesse that I deuise and forge nothing. ✣ *Acts 9.24.*

CHAP. XII.

1 *He doth euen vnwillingly make rehearsall 3 of the heauenly vision, 4 that were reuealed vnto him: 6 for which though he might in deede glory, yet he will not, 10 being prime of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue care to certaine vaineglorious persons, who drawe them from Christ.*

IT a is not expedient for mee no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I know a man b in Christ aboue fourteene yeeres agone, (whether *he were* in the body, I can not tell, or out of the body, I can not tell: God knoweth) c which was taken vp into the d third heauen.

3 And I know such a man (whether in the body, or out of the body, I can not tell: God knoweth)

4 How that he was taken vp into e Paradise, and heard words which f cannot be spoken, which are not g possible for man to vtter.

5 h Of such a man will I reioyce: of my selfe will I not reioyce, except it bee of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, lest any man should thinke of me aboue that hee seeth in me, or that he heareth of me.

7 i And lest I should be exalted out of measure through the aboundace of reuelations, there was giuen vnto me a k pricke in the flesh, the messenger of l Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I besought the Lord m thrise that it might depart from me.

9 And he said vnto me, My grace is sufficient

which name they that translated the olde Testament out of Hebrewe into Greeke, called the garden Eden, wherein o Adam was put straight after his creation, as a most delicate and pleasant place. And heereupon grewe it, that that his first seate of glory of God is called by that name.

d *Which no man is able to vtter.*

e *Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5.*

2 To remooue all suspicion of ambition hee witnesseth that hee bragged not of those things as of his owne, but as out of himselfe, and yet notwithstanding saineth nothing, lest by this occasion other men should attribute more vnto him then in deede he is: and therefore he had rather glory in his miseries.

3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan, and by all kinde of temptations: to wit, lest they should be too much pussed vp, and also that they may be made perfite by that continuall exercise.

f *He meaneth concupiscence, that sticketh fast in vs, as it were a pricke, in so much as it constrained Paul himselfe being regenerate, to cry out, I doe not that good that I would, &c. And hee calleth it a pricke, by a borrowed kinde of speech taken from thornes, or stumps, which are very dangerous and hurtfull for the feete, if a man walke through woods that are cut downe.*

g *Which setteth those lustes on fire.* h *Vsi-*

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care, almost all Churches depended, as it was plainely seene by experience.

10 Hee turneth that against the aduersaries, which they obiected against him: as if he should say, They alleadge my calamities, to take away my authoritie from me: but if I

for thee: for my power is made perfect through weakneſſe. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may [1] dwell in me.

10 Therefore I take [k] pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſtes ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelfe: yee haue compelled me: [5] for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing.

12 The [l] ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great workes.

13 For what is it, wherein yee were inferiours vnto other Churches, ✣ except that I haue not bene [m] ſlouthfull to your hinderance? forgiue me this wrong.

14 Behold, the third time I am ready to come vnto you, and yet will I not be ſlouthfull to your hinderance: for I ſeeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I wil moſt gladly beſtowe, and will be beſtowed for your ſoules: though the more I loue you, the leſſe I am loued.

16 [6] But bee it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I ſent vnto you?

18 I haue deſired Titus, and with him I haue ſent a brother: did Titus pill you of any thing? walked we not in the ſelfe ſame ſpirit? *walked we* not in the ſame ſteps?

19 [7] Againe, thinke yee that wee excuſe our ſelues vnto you? we ſpeake before God in [n] Chriſt. But *we doe* all things, dearely beloued, for your edifying.

20 [8] For I feare leſt when I come, I ſhall not finde you ſuch as I would: and that I ſhalbe found vnto you ſuch as ye would not, and leſt *there be* ſtrife, enuying, wrath, contentions, backbitings, whiſperings, ſwellings, *and* diſcord.

21 *I feare* leſt when I come againe, my God abaſe me among you, and I ſhall bewaile many of them which haue ſinned already, and haue not repented of the vncleanneſſe, and fornication, and wantonneſſe which they haue committed.

4 Hee concludeth, that hee will onely ſet his miſeries againſt the vaine bragges of the falſe apoſtles, and therewith alſo excuſeth himſelfe, for that by their importunitie, he was conſtrained to ſpeake ſo much of theſe things as hee did: to wit, becauſe that if his Apoſtleſhip were ſubuerted, his doctrine muſt needes fall.

i That I might feele the vertue of Chriſt more and more: For the weaker that our tabernacles are, the more doth Chriſts vertue appeare in them.

k I doe not onely take them patiently and with a good heart, but alſo I take great pleaſure in them.

5 Againe he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his Apoſtleſhippe amongſt them, and againe hee declareth by certaine argoments, howe farre hee is from all conteuouſneſſe, and alſo howe hee is affectioned towards them.

l The argoments whereby it may well appeare, that Paul in deede an Apoſtle of Ieſus Chriſt.

✣ *Chap. 11. 9.*

m I was not ſlouthfull in getting my liuing with mine owne hands, that I might not bee burdenſome to you.

6 Hee putteth away another moſt grieuous ſlaunder, to wit, that he did ſubtilly and by others, make his gaine and profite of them. 7 He concludeth, that hee writeth not theſe things vnto them, as though he needed to defende himſelfe, for he is guiltie of nothing: but becauſe it is behoueable for them to doubt nothing of his fidelitie who inſtructed them. *n As is becommeth him to ſpeake truely and ſincerely, that profeſſeth himſelfe to be in Chriſt, that is to ſay, to be a Chriſtian.* 8 Hauing confirmed his authoritie vnto them he rebuketh them ſharply, and threatneth them alſo like an Apoſtle, ſhewing that he will not ſpare them hereafter, vnleſſe they repent, ſeeing that this is the third time that he hath warned them.

CHAP. XIII.

1 Comming the third time, 2 hee denounceth the ſharper vengeance towarder them, 5 who haue a perfect triall of the power of Chriſt in his Apoſtleſhip: 10 4: length he prayeth for their repentance, 11 And wiſheth them proſperitie.

LO this *a* the third time that I come vnto you. ✣ In the mouth of two or three witneſſes ſhal euery word ſtand.

✣ *Deut. 19. 15. matth. 18. 16. ioh. 8. 17. hebr. 10. 28.*

2 I tolde you before, and tell you before: as though I had bene preſent the ſecond time, ſo write I now being abſent to them which heretofore haue ſinned and to all others, that if I come againe, I will not ſpare,

a A moſt ſharpe reprehenſion, for that, while they deſpiſe the Apoſtles admonitions, they tempt Chriſtes owne patience: and alſo while they contemne him as wretched and miſerable, they lay nothing herein againſt him, which is not common to him with Chriſt.

3 [1] Seeing that ye ſeeke experience of Chriſt, that ſpeaketh in mee, which toward you is not weake, but is [a] mightie in you.

a And will be moſt mightie to be reuenged of you, when neede ſhalbe

4 For though hee was crucified concerning *b his* infirmitie, yet liueth he through the power of God. And we no doubt are weake in him, but we ſhal liue with him, through the power of God toward you.

b As touching the baſe forme of a ſeruant which hee tooke vpon him when he abaſed himſelfe.

5 ✣ [2] Proue your ſelues whether ye are in the faith: examine your ſelues: knowe yee not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?

✣ *1. Cor. 11. 28.*

6 [3] But I truſt that yee ſhall know that wee are not reprobates.

2 He confirmeth that which hee ſpake of the vertue of God appearing in his miniſterie, and he gathereth by the mutuall relation betweene the peoples faith, and the miniſters preaching, that they muſt either reuerence his Apoſtleſhip, vpon whoſe doctrine their faith is grounded, or they muſt condemne themſelues of infidelitie, and muſt confeſſe themſelues not to be of

7 Nowe I pray vnto God that yee doe none euill, not that we ſhould ſeeme approued, but that ye ſhould doe that which is honeſt: though wee be as [c] reprobates.

8 For wee can not *doe* any thing againſt the trueth, but for the trueth.

9 For we are glad when wee are weake, and that ye are ſtrong: this alſo we wiſh for, *euen* your [d] perfection.

10 Therefore write I theſe things being abſent, leſt when I am preſent, I ſhould vſe ſharpneſſe, according to the power which the Lorde hath giuen mee, to edification, and not to deſtruction.

11 [4] Finally brethren, fare ye wel: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace ſhalbe with you.

12 [5] Greete one another with an [e] holy kiſſe. All the Saints ſalute you.

13 The grace of our Lorde Ieſus Chriſt, and the loue of God, and the communion of the holy Ghoſt be with with you all, Amen.

Chriſtes body. 3 Hee mitigateth that ſharpeneſſe, truſting that they will ſhewe themſelues towards their faithfull Apoſtle, apt and willing to be taught: adding this moreouer, that he paſſeth not for his owne fame and eſtimation, ſo that hee may ſerue to their ſaluation, which is the onely marke that he ſhooteth at. *c In mens iudgement. d That all things may bee in good order amongſt you, and the members of the Church reſtored into their place, which haue bene ſhaken and out of place.* 4 A briefe exhortation, but yet ſuch an one as comprehendeth all the partes of a Chriſtian mans life. 5 He ſalueth them familiarly, and in concluſion wiſheth well vnto them. ✣ *1 Cor. 16. 20.*

¶ The ſecond *Epiſtle* to the Corinthians written from Philippi, a citie in Macedonia, *and ſent* by Titus and Lucas.

THE

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THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 6 He reprehendeth the Galatians for revolting 9 from his Gospell, 15 which he received from God, 17 before he had communicated with any of the Apostles.

1 A salutation comprehending in few words, the summe of the Apostles doctrine, and also besides straightway from the beginning, shewing the grauitie meete for the authoritie of an Apostle, which he had to maintaine against the false apostles.

a He sheweth who is the author of the ministerie generally: for herein the whole ministerie agreeth, that whether they be Apostles, or Shepheards, or Doctours, they are appointed of God.

b He toucheth the first especiall cause: for this is a peculiar prerogative to the Apostles, to be called immediatly from Christ.

✣ Titus 1.3.

c Christ no doubt is man, but hee is God also, and head of the Church, and in this respect to be exempted out of the number of men.

PAVL [1] an Apostle (not [a] of men, neither by [b] man, ✣ but by [c] Iesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,

4 [2] Which gaue him selfe for our sinnes, that he might deliuer vs ✣ from this present euil [d] world according to the will of God euen our Father,

5 To whom *be* glory for euer and euer, Amen.

6 [3] I marueile that ye are so soone [e] remooued away vnto another Gospel, from him that had called you in the grace of Christ,

7 ✣ Which is not another *Gospel*, saue that there bee some which trouble you, and intend to [f] peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed.

10 [5] For nowe preach I [h] mans *doctrine*, or Gods? or go I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 ✣ [6] Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.

13 [7] For ye haue heard of my conuersation in time past, in the Iewish religion, howe that ✣ I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it pleased God (which had [l] separated me from my mothers wombe, and called *me* by his grace)

16 To reueile his Sonne [m] in me, that I should preach him ✣ among the Gentiles, immediatly, [8] I communicated not with [n] flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Nowe the things which I write vnto you, beholde, *I witnesse* [o] before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknown by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely *some say*, Hee which persecuted vs in time past, nowe preacheth the [p] faith which before he destroyed.

23 And they glorified God for me.

2 A consummation taken both from the nature of the doctrine it selfe, & also from that maner which he vsed in teaching: for neither, saith he, did I teach those things which pleased men as these men doe which put part of saluation in externall things, and workes of the Law, neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly.

h He toucheth the false apostles, who had nothing but men in their mouthes, and bee, though hee would derogate nothing from the Apostles, preacheth God and not men.

✣ 1.Cor.15.1.

3 A second argument to proue that his doctrine is heauenly, because he had it from heauen, from Iesus Christ himselfe, without any mans helpe, wherein he excelleth them whom Christ taught here on earth after the maner of men.

i This place is to be vnderstoode of an extraordinary reuelation, for otherwise the Scripture alone reuealed his Gospel by his Spirite, although by the ministerie of men, which Paul shutteth out here.

7 Hee prooueth that he was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galatians themselues knewe well ynough: for saith hee, it is well knowen in what schoole I was brought vp, euen from a childe, to wit, amongst the deadly enemies of the Gospel. And that no man may cauill and say that I was a scholer of the Pharises in name onely and not in deede, no man is ignorant, howe that I excelled in Phatisaisme, and was suddenly made of a Phatise, an Apostle of the Gentiles, so that I had no space to be instructed of men.

✣ Acts 9.1.

k He calleth them the traditions of his Fathers, because hee was not only a Pharise himselfe, but also had a Pharise to his father.

l He speaketh of Gods euerlasting predestination, whereby hee appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsaile of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of works foreseene in him, and this is a kinde of speech which the Hebrues vse, whereby this is giuen vs to vnderstand, that this grace commeth from God.

✣ Ephes.3.8.

8 Because it might be obiected, that in deede he was called of Christ in the way, but afterwards was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene dates, where he saw onely Peter and Iames, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knew him only by name, so farre off was it, that hee was there instructed of them.

m With any man in the world.

o This is a kinde of othe.

p The doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being uncircumcised, 11 and also by his admonishing the same against Peters dissimulation: 17 And so he passeth to the handling of our free iustification by Christ, &c.

1 Then [1] fourteene yeeres after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any meanes I should runne, or had runne [a] in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the [b] false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which wee haue in Christ Iesus, that they

1 Now he sheweth how he agreeth with the Apostles with whom he granteth that he conferred touching his Gospel which hee taught among the Gentiles, fourteene yeeres after his conuersion, and they alowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented them selues therein, which traiterously laide waite against him, but did they adde the least iote that might be to the doctrine which hee had preached, but contrariwise they gaue to him and Barnabas the right handes of fellowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles.

a Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore hee laboured to remedie this sore.

b Which by deceit, and commission crept in amongst the faithfull.

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might bring vs into bondage.

5 To whome we gaue not place by [c] subiection for an houre, that the [d] trueth of the Gospell might continue with [e] you.

6 But by them which seemed to be great, *I was not taught* (whatsoeuer they were in time passed, I am nothing the better: ✣ God accepteth no mans person) for they that are the chiefe, did adde nothing to me *aboue that I had*.

7 But contrariwise, when they sawe that the Gospel ouer the [f] vncircumcision was committed vnto me, as *the Gospel* ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the circumcision, was also mighty by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto me, which are [g] counted to be pillars, they gaue to me and to Barnabas the right [h] hands of fellowship, that we *should preach* vnto the Gentiles, and they vnto the circumcision,

10 *Warning* onely that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him to his [i] face: for hee was to bee condemned.

12 [2] For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes played the hypocrites likewise with him, in so much that Barnabas was [k] led away with them by that their hypocrisie.

14 But when I saw, that they went not the [l] right way to the [m] trueth of the Gospel, I said vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [n] constrainest thou the Gentiles to doe like the Iewes?

15 [3] We *which are* Iewes [o] by nature, and not [p] sinners of the Gentiles,

16 Knowe that a man is not iustified by the works of the Law, but by [q] faith of Iesus Christ, euen we, *I say*, haue believed in Iesus Christ, that we might be iustified by the faith of Christ, & not by the workes of the Lawe, because that by the workes of the Lawe, [r] no flesh shalbe iustified.

17 ✣ [4] If then while [s] we seeke to be made righteous by Christ, we our selues are found sinners, is Christ therfore the minister of sinne? God forbid.

18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Lawe am dead to the [t] Lawe, that I might liue vnto God.

20 I am crucified with Christ, but I liue, *yet* not [u] I any more, but Christ liueth in me: and in that that I nowe liue in the [x] flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.

21 5 I doe not abrogate the grace of God: for if righteousnesse *be* by the Lawe, then Christ died without a [y] cause.

c By submitting our selues to them, and betraying our owne libertie.
d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.
e Vnder the Galathians name, he vnderstandeth all nations.
✣ *Deuter. 10.17. 2.chro.19.7.iob 34. 19. act.10.34.rom. 2.11. ephes.6.9.col. 3.25. 1.pet.1.17.*
f Among the Gentiles, as Peter had to preach it among the Iewes.
g Whom alone and only these me count for pillars of the Church, and whose name they abuse to deceiue you.
h They gaue vs their hand in token that wee agreed wholly to the doctrine of the Gospel.
i Before all men.
2 Another most vehement proofe of his Apostleship, and also of that doctrine, which he had deliuered concerning free iustification by faith onely, because that for this thing only he reprehended Peter at Antioch, who offended herein, in that for a fewe Iewes sakes which came from Hierusalem, hee played the Iewe, and offended the Gentiles which had believed.
k By example thereof then by iudgement.
l Word for word, with a right foote, which he setteth against halting and dissembling which is backeward.
m He calleth the trueth of the Gospel both the doctrine it selfe, & also the vse of the doctrine, which we call the practise.
n He saith they were constrained, which played the Iewes by Peters example.
3 The second part of this epistle, the state whereof is this: we are iustified by faith in Christ Iesus without ỹ worke of ỹ Law. Which thing he propoundeth in such sort, that first of all he meeteth with an obiection, (for I also saith he am a Iewe, that no man may say against me, that I am an enemie to the Law) and afterward he confirmeth it by the expresse witnesse of Dauid.
o Although we be Iewes, yet we preach iustification by faith, because we know vndoubtedly, that no man can be iustified by the Lawe.
p So the Iewes called the Gentiles, because they were strangers from Gods couenant.
q In Iesus Christ.
r No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is vtterly corrupt.
✣ *Rom.3.19*
4 Before hee goeth any further, hee meeteth with their obiection, which abhorred this doctrine of free iustification by faith, because say they, men are by this meanes withdrawen from the study of good works. And in this sort is the obiection: If sinners should be iustified through Christ by faith without the Lawe, Christ should approue sinners and should as it were exhort them thereunto by his ministerie. Paul answereth that this consequence is false, because that Christ destroieth sinne in the beleeuers: For so saith he, do men flee vnto Christ through the terrour and feare of the Lawe, that being quit from the curse of the Lawe and iustified, they may bee saued by him, that together therewithall, hee beginneth in them by little and little, that strength and power of his which destroyeth sinne: to the ende that this olde man being abolished by the vertue of Christ crucified, Christ may liue in them, and they may consecrate themselues to God. Therefore if any man giue himselfe to sinne after hee hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that hee destroyeth the worke of God in himselfe.
s Hee goeth from iustification to sanctification, which is another benefite we receiue by Christ, if we lay holde on him by faith.
t The Lawe that terrifieth the conscience, bringeth vs to Christ, and he only causeth vs to die to the Law in deed, because that by making vs righteous, hee taketh away from vs the terrour of conscience, and by iustifying vs, causeth through the mortifying of lust in vs, that it cannot take such occasion to sinne by the restraint which the Lawe maketh, as it did before, Rom.7.10,11.
u The same that I was before.
x In this mortall body.
5 The second argument taken of an absurditie: If men may bee iustified by the Lawe, then was it not necessary for Christ to die.
y For there was no cause why he should doe so.

CHAP. III.

1 He rebuketh them, for suffering themselues to be drawen from the grace of free iustification in Christ, most liuely set out vnto them. 6 He bringeth in Abrahams example, 10 declaring the effect, 21 and cause of the giuing of the Lawe.

O [1] Foolish Galatians, who hath bewitched you, that ye should not obey the trueth, to whom Iesus Christ before was described in your [a] sight, *and* among you crucified?

2 This onely would I learne of you, Receiued ye the [b] Spirit by the workes of the Lawe, or by the hearing of [c] faith *preached*?

3 [2] Are ye so foolish, that after ye haue begun in the Spirit, ye would nowe be made perfect by the [d] flesh?

4 [3] Haue ye sustained so many things in vaine? if so be it be euen in vaine.

5 [4] Hee therefore that ministreth to you the Spirit, and worketh miracles among you, *doeth he it* through the workes of the Lawe, or by the hearing of faith *preached*?

6 [5] *Yea rather as* [c] Abraham beleeued God, and it was ✣ imputed to him for righteousnesse.

7 [6] Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 [7] For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, *saying*, ✣ [8] In thee shall all the Gentiles be [f] blessed.

9 [9] So then they which be of faith, are blessed [g] with faithfull Abraham.

1 The third reason or argument taken of those giftes of the holy Ghost, wherewith they were indued from heauen after they had heard and beleeued the Gospel by Pauls ministerie: which seeing they were so euident to all mens eyes, that they were at it were liuely images, wherein they might behold the trueth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, he marueileth howe it could be that they could be so bewitched by the false apostles.
a Christ was layde before you so notably & so plainely, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you.
b Those spirituall graces and giftes, which were a seale as it were to the Galatians, that the Gospel which was preached to them was true.
c Of the doctrine of faith.
2 The fourth argument mixed with the former, and it is double. If the Lawe be to be ioyned with faith, this were not to go forward, but backward, seeing that those spirituall gifts which were bestowed vpo you, are more excellent then any that could proceed from your selues. And moreouer, it should follow, that ỹ Law is better then Christ because it should perfite and bring to ende that, which Christ began onely.
d By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel.
3 An exhortation by maner of vpbraiding, that they do not in vaine suffer so many conflicts.
4 He repeateth the third argument which was taken of the effects, because he had interlaced certaine other arguments by the way.
5 The fift argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnesse according to the promise apprehended by faith, as Moses doth most plainely witnesse.
e Looke Rom.4. ✣ Gen.15.6.rom.4.3.iames 2.23.
6 The second, that the sonnes of Abraham must be esteemed & accounted of by faith.
7 The third, that all people that beleeue are without exception, comprehended in the promise of the blessing.
✣ *Gene.12.3. Acts 3.25.*
8 A proofe of the first and second grounds, out of the wordes of Moses.
f Blessing in this place, signifieth the free promise by faith.
9 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say al the Gentiles that beleeue) blessed, that is to say, freely iustified.
g With faithfull Abraham, and not by faithfull Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.

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10 The first argument, the conclusion whereof is also in the former verse taken of contraries, thus, They are accursed which are of the workes of the Law, that is to say, which value their righteousnesse by the performance of the Law. Therefore they are blessed which are of faith, that is, they which haue righteousnesse by faith.

11 A proofe of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law. ✣ *Deut.27.26.*

12 The second proposition with the conclusion: but no man fulfilleth the Law, Therefore no man is iustified by the Law, or els, All are accursed which seeke righteousnes by the works of the Law. And there is annexed also this maner of proofe of the second proposition, to wit, Righteousnesse & life are attributed to faith, Therefore no man fulfilleth the Law. ✣ *Hab.2.4 rom.1.17.heb.10.38.* 13 Here is a reason shewed of the former consequence: Because the Law promiseth life to all that keepe it, and therefore if it be kept, it iustifieth and giueth life. But the Scripture attributing righteousnesse and life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by the performing of the worke. ∴ *Lev.18.5.*

14 A preuenting of an obiection: How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ susteined the curse which the Law laid vpon vs, that we might be quit from it. 15 A proofe of the answere by the testimonie of Mos. ✣ *Deut.21.23. b Christ was accursed for vs, because he bare the curse that was due to vs, to make vs partakers of his righteousnesse.* 16 A conclusion of all that was said before in the handling of the fift and sixt reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselues, of whose number the Apostle counteth himselfe to be, cannot obteine that promised grace of the Gospel, which he calleth the Spirit, but only by faith. And the Apostle doth seuerally apply the conclusion both to the one and the other, preparing himselfe a way to the next argument; whereby he declareth, that that one onely seed of Abraham, which is made of all peoples, can no otherwise be ioyned and grow vp together, but by faith in Christ. 17 He putteth forth two generall rules before the next argument, which is the seuenth in order: The one is, that it is not lawfull to breake couenants & contracts which are iustly made & according to Law, amongst men, neither may any thing be added vnto them: The other is, that God did so make a couenant with Abraham, that hee would gather together his children which consist both of Iewes & Gentiles in one body (as appeareth by that which hath bene said before) For he did not say, that he would be the God of Abraham and of his seedes, (which thing notwithstanding should haue bene said, if he had many & diuers seeds, as the Gentiles apart, and the Iewes apart) but that he would be the God of Abraham, and of his seed, as of one. *I will vse an example which is common amongst you, that you may be ashamed you giue not so much to Gods couenants, as you do to mans.* ✣ *Heb.9.17. k Auctentically, as we call it.* 18 He putteth forth the summe of the seuenth argument, to wit, that both the Iewes and Gentiles grow together into one body of the seed of Abraham, in Christ onely. So that all are one Christ, as it is afterward declared, verse.28. *I Paul speaketh not of Christ person, but of two peoples, which grew together in one, in Christ.* 19 The eight argument taken of comparison, thus: If a mans couenant (being authentically) be firme and strong, much more Gods couenant. Therfore the Law was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang on Christ. *m Which tended to Christ.* 20 An enlarging of that argument thus: Moreouer & besides that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time, to wit, of 430 yeres so that it could in no wise be broken. 21 An obiection: We grant that the promise was not abrogated by the couenant of the Law, and therfore we ioyne the Law with the promise. Nay saith the Apostle, these two can not stand together, to wit, that the inheritance should both be giuen by the Law and also by promise, for the promise is free: whereby it followeth, that the Law was not giuen to iustifie, for by that meanes the promise should be broken. *n By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the conenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.*

10 For as many as are of the workes of the Lawe, are vnder the curse: 11 for it is written, ✣ Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to do them.

11 12 And that no man is iustified by the Law in the sight of God, it is euident: ✣ for the iust shall liue by faith.

12 13 And the Lawe is not of faith: but ∴ the man that shall do those things, shall liue in them.

13 14 Christ hath redeemed vs from the curse of the Law, made a curse for vs, (15 for it is written, ✣ h Cursed is euery one that hangeth on tree)

14 16 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the promise of the Spirite through faith.

15 17 Brethren, I speake as i men do: ✣ though it be but a mans couenant, when it is k confirmed, *yet* no man doeth abrogate it, or addeth any thing thereto.

16 Nowe to Abraham and his seed were the promises made. He saith not, And to the seeds, as *speaking* of many: but, And to thy seed, as of one, 18 which is l Christ.

17 19 And this I say, that the couenant that was confirmed afore of God m in respect of Christ, the 20 Lawe which was foure hundreth and thirtie yeeres after, can not disanull, that it should make the promise of none effect.

18 21 For if the n inheritance *be* of the Lawe, *it is* no more by the promise, but God gaue it freely vnto Abraham by promise.

19 22 Wherefore then *serueth* the Law? It was added because of the o transgressions, p till the seed came, vnto the which the promise was made: 23 and it was q ordeined by r Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not *a Mediatour* of one: 24 but God is one.

21 25 *Is* the Lawe then against the promises of God? God forbid: For if there had bene a Law giuen which could haue giuen life, surely righteousnesse should haue bene by the Law.

22 But the s Scripture hath ✣ concluded t all vnder sinne, that the u promise by the faith of Iesus Christ should be giuen to them that beleeue.

23 26 But before faith came, we were kept vnder the Law, *as vnder* a garison, and shut vp vnto x that faith, which should afterward be reueiled.

24 Wherefore the Law was our scholemaster *to bring vs* to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaker.

26 27 For ye are all the sonnes of God by faith, in Christ Iesus.

27 28 For all ye that are y baptized into Christ, haue z put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all a one in Christ Iesus.

29 And if *ye be* Christes, then are ye Abrahams seed, and heires by promise.

22 An obiection which riseth of the former answere: If the inheritance be not by the Lawe (at the least in part) then why was the Lawe giuen, after that the promise was made? Therefore, saith the Apostle, to repone men of sinne, and so teach them to looke vnto Christ, in whom at length the promise of saluation all people together, should be fulfilled, and not that the Law was giuen to iustifie men.

o That men might vnderstand, by discouering of their sinnes, that they are saued by thy onely grace of God, which he reuealed to Abraham, and that in Christ.

p Vntill the partition wall was broken downe, and that full seed sprang vp, framed of two peoples, both of Iewes and Gentiles: for by this word seed, wee may not vnderstand, Christ alone by himselfe, but coupled and ioyned together with his bodie.

23 A confirmation of the former answere taken from the maner & forme of giuing the Law: for it was giuen by Angels, striking a great terrour into all, and by Moses a Mediatour comming betweene. Now they that are one, need no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Law vnto the promise.

q Commanded and giuen, or proclaimed. *r By the seruice and ministerie.* 24 A taking away of an obiection, least any man might say, that sometimes by consent of the parties which haue made a couenant, something is added to the couenant, or the former couenants are broken. This, saith the Apostle, commeth to passe in God, who is alwayes one, and the selfe same, and like himselfe. 25 The conclusion vttered by a maner of asking a question, and it is the same that was vttered before, verse 17. but proceeding of another rule: so that the argument is new, and is this: God is alwayes like vnto himselfe: Therfore the Law was not giuen to abolish the promises. But it should abolish them if it gaue life, for by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seed by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the end that all beleeuers fleeing to Christ promised, might be freely iustified in him.

s By this word, Scripture, he meaneth the Law. ✣ *Rom.3.9.* *t All men, and whatsoeuer commeth from man.* *u In euery one of these words, there lieth an argument against the merites of works: for all these words, promise, faith, Christ, might be giuen to beleeuers, are against merites, and not one of them can stand with descrying workes.* 26 Now there followeth another handling of the second part of this Epistle: the state whereof is this: Although the Law (that is, the whole gouernment of Gods house according to the Law) doe not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted to that end and purpose, that it should be as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deed; that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit. *x The cause why we were kept vnder the Law, is yet downe here.* 27 Because age changeth not the condition of seruants, hee addeth that wee are free by condition, and therefore seeing we are out of our childehood, we haue no more needs of a keeper and Scholemaster. 28 Vsing a generall particle, lest the Iewes at the least should not thinke themselues bound with the band of the Law, hee pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, aswell to the Iewes as to the Gretians, that by this meanes all may be truely one in Christ, that is to say, that promised seed to Abraham, and inheritors of euerlasting life. *y He setteth Baptisme secretly against circumcision, which the false apostles so much bragged of.* *z The Lord must put on Christ, as it were a garment, and be couered with him, that it may be throughly holy, and without blame.* *a You are all as one: and so is this great vnitie and communion signified.*

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CHAP. IIII.

1 Being deliuered from the bondage of the Law, 4 by Christes comming, who is the end thereof, 9 it is very vnfaid to turne backe to beggerly ceremonies: 13 Hee calleth them againe therefore to the puritie of the doctrine of the Gospel, 22 confirming his discourse with a fine allegorie.

1 Hee declareth that by another double similitude, which he laid before, concerning the keeper and schoolemaister: For hee saith, that the Law, (that is, the whole gouernement of Gods house, according to the Law) was as it were a tutor or ouerseer appointed for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we should at length come to be at our owne libertie, and should liue as children, & not as seruants. Moreouer, he sheweth by the way, that that gouernance of the Law, was as it were an A, B, C, and as certeine principles, in comparison of the doctrine of the Gospel.

a This is added, because he that is always vnder a tutor and gouernour, may hardly be counted a free man.

b The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospel.

1 THen I say, that the heire as long as he is a childe, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutours and gouernours, a vntill the time appointed of the father.

3 Euen so we, when we were children, were in bondage vnder the b rudiments of the world.

4 2 But when the c fulnes of time was come, God sent foorth his Sonne made of a d woman, and made vnder the Law,

5 That he might redeeme them which were vnder the Law, that we ✣ might receiue the e adoption of the sonnes.

6 3 And because ye are sonnes, God hath f sent forth the g Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a h seruant, but a sonne: now if *thou be* a sonne, *thou art* also the i heire of God through Christ.

8 4 But euen then, when ye knew not God, ye did seruice vnto them, which by nature are not gods:

9 But now seeing ye know God, yea rather, are knowen of God, how turne ye againe vnto impotent and k beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue dayes, and moneths, and times, and yeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 5 Be ye as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And ye know, how through l infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 And the m trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an Angel of God, *yea*, as o Christ Iesus.

15 P What was then your felicity? for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, & haue giuen them vnto me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are iealous ouer you q amisse, yea, they would exclude you, r that ye should altogether loue them.

18 But it is a good thing to loue s earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I trauaile in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might t change my voice: for I am in doubt of you.

21 6 Tell me, ye that u will be vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two sonnes, ✣ one by a seruant, and ✣ one by a free woman.

23 But he which was of the seruant, was borne after the x flesh: and he which was of the free woman, *was borne* by y promise.

24 By the which things another thing is ment: for z these *mothers* are the a two testaments, the one which is Agar of mount b Sina, which gendreth vnto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it c answereth to Hierusalem which now is) and d she is in bondage with her children.

26 But Hierusalem, which is e aboue, is free: which is the mother of vs all.

27 7 For it is written, ✧ Reioyce thou barren that beareſt no children: bring foorth, and crie, thou that trauailest not: for the f desolate hath many moe children, then she which hath an husband.

28 ✻ Therefore, brethren, we are after the g maner of Isaac, children of the h promise.

29 But as then hee that was borne after the i flesh, persecuted him that *was borne* after the k Spirit, euen so *it is* now.

30 But

c The time is said to be full, when all parts of it are past and ended, and therefore Christ could not haue come either sooner or later.

d He calleth Marie a woman, in respect of the sexe, and not as the word is vsed in a contrary sense to a virgine, for she remained a virgine still. ✣ *Rom.8.15.*

e The adoption of the sonnes of God, is from euerlasting, but is reuealed and shewed in the time appointed for it.

f By that that followeth he gathereth that that went before: for if we haue his Spirit, we are his sonnes, and if we are his sonnes, then are we free.

g The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it.

h The word, seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Lawe, which is proper to the Iewes.

i Partaker of this blessing.

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Law. But seeing the Galatians were taken and called out of idolatry to Christian liberty, what pretence might they haue to goe backe to those impotent and beggerly rudiments? *k They are called impotent and beggerly ceremonies, being considered apart by themselues without Christ: and againe, for that by that meanes they gaue good testimony that they were beggers in Christ, when as not withstanding, for men to fall backe from Christ to ceremonies, is nothing else, but to cast away riches, and to follow beggerie.* *l By going backeward.* 5 He mitigateth and qualifieth those things wherein he might haue seemed to haue spoken somewhat sharply, very artificiously and diuinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they reade these things, or acknowledge their owne lightnes with teares, and desire pardon. *m Many afflictions.* ✻ *Those daily troubles where with the Lord tried me amongst you.*

o For my ministerie sake.

p What a talke was there abroad in the world among men, how happie you were!

q For they are iealous ouer you for their owne commoditie.

r That they may conuey all your loue from me, to themselues.

s Hee setteth his owne true & good loue with was earnestly bent towards them, against the naughtie vicious loue of the false apostles.

t Vse other word among you.

u Because the false apostles alwayes vrged this, that vnlesse the Gentiles were circumcised, Christ could profit them nothing at all, and this dissension of them which beleeued of the circumcision against them which beleeued of the vncircumcision, was full of offences the Apostles, after diuers arguments whereby he hath refuted their error, bringeth foorth an allegorie, wherein he sheweth the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should haue Abraham a father common to them both, but not with like successe: for as Abraham begate Ismael, by the common course of nature, of Agar his boudmaid, and a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, and as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the land of promise, according to which couenant Abrahams children according to the flesh were begotten: to wit, the Iewes, which seeke righteousnesse by that couenant, that is, by the Law: but they are not heires, nay, they shall at length be cast out of the house, as they that persecute the true heires. The other was made in that high Ierusalem, or in Sion (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers, by the vertue of the holy Ghost, which children (as Abraham) doe rest themselues in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those seruants shalbe shut out.

x That is, by the common course of nature.

y By vertue of the promise, which Abraham layd holde on for himselfe and his true seed. for otherwise Abraham and Sara were past begetting and bearing children.

z They are called two couenants, one of the olde Testament, and another of the New: which were not two in deed, but in respect of the times, and the diuersitie of the gouernement.

a Hee maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadow.

b Hee maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadow.

c Looke how the case standeth betweene Agar and her children, euen so standeth it betweene Ierusalem and hers.

d That is, Sina.

e Which is excellent, and of great account.

7 He sheweth that in this allegorie, hee hath followed the steppes of Esay, who foretolde that the Church should be made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then forshewing the casting off of the Iewes, and calling of the Gentiles. ✧ *Isa.54.1.* *f She that is destroyed and wasted.* ✻ *Rom 8 9.*

g After the maner of Isaac, who is the first begotten of the heauenly Hierusalem, as Ismael is of the slauish Synagogue.

h That seed, vnto which the promise belongeth.

i By the common course of nature. *k By the vertue of Gods promise and after a spirituall maner.*

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✣ *Gene. 21. 10.*

30 But what saith the Scripture? ✣ Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 [8] Then brethren, we are not children of the seruant, but of the free woman.

8 The conclusion of the former allegorie, that we by no meanes procure and call backe againe the slauerie of the Lawe, seeing that the children of the bondmaid shall not be heires.

CHAP. V.

1 Hauing declared that we came of the free woman, he sheweth the price of that freedome, 13 and howe we should vse the same, 16 that we may obey the Spirite, 19 and resist the flesh.

STand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

1 Another obtestation wherein he plainely witnesseth that iustification of works, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And hee taketh the example of circumcision, because it was the ground of all the seruice of the Lawe, and was chiefely vrged of the false apostles. ✣ *Acts 15. 1.* *a Circumcision is in other places called the seale of righteousnesse, but here we must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreouer, Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation.*

2 [1] ✣ Beholde, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Ye are ∴ [b] abolished from Christ: whosoeuer are [c] iustified by the Lawe, ye are fallen from grace.

5 [2] For we through the [d] Spirite waite for the hope of righteousnesse through faith.

6 [3] For in Iesus Christ neither circumcision auaileth any thing, neither [4] vncircumcision, [5] but e faith which worketh by loue.

7 [6] Ye did runne well: who did let you, that ye did not obey the trueth?

8 [7] *It is* not the perswasion of f him that calleth you.

9 ✣ [8] A litle leauen doeth leauen the whole lumpe.

10 [9] I haue trust in you through the Lorde, that ye will be none otherwise minded: but hee that troubleth you, shall beare *his* condemnation, whosoeuer he be.

11 [10] And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slaunder of the crosse abolished.

12 [11] Would to God they were euen cut off, which doe g disquiet you.

13 For brethren, ye haue bene called vnto libertie: [12] onely vse not *your* libertie as an occasion vnto the flesh, but by loue serue one another.

14 [13] For [h] all the Lawe is fulfilled in one word, which is this, ✣ Thou shalt loue thy neighbour as thy selfe.

15 [14] If ye bite and deuoure one another, take heede least ye be consumed one of another.

16 [15] Then I say, ✣ Walke in the Spirit, and ye shall not fulfill the lustes of the flesh.

17 For the [i] flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to another, so that ye can not doe the same things that ye would.

18 And if ye be led by the Spirit, yee are not vnder the Law.

19 [16] Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleanesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the [k] fruite of the Spirite is Ioue, ioye, peace, long suffering, gentlenesse, goodnes, faith,

23 Meekenesse, temperancie: [17] against such there is no law.

24 For they that are Christs, haue crucified the flesh with the affections and the lustes.

25 If we [l] liue in the Spirit, let vs also walke in the Spirit.

26 [18] Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

12 The third part of this Epistle, shewing that the right vse of Christian libertie consisteth in this, that being deliuered and set at libertie from the slauerie of sinne and the flesh, and being obedient to the Spirit, we should serue vnto one an others saluation through loue.

13 He propoundeth the loue of our neighbour, as a marke whereunto all Christians ought to referre all their actions, and thereunto he citeth the testimonie of the Lawe. *h This particle (All) must be restrained to the second table.*

✣ *Leuit. 19. 18. matth. 22. 39. marke 12. 31. rom. 13. 9. iames 2. 8.*

14 An exhortation to the duties of charitie, by the profite that ensueth thereof, because that no men prouide worse for themselues, then they that hate one another.

15 He acknowledgeth the great weakenesse of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirite of God, which hath deliuered them from the slauerie of sinne, and so of the Lawe, so farre foorth as it is the vertue of sinne, that they should not giue themselues to lustes. ✣ *Rom. 13. 14. 1. peter 2. 11.* *i For the flesh dwelleth euen in the regenerate man, but the Spirite reigneth, although not without great strife, as is largely set foorth, Romanes 7.* 16 He setteth out that particularly, which he spake generally, reckoning vp some chiefe effects of the flesh, and opposing them to the fruits of the Spirite, that no man may pretend ignorance. *k Therefore they are not the fruites of free will, but so farre foorth as our will is made free by grace.* 17 Least that any man should obiect, that Paul played the Sophister, as one who vrging the Spirite, vrgeth nothing but that which the Lawe commandeth, he sheweth that hee requireth not that literall and outward obedience, but spirituall, which proceedeth not from the Lawe, but from the Spirite of Christ, which doeth beget vs againe, and must and ought to be the ruler and guider of our life. *l If we be enuued with the quickening Spirite, which causeth vs to dye to sinne, and liue to God, let vs shewe it in our deedes, that is, by holinesse of life.* 18 Hee addeth peculiar exhortations according as he knew the Galatians subiect to diuers vices: and first of all hee warneth them to take heede of ambition, which vice hath two fellowes, backebiting and enuie, out of which two it can not bee but many contentions must needes rise.

CHAP. VI.

1 Nowe he entreateth particularly of charitie towardes such as offend, 6 towarde the Ministers of the worde, 10 and those that are of the houshold of faith: 12 Not like vnto such who haue a counterfaite zeale of the Lawe, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

BRethren, [1] if a man bee [a] suddenly taken in any offence, ye which are [b] spirituall, [c] restore such one with the [d] spirit of meekenesse, [2] considering thy selfe, least thou also be tempted.

1 Hee condemneth impurtunate rigour, because that brotherly reprehensions ought to be moderated and tempered by the spirite of meekenesse. *a Through the malice of the flesh and the deuill.* *b Which are vpholden by the vertue of Gods Spirite.* *c Labour to fill vp that that is wanting in him.* *d This is a kinde of speach which the Hebrewes vse, giuing to vnderstand thereby, that all good giftes come from God.*

2 He toucheth the sore: for they commonly are most seuere iudges, which forget their owne infirmities.

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3 He sheweth that this is the end of reprehensions, to raise vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing of himselfe, and not by reprehending others.
e *Christ, in plaine and first wordes, calleth the commandement of charitie, his commandements.*
✣ 1. *Cor.* 3. 8.
4 A reason, wherefore men ought to haue the greatest eye vpon themselues, because that euery man shalbe iudged before God according to his owne life, and not by comparing himselfe with other men.

2 [3] Beare ye one anothers burden, and so fulfill the [e] Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke: and then shall he haue reioycing in him selfe only, and not in another.

5 ✣ [4] For euery man shall beare his owne burden.

6 [5] Let him that is taught in the worde, make him that hath taught him, partaker of [f] all *his* ✣ goods.

7 [6] Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.

8 For hee that soweth to his [g] flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting.

9 ∴ [7] Let vs not therefore be weary of well doing: for in due season we shall reape, if wee faint not.

10 [8] While we haue therefore time, let vs doe good vnto all men, but specially vnto them, which are of the houshold of faith.

5 It is meete that masters should be sound by their scholers, so farre forth as they are able.
f *Of whatsoeuer he hath, according to his ability.* ✣ 1. *Cor.* 9. 7.
6 He commendeth liberalitie towarde the poore, and first of all chideth them which were not ashamed to pretend this & that, & all be cause they would not helpe their neighbours, as though they could deceiue God: and afterward compareth almes to a spirituall sowing which shall haue a most plentiful haruest, so that it shall be very profitable: and compareth couetous nigardlines to a carnall sowing, whereof nothing can be gathered but such things as fade away and perish by and by.
g *To the commodities of this present life.* ∴ 2. *Thess.* 3. 13.
7 Against such as are liberall at the beginning, but continue not, because the harueste seemeth to be deferred very long as though the seede time and the harueste were at one instant.
8 They that are of the houshold of faith, that is, such as are ioyned with vs in the profession of one selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

11 ¶ [9] Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a [h] faire shewe in [i] the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the [k] crosse of Christ.

13 For they themselues which are circumcised keepe not the law, but desire to haue you circumcised, that they might reioyce in [l] your flesh.

14 [10] But God forbid that I should [m] reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a newe creature.

16 And as many as walke according to this rule, peace *shalbe* vpon them, and mercie, and vpon the [n] Israel of God.

17 [11] From henceforth let no man put me to businesse: for I beare in my body the [o] markes of the [p] Lord Iesus.

18 [12] Brethren, the grace of our Lord Iesus Christ *be* with your [q] spirit, Amen.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselues to be led out of the way by the false apostles: & he painteth out those false apostles in their colours, reproouing them of ambition, as men that do not that which they do, for any affectiō & zeale they haue to the law, but only for this purpose, that they may purchase themselues fauour amongst their owne sort, by the circumcision of the Galatians.
h *He setteth a faire shew against the truth.* i *In keeping of ceremonies.* k *For the preaching of him that was crucified.* l *That they haue entangled you in Iudaisme, and yet he harpeth on the forme of circumcision.* 10 He sticketh not to compare himself with them, shewing that on the contrary part he reioyceth in those afflictions which he suffreth for Christes sake, and as he is despised of the world, so doeth he in like sort esteeme the worlde as nought: which is the true circumcision of a true Israelite.
m *When Paul vseth this word in good sense or part, it signifieth to rest a man selfe wholly in a thing, and to content himselfe therewith.* n *Vpon the true Israel, whose praise is of God, and not of men, Rom.* 2. 19. 11 Continuing still in the same metaphore, he opposeth his miseries and the markes of those stripes which he bare for Christes sake, against the skarre of the outward Circumcision, as a true marke of his Apostleship.
o *Markes which are burnt into a mans flesh, as they vsed in olde time, to marke their seruants that had runne away from them.* p *For it importeth much, whose markes we beare: for the cause maketh the Martyr, & not the punishment.* 12 Taking his farewell of them, he wisheth them grace, and the Spirite against the deceits of the false Apostles, which laboured to beat those outward things into their braines.
q *With your mindes and hearts.*

¶ Vnto the Galatians written from Rome.

THE EPISTLE OF PAVL
TO THE EPHESIANS.

CHAP. I.

1 After the salutation, 4 he entreateth of the free election of God, 5 and adoption, 7. 13 from whence mans saluation floweth, as from the true & naturall fountaine: and because so hie a mysterie cannot be vnderstood, 16 he prayeth that the ful 20 knowledge of Christ may by God be reuealed vnto the Ephesias.

1 The inscription and salutation, whereof we haue spoken in the former Epistles.
✣ 1. *Cor.* 1. 2.
a *That is, the destination of the Saints, shewing what they are.*
✣ 1. *Cor.* 1. 3. 1. *pet.* 1. 3.
2 The first part of the Epistle, wherein hee handleth all the partes of our saluation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his maner with thankesgiuing. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the Father of our Lorde Iesus Christ. 4 The next finall cause, and in respect of vs, is our saluation, all thinges being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heauenly, and proper to the elect.
b *With all kinde of gratious and beautifull goodnesse which is heauenly indeede and from God onely.* c *Which God our Father gaue vs from his high throne from aboue: or because the Saintes haue those gifts bestowed on them, which belong properly to the citizens of heauen.* 5 The matter of our saluation is Christ, in whome onely we are indued with spirituall blessing and vnto saluation.

PAVL [1] an Apostle of IESVS CHRIST by the will of God, to the ✣ Saints, which are at Ephesus, and to the [a] faithfull in Christ Iesus:

2 Grace *be* with you, and peace from God our father, and *from* the Lord Iesus Christ.

3 ✣ [2] Blessed *be* God, and the Father of our Lord Iesus Christ, [b] which hath blessed vs with all spirituall blessing in [c] heauenly things in [5] Christ,

4 [6] As he hath chosen vs in [d] him, before the foundation of the world, 7 that we [e] should [f] be holy, and without blame [g] before him in loue:

5 [8] Who hath predestinate vs, to be adopted through Iesus Christ [h] in himselfe, according to the good pleasure of his will,

6 ∴ To the [i] praise of the glory of his grace, [10] wherewith he hath made vs freely accepted in *his* beloued,

7 [11] By whome we haue redemption through his blood, *euen* the forgiuenesse of sinnes, accor-

6 He declareth the efficient cause, or by what meanes God the Father saueth vs in his Sonne: Because saith he, he chose vs from euerlasting in his Sonne.
d *To be adopted in him.*
7 He expounded the next finall cause, which hee maketh double, to wit, sanctification, and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separate from the grace of election: and againe, what puritie soeuer is in vs, is the gift of God, who hath freely of his mercie chosen vs.
e *Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to the end we should be holy.*
f *Being clothed with Christs righteousnes.* g *Truely, and sincerely.* 8 Another plainer exposition of the efficient cause, and also of eternal election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whome he would make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God, neither is faith which God foresaw the cause of predestination, but the effect.
d *God respecteth nothing either that present is, or that is to come, but himselfe only.* 9 The vttermost and chiefest finall cause is the glory of God the Father, who saueth vs freely in his Sonne.
i *That as his bountifull goodnes deserueth all praise, so also it should be set forth and published.* 10 Another finall cause more neere, is our iustification, while that he freely accounteth vs for iust, in his Sonne.
11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he onely, whose sacrifice by the mercie of God is imputed vnto vs, for forgiuenesse of sinnes.

ding

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ding to his rich grace:

8 [12] k Whereby he hath bene aboundant toward vs in [l] all wisedome and vnderstanding,

9 And hath opened vnto vs the [m] mysterie of his will [13] according to his good pleasure, which he hath purposed in him.

10 [14] That in the dispensation of the fulnesse of the times, he might [n] gather together in one al things, both which are in heauen, & which are in earth, *euen* in Christ:

11 [15] In whome also we are chosen when we were predestinate according to the purpose of him, which worketh [o] all things after the counsell of his owne will,

12 That wee, which [p] first trusted in Christ, should be vnto the praise of his glorie:

13 [16] In whom also ye *haue* [q] *trusted*, after that yee heard the [q] worde of trueth, *euen* the Gospel of your saluation, wherein also after that yee beleeued, ye were [r] sealed with the holy [s] spirite of promise,

14 Which is the earnest of our inheritance, for the [t] redemption of that libertie purchased vnto the praise of his glory.

15 [17] Therefore also after that I heard of the faith, which ye haue in the Lorde Iesus, and loue toward all the Saints,

16 I cease not to giue thankes for you, making mention of you in my prayers,

17 [18] That the God of our Lord Iesus Christ, the Father of [u] glory, might giue vnto you the Spirite of wisedome, and reuelation through the [x] acknowledging of him,

18 That the eyes of your vnderstanding may be lightned, that yee may knowe what the [y] hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,

19 [19] And what is the exceeding greatnes of his power toward vs, which beleeue, ✣ according to the working of his mighty power,

20 [20] Which he wrought in Christ, when hee raised him from the dead, and set him at his [z] right hand in the heauenly *places*,

21 Farre aboue all principalitie, & power, and might, and domination, and euery [a] Name, that is named, not in this world only, but also in that that is to come,

22 [21] And hath made all things subiect vnder his feete, and hath giuen him ouer all things *to be* the [b] head to the Church,

23 Which is his body, *euen* the [c] fulnesse of him that filleth all in all things.

12 Now he commeth at length to the formall cause, that is to say, to vocation or preaching of the Gospel, whereby God executeth that eternall counsell of out free reconciliation and saluation in Christ. And putting in place of the Gospel all wisedome and vnderstanding, he sheweth how excellent it is.

k By which gracious goodnesse and bountifulnesse.

l In perfite and sound wisedome.

m For vnlesse the Lord had opened vnto vs the mysterie, we could neuer haue so much as dreamed of it our selues.

13 Not onely the election, but also the vocation proceedeth of meere grace.

14 The Father exhibited and gaue Christ, who is the head of all the elect vnto the worlde, at that time which was conuenient, according as he most wisely disposed all times from euerlasting. And Christ is he, in whome all the elect from the beginning of the worlde, (otherwise wandering and separated from God) are gathered together: of which some were then in heauen, when he came into the earth (to wit such as by faith in him to come, were gathered together) and other being founde vpon the earth were gathered together of him, and the rest are daily gathered together. *n The faithfull are sayde to bee gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.*

15 He applieth seuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they also may not attribute their saluation, neither to themselues, nor to their flocke, not to any other thing, but to the onely grace and mercie of God, both because they were called, and also because they were first called. *o All things are attributed to the grace of God without exception, and yet for all that we are not stocks, for hee giueth vs grace both to will and to be able to doe those things that are good, Philippi.2.13.*

p He speaketh of the Iewes.

16 Now he maketh the Ephesians (or rather all the Gentiles) equall to the Iewes, because that notwithstanding they came last, yet being called by the same Gospel, they imbraced it by faith, and were sealed vp with the same spirit, which is the pledge of election, vntill the inheritance it selfe bee seene, that in them also the glory of God might shine forth, and be manifested. *q That worde which is trueth in deede, because it commeth from God.*

r This is a borowed kinde of speach taken of a seale, which being put to any thing, maketh a difference betweene those things that are autentical, and others that are not.

s With that spirite, which bringeth not the Lawe, but the promise of free adoption.

t Full and perfect.

17 He returneth to the former gratulation, concluding two things together of those things that went before: the first is, that all good things come to vs from God the Father in Christ, and by Christ, that for them he may be prayed of vs. The second is, that all those things (which he bringeth to two heades, to wit, faith and charitie) are increased in vs by certaine degrees, so that we must desire encrease of his grace. from whom we haue the beginning and of whom we hope for the ende.

18 The causes of faith, are God the Father lightning our mindes with his holy Spirite, that we may embrace Christ opened vnto vs in the Gospel, to the obtayning of euerlasting life, and the setting foorth of Gods glory. *u Full of maiestie.*

x For it is not enough for vs to haue knowen God once, but we must knowe him euery day more and more.

y What blessings they are which he calleth you to hope for whom he calleth to Christ.

19 The excellency of faith is declared by the effects, because the mighty power of God is set forth and shewed therein. ✣ *Chap.3.7.col.2.12.*

20 The Apostle willeth to be hold in our most glorious Christ with the eyes of faith, that most excellent power and glory of God, whereof all the faithfull are partakers, although it be as yet very darke in vs, by reason of the ignominie of the crosse and the weakenesse of the flesh.

z To be set on Gods right hand, is to be partaker of the soueraintie which he hath ouer all creatures.

a Euery thing whatsoeuer it be or aboue all things be they of neuer such power or excellencie.

21 That wee shoulde not thinke that that excellent glory of Christ is a thing wherewith wee haue nought to doe, hee witnesseth that he was appointed of God the Father head of all the Church, and therefore the body must be ioyned to this head which otherwise should be a maymed thing without the members: which notwithstanding is not of necessitie (seeing that the Church is rather quickened and sustained by the onely vertue of Christ, so farre off is it, that he needeth the fulnesse therof) but of the infinite good will and pleasure of God, who vouchsafeth to ioyne vs to his Sonne.

b Insomuch that there is nothing but is subiect to him.

c For the loue of Christ is so great towards the Church, that though her doe fully satisfie all with all things, yet he esteemeth himselfe but a maymed and vnperfect head, vnlesse he haue the Church ioyned to him as his body.

CHAP. II.

1 The better to set out the grace of Christ, he viseth a comparison, calling them to minde, 3 that they were altogether castawayes and aliantes, 8 that they are saued by grace, 13 and brought neere, 16 by reconciliation through Christ, 17 published by the Gospel.

AND [1] ✣ you *hath he quickened*, that were [a] dead in [2] treſpasses and sinnes,

2 [3] Wherin, in times past ye walked, [4] according to the course of this world, *and* [b] after the prince that ruleth in the aire, *euen* the spirite, that now [5] worketh in the [c] children of disobedience,

3 [6] Among whom we also had our conuersation in time past in the lusts of our [d] flesh, in fulfilling the will of the flesh, and of the mind, & [7] were by nature the [e] children of wrath, as well as [f] others.

4 [8] But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs together in Christ, *by whose* grace ye are saued,

6 And hath raised vs vp [g] together, and made vs sit together in the heauenly *places* in Christ Iesus,

1 He declareth againe the greatnes of Gods good will, by comparing that miserable state wherein we are borne, with that dignitie whereunto we are aduanced by God the Father in Christ. So that he describeth that condition in such sort that he saith, that touching spirituall motions we are not onely borne halfe dead, but wholly and altogether dead. ✣ *Col.2.13.*

a Looke Rom 6.2. So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned, is no life, so this knitting together of body and soule, is properly no life, but death in them which are not ruled by the spirit of God.

2 He sheweth the cause of death, to wit, sinnes.

3 He proueth by the effects that all were spiritually dead.

4 He proueth this euill to be vniuersall, in so much as all are slaues of Satan.

b At the pleasure of the prince.

5 Men are therefore slaues to Satan, because they are willingly rebellions against God.

c They are called the children of disobedience, which are giuen to disobedience.

6 After that hee hath seuerally condemned the Gentiles, he confesseth that the Iewes amongst whom he numbreth himselfe, are not a whit better.

d By the name of flesh in the first place, he meaneth the whole man, which he deuideth into two parts: into the flesh, which is the part that the Philosophers terme without reason, and into the thought, which they call reasonable: so that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath.

7 The conclusion: All men were borne subiect to the wrath and curse of God.

e Men are said to be the children of wrath passiuely, that is to say, guiltie of euerlasting death by the iudgement of God, who is angrie with them.

f Prophane people which knew not God.

8 Nowe hereof followeth another member of the comparison, declaring our excellencie, to wit, that by the vertue of Christ we are deliuered from that death and made partakers of eternall life, to the ende that at length we may reigne with him. And by diuers and sundrie meanes hee beateth this into their heads, that the efficient cause of this benefite is the free mercie of God: and Christ himselfe is the material cause: and faith is the instrument, which also is the free gift of God: and the ende is Gods glory.

g To wit, as he addeth afterwards in Christ. for as yet this is not fulfilled in vs, but only in our head, by whose spirit we haue begun to die to sinne, & liue to God, vntil that worke be fully brought to an end: but yet the hope is certaine, for we are as sure of that we looke for, as we are of that we haue receiued already.

7 That

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7 That hee might shewe in the ages to come the exceeding riches of his grace through his kindnesse toward vs in Christ Iesus.

8 For by [h] grace are yee saued through faith, and that not of your selues: *it is* the gift of God,

9 Not of workes, least any man should boast himselfe.

10 For we are [i] his workemanship created in Christ Iesus vnto good workes, which God hath ordeined, that we should walke in them.

11 [10] Wherefore remember that yee being in time past Gentiles in the flesh, *and* [k] called vncircumcision of them, which are [l] called circumcision in the flesh made with hands,

12 That yee were, *I say*, at that time [m] without Christ, & were [n] aliants from the common wealth of Israel, and were strangers from the couenants of promise, and had no hope, and *were* without God in the world.

13 [11] But nowe in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 [12] For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 In abrogating through his flesh, the hatred, *that is*, the Lawe of commandements *which standeth* in ordinances, for to make of twaine one newe man in himselfe, so making peace,

16 And that hee might reconcile both vnto God in [o] one body by *his* crosse, and [p] slay hatred thereby,

17 [13] And came, and preached peace to you which were a farre off and to them [ŷ] were neere.

18 For [q] through him wee both haue an entrance vnto the Father by one Spirit.

19 [14] Nowe therefore yee are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 [15] And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the [r] chiefe corner stone,

21 In whom all the building [s] coupled together groweth vnto an holy Temple in the Lord,

22 In whome ye also are built together to bee the habitation of God by the Spirit.

b So then Grace, that is to say the gift of God, and faith, do stand one with another, to which two these are contrary, To be saued by our selues, or by our workes. Therefore what meane they which would ioyne together things of so contrarie nature?

9 He taketh away expressely and namely from our workes the praise of iustification, seeing that the good workes themselues are the effectes of grace in vs.

1 He speaketh here of Grace, and not of nature: therefore be the workes neuer so good, looke what they are, they are it of grace.

10 Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Iewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefit of God.

k You were called no otherwise then Gentiles, that all the world might witnesse of your vnthankfulnesse.

l Of the Iewes which were known from you by the marke of circumcision, the marke of the couenant. *m He beginneth first with Christ, who was the end of all the promises.* *n You had no right or title to the common wealth of Israel.* ✣ *Rom. 9. 4.* 11 Christ is the onely bonde of the Iewes and Gentiles, whereby they be reconciled to God. 12 As by the ceremonies and worshippes appointed by the Lawe, the Iewes were deuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together, both in himselfe, and betwixt themselues, and to God. Whereby it followeth, that whosoeuer establisheth the ceremonies of the Lawe maketh the grace of Christ voyde and of none effect. ✣ *1 Cor. 2. 14.* *o He alludeth to the sacrifices of the Lawe, which represented that true and onely sacrifice.* *p For he destroyed death by death, and fastened it as it were to the crosse.* 13 The preaching of the Gospel is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles. *q Christ is the gate as it were, by whom we come to the Father, and the holy Ghost is as it were our lodesman who leadeth vs.* 14 The conclusion: The Gentiles are taken into the fellowship of saluation. And hee describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lorde committed the doctrine of saluation, first to the Prophets, & then to the Apostles, the ende whereof, and matter as it were and substance, is Christ. Therefore that is in deede the true and Catholike Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrate to God. *r That is the head of the building, for the foundations are as it were the heads of the buildings.* *s So that God is the workeman not onely of the foundation, but also of the whole building.*

CHAP. III.

1 Hee declareth that therefore hee suffered many things of the Iewes, 3 because he preached the mysterie touching the saluation of the Gentiles, 8 as Gods commaundement. 13 After he desired the Ephesians not to faint for his afflictions: 14 And for this cause hee prayeth vnto God, 18 that they may vnderstand the great loue of Christ.

FOr [1] this cause, I Paul *am* the [a] prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to you ward,

3 *That is*, that *God* by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ)

5 Which in [b] other ages was not opened vnto the sonnes of men, as it is nowe reuciled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectuall working of his power.

8 Euen vnto mee the least of all Saintes is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hid in God, who hath created all things by Iesus Christ,

10 [2] To the intent, that now vnto principalities and powers in heauenly *places*, might be knowen by the Church the [c] manifold wisdome of God,

11 According to the [d] eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 [3] For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole [e] family in heauen and in earth)

16 That he might graunt you according to the [f] riches of his glory, that ye may be strengthened by his Spirit in the ginner man,

17 That Christ may dwell in your heartes by faith:

18 That yee, being rooted and grounded in [h] loue, may be able to comprehend with al Saints, [i] what is the breadth, and length, and depth, and height:

19 And to knowe the [k] loue of Christ, which [l] passeth knowledge, that ye may be filled with al [m] fulnesse of God.

20 [4] Vnto him therefore that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs,

21 *Be* praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

1 He maintaineth his Apostleship a. gainst the offence of ŷ crosse, whereon also he taketh an argument to confirme himselfe affirming that he was not onely appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them on euery side to saluation because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.

a These wordes, the prisoner of Iesus Christ, are taken passiuely, that is to say, I Paul am cast into prison, for maintaining the glory of Christ.

b He meaneth not that none knew the calling of the Gentiles before, but because very few knewe of it, and they that did know it, as the Prophets, had it reuciled vnto them very darkely, and vnder figures.

2 The vnlooked for calling of the Gentiles, was as it were a glasse to the heauenly Angels, wherein they might behold the marueilous wisedome of God.

c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.

d Which was before all beginnings.

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore we ought to ioyne prayers with the preaching and hearing of the worde: which are needefull not onely to them which are yonglings in Religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall giftes, may be grounded & rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole family, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his onely Sonne.

e All that whole people, which hath but one heauenly Father, and that is the Church which is adopted in Christ. *f According to the greatnesse of his mercie.* *g Luke Rom. 7. 22.* *h Wherewith God loueth vs, which is the roote of our election.* *i Howe perfit that worke of Christ is in euery part.* *k Which God hath shewed vs in Christ.* *l Which passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise who so hath the spirit of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation.* *m So that we haue abundantly in vs, whatsoeuer things are requisite to make vs perfit with God.* 4 Hee breaketh so with into a thanksgiuing, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP.

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CHAP. IIII.

These three last chapters contein precepts of manners. 1 *He exhorteth them to mutuall loue.* 7 *Sundry gifts are therefore bestowed of God,* 16 *That the Church may be built vp.* 18 *He calleth them from the vanitie of the infidels,* 25 *from lying,* 29 *and from filthie talke.*

1 Therefore, [1] being prisoner in the Lord, pray you that yee walke woorthy of the [a] vocation whereunto ye are called,

2 [2] With all humblenesse of minde, and meeknesse, with [b] long suffering, supporting one another through loue,

3 [3] Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 [4] There *is* one [c] body, and one Spirit, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptisme,

6 One God and Father of all, which is [c] aboue all, and [d] through all, and [e] in you all.

7 [5] But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he saith, When he ascended vp on hie, he led [g] captiuity captiue, and gaue gifts vnto men.

9 (Now, in that he ascended, what is it but that he had also descended first into the [h] lowest parts of the earth?

10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might [i] fill [k] all things)

11 [6] He therefore gaue some *to be* [l] Apostles, and some [m] Prophets, and some [n] Euangelists, and some [o] Pastours, and Teachers,

12 7 For the repairing of the Saints, for the worke of the ministerie, *and* for the edification of the [p] body of Christ,

13 [8] Till we all meet together (in the [q] vnitie of faith and that acknowledging of the Sonne of God) vnto a perfit man, *and* vnto the measure of the [r] age of the fulnesse of Christ.

14 [9] That we henceforth be no more children, [10] wauering and caried about with euery winde of doctrine, by the [s] deceit of men, and [t] with craftines, whereby they lay in waite to deceiue.

15 [11] But let vs follow the trueth in loue, and in all things grow vp into him, which is the head, *that is*, Christ.

16 By whom all the body being coupled and knit together by euery ioynt, for [y] furniture *thereof* (according to the [u] effectual power, *which is* in the measure of euery part) receiueth [x] increase of the body, vnto the edifying of it selfe in [y] loue.

17 [12] This I say therefore and testifie in the Lord, that yee henceforth walke not as [z] other Gentiles walke, in [z] vanitie of their minde,

18 Hauing their vnderstanding darkened, and being [z] strangers from the [a] life of God through the ignorance that is in them, because of the hardnesse of their heart:

19 Which being [b] past feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse, *euen* with [c] greedinesse.

20 [13] But ye haue not so learned Christ,

21 If so be ye haue heard him, and haue beene taught by him, [d] as the trueth is in Iesus,

22 ✣ *That it*, that ye cast off, concerning the conuersation in time past, [e] that olde man, which is corrupt through the deceiuable lusts,

23 And be renued in the [f] spirit of your mind,

24 And put on the new man, which [g] after God is created vnto [h] righteousnes, and [i] true holines.

25 [14] Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for we are members one of another.

26 [15] Be [k] angrie, but sinne not: let not the sunne go downe [l] vpon your wrath,

27 Neither giue place to the deuill.

28 [16] Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is [m] good, that he may haue to giue vnto him that needeth.

29 [17] Let no [n] corrupt communication proceed out of your mouthes: but that which is good, to the vse of edifying, that he may minister [o] grace vnto the hearers.

1 Another part of the Epistle, conteining precepts of Christian life, the summe whereof is this, that euery man behaue himselfe as it is meet for so excellent grace of God.

a By this is meant the generall calling of the faithfull, which is this, to be holy as our God is holy.

2 Secondly, he commendeth meeknes of minde, which is shewed foorth by bearing one with another.

b Luke 21. 18 25.

3 Thirdly, he requireth perfit agreement, but yet such as is knit with the band of the holy Ghost.

4 An argument of great weight, for an earnest entertaining of brotherly loue & charity one with another, because we are made one body as it were of one God and Father, by one spirit, worshipping one Lord with one faith, and confecrated to him with one Baptisme, and hope for one selfe same glory, whereunto wee are called. Therefore whosoeuer breaketh charitie, breaketh all these things asunder.

c Who onely hath the chiefe authority ouer the Church. *d Which onely powreth foorth his providence, through all the members of the Church.* *e Who onely is ioyned together with vs in Christ.* 5 He teacheth vs, that we in deed are all one body, and that all good gifts proceed from Christ onely, who teigneth in heauen hauing mightily conquered all his enemies (from whence hee heapeth all gifts vpon his Church:) but yet notwithstanding these gifts are diuerslie and sundrie wayes diuided according to his will and pleasure, and therefore euery man ought to bee content with that measure that God hath giuen him, and to bestow it to the common profite of the whole body.

f Which Christ hath giuen. *g A multitude of captiues.* *h Downe to the earth, which is the lowest part of the world.* *i Fill with his gifts.* *k The Church.* 6 First of all he reckoneth vp the Ecclesiasticall functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelists, and partly ordinary and perpetuall, as Pastors and Doctors.

l The Apostles were those twelue, vnto whom Paul was afterward added, whose office was to plant Churches throughout all the world. *m The Prophets office was one of the chiefest, which were men of a marueilous wisdom, and some of them could foretell things to come.* *n Those the Apostles vsed as fellowes in the execution of their office, being not able to answere all places themselues.* *o Pastors are they which gouerne the Church, and teachers are they which gouerne the schooles.* 7 Hee sheweth the ende of Ecclesiasticall functions, to wit, that by the ministerie of men all the Saintes may so grow vp together, that they may make one mystical body of Christ.

p The Church. 8 The vse of this ministerie is perpetuall so long as we are in this world, that is, vntil that time that hauing put off the flesh, and throughly and perfitly agreeing betwixt our selues, we shalbe ioyned with Christ our head. Which thing is done by that knowledge of the Sonne of God increasing in vs and he himselfe by little and little growing vp in vs vntil we come to be a perfit man, which shalbe in the world to come, when God shalbe all in all.

q In that most neere coniunction which is knit and fastened together by faith. *r Christ is said to growe vp to full age, not in himselfe, but in vs.* 9 Betwixt our childhood (that is to say very weake state, while as we do yet altogether winer) and our perfite age, which we shall haue at length in an other world, there is a meane, to wit, our youth, and steadie going forward to perfection. 10 He compareth them which rest not them selues vpon the worde of God, to litle boates which are tossed hither and thither with the doctrines of men as it were with contrary windes, and therewithall forewarneth them that it commeth to passe not onely by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were an arte of it.

s With those vncertaine ordinances which tosse men to and fro.

t By the deceit of those men which are very well practised in deceiuing of other.

11 By earnest affection of the truth and loue we grow vp into Christ: for he (being effectual by the ministery of his word, which as the vitall spirit doth so quicken the whole body, that it nourisheth all the limmes thereof according to the measure and proportion of euery one) quickeneth and cherisheth his Church, which consisteth of diuers functions, as of diuers members, and preserueth the proportion of euery one. And thereof it followeth that neither this body can liue without Christ, neither can any man grow vp spiritually, which separateth himselfe from the other members.

u Of Christ, who in maner of the soule, quickeneth all the members.

x Such increase as is meet the body should haue.

y Charitie is the knitting of the limmes together.

12 He descendeth to the fruits of christian doctrine, and reasoneth first vpon the principles of maners and actions, letting downe a most graue comparison betweene the children of God, and them which are not regenerate. For in these men, all the powers of the mindeare corrupted, & their mind is giuen to vanity, & their senses are darkened with most grosse mistines, & their affections are so accustomed by litle & litle to wickednes, that at length they run headlong into all vncleannesse, being vtterly destitute of all iudgement. ✣ *Rom.* 12. 2

z If the noblest parts of the soule be corrupt, what is man but corruption only? *a Whereby God liueth in them.* *b Void of all iudgement.* *c They studie to passe one another, as though there had ben some gaine to be gotten by it.* 13 Here followeth the contrary part touching men which are regenerate by the true & liuely knowledge of Christ, which haue other principles of their doings far different, to wit, holy and honest desires, and a minde cleane changed by the vertue of the holy Ghost, from whence proceed also like effects, as a iust and holy life in deed.

d As they haue learned, which acknowledge Christ in deed, and in good earnest. ✣ *Colos* 3.8.

e Your selues. *f Where there ought to haue bene the greatest force of reason, there is the greatest corruption of all which maketh all things.* *g After the image of God.* *h The effect and end of the new creation.* *i Not fained nor counterfeit.* 14 He commendeth seuerally certeine peculiar Christian vertues, and first of all he requireth truth, (that is to say sincere maners) condemning all deceit & dissembling, because we are borne one for another. 15 He teacheth vs to bridle our anger in such sort, that although it be hote, yet that it breake not out, & that it be straitwayes quenched before we sleepe, lest Satan taking occasion to giue vs euil counsell through that wicked counseller, destroy vs.

k If it so fall out, that you be angrie, yet sinne not: that is, bridle your anger, & do not wickedly put that in execution, which you haue wickedly conceiued. *l Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters.* 16 He descendeth from the heart, to the hands, condemning theft: and because that men which giue themselues to this wickednesse, vse to pretend pouerty, he sheweth that labour is a good remedy against pouerty, which God blesseth in such sort, that they which labour haue alwayes some ouerplus to helpe other, so far is it from this that they are constreined to steale other mens goods.

m By labouring in things that are holy, & profitable to his neighbour. 17 He bridleth the tongue also, teaching vs so to temper our talke, that our hearers minds be not onely not destroyed, but also instructed.

n Word for word, rotten. *o By grace, he meaneth that, whereby men may profit in the going on forward in godlinesse and loue.*

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18 A generall precept against all excesse of affections which dwel in that part of the minde, which they call, Angry, and he setteth against them ỹ contrary means: & vseth a most vehement preface, how wee ought to take heed that wee grieue not the holy Spirit of God through our immoderateneſſe and intemperancie, who dwelleth in vs to this end, to moderate all our affections. 19 An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towards all men.

30 [18] And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption.

31 Let all bitternesse, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 Be ye curteous one to another, and tender hearted, freely forgiuing one another, [19] euen as God for Christs sake, freely forgaue you.

CHAP. V.

2 *Leſt, in thoſe vices which he reprehended, they ſhould ſet light by his admonitions,* 5 *he terrifieth them by denouncing ſeuere iudgement,* 8 *and ſtirreth them forward:* 15 *Then he deſcendeth from general leſſons of maners,* 21 *to the particular dueties of wiues* 25 *and huſbands.*

✣ *Iohn* 8.34. *and* 15.12. 1.*ioh* 3.23. ✣ *Chap.*4.29. *col.* 3.5. 1.*theſſ* 1.17.

BE ye therfore followers of God, as deare children,

2 ✣ And walke in loue, euen as Christ hath loued vs, & hath giuē himselfe for vs, *to be* an offering & a sacrifice of a sweet smelling sauor to God.

3 ✣ [1] But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saints,

4 Neither filthinesse, neither fooliſh talking, neither [a] iesting, which are things not comely, but rather giuing of thanks.

5 [2] For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an [b] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 ∵ Let no man deceiue you with vaine words: for, for such things commeth the wrath of God vpon the children of disobedience.

7 [3] Be not therefore companions with them.

8 For ye were once darkenesse, but are now [c] light in the Lord: walke as children of light,

9 (For the fruit of the [d] Spirit *is* in all goodnesse, and righteousnesse, and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitful works of darknes, but euen [e] reproue them rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reproued of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore [f] he saith, Awake thou that sleepest, and stand vp from the [g] dead, and Christ shall giue thee light.

15 [4] Take heede therefore that ye walke circumspectly, not as fooles, but as ✣ wise,

16 [h] Redeeming the season: for the [i] dayes are euill.

17 ✣ Wherefore be ye not vnwise, but vnderstand what the will of the Lord is.

18 [5] And be not drunke with wine, wherein is [k] excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the name of our Lord Iesus Christ,

21 [6] Submitting your selues one to another in the feare of God.

22 ¶ ✣ [7] Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.

23 ✣ [9] For the husband is the wiues head, euen as Christ is the head of the Church, [10] and the same is the sauiour of *his* body.

24 [11] Therefore as the Church is in subiection to Christ, euen so *let* the wiues *be* to their husbands in euery thing.

25 ¶ ∵ [12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 [13] That he might [m] sanctifie it, and cleanse it by the washing of water through the [n] worde,

27 That hee might make it vnto himselfe a glorious Church, [o] not hauing spot or wrinckle, or any such thing: but that it should be holy and without blame.

28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his [p] own flesh, but nourisheth & cherisheth it, euen as the Lord *doeth* the Church.

30 For we are members of his body, [q] of his flesh, and of his bones.

31 ✣ For this cause shal a man leaue father and mother, and shall [r] cleaue to his wife, and they twaine shalbe one flesh.

32 [15] This is a great secret, but I speake concerning Christ, and concerning the Church.

33 [16] Therfore euery one of you, *do ye so:* let euery one loue his wife, euen as himselfe, and *let* the wife *see* that she feare her husband.

✣ *Iohn* 13.34. *and* 15.12. 1.*ioh* 3 23. ✣ *Chap.*4.29. *col.* 3.5. 1.*theſſ* 1.17.

1 Now he cōmeth to another kinde of affections, which is in that part of the minde, which men call couetous or desirous: and he reprehendeth fornication, couetousnesse, and iesting very sharply.

a Ieſts which men caſt one at another: that no lightneſſe be ſeene, nor euill example giuen, nor any offence moued by euill words or backbiting.

2 Because these sinnes are such that ỹ most part of men count them not for sinnes, he awaketh the godly, to the end they should so much ỹ more take heed to themselues from them, as most hurtfull plagues.

b A bondſlaue to idolatrie: for the couetous man ſheweth that his life ſtandeth in his goods.

∵ *Mat* 24.4. *mark.* 13.5. *luke* 21.8. 2.*theſſ* 2.3.

3 Because we are not so readie to any thing as to follow euill examples, therefore the Apostle warneth the godly to remember al ways, that the other are but as it were darkenesse, and that they themselues are as it were light. And therefore the other commit all villanies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the propertie of the light is) reproue their darknesse, and to walke so (hauing Christ that true light going before them) as it becommeth wise men.

c The faithfull are called light, both becauſe they haue the true light in them which lightneth them, and alſo becauſe they giue light to others, inſomuch, that their honeſt converſation reproueth the life of wicked men.

d By whoſe force we are made light in the Lorde.

e Make them open to all the world, by your good life.

f The Scripture, or God in the Scripture.

g He ſpeaketh of the death of ſinne.

4 The worse and more corrupt that the maners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God. ✣ *Col.*4.5.

h This is a metaphore taken from the marchants: who preferre the leaſt profite that may be, before all their pleaſures.

i The times are trouble ſome and ſharpe. ✣ *Rom.*12.2. 1.*theſſ* 4.3.

5 He setteth the sober and holy assemblies of the faithfull against the dissolute banketsof the vnfaithfull, in which the praises of the only Lord must ring, be it in prosperitie or aduersitie.

k All kind of riot, ioyned with all maner of filthineſſe and ſhamefulneſſe.

l With an earneſt affection of the heart, and not with the tongue onely.

6 A short repetition of the ende whereunto all things ought to be referred, to serue one another for Gods sake. ✣ *Coloſſ.*3.18. *titus* 2.5. 1.*pet.*3.1.

7 Now he descendeth to a family, diuiding orderly all the parts of a family. And hee saith that the duetie of wiues consisteth herein, to be obedient to their husbands.

8 The first argument, for they can not be disobedient to their husbands, but they must resist God also, who is the authour of this subiection.

✣ 1.*Cor.*11.3.

9 A declaration of the former saying: Because God hath made ỹ man head of the woman in mattimonie, as Christ is the head of the Church.

10 Another argument: Because the good estate of the wife dependeth of the man, so that this submission is not onely iust, but also very profitable: as also the saluation of the Church is of Christ, although farre otherwise.

∵ *Coloſſ.*3.19.

11 The conclusion of the wiues dueties towards their husbands.

12 The husbandes duetie towardes their wiues, is to loue them as themselues, of which loue, the loue of Christ toward his Church, is a liuely patterne.

13 Because many men pretend the infirmities of their wiues to excuse their owne hardnesse and cruelties, the Apostle willeth vs to marke what maner of Church Christ gate, when he ioyned it to himselfe, and how he doth not onely not lothe all her filth and vncleanneſſe, but ceaseth not to wipe the same away with his cleannesse, vntill he haue wholly purged it.

m Make it holy.

n Through the promiſe of free iuſtification and ſanctification in Chriſt, receiued by faith.

o The Church as it is conſidered in it ſelfe, ſhall not be without wrinckle, before it come to the marke it ſhooteth at: for whoſoeuer it in this life it runneth in a race: but if it be conſidered in Chriſt, it is cleane and without wrinckle.

14 Another argument: Euery man loueth himselfe, euen of nature: therefore he striueth against nature that loueth not his wife: he prooueth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who saith, that man and wife are as one, that is, not to be diuided.

p His owne body.

q Healſideth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, but is ſealed by the Sacraments of the Supper.

✣ *Genes.* 2.2. *matth.*19.5. *mar.*10.7. 1.*cor.*6.16.

*r Looke Matth.*19.5.

15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wiues is) hee sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band.

16 The conclusion both of husbands duetie toward his wife, and of the wiues toward her husband.

CHAP. VI.

1 *He ſheweth the duties of children,* 5 *ſeruants,* 9 *and maſters:* 10 *Then he ſpeaketh of the fierce battell that the faithfull haue,* 12 *and what weapons we muſt vſe in the ſame.*

21 *In the end he commendeth Tychicus.*

Children,

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1 He commeth to another part of a familie, and sheweth that the duetie of the children toward their parents, consisteth in obedience vnto them.

✣ *Colos 3.20.*

2 The first argument: because God hath so appointed: whereupon it followeth also that children are so far forth bound to obey their parents, as they may not swarue from the true worship of God.

a *For the Lord is author of all fatherhood, and therefore we must yeelde such obedience as he will haue vs.*

3 The second argument: because this obedience is most iust.

✣ *Exod. 20. 12. deuteronom 5. 16. eccles. 3. 9 matth. 15. 4. mark. 7. 10.*

4 A proofe of the first argument.

5 The third argument taken of the profit that ensueth thereby: Because the Lord vouchsafed this commandement amongst all the rest, of a speciall blessing.

b *With a speciall promise: for otherwise the second commaundement hath a promise of mercy to a thousand generations, but this promise is generall.*

6 It is the duetie of fathers to vse their fatherly authoritie moderately and to Gods glory.

c *Such informations and precepts as bring taken out of Gods booke, are holy and acceptable to him.*

7 Now he descendeth to the third part of a familie, to wit, to the duetie both of the masters and of the seruants. And he sheweth that the duetie of seruants consisteth in an haertie loue and reuerence to their masters.

∵ *Colos 3. 22. titus 2. 9. 1 pet. 2. 18.*

8 He mitigateth the sharpnesse of seruice, in that they are spirituallye free notwithstanding the same: & yet that spirituall freedome taketh not away corporall seruice: in so much that they cannot be Christs, vnlesse they serue their masters willingly and faithfully, so farre foorth as they may with safe conscience,

d *With carefull reuerence: for flatterie is not allowable, much lesse in Christian seruants.*

9 To cut off occasion of all pretence, he teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will although their seruice be neuer so hard.

e *Being moued with a reuerence to Godward, as though ye serued God himselfe.*

10 Although they serue vnkinde and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free.

11 It is the duetie of masters to vse the authoritie that they haue ouer their seruants, modestly and holily, seeing that they in an other respect haue a common master which is in heauen, who will iudge both the bond and the free.

✣ *Deut. 10. 17. 2 chro. 16 7. iob 34. 19. acts 10. 34. rom. 2. 11. gal 2. 6. colos 3. 25. 1 pet. 1. 17.*

f *Either of freedome or bondage.*

12 He concludeth the other part of this Epistle, with a graue exhortation, that all be ready and fight constantly, trusting to spirituall weapons, vntill their enemies be cleane put to flight. And first of all he warneth vs to take the armour of God, whereby onely our enemie may be dispatched.

1 Children, ✣ obey your parents [2] in the [a] Lord: [3] for this is right.

2 ✣ [4] Honour thy father and mother ([5] which is the first commandement with [b] promes)

3 That it may be well with thee, and that thou mayest liue long on earth.

4 [6] And yee, fathers, prouoke not your children to wrath: but bring them vp in instruction and [c] information of the Lord.

5 [7] ∴ Seruants, bee obedient vnto them that are *your* masters, [8] according to the flesh, with [d] feare and trembling in singlenes of your hearts as vnto Christ,

6 Not with seruice to the eye as men pleasers, but as the seruants of Christ, [9] doing the will of God from the heart,

7 With good wil, seruing [e] the Lord & not men.

8 [10] And knowe yee that whatsoeuer good thing any man doeth, that same shal he receiue of the Lord, whether *he be* bond or free.

9 [11] And ye masters doe the same things vnto them, putting away threatning: and know that euen your master also is in heauen, neither is there ✣ [f] respect of person with him.

10 ¶ [12] Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, [g] ye may be able to stand against the assaults of the deuill.

12 [13] For wee wrestle not against flesh and [g] blood, but against ✣ [h] principalities, against powers, *and* against the worldly gouernours, *the princes* of the darkenesse of this worlde, against spiritual wickednesses, *which are* in the hie places.

13 [14] For this cause take vnto you the whole armour of God, that yee may be able to resist in the [i] euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes girded about with verity, and hauing on the brest plate of righteousnesse,

15 And your feete shod with the [k] preparation of the Gospel of peace.

16 Aboue all, take the shield of Faith, wherewith yee may quench all the fierie dartes of the wicked,

17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God.

18 And pray alwaies with all maner prayer and supplication in the [l] spirit: and watch thereunto with all perseuerance & supplication for al Saints,

19 And for me, that vtterance may be giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bonds, that therein I may speake boldely, as I ought to speake.

21 ¶ [15] But that ye may also knowe mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull minister in the Lord, shall shew you of all things,

22 Whome I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that he might comfort your hearts.

23 Peace *bee* with the brethren, and loue with faith from God the Father, and *from* the Lord Iesus Christ.

24 Grace *bee* with all them which loue our Lord Iesus Christ, to *their* [m] immortalitie. Amen.

¶ Written from Rome vnto the Ephesians, *and sent* by Tychicus.

12 Put on the whole armour of God, that yee may be able to stand against the assaults of the deuill.

13 Secondly, hee declareth that our chiefest and mightiest enemies are inuisible, that we may not thinke that our chiefest conflict is with men.

g *Against men, which are of a fraile and brittle nature, against which are set spirituall substitutes, more mighty then the other by a thousand parties.*

✣ *Chap. 2. 2.*

h *He giueth these names to the euill angels, by reason of the effectes which they worke: not that they are able to doe the same of themselues, but because God giueth them the bridle.*

14 Hee sheweth that these enemies are put to flight with the onely armour of God, to wit, with vprightnesse of conscience, a godly and holy life, knowledge of the Gospell, faith, and to be short, with the word of God, and vsing daily earnest prayer for the health of the Church, and especially for the constancie of the true godly and valiant Ministers of the worde.

i *Looke Chapter 5. 16.*

k *That the preparation of the Gospell may be as it were shooes to your feete.*

15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles.

m *To life euerlasting.*

THE EPISTLE OF PAVL
TO THE PHILIPPIANS.

CHAP. I.

3 Hauing testified his godly and tender affection towards the Philippians, 12 he entreateth of himselfe, & his bonds: 22 And prickеth them forward by his owne example, 27 and exhorteth them to vnitie. 28 and patience.

¶ The marke whereat he shooeth in this Epistle, is to confirme the Philippians by all meanes possible, not onely not to faint, but also to goe forward. And first of all he commendeth their former doings, to exhort them to goe forwarde: which thing he faith he hopeth fully they will doe, and that by the testimonie of their liuely chastitie, but in the meane season he referreth all things to the grace of God.

a *By the Bishops are meant both the Pastours, which haue the dispensation of the worde, and the Elders that gouerne: and by Deacons are meant those that were Stewards of the treasurie of the Church, and tied to looke vnto the poore.*

PAul [1] and Timotheus the seruants of IESVS CHRIST, to all the Saintes in Christ Iesus which are at Philippi, with the [2] Bishops, and Deacons:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 I thanke my God, *hauing* you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the [b] felowship which ye haue in the Gospel, from the [c] first day vnto now.

6 And I am perswaded of this same thing, that he that hath begun *this* good worke in you, will performe it vntil the [d] day of Iesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance, that both in my [e] bands, and in *my* defence, & confirmation of the Gospel you all were partakers of my [f] grace.

b *Because that you also are made partakers of the Gospel.*

c *Euer since I knew you.*

d *The Spirit of God will not forsake you vnto the very latter end, vntill your mortall bodies shall appeare before the iudgement of Christ to be glorified.*

e *A true proofe of a true knitting together with Christ.*

f *Hee calleth his bandes, grace, as though he had receiued some singular benefite.*

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2 Hee declareth his good will towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.
3 Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discerne things that differ) one from another: and also in charity, that euen to the end we may giue our selues to good workes in deede, to the glorie of God by Iesus Christ.
2 If righteousnesse be the tree, and good workes the fruites, then must the Papists needs be deceiued, when they say that workes are the cause of righteousnesse.
4 He preuenteth the offence that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that hee is by that meanes become more famous, and the dignitie of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet in deede.
b For Christes sake,
i In the Emperors court.
k The Gospel is called the worde, to set forth the excellencie of it.
l Not with a pure minde: for otherwise their doctrine was pure.
5 He sheweth by setting foorth his owne example, that the ende of our afflictions is true ioy, and that through the vertue of the Spirit of Christ, which he giueth to them that aske it.
m Vnder a goodly colour and shewe: for they made Christ a clobe for their ambition and enuie.
6 Wee must continue euen to the ende, with great confidence, hauing nothing before our eyes but Christs glory onely, whether we liue or die.
7 An example of a true shepheard, who maketh more accompt how he may profite his sheepe, then hee doeth of any commoditie of his owne wha[t]soeuer.
n To liue in this mortall body.
8 Hauing set downe those things before, in maner of a preface hee descendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bandes, they continue through the strength of faith to beate all aduersitie in such sort, that they admit nothing vnworthie the profession of the Gospell.
o The word signifieth to stand fast, and is a proper to wrestlers, that stande fast and striue not afoote.

8 [2] For God is my recorde, howe I long after you all from the very heart roote in Iesus Christ.
9 [3] And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,
10 That ye may allowe those things which are best, that yee may bee pure, and without offence vntill the day of Christ,
11 Filled with the [g] fruites of righteousnesse, which are by Iesus Christ vnto the glory and prayse of God.
12 ¶ [4] I would yee vnderstood, brethren, that the things which *haue come* vnto me, are turned rather to the further[ing] of the Gospel,
13 So that my bandes [h] in Christ are famous throughout all the [i] iudgement hall, and in all other *places*,
14 Insomuch that many of the brethren in the Lorde are boldened through my bandes, and dare more frankely speake the [k] word.
15 Some preache Christ euen through enuie and strife, and some also of good will.
16 The one part preacheth Christ of contention *and* not [l] purely, supposing to adde more affliction to my bands.
17 But the others of loue, knowing that I am set for the defence of the Gospel.
18 [5] What then? yet Christ is preached al maner wayes, whether *it be* vnder a [m] pretence, or sincerely: and I therein ioy: yea and will ioy.
19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the spirit of Iesus Christ,
20 [6] As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether *it be* by life, or by death
21 For Christ *is* to me both in life, & in death aduantage.
22 [7] And whether to liue in the [n] flesh *were* profitable for me, and what to chuse I know not.
23 For I am distressed betweene both, desiring to be loosed and to bee with Christ, which is best of all.
24 Neuertheless, to abide in the flesh, *is* more needefull for you.
25 And this am I sure of, that I shal abide, and with you all continue, for your furtherance and ioy of *your* faith,
26 That ye may more aboundantly reioyce in Iesvs Christ for mee, by my comming to you againe.
27 [8] Onely let your conuersation be, as it becommeth the Gospel of Christ, that whether I come and see you or els be absent, I may heare of your matters that ye [o] continue in one spirit, *and* in one mind, fighting together through the faith of the Gospel.
28 [9] And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.
29 [10] For vnto you it is giuen for Christ, that not only ye should beleeue in him, but also suffer for his sake,
30 [11] Hauing the same fight, which ye saw in me, and nowe heare *to be* in me.

9 We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the Gospel imagine & practise against vs: seeing that they are certaine witnesses from God himselfe both of our saluation, & of the destruction of the wicked. 10 Hee proueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as hee doeth the gift of faith. 11 Now hee sheweth for what purpose he made mention of his afflictions.

CHAP. II.

1 He exhorteth them about all things 3 to humilitie, 6 and that by the example of Christ. 19 Hee promiseth to send Timotheus shortly vnto them, 25 and excuseth the long tarying of Epaphroditus.

1 A most earenest request to remoue all those things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe that they separate themselues one from another.
a Any christian comfort.
b If any feeling of inward loue.
c Like loue.
2 He setteth before them a most perfite example of all modestie and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although he be aboue all, that hee tooke vpon him the forme of a seruant, to wit, our flesh, willingly, subiect to all infirmities, euen to the death of the crosse.
d Such as God hitherto hath fulfilled, and therefore God, for there is none in all parts like to God but himselfe.
e Christ that glorious and euerlasting God knewe that hee might rightfully and lawfully not appeare in the base flesh of man, but remaine with Maiestie vncle for Gods yet he chose rather to debase himselfe.
f If the Sonne be equall to the Father then is there of necessitie an equalitie, which Arrius that Heretike denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius that heretike denieth.
g Hee brought himselfe from all things, as it were to nothing.
h By taking our manhood vpon him.
3 Hee sheweth the most glorious estate of Christes submission, to teache vs that modestie is the true way to true praise and glory.
i Dignitie and renowme, and the matter with it.
k All creatures shall at length bee subiect to Christ.
l Euery nation.
4 The conclusion: Wee must go on to saluation with humilitie and submission by the way of our vocation.
m He is saide to make an ende of his saluation, which runneth in the race of righteousnesse.
5 A most sure and grounded argument against pride, for that wee haue nothing in vs praise worthy, but it commeth of the free gift of God, and is without vs, for wee haue no abilitie or power, so much as to will well (much lesse to doe well) but onely of the free mercy of God.
n Why then, we are not stockes, but yet we doe not will well of nature, but onely because God hath made of our naughtie will a good will.
6 Hee describeth modestie by the contrary effects of pride, teaching vs, that it is far both from all malicious & cloke of inward hatred, and also from open contentions and brawlings.
o Iud. 9. 9.

2 [1] If there *be* therfore any consolation in Christ, if any comfort of loue, if any felowship of the Spirit, if any [b] compassion and mercie,
2 Fulfill my ioy, that ye bee like minded, hauing the [c] same loue, being of one accord, and of one iudgement,
3 That nothing *be done* through contention or vaine glory, but that in meekenesse of minde euery man esteeme other better then himselfe.
4 Looke not euery man on his owne things, but euery man also on the things of other men.
5 [2] Let the same minde be in you that was euen in Christ Iesus,
6 Who being in the [d] forme of God, [e] thought it no robbery to be [f] equall with God:
7 But he made himself of [g] no reputation, and tooke on him the [h] forme of a seruant, & was made like vnto men, and was found in shape as a man.
8 He humbled himselfe, & became obedient vnto the death, euen the death of the crosse.
9 [3] Wherefore God hath also highly exalted him, and giuen him a [i] name aboue euery name,
10 That at the Name of Iesus shoulde [k] euery knee bow, *both* of things in heauen, and things in earth, and things vnder the earth,
11 And that [l] euery tongue shoulde confesse that Iesus Christ *is* the Lorde, vnto the glorie of God the Father.
12 [4] Wherefore my beloued, as yee haue alwayes obeyed me, not as in my presence only, but now much more in mine absence, [m] so make an end of your own saluation with feare & trembling.
13 [5] For it is God which worketh in you, both [n] the wil and the deed, *euen of his* good pleasure.
14 [6] Do all things without [o] murmuring and reasonings,

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15 7 That ye may be blamelesse, and pure, *and* the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as ✣ lights in the world,

16 Holding forth the ° word of life, 8 that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the P sacrifice, and seruice of your faith, , I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 9 And I trust in the Lorde Iesus, to send ✣ Timotheus shortly vnto you, that I also may be of q good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ∴ For r all seeke their owne, *and* not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, he hath serued with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will go with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to send *my* brother Epaphroditus vnto you my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because ye had heard that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me also, lest I should haue sorow vpon sorow.

28 I sent him therefore the more diligently, that when ye should see him againe, yee might reioyce, and I might be the lesse sorowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the ſ worke of Christ hee was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

CHAP. III.

2 He refuteth the vaine boastings of the false apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 13 that laying all things aside, they may bee partakers of the Crosse of Christ, 18 the enemies whereof, be not therewith out.

MOreouer, 1 my brethren, reioyce in the Lorde. 2 I grieueth me not to write the a same things to you, and for you it is a sure thing.

2 Beware of dogs: beware of euill workers: beware of the b concision.

3 3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence c in the flesh:

4 4 Though I might also haue confidence in the flesh. If any other man thinke that hee hath whereof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, ✣ an Ebrewe of the Ebrewes, ✣ by the Lawe a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnrebukeable.

7 But the things that were d vantage vnto me, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke e all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whome I haue counted all things losse, and doe iudge *them* to be doung, that I might f winne Christ.

9 And might be found in g him, *that is,* h not hauing mine owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, *euen* the righteousnesse which is of God through faith,

10 5 That I may i know him, & the vertue of his resurrection, and the 6 fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the k resurrection of the dead:

12 Not as though I had already attainted *to it* either were already perfect: but I followe, if that I may comprehend *that* for whose sake also I am l comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained *to it*, but one thing I *doe*: I forget that which is behinde, and endeuour my selfe vnto that which is before,

14 And follow hard toward the marke, for the prise of the high calling of God in Christ Iesus.

15 7 Let vs therefore as many as be m perfect, be thus minded: and if ye be otherwise minded, God shall reueile euen the same vnto you.

16 Neuerthelesse, *in that* whereunto wee are come, let vs proceede by one rule, that wee may minde one thing.

17 Brethren, bee followers of me, and looke on them, which walke so, as ye haue vs for an ensample.

18 8 ∴ For many walke, of whom I haue tolde you often, and now tell you weeping, *that they are* the enemies of the Crosse of Christ:

19 Whose

---

7 To be short, he requireth a life without fault, and pure, that being lightned with the worde of God, they may shine in the darkenesse of this world.
✣ *Mat.5.14.*
° *The Gospel is called the word of life, because of the effect which is worketh.*
8 Againe he pricketh them forward, setting before them his true Apostolike care that hee had of them, comforting them moreouer, to the ende they should not be sory for the greatnesse of his afflictions, no not although he should die to make perfite their oblation with his blood, as it were with a drinke offering.
P *As if he sayd, I brought you Philippians to Christ, my desire is that you present your selues a liuely sacrifice to him, & then shall it not grieue me to be offered vp as a drinke offering, to accomplish this your spirituall offering.*
9 Moreouer, hee confirmeth their mindes both by sending backe Epaphroditus vnto them, whose fidelitie towards the, & great paines in helping him, hee commendeth: and also promising to send Timothie shortly vnto them, by whose presence they shall receiue great commoditie, and hoping also to come himselfe shortly vnto them, if God will. ✣ *Actes 16.1.* q *May be confirmed in my ioy of minde.* ∴ *1.Cor.10.24.* r *The most part.* ſ *He calleth it here the worke of Christ, to visite Christ, being poore and in bandes in the person of Paul.*

1 A conclusion of those things which haue bene before said, to wit, that they go forward chere fully in the Lord.
2 A preface to the next admonition that followeth, to take good heede and beware of false apostles, which iovne circumcision with Christ, (that is to say, iustification by workes, with free iustification by faith) and beate into mens heads the ceremonies which are abolished, for true exercises of godlinesse and charitie. And he calleth them dogges as prophane barkers, and euill workemen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because in vrging Circumcision, they cut off themselues and others from the Church. a *Which you haue oftentimes heard of me.* b *Hee alludeth to Circumcision, of the name whereof whilst they boasted, they cut asunder the Church.*

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by ✣ vertue of Christ, we may serue God in purnie of life.
c *In outward things, which do pertaine nothing to the soule.*
4 He doubteth not to prefer himselfe euen according to the flesh, before those peruerse hote vrgers of the Law, that all men may know what he doeth with good iudgement of minde, lightly esteeme all those outward things: forasmuch as he lacketh nothing, which hath Christ, nay, the confidence of our works can not stand with the free iustification in Christ by faith.
✣ *2.Cor.11.22.*
d *Which I accounted for vantage.*
e *He setteth out all workes of men: those that go before, as those that come after faith.*
f *That in their place I might get Christ, & of a poore man become rich: so farre off am I from losing any thing.*
g *In Christ: for they that are found without Christ are subiect to condemnation.*
h *That is to be in Christ, to be found not in a mans owne righteousnesse, but clothed with the righteousnesse of Christ imputed to him.*
5 This is the ende of righteousnes by faith touching vs, that by the vertue of his resurrection wee may scape from death. i *That I may stele him in deede and haue a triall of him.*
6 The way to that eternall saluation is to followe Christ his steps, by afflictions and persecutions, vntil we come to Christ himselfe who is our marke whereat we shoote, and receiue that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlines against those vaine ceremonies of the law, wherein the false apostles put the summe of godlines. k *To life euerlasting, which followeth the resurrection of the Saints.* l *For we runne not but so farre forth as we are laide hold on of Christ, that is, as God giueth vs strength, and sheweth vs the way.*
7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the trueth of this doctrine, should continue in it. The second is, that if there bee any which are yet ignorant and vnderstand not these things, & doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withal, vntil they also be instructed of the Lord. The third is, that they esteeme the false apostles, by their fruits: where in he doubteth not to set forth himselfe for an example. m *He said before that he was not perfect. So that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude & ignorant, as he expounded himselfe in the next verse following.*
8 He painteth out the false apostles in their colours, not vpon malice or ambition, but with sorow and teares, to wit, because that being enemies of the Gospel (for that it is ioyned with affliction) they regard nothing else, but the commodities of this life: that is to say, that flowing in peace quietnesse, and all worldly pleasures they may liue in great estimation amongst men: whose miserable end he forewarneth them of. ∴ *Rom.16.17.*

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u Rewarde. o Which they hunt after at mens handes.

19 Whose [a] ende *is* damnation, whose God *u* *their* bellie, and *whose* [o] glorie *is* to their shame, which minde earthly things.

20 [9] But our conuersation is in heauen, from whence also we looke for the ✣ Sauiour, *euen* the Lord Iesus Christ,

21 Who shall change our vile body, that it may be fashioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto himselfe.

9 He setteth against these lewd followes, true pastors which neglect earthly things, and aspire to heauen onely, where they know, that euen in their bodies they shall be clothed with that eternall glorie, by the vertue of God. ✣ *1. Cor. 15.*

1 Iohn 2.15.

CHAP. IIII.

1 From particular exhortations, 4 he commeth to generall. 10 He saith that he tooke such ioy in their readinesse to liberalitie, 12 that he will patiently beare the want.

THerefore, [1] my brethren, beloued and longed for, *my* ioy and my [a] crowne, so continue in the [b] Lord, ye beloued.

2 [2] I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those *women*, which laboured with me in the Gospel, with Clement also, and with other my fellowe labourers, whose names *are* in the ✣ [c] booke of life.

4 [3] Reioyce in the [d] Lord alway, againe I say, reioyce.

5 [4] Let your [e] patient minde be knowen vnto all men. [5] The Lord *is* at hand.

6 [6] Be nothing carefull, but in all thinges let your requests be shewed vnto God in prayer, and supplication with [f] giuing of thankes,

7 And the [g] peace of God which passeth all vnderstanding shall preserue your [h] hearts and mindes in Christ Iesus.

8 [7] Furthermore, brethren, whatsoeuer thinges are true, whatsoeuer things [i] *are* honest, whatsoeuer things *are* iust, whatsoeuer things *are* pure, whatsoeuer things *are* worthie loue, whatsoeuer things *are* of good report, if there *be* any vertue, or if there *be* any praise, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me, those things doe, and the God of peace shall be with you.

10 [8] Nowe I reioyce also in the Lord greatly, that now at the last your care for me springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of [k] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be [l] abased, and I can abound: euery where in all things I am [m] instructed, both to be full, and to be hungrie, and to abound, and to haue want.

13 I am able to *doe* all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding yee haue well done, that ye did communicate to mine affliction.

15 [9] And ye Philippians know also that in the [n] beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the matter of giuing and receiuing, but ye onely.

16 For euen *when* I *was* in Thessalonica, yee sent once, and afterward againe for my necessitie.

17 [10] Not that I desire a gift: but I desire the fruite which may further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which *came* from you, an [o] odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father *be* praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren which are with me, greete you.

22 All the Saintes salute you, and most of all they which are of [p] Cesars houshold.

23 The grace of our Lord Iesus Christ *be* with you all. Amen.

¶ Written to the Philippians from Rome, *and sent* by Epaphroditus.

1 A rehearsall of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trusting to the Lords strength.

a My honour.

b In that concord, wherof the Lord is the band.

2 He also calleth on some by name, partly, because they needed priuate exhortation, and partly also to stirre vp others, to be more prompt and readie.

✣ *Reuel. 3.5. and 20.8. and 21.27.*

c Gods said after the maner of men, to haue a booke, wherein the names of his elect are written, to whome he will giue euerlasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap. 13.9.

3 Hee addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindered by any affliations that the wicked imagine and worke against them.

d So is the ioy of the world distinguished from our ioy.

4 The second is, that taking all things in good part, they behaue themselues moderately with all men.

e Your quiet and setled minde.

5 The taking away of an obiection: Wee must not be disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries.

6 The third is, that wee be not too carefull for any thing, but with sure confidence giue God thanks, and craue of him whatsoeuer we haue needs of, that with a quiet conscience we may wholy and with all our heartes submit our selues to him.

f So Dauid began very oft with teares, but ended with thanksgiuing.

g That great quietnesse of mind, which God onely giueth in Christ.

h He diuideth the mind into the heart, that is, into that part which is the seate of the will and affections, and into the higher part, whereby we vnderstand and reason of matters.

7 A generall conclusion, that as they haue beene taught both in word and example, so they frame their liues to the rule of all holinesse and righteousnesse.

i Whatsoeuer things are such as doe beautifie and set you out with a holy grauitie.

8 He witnesseth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet so moderating his wordes, that he might declare himselfe void of all suspicion of dishonestie, and that he hath a minde contented both with prosperitie and aduersitie, and to be short, that he reposeth himselfe in the onely will of God.

k As though I passed for my want.

l He vseth a generall word, and yet he speaketh but of one kinde of crosse, which is pouertie, for commonly pouertie bringeth all kindes of misfortunes with it.

m This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.

9 He witnesseth that he remembreth also their former benefits, & againe putteth away sinistrous suspicion of immoderate desire, in that that he receiued nought of any else.

n At the beginning, when I preached the Gospel amongst you.

10 He witnesseth again, that he alloweth well of their benefit not so much for his owne sake as for theirs, because they gaue it not so much to him as they offered it to God as a sacrifice, whereof the Lord himselfe will not be forgetfull.

o He alludeth to the sweete smelling sauours that were offered in the olde Law.

p Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he praiseth them the more to make them attentiue vnto him. 7 Hee reporteth the testimonie of the doctrine which they heard of Epaphras. 13 Hee magnifieth Gods grace towardes them, 20 and sheweth that all the parts of our saluation consist in Christ alone.

PAul an Apostle of Iesus Christ, by the [a] will of God, and Timotheus *our* brother,

2 To them which are of [b] Colosse, Saints and faithfull brethren in Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

a By the free bounteousnesse of God.

b Colosse is situated in Phrygia, not far from Hierapolis & Laodicea, on that side that they bend toward Lycia and Pamphylia.

3 [1] We giue thankes to God euen the [c] Father of our Lord Iesus Christ, alway praying for you:

4 Since wee heard of your faith in Christ Iesus, and of *your* loue toward all Saints,

5 For the [d] hopes sake, which is laid vp for you in heauen, whereof ye haue heard before by the word of trueth, *which is* the Gospel,

6 Which is come vnto you euē as *it is* vnto all the world, & is fruitful, as *it is* also among you frō the day ỹ ye heard & truly knew ỹ grace of God,

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

1 He commendeth the doctrine that was deliuered the by Epaphras, and their readines in receiuing it.

c Wee cannot otherwise consider of God to our saluation, but as he is Christs Father, in whom we are adopted.

d For the glorie that is hoped for.

8 [2] Who

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8 [2] Who hath also declared vnto vs your loue in the [e] Spirit.

9 For this cause we also, since the day that we heard *of it*, cease not to pray for you, & to desire that ye might be fulfilled with knowledge of his will in all wisdome, and spirituall vnderstanding,

10 That ye might walke worthy of the Lord, and please *him* in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 [3] Stengthened with all might through his glorious power, vnto all patience, and long suffering with [f] ioyfulnesse,

12 [4] Giuing thankes vnto the [5] Father, which hath made vs meete to be partakers of the inheritance of the Saints in [h] light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome ✣ of his deare Sonne,

14 [6] In whom wee haue redemption through his blood, *that is*, the forgiuenesse of sinnes.

15 [7] Who is the ✣ image of the inuisible God, [i] the first begotten of euery creature.

16 ∴For by him were all things created which are in heauen, and which are in earth, things visible and inuisible: whether *they be* [k] Thrones or Dominions, or Principalities, or Powers, all things were created by him, and for him,

17 And he is before all things, and in him all things consist.

18 [8] And hee is the head of the body of the Church: he is the beginning, [x] *and* the [l] first begotten of the dead, that in all things hee might haue the preeminence.

19 ✣ For it pleased *the Father*, that in him should [m] all fulnesse dwell,

20 [9] And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, *I say*, [n] all things, both which *are* in earth, and which *are* in heauen.

21 [10] And you which were in times past strangers and enemies, because *your* mindes *were set* in euill workes, hath [o] he now also reconciled,

22 In that body of his [p] flesh through death, to make you holy, and vnblameable, and without fault in his sight,

23 [11] If ye continue, grounded and stablished in the faith, & be not moued away from the hope of the Gospel, whereof ye haue heard, and which hath bene preached to [q] euery creature which is vnder heauen, [12] whereof I Paul am a minister.

24 Now reioyce I in my [r] sufferings for you, and fulfill the [s] rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 [13] Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto youward, to fulfill the word of God,

26 ✣ *Which is* the mysterie hid since the world began, and from *all* ages, but now is made manifest to his [t] Saints,

27 To whome God [u] would make knowen what is the riches of his glorious mysterie among the Gentiles, which *riches* is Christ in you, the hope of glory,

28 [14] Whome we preach, admonishing euery man, and teaching euery man in [x] all wisdome, that wee may present euery man perfect in Christ Iesus.

29 Whereunto I also labour & striue, according to his working which worketh in me mightily.

[2] He declareth his good will towards them, telling them that they must not still remaine at one stay, but go on further both in the knowledge of the Gospell, and also in the true vse of it.

[e] *Your spirituall loue, or your loue which commeth from the Spirit.*

[f] *Gods will.*

3 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs.

[g] *It must not be vnwilling, and as it were drawen out of vs by force, but procede from a merie and ioyfull minde.*

4 Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of all he expoundeth the true doctrine, according to the order of the causes, beginning from this verse to the 24. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the 6 verse of the second Chapter. And last of all in the third place, euen to the third Chapter, he refuteth the corruptions of true doctrine. 5 The efficient cause of our saluation is the onely mercy of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkenesse wherein wee were borne, and bringing vs to the light of the knowledge of the glory of his Sonne. *b In that glorious and heautnly kingdome.* ✣ *Matth.3.17. and 17.5. 2.Peter 1.17.* 6 The matter it selfe of our saluation, is Christ the Sonne of God, who hath obteined remission of sinnes for vs, by the offering vp of himselfe. 7 A liuely description of the person of Christ, whereby we vnderstand that in him only, God sheweth himselfe to be seene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whome also all things that are made, were made without any exception, by whom also they doe consist, and whose glory they serue. ✣ *Hebr. 1.3. 2 Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.* ∴ *Iohn 1.3.* *k Hee setteth foorth the Angels with glorious names, that by comparison of most excellent spirits, we may vnderstand howe farre passing the excellencie of Christ is, in whome onely we haue to content our selues, and let go all Angels.* 8 Hauing gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that hee is that same to the Church, that the head is to the body, that is to say, the Prince and gouernour of it, and the very beginning of true life, as who rising first from death, is the Authour of eternall life, so that he is aboue all, in whom only there is most plentiful abundance of all good things, which is powred out vpon the Church. ✣ *Reuela. 1.5. 1.cor.15.20.* *l Who so rose againe that he shall die no more, and who raiseth other from death to life by his power.* ✣ *Iohn 1.14. chap.2.9.* *m Most plentifull abundance of all things pertaining to God.* 9 Now he teacheth how Christ executed that office which his Father inioyned him, to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree that by this sacrifice he might reconcile to his Father all men, as well them which beleeued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefite of Christ. *n The whole Church.* 10 Sanctification is another worke of God in vs by Christ, in that that he restored vs (which hated God extremely, and were wholly and willingly giuen to sinne) to his gracious fauour in such sort, that hee therewithall purifieth vs with his holy Spirit, & consecrateth vs to righteousnes.

o The sonne.

p In that fi. shly body to giue vs to vnderstand, that his body was not a fantasticall body, but a true body.

11 This second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselues by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

q To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.

12 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure proofe thereof, of his afflictions which he sustaineth for Christ his Name to instruct the Churches with these examples of patience.

r For your profite and commoditie. *s The afflictions of the Church are sayd to be Christs afflictions, by reason of that fellowship and knitting together, that the body and the head haue the one with the other, wss that there is any more meede to haue the Church redeemed, but that Christ sheweth his power in the daily weakenesse of his, and that for the comfort of the whole body.* 13 Hee bringeth another proofe of his Apostleship, to wit, that God is the Authour of it, by whome also hee was appointed peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretold of ỹ calling of the Gentiles. ✣ *Rom. 16.25. ephr.3.9. 2.tim.1.10. 1.pet.1 20.* *t Whom he chose to sanctifie vnto himselfe in Christ: moreouer he saith that the mysterie of our redemption was hidden since the world began, except it were reuealed vnto a fewe, who also were taught it extraordinarily.* *u Thus Paul brideleth the curiositie of men.* 14 He protesteth that hee doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely, through the Lords plentifull blessing of his labours. *x Perfect and sound wisedome, which is perfect in it selfe, and shall in the ende make them perfect that follow it.*

CHAP. II.

4 He condemneth, as vaine, whatsoeuer is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels. 20 That we are deliuered from the traditions of the Law through Christ.

FOr I [1] would yee knew what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my [a] person in the flesh,

2 [2] That [b] their hearts might be comforted, and they knit together in loue, and in all riches of the [c] full assurance of vnderstanding, to know the mysterie of God, euen the Father, and of Christ:

3 In whom are hid all the treasures of [d] wisedome and knowledge.

4 [3] And this I say, least any man should beguile you with [e] entising wordes.

5 ✣ For though I be absent in the flesh yet am I with you in the spirit, reioycing & beholding your [f] order, and your [g] stedfast faith in Christ.

6 As ye haue therefore [h] receiued Christ Iesus the Lord, *so* walke in him,

7 Rooted and built in him, and stablished in

1 The taking away of an obiection. In that that he visited not the Colossians, nor the Laodiceans, he didit not of any negligence, but is so much the more carefull for them.

a Me present in body.

2 He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisedome, and most secrete knowledge of God, consisteth in Christ only, & that this is the vse of it touching men, that they being knit together in loue, rest themselues happily in the knowledge of so great a goodnes, vntil they come fully to enioy it. *b Whom he neuer saw.* *c Of that vnderstanding, which bringeth forth a certaine & vndoubted perswasion in our minds.* *d There is no true wisdome without Christ.* 3 A plaising oner to the treatise following, against the corruptions of Christianitie. *e With a framed kinde of talke made to perswade.* ✣ *1.Cor.1.3.* *f The maner of your Ecclesiasticall discipline.* *g Doctrine.* *h So then Christ hangeth not vpon mens traditions.*

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the faith, as yee haue bene taught, abounding therein with thankesgiuing.

8 4 Beware lest there be any man that [i] spoile you through philosophy, & vaine deceit, 5 through the traditions of men, [6] according to the [k] rudiments of the world, 7 and not after Christ.

9 8 For [l] in him [m] dwelleth [n] all the fulnesse of the Godhead [o] bodily.

10 And ye are complete in him, which is the head of all principalitie and power.

11 9 In whom also yee are circumcised with ✣ circumcision made without handes, by putting off the [p] sinfull body of the flesh, through the circumcision of Christ,

12 10 In that yee are ✣ [q] buried with [r] him through baptisme, 11 in whome yee are also raised vp together through the faith of the operation of [s] God, which raised him from the dead.

13 ∴ 12 And you which were dead in sinnes, 13 and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing you all *your* trespasses,

14 14 And putting out the ✣ [t] hand writing of ordinances that was against vs, which was contrarie to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoyled the [u] Principalities, and Powers, and hath [x] made a shew of them openly, and hath triumphed ouer them in the [y] same *crosse*.

16 15 Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the newe moone, or of the Sabbath *dayes*,

17 Which are *but* a shadowe of things to come: but the [z] body is in Christ.

18 15 Let no man at his pleasure beare rule ouer you by [a] humblenesse of minde, and worshipping of Angels, 17 aduancing himselfe in those things which hee neuer sawe, 18 b rashly puft vp with his fleshly minde,

19 19 And holdeth not the [c] head, whereof all the body furnished & knit together by iointes and bands, increaseth with the increasing of [d] God.

20 20 Wherefore if ye *be* dead with Christ from the ordinances of the world, why, [e] as though ye liued in ỹ world, are ye burdened with traditions?

21 21 *As*, Touch not, Taste not, Handle not.

22 22 Which all perish with the vsing, 23 *and are* after the cõmandements & doctrines of men.

23 23 Which things haue in deede a shewe of [f] wisedome, in [g] voluntarie religion and humblenesse of minde, and in [h] not sparing the body, which are things of no value, *sith they pertaine* to the [i] filling of the flesh.

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4 He bringeth all corruptions to three kindes: The first is that, which resteth of vaine and curious speculations, and yet beareth a shew of a certaine subtill wisedome.

i This is a word of warre, and it is as much as to driue or cary away a spoyle or bootie.

5 The second, which is manifestly superstitious and vaine, & standeth onely vpon custome and ained inspirations.

6 The third kind was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospel.

k Principles and rules, wherewith God ruled his Church, as it were vnder a schoolemaster.

7 A generall confutation of all corruptions is this, that that must needes be a false religion, which addeth any thing to Christ.

8 A reason: Because only Christ God and man, is most perfect, and passeth farre aboue all things, so that whosoeuer hath him, may require nothing more.

l By these words, is shewed a distinction of the natures. *m This worde (Dwelleth) noteth out vnto vs the ioyning together of those natures, so that of God and Man, is one Christ.* *n These wordes set downe most perfect Godhead to be in Christ.* *o The knitting together of God and man, is substantiall and effectuall.*

9 Nowe hee dealeth precisely against the third kinde, that is to say, against them which vrged the Iewish religion: and first of all, he denieth that wee haue neede of the Circumcision of the flesh, seeing that without it we are circumcised within by the vertue of Christ. ✣ *Rom.2.29.* *p These many wordes are vsed to shewe what the olde man is, whom Paul in other places calleth the body of sinne.*

10 The taking away of an obiection: We neede not so much as the external signe which our fathers had, seeing that our baptisme is a most effectuall pledge and witnesse, of that inward restoring and renuing. ✣ *Rom.6.4. ephes.1.19.* *q Looke rom.6.4.* *r So then all the force of the matter commeth not from the very deede done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to be buried with Christ, as the Papists say, that euen for the very actes sake, we become verely Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ, and faith.*

11 One ende of Baptisme is the death and burial of the old man, and that by the mightie power of God onely, whose vertue wee lay holde on by faith, in the death and resurrection of Christ. *f Through faith which commeth from God.* ∴ *Ephes.2.1.*

12 An other ende of Baptisme is, that wee which were dead in sinne, might obteine free remission of sinnes and eternall life, through faith in Christ who died for vs.

13 A new argument which lyeth in these fewe wordes, and it is thus: Vncircumcision was no hinderance to you, why you being iustified in Christ should not obteine life, therefore you neede not circumcision to the attainement of saluation.

14 Hee speaketh nowe more generally against the whole seruice of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obtained remission of all his sinnes in Christ, require those helpes of the Law? Secondly, because, that if a man doe rightly consider those rites, he shall finde that they were so many testimonies of our guiltinesse, wherby we manifestly witnessed as it were by our owne hand writings, that we deserued damnation. Therefore did Christ put out that handwriting by his comming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mightie. Therefore to what end and purpose should we now vse those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies. ✣ *Ephes.2.15.* *t Abolishing the rites and ceremonies.* *u Satan and his angels.* *x As a conqueror made he a shewe of those captiues, and put them to shame.* *y The crosse was as a chariot of triumph. No conqueror could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.*

15 The conclusion: wherein also he nameth certaine kindes, as the difference of dayes, and meates, and peoueth by a newe argument that wee are not bond vnto them: to wit, because those things were shadowes of Christ to come, but we possesse him nowe exhibited vnto vs. *z The body as a thing of substance and pith, he setteth against shadowes.*

16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that vnto them selues which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seeme to bring in these things by humblenesse of minde.

a By foolish humblenesse of minde: for otherwise humblenesse is a vertue. For these Angel-worshippers blamed such of pride, as would goe straight to God, & vse no other vnder meanes besides Christ. 17 Secondly, because they rashly thrust vpon them for oracles, these things which they neither sawe nor heard, but deuised of themselues. 18 Thirdly, because these things haue no other ground, whereupon they are built, but onely the opinion of men, which please themselues without all measure in their owne deuices. *b Without reason.* 19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish and also to increase his whole body. *c Christ.* *d With the increasing which commeth from God.* 20 Now last of all he fighteth against the second kinde of corruptions, that is to say, against mere superstitions, inuented of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sinnes, or any such like vertue is put in some certaine kind of meate and such like things, which the inuenters of such rites themselues vnderstand not, because in deede it is not. And he vseth an argument taken of comparison. If by the death of Christ who established a new couenant with his blood, you be deliuered from those externall rites wherewith it pleased the Lorde to prepare the worlde, as it were by certaine rudiments to that full knowledge of true religion, why would yee bee burdened with traditions? I wote not what, as though ye were citizens of this world, that is to say, as though ye depended vpon this life, and earthly things? Now this is the cause why before verse 8. he folowed another order then he doth in the confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in processe of time succeeded grosse superstition, against which mischiefes the Lord set at length that seruice of the Lawe, which some abused in like sort: but in the confutation hee began with the abolishing of the Law seruice, that he might shew by comparison, that those false seruices ought much more to be taken away. *e As though your felicitie stoode in these earthly things, & the kingdome of God were not rather spirituall.* 21 An imitation in the person of these superstitious men, rightly expressing their nature and vse of speech.

22 An other argument: The spirituall and inward kingdome of God cannot consist in these outward things, and such as perish with the vsing. 23 The third argument: Because God is not the authour of these traditions, and therefore they doe not bind the consciences. 24 The taking away of an obiection. These things haue a goodly shewe, because men by this meanes, seeme to worship God with a good mind, & humble themselues, & neglect the body, which the most part of men curiously pamper vp & cherish: but yet notwithstanding the things themselues are of no value, for so much as they perteine not to things that are spirituall & euerlasting, but to the nourishment of the flesh. *f Which seeme in deed to be some exquisit thing, & so wise deuices as though they came from heauen.* *g Hence sprang the works of supererogation, as the Papists terme them, that is to say, needlesse works, as though men performed more then is commanded them: which was the beginning and the very ground whereon Monks merits were brought in.* *h A lively description of Monkerie.* *i Seeing they stand in meat & drinke, wherein the kingdome of God doth not stand.*

CHAP. III.

1 Against earthly exercises, which the false apostles vrged, 2 he setteth heauenly: 5 and begynneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular duties which depend on eche mans calling.

1 An other part of this Epistle, wherin he taketh occasion by reason of

IF [1] yee then [2] be [3] risen with Christ, [3] seeke those things which are aboue, where Christ

those vaine exercises, to shew the duetie of a Christian life: which is an ordinarie thing with him after hee hath once set downe the doctrine it selfe. 2 Our renuing or newe birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of all holinesse, out of which sundry armes or riuers doe afterwards flowe. *a For if we be partakers of Christ, we are caried as it were into another life where we shal neede neither meate nor drinke, for we shalbe like vnto the Angels.* 3 Thee ende and marke which all the duelies of Christian life shoote at, is to enter into the kingdome of heauen, and to giue our selues to those things which leade vs thither, that is, to true godlinesse, and not to those outward and corporall things.

sitteth

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sitteth at the right hand of God.

2 Set your affections on things which are aboue, *and* not on things which are on the [b] earth.

3 4 For ye are dead, [5] and your life is hid with Christ in God.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glory.

5 [6] ✣ Mortifie therfore your [c] members which are on the earth, fornication, vncleannes, the inordinate affection, euil concupiscence, and couetousnes which is idolatrie.

6 For the which things sake the wrath of God [d] commeth on the children of disobedience.

7 Wherein yee also walked once, when ye liued in them.

8 But now put yee away euen all these things, wrath, anger, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

9 Lye not one to another, [7] seeing that yee haue put off the olde man with his workes,

10 And haue put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Nowe therefore as the elect of God, holy and beloued, [f] put on the [g] bowels of mercies, kindenesse, humblenesse of minde, meekenesse, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue, euen so doe ye.

14 And aboue all these things *put on* loue, which is the [h] bond of perfectnesse.

15 And let the peace of God [i] rule in your hearts, to the which yee are called in [k] one body, and be ye thankefull.

16 Let the word of Christ dwell in you plenteously in all wisdome, teaching and admonishing your owne selues, in [l] Psalmes, and hymnes, and spirituall songs, singing with a grace in your hearts to the Lord.

17 ✣ And whatsoeuer ye shall doe, in word or deede, *doe* all in the [m] Name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶ ∴ [10] Wiues, submit your selues vnto your husbands, as it is [n] comely in the Lord.

19 ✣ [11] Husbands, loue your wiues, and be not bitter vnto them.

20 ¶ ✣ [12] Children, obey your parents in [o] all things: for that is well pleasing vnto the Lord.

21 [13] Fathers, prouoke not your children to anger, lest they be discouraged.

22 ¶ [14] ∴ Seruants, be obedient vnto them that are *your* masters according to the flesh, in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.

23 And whatsoeuer ye doe, doe it heartily, as to the Lord, and not to men,

24 Knowing that of the Lord ye shall receiue the [p] reward of the inheritance: for ye serue the Lord Christ.

25 [15] But hee that doeth wrong, shall receiue for the wrong that he hath done: and there is no respect of persons.

b So he calleth that shewe of religion, which he spake of in the former Chapter.

4 A reason taken of the efficient causes and others: you are dead as touching the flesh, that is, touching the olde nature which seeketh after all transitorie things, and on the other side, you haue begun to liue according to the Spirit, therefore giue your selues to spirituall and heauenly, and not to carnall and earthly things.

5 The taking away of an obiection: whiles we are yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hidden: yet notwithstanding we haue the beginnings of life and glory, the accomplishment whereof which lyeth now in Christs and in Gods hand, shalbe assuredly and manifestly performed in that glorious comming of the Lord.

6 Let not your dead nature be any more effectuall in you, but let your liuing nature be effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spirituall, liue. And hee reckoneth vp a great long scroule of vices, and their contrary vertues. ✣ *Ephes.5.3.*

c The motions and lustes that are in vs, are in this place very properly called members, because that the reason and will of man corrupted, doeth vse them as the boy doeth his members.

d Vseth to come.

7 A definition of our newe birth taken of the partes thereof, which are the putting off of the olde man, that is to say, of the wicked nesse which is in vs by nature, and the restoring, and repairing of the newe man, that is to say, of purenesse which is giuen vs by grace: but both of them are but begunne in vs in this present life, and by certaine degrees finished the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little.

8 Newenesse of life consisteth in knowledge which transformeth man to the image of God his maker, that is to say, to the sincerities and purenesse of the whole soule.

e He speaketh of an effectuall knowledge.

9 He telleth them againe that the Gospel doeth not respect those externall things, but true iustification and sanctification in Christ onely, which haue many fruites, as he reckoneth them vp here: But commendeth two things especially, to wit, godly concord, and continuall study of Gods word.

f So put on, that you neuer put off.

g Those most tender affections of exceeding compassion.

h Which bindeth and knitteth together all the duelies that passe from men to man.

i Rule and gouerne all things.

k You are ioyned together into one body through Gods goodnesse, that you might helpe one another, as fellowe members.

l By Psalmes he meaneth all godly songs which were written vpon diuers occasions, and by Hymnes, all such as conteine the prayse of God, and by spirituall songs, other more peculiar and artificious songs which were also in prayse of God, but they were made fuller of Musicke.

✣ *1.Cor.10.31.*

m Call vpon the Name of Christ, when you doe it, or, do it to Christs prayse and glory.

∴ *Ephes.5.22.*

10 He goeth from precepts which concerne the whole ciuill life of man, to precepts pertaining to euery mans familie, and requireth of wiues, subiection in the Lord.

n For those wiues doe not well, that doe not set God in Christ before them in their loue, but this Philosophie knoweth not.

✣ *1. Peter 3.1.*

11 He requireth of husbands, that they loue their wiues, and vse them gently.

✣ *Ephes.6.1.*

12 He requireth of children, that according to Gods commandement they be obedient to their parents.

o In the Lord, and so it is expounded, Ephes.6.19.

13 Of parents, that they be gentle towards their children.

14 Of seruants, that fearing God himselfe to whom their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters.

∴ *Ephes.6.5. titus.2.9. 1.pet.2. 8.*

p For that that you shall haue duely obeyed your Masters, the time shall come, that you shall be made sonnes, of seruants, and then shall you know this of a surety, which shalbe when you are made partakers of the heauenly inheritance.

15 He requireth of masters, that being mindefull how that they themselues also shall render an account before that heauenly Lord & master, which will reuenge wrongfull doings without any respect of masters or seruants, they shewe themselues iust and vpright with equitie, vnto their seruants.

CHAP. IIII.

2 He returneth to generall exhortations, 3 touching praiers, and gratious speech, 7 and so endeth with gretings & commendations.

YE masters, doe vnto your seruants, that which is iust and equall, knowing that ye also haue a master in heauen.

2 [1] ✣ [2] Continue in prayer, and watch in the same with thankesgiuing,

3 [3] ✣ Praying also for vs, that God may open vnto vs the [a] doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

5 ¶ [4] * Walke [b] wisely toward them that are without, and redeeme the [c] season.

6 [5] Let your speech *be* [d] gracious alwayes, and powdred with [e] salt, that ye may knowe howe to answere euery man.

7 ¶ Tychicus *our* beloued brother and faithfull minister, and fellowe seruant in the Lord, shall declare vnto you my whole state:

8 Whome I haue sent vnto you for the same purpose that he might know your state, and might comfort your hearts,

9 With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin (touching whome ye receiued commandements: If hee come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These [f] onely are my worke-fellowes vnto the [g] kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

n For those wiues doe not well, that doe not set God in Christ before them in their loue, but this Philosophie knoweth not.

✣ *1. Peter 3.1.*

11 He requireth of husbands, that they loue their wiues, and vse them gently.

✣ *Ephes.6.1.*

12 He requireth of children, that according to Gods commandement they be obedient to their parents.

o In the Lord, and so it is expounded, Ephes.5.19.

13 Of parents, that they be gentle towards their children.

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∴ *Ephes.6.5. titus.2.9. 1.pet.2. 8.*

p For that that you shall haue duely obeyed your Masters, the time shall come, that you shall be made sonnes, of seruants, and then shall you know this of a surety, which shalbe when you are made partakers of the heauenly inheritance.

15 He requireth of masters, that being mindefull how that they themselues also shall render an account before that heauenly Lord & master, which will reuenge wrongfull doings without any respect of masters or seruants, they shewe themselues iust and vpright with equitie, vnto their seruants.

1 He addeth certaine generall exhortations, and at length endeth his Epistle with diuers familiar and godly salutations.

∴ *Luke 18.1.*

1.thes.5.17.

2 Prayers must be continuall and earnest.

3 Such as minister the word, must especially be commended to y prayers of the Church.

✣ *Ephes.6.18.*

2.thes.3.1.

a An open and free mouth to preach the Gospel.

4 In all partes of our life, we ought to haue good consideration euen of them which are without the Church.

* *Ephes.5.15.*

b Aduisedly and circumspectly.

c Seeke occasion to winne them, although you lose of your owne by it.

5 Our speech and talke must be applied to the profit of the hearers.

d Framed to the profite of your neighbour.

e Against this is set filthy communication, as Ephe. 4.29.

f Why then, Peter was not at that time at Rome.

g In the Gospel.

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✣ 1. Tim. 4. 11.

14 ✣ Luke the beloued physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise reade the Epistle *written* from Laodicea,

17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lorde, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bands. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians, *and sent* by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thankesgiuing, 4 to put them in minde that whatsoeuer was prayse worthy in them, it came of Gods goodnesse: 8 and that they are ensamples vnto others.

PAVL, and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, & in the Lord Iesus Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

2 [1] Wee giue God thankes alwayes for you all, making mention of you in our prayers

3 [2] Without ceasing, remembring your effectuall faith, and diligent loue, and the patience of *your* hope in our Lord Iesus Christ, in the sight of God, euen our Father,

4 Knowing, beloued brethren, that yee are [a] elect of God.

5 [3] For our Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in [b] much assurance, as ye knowe after what maner we were among you for your sakes.

6 [4] And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [c] ioy of the holy Ghost,

7 So that ye were as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spred abroad in all quarters, that wee neede not to speake any thing.

9 For [d] they themselues shew of vs what maner of entring in we had vnto you, & and how ye turned to God from idoles, to serue the liuing and true God,

10 And to looke for his sonne from heauen, whom he raised from the dead, *euen* Iesus which deliuereth vs from [e] that wrath to come.

1 An example of a right Christian reioycing, whereby also we learne, that such as haue great giftes in them, are in two sortes brideled, to wit, if they consider that they haue receiued all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians.

2 He commendeth them for three special gifts, effectuall faith, continuall loue, and patient hope: to the ende they might be ashamed being indued with such excellent gifts, not to continue in Gods election.

a *Word for word, that your election is of God.*

3 Another reason why they ought in no wise start backe but continue to the ende, because they cannot doubt of his doctrine which hath bene so many wayes confirmed vnto them, euen from heauen, as they themselues did wel know.

b *Paul sheweth by two things, that there followed very great fruite of his preaching, to wit, by these gifts of the holy Ghost, & that certaine assurance which was throughly setled in their mindes, as appeared by their willing hearing of the Crosse.* 4 An other reason, because euen to that day, they embraced the Gospel with great cheerefulnesse, in so much that they were an example to all their neighbours: so that it should be more shame to them to faint in the mid race.

c *With ioy which commeth from the holy Ghost.* d *All the beleeuers.* 5 It is no true connection to forsake idoles, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer.

e *This word (That) is not put here without cause: and by (wrath) is meant that reuenge and punishment, wherewith the Lord will iudge the world at length in his terrible wrath.*

CHAP. II.

1 Hee declareth how faithfully he preached the Gospel vnto them, 5 seeking neither gaine, 6 nor praise of men: 10 and he proueth the same by their owne testimonie: 14 that they did courageously beare persecutions of their countrey men: 17 that he desireth very much to see them.

FOR [1] ye your selues know, brethren, that our entrance in vnto you was not in vaine,

2 [2] But euen after that wee had suffered before, and were shamefully entreated at ✣ Philippi, (as ye knowe) we were bolde in [a] our God, to speake vnto you the Gospel of God, with much striuing.

3 [3] For our exhortation was not by deceite, nor by [b] vncleanesse, nor by guile.

4 [4] But as we were [c] allowed of God, that the Gospel should be cõmitted *vnto vs*, so we speake, not as they that please men, but God, which [d] approueth our hearts.

5 Neither yet did we euer vse flattering words, as ye knowe, nor coloured couetousnesse, God *is* record.

6 [5] Neither sought we prayse of men, neither of you, nor of others, when we might haue bene [e] chargeable, as the Apostles of Christ.

7 But we were [f] gentle among you, euen as a nource cherisheth her children.

8 [6] Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because ye were deare vnto vs.

9 [7] For ye remember, brethren, ✣ our labour and trauaile: for we laboured day and night, because wee would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

10 [8] Ye *are* witnesses, and God *also*, how holily and iustly, and vnblameably wee behaued our selues among you that beleeue.

11 [9] As ye know howe that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 [10] That ye [*] would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 [11] For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which yee heard of vs, yee receiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleeue.

1 That which he touched before shortly concerning his Apostleship, he handleth nowe more at large, and to that ende and purpose which we spake of.

2 The vertues of a true Pastour are, freely, & without feare to preach the Gospel, euen in the midst of dangers.

✣ *Actes 14. 12.*

a *Through God his gracious helpe*

3 To teach pure doctrine faithfully and with a pure heart.

b *By any wicked and naughtie kinde of dealing.*

4 To approoue his conscience to God, being free from all flatterie and couetousnesse.

c *Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men choose, they respect the qualities of those things which stand before them, but God findeth the reason of his counsell onely in himselfe, it followeth that seeing we are not able to thinke a good thought, that whom soeuer he first chuseth to those holy callings, he maketh them able, and doeth not finde them able. And therefore in that we are allowed of God, it hangeth vpon his mercie.* d *Which liketh and alloweth of them.* 5 To submit himselfe euen to the basest, to winne them, and to eschewe all pride.

e *When I might lawfully haue liued vpon the expenses of the Church.* f *We were not rough, but easie, and gentle as a nource that is neither ambitious nor couetous, but taketh all paines as patiently as if she were a mother.* 6 To haue the flocke that is committed vnto him in more estimation, then his owne life. 7 To depart with his owne right, rather then to be chargeable to his theepe. ✣ *Actes 20. 34. 1. cor. 4. 12. 2. thes. 3. 8.* 8 To excell other in example of godly life. 9 To exhort and comfort with a fatherly minde and affection. 10 To exhort all men diligently and earnestly to leade a godly life. ∵ *Ephes. 4. 1. philip. 1. 27. colossians 1. 10.* 11 Hauing approoued his ministe. ie, he commendeth againe (to that end & purpose that I spake of) the cheerefulnesse of the Thessalonians which was answerable to his diligence in preaching, and their manly patience.

14 [12] For

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12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrey men: which came aswell (saith he) to the churches of the Iewes, as to them: and therefore they ought to take it in good part.

g Which Christ hath gathered together.

h Euen of them which are of the same countrey, and the same towne that you are of.

13 He preuenteth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospel. That is no new thing (sayeth hee), seeing they slew Christ himselfe and his Prophets, and haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, lest any man should be moued by their rebellion.

i For the Iewes would neither enter into the kingdome of God themselues, nor suffer other to enter in.

k Vntill the wickednesse of them, which they haue by inheritance as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come forth to wrath.

l The iudgement of God being angrie, which indeed appeared shortly after in the destruction of the cittie of Hierusalem, whither many resorted euen out of diuers prouinces, when it was besieged. 15 He meeteth with an obiection, why he came not to them straightwayes being in so great miserie, I desired often times (saith he) and it lay not in me, but Satan hindred my endeuors, and therefore I sent Timothie my faithfull companion vnto you, because you are most deare vnto me.

14 [12] For brethren, ye are [g] become followers of the Churches of God, which in Iudea are in [g] Christ Iesus, because ye haue also suffered the same things of your owne [h] countrey men, euen as they *haue* of the Iewes.

15 [13] Who both killed the Lord Iesus & their owne Prophets, & haue persecuted vs away, [i] and God they please not, and are contrary to [i] all men,

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to [k] fulfill their sinnes alwayes: for the [l] wrath *of God* is come on them to the vtmost.

17 [15] Forasmuch, brethren, as we [m] were kept from you for a season, concerning sight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his comming?

20 Yes, ye are our glory and ioy.

CHAP. III.

1 *To shew his affection towards them, he sendeth Timothie vnto them:* 6 *He is so moued by the report of their prosperous state,* 9 *that he cannot giue sufficient thanks,* 11 *and therefore he breaketh out into prayer.*

✣ *Acts 16.1.*

1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedie against all afflictios.

2 Because they haue hitherto gone so well forward, he exhorteth them againe to make an end of the rest of the iourney, seeing that therein also they shall do him their Apostle a great pleasure.

a For now you can not otherwise thinke me safe and in good case, vnlesse you goe forward in religion and faith.

✣ *Rom. 1.10. and 15.23.*

b Paul was constreined through the importunate dealing of the enemies to leaue the building which he had scarse begun: And for that cause he had left Silas and Timothie in Macedonia, and when Timothie came to Athens to him, he sent him backe againe straightway. So that he desireth to see the Thessalonians, that he may thoroughly accomplish their faith and religion, that was yet imperfect.

WHerefore since wee could no longer forbeare, we thought it good to remaine at Athens alone,

2 ✣ And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: [1] for ye your selues know, that we are appointed thereunto.

4 For verily when we were with you, we told you before that wee should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbeare, I sent *him* that I might know of your faith, lest the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 [2] But now lately when Timotheus came fro you vnto vs, and brought vs good tidings of your faith & loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also *do* you.

7 Therefore brethren, we had consolation in you, in all our affliction and necessitie through your faith.

8 For now are wee [a] aliue, if ye stand fast in the Lord.

9 For what thankes can wee recompense to God againe for you for all the ioy wherewith we reioyce for your sakes before our God,

10 Night and day, ✣ praying exceedingly, that we might see your face, and might [b] accomplish that which is lacking in your faith?

11 Now God himselfe, euen our Father, and our Lord Iesus Christ, guide our iourny vnto you.

12 [3] And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as we *do* toward you:

13 ✣ To make your hearts stable & vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints.

g Ye are become followers of the Churches of God, in that ye haue suffered the same things of your owne countrey men, that they did of the Iewes.

h Which Christ hath gathered together.

i Euen of them which are of the same countrey, and the same towne that you are of.

13 He preuenteth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospel. That is no new thing (sayeth hee), seeing they slew Christ himselfe and his Prophets, and haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, lest any man should be moued by their rebellion.

k For the Iewes would neither enter into the kingdome of God themselues, nor suffer other to enter in.

l Vntill the wickednesse of them, which they haue by inheritance as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come forth to wrath.

m The iudgement of God being angrie, which indeed appeared shortly after in the destruction of the cittie of Hierusalem, whither many resorted euen out of diuers prouinces, when it was besieged. 15 He meeteth with an obiection, why he came not to them straightwayes being in so great miserie, I desired often times (saith he) and it lay not in me, but Satan hindred my endeuors, and therefore I sent Timothie my faithfull companion vnto you, because you are most deare vnto me.

n Were kept aliue from you, and as it were orphans.

1 [1] Now therefore we beseech you, brethren, and exhort you in the Lord Iesus, that ye [a] increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God.

2 For yee know what commandements wee gaue you by the Lord Iesus.

3 ✣ [2] For this is the will of God *euen* your [b] sanctification, *and* that ye should abstaine from fornication,

4 [3] That euery one of you should know how to possesse his vessell in holinesse and honour,

5 [4] *And* not in the lust of concupiscence, euen as the Gentiles which know not God:

6 [5] That no man oppresse or defraud his brother in any matter: for the Lord *is* auenger of all such things, as we also haue told you before-time, and testified.

7 [6] For God hath not called vs vnto vncleannesse, but vnto holinesse.

8 He therefore that [c] despiseth *these things*, despiseth not man, but God who hath euen giuen you his holy Spirit.

9 [6] But as touching brotherly loue, ye need not that I write vnto you: ✣ for ye are taught of God to loue one another.

10 Yea, and that thing verely ye doe vnto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 [7] And that ye study to be quiet, & to meddle with your owne businesse, [8] and to worke with your owne hands, as we commanded you,

12 That ye may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 ¶ [9] I would not, brethren, haue you ignorant [10] concerning them [11] which are asleepe, that ye sorow not euen as other which haue no hope.

14 [12] For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in [d] Iesus, will God [e] bring with him.

a Thirdly, he requireth a ready minde to all maner of louing kindnesse, and exhorteth them to profit more and more in that vertue. ✣ *Iohn 13.34. and 15.12. 1.Iohn 2.8 and 4.21.* 7 He condemneth enquiet braines, and such as are curious in matters which appertaine not vnto them. 8 He rebuketh idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is enterlaced among the former exhortations (which he requireth vnto afterward) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the later day. 10 We must take heed that we do not immoderately bewaile the dead, that is, as they vse to do which thinke that they are vtterly perished. 11 A confirmation: for death is but a sleepe of the body (for he speaketh of the faithfull) vntill the Lord commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God.

b Ye are in Christ, which continue in faith whereby they are grafted in Christ, euen to the last gaspe.

c Will call their bodies out of their graues, and ioyne their soules to them againe.

3 Another part of the Epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfit his worke by the same grace, wherewith he begun it in vs. ✣ *chap. 5.23. 1.cor. 1.8.*

CHAP. IIII.

1 *He exhorteth them* 3 *to holines,* 9 *and brotherly loue.* 13 *He forbiddeth them to sorow after the maner of infidels.* 15 *He setteth out the historie of our resurrection.*

1 Diuers exhortations, the ground whereof is this, to be mindefull of those things which they haue heard of the Apostle.

a That ye labour to excell more and more, and daily passe your selues.

✣ *Rom. 12.2. ephes. 5.17.*

2 This is the summe of those things, which he deliuered them, to dedicate themselues wholly to God, And he condemneth plainely all filthinesse through lust, because it is altogether contrary to the will of God.

b Looke Iohn 17. 17.

3 Another reason, because it defileth the body.

4 The third, because the Saints are discerned from them which know not God, by honestie and putitie.

✣ *1.Cor. 6.8.*

5 Secondly, hee reprehendeth all violent oppression, and immoderate desire, and sheweth most seuerely as the Prophet of God, that God will reuenge such wickednesse.

✣ *1.Cor. 1.2.*

c These commandements which I gaue you.

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e 3 The maner of the resurrection shalbe thus: The bodies of the dead shall be as it were raised out of sleep, at the sound of the trumpet of God, Christ himselfe shall descend from heauen. The Saints (for he speaketh properly of them) which shall then be found aliue together with the dead which shall rise, shalbe taken vp into the clouds to meet the Lord, and shall be in perpetuall glory with him. *f In the Name of the Lord, as though he himselfe spake vnto you.* *g He speaketh of these things, as though he should be one of them whom the Lord shall finde aliue at his comming, because that time is vncertein: and therefore euery one of vs ought to be in such a readinesse, as if the Lord were comming at euery moment.* *h The word which the Apostle vseth here, signifieth properly that encouragement which mariners vse one to another, when they altogether with one shout put forth their oares and rowe together.* ✣ 1.Cor.15.52. *i Suddenly and in the twinckling of an eye.*

15 13 For this say we vnto you by the f word of the Lord, that g we which liue, and are remaining in the comming of the Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a h shout, *and* with the voyce of the Archangel, and ✣ with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which liue and remaine, be i caught vp with them also in the clouds, to meet the Lord in the aire: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these words.

CHAP. V.

1 Condemning the curious searching for the seasons of Christes comming, 6 hee warneth them to be ready dayly to receiue him: 11 And so giueth them sundry good lessons.

BVt 1 of the times and 2 seasons, brethren, yee haue no need that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace and safetie, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, and they shall not escape.

4 2 But ye, brethren, are not in darkenesse, that that day shall come on you, as *it were* a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as do other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 3 But let vs which are of the day, be sober, ✣ putting on the brest-plate of faith and loue, and the hope of saluation for an helmet.

9 4 For God hath not appoynted vs vnto wrath, but to obteine saluation by the meanes of our Lord Iesus Christ,

10 5 Which died for vs, that whether we wake or sleepe, we should liue together with him.

11 6 Wherefore exhort one another, and edifie one another, euen as you doe.

12 7 Now wee beseech you brethren, that ye b acknowledge them which labour among you, & are ouer you in the c Lord, and admonish you.

13 That yee haue them in singular loue for d their workes sake. 8 Be at peace among your selues.

14 9 We desire you, brethren, admonish them that are e out of order: cõfort the feeble minded: beare with the weake: be patient toward all men.

15 10 ✣ See that none recompense euil for euil vnto any man: but euer folow that which is good, both toward your selues, and toward all men.

16 11 Reioyce euermore.

17 ✣ Pray continually.

18 In all things, giue thankes: for this *is* the f will of God in Christ Iesus toward you.

19 12 Quench not the Spirit.

20 Despise not g prophesying.

21 Try al things, & keepe that which is good.

22 13 Abstein from all h appearance of euill.

23 Now the very God of peace i sanctifie you thorowout: and *I pray God* that your whole spirit and soule and body, may be kept blameles vnto the comming of our Lord Iesus Christ.

24 14 ∴ k Faithfull *is hee* which calleth you, which will also l doe it.

25 15 Brethren, pray for vs.

26 Greet all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ *be* with you, Amen.

¶ The first *Epistle* vnto the Thessalonians written from Athens.

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1 The day that God hath appointed for his iudgement, wee know not. But this is sure that it shall come vpon men when they looke for nothing lesse.

a Looke Acts 1.7.

2 Returning to exhortations, he watneth vs which are lightened with the knowledge of God, that it is our duetie not to liue securely in deliciousnesse, lest wee be suddenly taken in a dead sleepe in pleasures: but contrariwise to haue an eye to the Lord, and not suffer our selues to be oppressed with the cares of this world, for that is meet for the darkenesse of the night and this for the light.

3 We must fight with faith and hope, much lesse ought we lie carelesly snorting. ✣ *Esai.59.17. ephe.6.17.* 4 He pricketh vs forwards by setting most certeine hope of victorie before vs. 5 The death of Christ is a pledge of our victory, for therfore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here.

6 We must not onely watch our selues, but we are also bound to stie vp and confirme one another.

7 We must haue great consideration of them which are appointed to the ministerie of the word, and gouernement of the Church by God, & doe their duetie.

b That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you.

c In those things which pertein to Gods seruice: so is the ecclesiasticall function distinguished from euill authoritie, and true shepheards from wolues.

d go then, where this cause ceaseth, there must the honour cease.

8 This maintenance of mutuall concord, is especially to be looked vnto.

9 We must haue consideration of euery man, and as the disease is, so must the remedie be vsed. *e That keepe not their ranke or standing.* 10 Charitie ought not to be ouercome with any iniuries. ✣ *Pro 17.13. and 20.22. mat.5.39. rom.12.17. 1.pet.3 9.* 11 A quiet and appeased minde, is nourished with continuall prayers, respecting the will of God. ✣ *Luke 18 1.* *f An acceptable thing to God, and such as he liketh well of.* 12 The sparkes of the Spirit of God that are kindled in vs, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from false. *g The expounding of the word of God.* 13 A generall conclusion, that we waiting for the comming of Christ, do giue our selues to purenesse both in minde, will, and body, through the grace and strength of the Spirit of God. *h Whatsoeuer hath but the very shew of euill, abstaine from it.* *i Separate you from the world, and make you holy to himselfe through his Spirit, in Christ, in whom onely you shall attaine vnto that true peace.* 14 The good will and power of God is a sure confirmation against all difficulties, whereof we haue a sure witnesse in our vocation. ∴ *1.Cor.9.* *k Alwayes one, and euer like himselfe, who performeth in deed whatsoeuer he promiseth: and an effectuall calling is nothing els but a right declaring and true setting forth of Gods will: and therefore the saluation of the elect is safe and sure.* *l Who will also make you perfit.* 15 The last part of the epistle, wherein with most weightie charge, he commendeth both himselfe and this epistle vnto them.

THE SECOND EPISTLE OF PAVL TO THE Thessalonians.

CHAP. I.

1 He commendeth the increase of faith, and charitie, 4 and the patience of the Thessalonians: 6 and describing Gods vengeance against such as oppresse the godly, 10 hee teacheth the godly to wait for the last iudgement.

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christ:

2 Grace *be* with you, & peace frõ God our Father, and *from* the Lord Iesus Christ.

3 ✣ 1 We ought to thanke God alwayes for you, brethren, as it is meet, because that your faith a groweth exceedingly, and the loue of euery one of you toward another, aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

✣ 1.Thess.1.8.

1 The first part of the Epistle, wherein he reioyceth that through the grace of God, they haue manfully resteined all the assaults of their enemies, wherein he confirmeth the, moreouer, shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must dayly increase. *a That whereas it grew vp before, it doth also receiue some increase euery day more and more.*

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✣ *Iude 6.*

2 He openeth the fountaine of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnesse sake, we may behold as it were in a glasse the testimonie of that iudgement to come, and the end thereof most acceptable to vs, and most sharpe to his enemies.

3 A proofe: God is iust, therefore he will worthily punish the vniust, and will doe away the miseries of his people.

4 He confirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is common to him with them.

✣ *1. Thess. 4. 16.*

5 ✣ *Which is* a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 [3] For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to them which are troubled, rest [4] with vs, ✣ when the Lord Iesus shall shew himselfe from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them, [6] that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with euerlasting perdition from the presence of the Lorde, and from the glory of his power,

10 When he shall come to be glorified in his Saintes, and to bee made marueilous in all them that beleeue ([7] because our testimonie toward you was beleeued) in that day.

11 [8] Wherefore, we also pray alwayes for you, that our God may make you worthie of [b] this calling, and fulfill [c] all the good pleasure of *his* goodnesse, and the [d] worke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lorde Iesus Christ.

5 A most glorious description of the second comming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that we goe vnto it. And we goe to it, by certaine degrees of causes: first by the free loue and good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. *b By (calling) he meaneth not the very acte of calling, but that selfe same thing whereunto we are called, which is the glorie of that heauenly kingdome. c Which he determined long since, onely vpon his gracious and mercifull goodnesse towardes you. d So then, faith is an excellent worke of God in vs: and we see here plainely that the Apostle leaueth nothing to free will, to make it checkemate with Gods working therein, as the Papistes dreame.*

CHAP. II.

2 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be reuealed, 8 whose destruction he setteth out, 15 and thereupon exhorteth to constancie.

[1] The second part of the Epistle, containing an excellent prophecie of the state of the Church, which shall be from the Apostles times vnto the latter day of iudgement.

a If we thinke earnestly vpon that vnmeasurable glorie, which we shalbe partakers of with Christ, it will be an excellent remedie for vs against wauering and impatience, so that neither the glittering of the world shall allure vs, nor the dreadfull sight of the crosse affray vs.

NOwe [1] we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our [2] assembling vnto him,

2 [2] That yee be not suddenly mooued from *your* minde, nor troubled neither by [b] spirit, nor by [c] worde, nor by [d] letter, as *it were* from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: [3] for *that day shall not come*, except there come a departing first, and that [e] that man of sinne be disclosed, *euen* the sonne of perdition,

4 Which is an aduersarie, and [f] exalteth himselfe against all that is called God, or that is worshipped: [4] so that he doth sit as God in the Temple of God, shewing himselfe that he is God.

5 [5] Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know [g] what withholdeth, that he might be reuealed in his time.

7 [6] For the mysterie of iniquitie doeth already worke: [7] onely he which now [h] withholdeth, *shall let* till he be taken out of the way.

8 [8] And then shall [i] that wicked man be reuealed, ✣ whome the Lord shall [k] consume with the [l] Spirit of his mouth, and shall abolish with the brightnesse of his comming.

9 [9] *Euen him* whose comming is by the effectuall working of Satan, with all power, and signes, and [m] lying wonders,

10 And in all deceiuableneſse of vnrighteousnesse, among them that perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them [n] strong delusion, that they should beleeue lyes,

12 That all they might be damned which beleeued not the trueth, but [o] had pleasure in vnrighteousnesse.

13 [10] But we ought to giue thankes alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through [p] sanctification of the Spirit, and the [q] faith of trueth,

14 Whereunto he called you by our [r] Gospel, to obteine the glory of our Lord Iesus Christ.

15 [11] Therefore, brethren, stand fast, & keepe the instructions, which ye haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery worde and good worke.

4 *He foretelleth that Antichrist (that is, whosoeuer he be that shall occupie that seate that falleth away from God) shal not reigne without the Church, but in the very bosome of the Church.*

5 *This prophecie was continually declared to the Ancient Church, but it was neglected of them that followed.*

g What hindreth and stayeth.

6 *Euen in the Apostles time the first foundations of the Apostolicall seate were laid, but yet so, that they deceiued men.*

7 *He foretelleth, that when the empire of Rome is taken away, the seate that falleth away from God shall succeed and shal hold his place, as the old writers, Tertullian, Chrysostome, and Hierome doe expound it.*

h He which is now in authoritie and ruleth all, to wit, the Romane Empire.

8 *That wickednes shall at length be detected by the worde of the Lord, and vtterly be abolished by Christes comming.*

i Worde for worde, that lawlesse sellowe: that is to say, he that shall breake Gods Lawe cleane vnder foote. ✣ *Ios 11.4. k Bring to nought. l With his worde, for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mightie and euerlasting worde, which shall breake his enimies in sunder, as it were an yron rodde. 9 He foretelleth that Satan will bestowe all his might and power, and vse all false miracles that he can to establish that seate, and that with great successe, because the wickednesse of the world doeth so deserue it: yet so, that onely the vnfaithfull shall perish through his deceite. m Which are partly false, and partly wrought to establish a falshood. n A most mightie working to deceiue them. o They liked lyes so well, that they had pleasure in them, which is the greatest madnesse that may be. 10 The elect shall stand stedfast and safe from all these mischeefes: Now election is knowen by these testimonies: Faith is gathered by sanctification: faith, by that that we accorde vnto the trueth: trueth, by calling, through the preaching of the Gospell: from whence wee come at length to a certaine hope of glorification.* ✣ *To sanctifie you. q Faith, which leyeth hold not vpon lyes, but vpon the trueth of God, which is the Gospell. r By our preaching. 11 The conclusion: It remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free goodnesse of God, which comforteth vs with an inuincible hope, and also in all godlinesse our whole life long.*

CHAP. III.

1 He desireth them to further the preaching of the Gospell with their prayers, 6 and to withdraw themselues from those, who through idlenesse, 11 and curiositie serue not good order. 14 Whom he excludeth from the company of the faithfull.

FVrthermore, [1] brethren, ✣ pray for vs, that the word of the Lord may haue free passage and be glorified, euen as *it is* with you,

2 And that we may be deliuered from [2] vnreasonable

1 He addeth now consequently according to his manner, diuers admonitions: The first of them is, that they make prayers for the increase and free passage of the Gospel, and for the safetie of the faithfull ministers of the same. ✣ *Ephes 6. 19. Colos. 4. 3. a Which hath no care of their dutie.*

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2 It is no marueile that the Gospel is hated of so many, seeing that faith is a rare gifte of God. Notwithstanding, the Church shal neuer be destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithfull promise of God.
b From Satans stares, or from euil.
3 The second admonition is, that they followe alwaies the doctrine of the Apostles as a rule for their life.
4 Thirdly, he diligently and earnestly admonisheth them of two things which are giuen vs by the onely grace of God, to wit, of charitie, and a watchfull minde to the comming of Christ.
5 Fourthly, he

sonable and euill men: 2 for all men haue not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from b euill.

4 3 And we are perswaded of you through the Lord, that ye both doe, and will doe the thinges which we warne you of.

5 4 And the Lord guide your heartes to the loue of God, and the waiting for of Christ.

6 5 We warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdrawe your selues from euery brother that walketh inordinately, and not after the instruction, which he receiued of vs.

7 6 For ye your selues know, ✣ how ye ought to followe vs: ✣ for we behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but we wrought with labour and trauaile night and day, because we would not be chargeable to any of you.

9 Not because wee haue not authoritie, but that we might make our selues an ensample vnto you to followe vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which would not worke, that he should not c eate.

11 For wee heare, that there are some which

faith, that idle and lasie persons ought not to be relieued of the Church, nay, that they are not to be suffered.
6 Least he might seeme to deale hardly with them, he setteth foorth himselfe for an example, who besides his trauaile in preaching laboured with his hands, which he saith he was not simply bound to do. ✣ *1 Cor. 11.1.* ✣ *1. Thess. 4 11.*
c *What shall we doe then with those idle bellied Monkes, and sacrificing Priests? A Monke (saith Socrates, booke 8. of his Tripartite historie) which worketh not with hands, is like a thiefe.*

walke among 7 you inordinately, and worke not at all, 8 but are busie bodies.

12 9 Therefore them that are such, we warne and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread.

13 10 And ye, brethren, be not wearie in well doing.

14 11 If any man obey not this our saying in this letter, note him, and haue no 12 companie with him, 13 that he may be ashamed:

15 14 Yet count him not as an enemie, but admonish him as a brother.

16 15 Nowe the Lord himselfe of peace giue you peace alwayes by all meanes. The Lord *be* with you all.

17 16 The salutation of me Paul, with mine owne hand, which is the token in euery Epistle: so I write,

18 The grace of our Lord Iesus Christ *be* with you all, Amen.

7 How great a fault idlenesse is, he declareth by that that God created no man in vaine or to no purpose, neither is there any vnto whom he hath not allotted as it were a certaine standing and roome. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great sinne and wickednesse.
8 He reprehendeth a vice, which is ioyned with the former, whereupon follow an infinite sort of mis-

chiefes: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lord commaundeth and the Apostles pray in the Name of Christ, first, that no man be idle, and next, that euery man doe quietly and carefully see to doe his duety in that office and calling wherein the Lord hath placed him. 10 We must take heed that some mens vnwothines cause vs not to be slacker in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie nor felowship with the excommunicate. 13 The end of the excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may be to bring them againe into the right way. 15 Prayers are the seales of all exhortations. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not be brought and put in place of true.

¶ The second *Epistle* to the Thessalonians, written from Athens.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect patterne of a true Pastor, whose office especially consisteth in teaching. 4 He warneth him that vaine questions set apart, he teach those things, 5 which further charitie & faith: 12 and that his authoritie be not condemned. 14 He sheweth what an one he is made through the grace of God.

1 First of all, he amoucheth his owne free vocation, and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostolicall doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, the ende whereof is yet hoped for.
‖ *Or, ordinance.*
a *There is as much difference betwixt mercie and grace, as is betwixt the effect, and the cause: For grace is that free good will of God, whereby he chose vs in Christ, and mercie is that free iustification which followeth it.*

PAVL 1 an Apostle of IESVS CHRIST, by the ‖ commandement of God our Sauiour, and of *our* Lord Iesus Christ our hope,

2 Vnto Timothus *my* naturall sonne in the faith: Grace, 2 a mercie, *and* peace from God our Father, and *from* Christ Iesus our Lord.

3 2 As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so doe*, that thou mayest warne some, that they teach none other doctrine,

4 3 Neither that they giue heede to fables and b genealogies *which are* endlesse, which breede questions rather then godly edifying which is by faith.

5 4 ✣ For the ende of the c commaundement

is d loue out of a pure heart, and of a good conscience, and of faith vnfeined,

6 5 From the which things some haue erred, and haue turned vnto vaine iangling,

7 6 They would be doctours of the Lawe, and yet vnderstand not what they speake, neither whereof they affirme.

8 7 And we know, that the Lawe is good, if a man vse it lawfully,

9 8 Knowing this, that the Lawe is not giuen vnto a e righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to f sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to menstealers, to liers, to the periured, & if there be any other thing that is contrary to wholsom doctrine,

11 9 *Which is* according to the glorious Gospel of the blessed God, 10 which is committed vnto me.

b *Or, ordinances.*
c *There is a double commaundement of the Lawe, the one is ceremoniall, the other morall: The ceremoniall is abrogated, but the morall remaineth.*
d *There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.*
5 That which he spake before generally of vaine and curious controuersies, he applieth to them, which, pretending a zeale of the Law, dwelled vpon outward things, and neuer made an end of babbling of foolish trifles.
6 There are none more vnlearned, & more impudent in vsurping the name of holinesse, then foolish sophisticall babblers.
7 The taking away of an obiection: He condemneth not the Lawe, but requireth the right vse and practise of it. 8 He in deede escapeth the curse of the Lawe, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Lawe condemneth giueth himselfe with all his heart to obserue it: and not he that maketh a vaine babbling of outward and curious matters.
e *And such a one is he, whom the Lord hath indued with true doctrine, and with the holy Ghost.* f *To such as make an arte as it were of sinning.* 9 He setteth against fond and vaine babbling, not onely the Law but the Gospel also, which condemneth not, but greatly commendeth the wholsome doctrine conteined in the commaundements of God, and therefore he calleth it a glorious Gospel, and the Gospell of the blessed God, the vertue whereof these babblers knewe not. 10 A reason why neither any other Gospel is to be taught then he hath taught in the Church, neither after any other sort, because there is no other Gospel beside that, which God committed to him.

12 11 Therefore

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11 He maintaineth of necessitie his Apostleship against some that did carpe at his former life, debasing himselfe euen to hell, to aduance Christs onely mercie, wherewith he abolished all those his former doings.

g Which gaue me strength not onely when I had no will to doe well, but also when I was wholly giuen to euill.

h These are the preparatiue works which Paul braggeth of.

12 He proueth this change by the effects, for that, that he that was a prophane man, is become a beleeuer: & he that did most outragiously persecute Christ, burneth now in loue towards him.

13 He turneth the reproch of the aduersaries vpon their owne head, shewing that this singular example of the goodnesse of God, redoundeth to the commoditie of the whole Church.

12 [11] Therefore I thanke him, which hath made me [g] strong, *that is*, Christ Iesus our Lorde: for he counted me faithfull, and put mee in *his* seruice:

13 When before I was a [h] blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lorde was exceeding abundant [12] with faith and loue, which is in Christ Iesus.

15 [13] This *is a* [i] true saying, and by all meanes worthy to be receiued, that ✣ Christ Iesus came into the worlde to saue sinners, of whome I am chiefe.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shewe on me all long suffering, vnto the ensample of them, which shal in time to come beleeue in him vnto eternall life.

17 [14] Nowe vnto the King euerlasting, immortall, inuisible, vnto God [k] onely wise, *be* honour *and* glory, for euer, and euer, Amen.

18 [15] This commaundement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou I by them shouldest fight a good fight,

19 Hauing [m] faith and a good conscience, [16] which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Hymeneus, and Alexander, ✣ [17] whome I haue [n] deliuered vnto Satan, that they might [o] learne not to blaspheme.

i Worthie to be beloued. ✣ *Matth.9.13 marke 2.17.* 14 He breaketh out into an exclamation, euen for very zeale of mind, for that he cannot satisfie himselfe in amplifying the grace of God. *k Luke Iohn 17.3.* 15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing manfully against all lettes, being called to the ministerie according to many prophecies which went before of him, should both maintaine the doctrine which hee had receiued, and keep also a good conscience, *l By the helpe of them.* *m Wholesome and sounde doctrine.*

16 Whosoeuer keepe not a good conscience, doe loose also by litle and litle the gift of vnderstanding: which hee prooueth by two most lamentable examples. ✣ *1.Cor.5.5.* 17 Such as fall from God, and his religion, are not to bee susteined in the Church, but rather ought to be excommunicated. *n Cast out of the Church, and so deliuered them to Satan.* *o That by their smart they might learne what it is to blaspheme.*

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 4. 5 and that for two causes: 8 And therefore he willeth all men in all places to pray, 9 And declareth by what apparel, 11 and with what modestly, women ought to behaue themselues in holy assemblies.

g Hauing dispatched those things which perteine to doctrine he speaketh now in the second place of the other part of the ministerie of the worde, to wit, of publike prayers. And first of all declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all maner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the end: to wit, because that Magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse & honestly, and therefore must we commend the especially to God that they may faithfully execute so necessary an office. *a Thus worde contayneth all kinde of duetie, which is to bee vsed amongst men in all their affaires.* 3 Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order, to wit, because the Lord by calling of all sortes, yea sometime those that are greatest enemies to the Gospel, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

I [1] Exhort therefore, that first of all supplications, prayers, intercessions, *and* giuing of thanks be made for all men,

2 For Kings, and for all that are in authoritie, [2] that we may leade a quiet and a peaceable life, in all godlinesse and [a] honestie.

3 For this is good & acceptable in the sight of God our Sauiour,

4 Who will that all men shall be saued, and come vnto the acknowledging of the trueth.

5 [4] For there is one God, and one Mediatour betweene God and man, *which is*, the [b] man Christ Iesus,

6 Who gaue himselfe a ransome for all men, [5] *to be* their testimonie in due time,

7 ✣ Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ, and lie not) *euen* a teacher of the Gntiles in [c] faith, and veritie.

8 [6] I will therefore that the men pray, euery where [d] lifting vp pure hands without [e] wrath, or [f] doubting.

9 ✣ [7] Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with broyded haire, or gold, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good works.

11 Let the woman learne in silence with all subiection.

12 ✣ I permit not a woman to teach, [8] neither to vsurpe authoritie ouer the man, but to be in silence.

13 [9] For ✣ Adam was first formed, then Eue.

14 ✣ [10] And Adam was not [g] deceiued, but the woman was deceiued, and was in the transgression.

15 [11] Notwithstanding, through bearing of childrē she shalbe saued if they continue in faith, and loue, and holinesse with modestie.

4 God should not els be manifested to be the onely God of all men, vnlesse he should shew his goodnes in saning of all sorts of men: neither should Christ be seene to be the onely Mediatour betweene God & all sorts of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sorts of men, and made intercession for all.

b Christ Iesus which was made man.

5 A confirmation because that euen to the Gentiles is the secret of saluation now opened and made manifest, the Apostle himself being appoynted properly to this office which he doeth faithfully and sincerely execute.

✣ *2.Tim.1.11.*

c Faithfully and sincerely: and by faith hee meaneth wholsome and sound doctrine, and by trueth, an vpright and sincere handling of it. 6 He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place, came together to publike seruice: but now Churches and Congregations are gathered together euery where, (orderly and decently) and men come together to serue God publikely with common prayer, neither must we striue for the nation, or for the purification of the body, or for the place, but for the minde to haue it cleane from all offence, and full of sure trust and confidence. *d He putteth the signe for the thing it selfe, the lifting vp of handes for the calling vpon God.* *e Without those gestes and offences of the minde, which hinder vs from calling vpon God with a good conscience.* *f Doubting which is against faith, Iam.1.6.* ✣ *1.Pet.3.3.* 7 Thirdly he appoynteth women to learne in the publike assemblies with silence and modestie, being comely apparelled without any riot or excesse in their apparell. ✣ *1.Cor.14.34.* 8 The first argument, why it is not lawfull for women to teach in the Congregation, because by this meanes they should be placed aboue men, for they should be their maisters: which is against Gods ordinance. 9 He proueth this ordinance of God, where by the woman is subiect to man, first by that, that God made the woman after man, for mans sake. ✣ *Gen.1.27. and 27.21.* ✣ *Gen.3.6.* 10 Then, because that after sinne, God inioyned the woman this punishment, for that the man was deceiued by her. *g Adam was deceiued, but through his wiues meanes, and therefore she is worthily for this cause subiect to her husband, and ought to be.* 11 Hee addeth a comfort by the way, that their subiection hindereth not but that women may be saued as well as men, if they behaue themselues in those burdens of marriage holily and modestly, with faith and charitie.

CHAP. III.

1 He setteth out Bishops, 8 and Christian Deacons, with their wiues, 12 children and familie: 15 hee calleth the Church the house of God.

THis [1] *is* a true saying, [2] If any man [a] desire the office of a Bishop, hee desireth a worthy worke.

2 * A Bishop therefore must be vnreproueable, the husband of one [b] wife, watching, temperate,

1 Hauing dispatched the treatise, as well of doctrine and of the maner of handling of it, as also of publike prayer, he now in the thirde place commeth to the persons themselues, speaking first of Pastours, and afterwarde of Deacons, and hee vseth a preface, that the Church may knowe that these bee certaine and sure rules. 2 A bishoppicke or the ministerie of the worde is not an idle dignitie, but a worke and that an excellent worke: and therefore a Bishop must bee furnished with many vertues both at home and abroade. Wherefore it is requisite before hee bee chosen, to examine well his learning, his giftes, and ablenesse, and his life. *a He speaketh not here of ambitious seeking, then the which there cannot bee a worse fault in the Church, but generally of the minde, and disposition of man, framed and disposed to helpe and edifie the Church of God, when and where soeuer it shall please the Lorde.* * *Tit.1.6.* *b Therefore hee that shutteth out married men from the office of Bishops, onely because they are married, is Antichrist.*

rate,

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rate, modest, harbarous, apt to teach.

3 Not [c] giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any cannot rule his owne house, howe shall he care for the Church of God?

6 He may not be a yong scholler, lest he being puffed vp fall into the [d] condemnation of the deuill.

7 He must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill.

8 3 Likewise *must* [c] Deacons *be* graue, not double tongued, not giuen vnto much wine, neither to filthy lucre,

9 ✣ Hauing the [f] mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blamelesse.

11 4 Likewise their wiues *must be* honest, not euill speakers, *but* sober, *and* faithfull in all things.

12 5 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred wel, get them selues a good [g] degree, and [h] great libertie in the faith, which is in Christ Iesus.

14 [6] These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, [y] thou mayest yet know, how thou oughtest to behaue thy self in [y] [7] house of God, which is the church of the liuing God, the [i] pillar and ground of truth.

16 [8] And without controuersie, great is [y] mysterie of godlinesse, *which is*, God is manifested in the flesh, [k] iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, *and* receiued vp in glory.

[c] *A common tipler, and one that will sit by it.*
[d] *Lest by reason that he is aduanced to this degree, he take occasion to be proud, which will vndoe him, and so he fall into the same condemnation that the diuill himself is fallen into.*
3 Likewise the Deacons must first be proued. [y] there may be a good triall of their honestie, truth, sobrietie, minde voyd of couetousnes, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integritie.
[e] *These are they that had to see to the poore.*
✣ *Chap. 139.*
[f] *The doctrine of the Gospel, which is a mystery in deede: for flesh and blood doe not reueile it.*
4 Regard must be had also to the Pastours and Deacons wiues.
5 They that haue mote wiues then one, at one time, must neither be called to be ministers, nor to be Deacons.
[g] *Honour and estimation.* [h] *Bold and assured confidence without feare.* 6 Paul purposing to adde many peculiar things pertaining to the dayly office of a Pastour, speaketh first a word or two concerning his comming to Timothie, that he should be so much the more carefull lest at his comming hee might bee reproued of negligence. 7 The Pastour hath always to thinke, how that he is occupied in the house of the liuing God, wherein the treasure of the trueth is kept. [i] *To wit, in respect of men: for the Church resteth vpon that corner stone, Christ, and is the preseruer of the truth, but not the mother.* 8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preseruer heere amongst men, the ministerie of the worde being appointed to that ende and purpose: for it teacheth vs the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature vpon him, whose Maiestie notwithstanding in so great weakenes was manifested many wayes, insomuch that the sight of it peatced the very Angels, and to conclude, he being preached vnto the Gentiles was receiued of them, and is now placed aboue in glory vnspeakable. [k] *The power of the Godhead shewed it self so marueilously in that weake flesh of Christ, that though he were a weake man, yet all the worlde knoweth hee was and is God.*

3 [3] Forbidding to marrie, *and commaunding* to abstaine from meates [4] which God hath created, [5] to be receiued [6] with giuing thanks of them which beleeue and know the trueth.

4 [7] For euery creature of God *is* good, and nothing *ought* to be refused, if it be receiued with thankesgiuing.

5 [8] For it is [d] sanctified by the [e] word of God, and prayer.

6 [9] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the words of faith, and of good doctrine, which thou hast continually [f] followed.

7 [10] But cast away prophane, and olde wiues fables, [11] and exercise thy selfe vnto [g] godlines.

8 [11] [12] For bodily exercise profiteth litle: but godlines is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 [13] This *is* a true saying, and by all meanes worthy to be receiued.

10 For therefore we labour and are rebuked, because we trust in the liuing God, which is the Sauiour of al men, specially of those that beleeue.

11 These things warne and teach.

12 [14] Let no man despise thy youth, but be vnto them that beleeue, an ensample, in worde, in conuersation, in loue, in spirit, in faith *and* in purenesse.

13 [15] Till I come, giue attendance to reading, to exhortation, *and* to doctrine.

14 Despise not the gift that is in thee, which was giuen thee by prophecie with the laying on of the hands of the companie of the Eldership.

15 These things exercise, *and* giue thy self vnto them, that it may be seene howe thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou shalt both [h] saue thy self, & them that heare thee.

3 He setteth downe two kinds of this false doctrine, to wit, the Law of sole life, and difference of meates.
4 He prooueth that he iustly called such doctrines deuilish, first because the teachers of them make lawes of things which are not their owne: for haue they created the meates?
5 Secondly, because they ouerthrow with their decrees, the ende wherefore they were created of God, to wit, that we should vse them.
6 Thirdly, for that by this meanes they robbe God of his glory, who will be honoured in the vse of them. And herewithall the Apostle declareth that we must vse the liberalitie of God soberly, and with a good conscience.
7 He setteth an Apostolicall rule, for taking away the difference of meates against that false doctrine.
8 He yeeldeth Gods benefits rightly, which acknowledgeth the giuer of them by his worde, and calleth vpon him.
[d] *It is so made pure and holy in respect of vs, so that we may vse it with a good conscience, as receiued at the Lordes hand.* [e] *Wee confesse and acknowledge that God is the maker and giuer of those creatures which wee vse. Secondly, that we are of the number of those, who through Christes benefite haue recouered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayers we craue of the Lord, that we may vse those meates with a good conscience, which we receiue at his handes. Fourthly, we make an ende of our eating and drinking, with thankesgiuing and prayer: and so are our meates sanctified to vs.*
9 The conclusion with an exhortation to Timothie, to propound these things diligently to the Churches, which he had sucked of the Apostle, euen in a manner from the teate. [f] *Neuer departing from the rule of it.* 10 Hee setteth against true doctrine not onely against that false and apostaticall doctrine, but also against all vaine and curious subtilties. 11 It is not onely requisite that the Minister of the worde bee sounde in doctrine, but also that his life bee godly and religious. [g] *In the true seruing of God.* 12 Godlinesse consisteth in spirituall exercise, and not in outwarde austeritie of life, which though it bee something to bee accounted of, if it be rightly vsed, yet is it in no wise comparable with godlinesse. For it profiteth not of it selfe, but through the benefite of another, but this hath the promise both of the life present, and of that that is to come. 13 Hee goeth a litle from his matter, and sheweth that they which giue themselues to godlinesse, although they are afflicted and reproched, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the ende of them both is farre different one from the other. For how can God forsake his, which is bountifull euen towards his enemies? And hee willeth that this doctrine bee well beaten into their heads. 14 Nowe hee returneth to that exhortation, shewing which are the vertues of a Pastour, whereby hee may come to bee reuerenced although hee bee but young, to wit, such speech and life as are witnesses of charitie, zeale, faith, and puritie: but here is no mention made of the crosier staffe, ring, cloke, and such other foolish and childish toyes. 15 The priuate exercise of Pastours, is continuall reading of the Scriptures, whenceout they may draw matter of wholesome doctrine and exhortation, both to themselues and to others. *h* *Faith is by hearing, and hearing by preaching: and therefore the ministers of the worde are to say and to saue themselues and others, for that in them the Lorde hath put the word of reconciliation.*

CHAP. IIII.

1 Hee condemneth as well false doctrines 3 of marriage and the choise of meates, 7 as also prophane fables: 8 And commendeth the godly exercise, 13 and the daily reading of the Scriptures.

1 He setteth against that true doctrine, false opinions, which he foretelleth that certaine which shall fall away from God and his religion, shal bring in by the suggestion of Satan, and so, that a great number shal giue eare to them. *a* *From the true doctrine of God.* 2 Although heretikes counterfeit holines neuer so much, yet haue they no conscience. *b* *For they will as it were practise the art of disguised persons and players, that we may not think they will be lurking in some one corner, or keep any resemblance of shamefastnes.* *c* *Whose conscience is seared so hard, that she is grewn an hard as stones ouer it, & so became to haue a canker in it, and now at length required of very necessitie to be burned with an hote yron.*

NOwe [1] the Spirite speaketh euidently, that in the latter times some shall depart from the [a] faith, and shal giue heede vnto spirits of errour, and doctrines of deuils,

2 [2] Which speake lies through [b] hypocrisie, & haue their [c] consciences burned with an hote yron,

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CHAP. V.

¶ Having set downe a manner howe to rebuke all degrees, 5 hee entreateth of widowes, who then were chosen for the seruice of the Church: 17 Then he commeth to Elders, 23 and speaketh somewhat touching the health of the body.

a Of keeping measure in priuate reprehensions according to the degrees of ages and kindes.
2 The Apostle giueth these rules touching the care of widowes.
a *Haue care of those widowes which haue need of helpe.*
3 Widowes children and nephews must take care for their parents, according to their abilitie.
4 The first reason, because that, that which they bestow vpon theirs, they bestow it vpon themselues.
5 Another, because nature it selfe teacheth vs to recompense our parents.
6 The third: because this duetifulnesse pleaseth God.
7 The second rule: Let the Church haue care of such as are widowes indeed, that is to say, such as are poore and destitute of helpe of their own friends, and liue godly & religiously.
8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and his religion, and worse then very infidels.
9 The fourth rule: Let none vnder threescore yeeres olde, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproche of vnchastitie, and are well reported of, for their diligence, charitie, and integritie. *b That hath had no more husbandes, but one at one time.* *c This is spoken in respect of the manner of those countries.* 10 The first reason why younger widowes are not to be admitted to this ministerie, to wit, because for the lightnesse of their age, they will at length shake off the burden that Christ hath laid vpon them, and thinke rather vpon marrying againe: and so will forsake the ministerie whereunto they had bound themselues. *d Take them not into the colledge of widowes.* 11 Another reason: because they are for the most parte pratlets and busie bodyes, and gadders vp and downe, neglecting their charge and duetie. 12 The fifth rule: Let yonger widowes marrie and goueme their houses godly. 13 The sixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

REbuke 1 not an Elder, but exhort him as a father, *and* the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all pureneſſe.

3 2 2 Honour widowes, which are widowes in deed.

4 3 But if any widow haue children or nephewes, let them learne first to shew godlinesse 4 toward their owne house, and 5 to recompense their kinred: 6 for that is an honest thing and acceptable before God.

5 7 And she that is a widow in deed and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 8 But shee that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne *them*, of, that they may be blamelesse.

8 If there bee any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell.

9 9 Let not a widow be taken into the number vnder threescore yeere olde, that hath beene the wife of b one husband,

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue c washed the Saints feet, if she haue ministred vnto them which were in aduersitie, if she were continually giuen vnto euery good worke.

11 10 But d refuse the yonger widowes: for when they haue begunne to waxe wanton against Christ, they will marrie,

12 Hauing damnation, because they haue broken the first faith.

13 11 And likewise also being idle they learne to goe about from house to house: yea *they are* not onely idle, but also pratlers and busibodies, speaking things which are not comely.

14 12 I will therefore that the yonger women marrie, and beare children, and goueme the house, *and* giue none occasion to the aduersarie to speake euill.

15 For certaine are alreadie turned backe after Satan.

16 13 If any faithfull man or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may be sufficient for them that are widowes in deede.

17 ¶ 14 The Elders that rule well, let them be had in e double honour, f specially they which labour in the worde and doctrine.

18 For the Scripture saith, ✣ Thou shalt not mouzell the mouth of the oxe that treadeth out the corne: and, ✣ The labourer is worthie of his wages.

19 15 Against an Elder receiue none accusation, but vnder two or three witnesses.

20 16 Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ ∵ 17 I charge *thee* before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one to another, and doe nothing partially.

22 18 Lay handes g suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure.

23 19 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 20 Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens follow after.

25 21 Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

14 Now he giueth rules, and sheweth how he ought to behaue himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their companie. The first rule: Let the Church or Congregation see vnto this especiallie, as God himselfe hath commaunded, that the Elders that doe their duetie well, be honestly maintained.
e *We must be more carefull for them, then for the rest.*
f *There were two kindes of Elders, the one attended vpon the gouernment onely, and looked to the manners of the Congregation, the other did beside that, attend vpon preaching and prayers, to and for the Congregation.* ✣ *Deuteronomie 25. 4. 2. corinth. 9. 9.* ✣ *Matthew 10. 10. luke 10. 7.* 15 The second rule: Let no accusation be admitted against an Elder, but vnder two or three witnesses. 16 The third rule: Let the Elders so conuicted be rebuked openly, that they may bee an example to other. ∵ *Chapter 6. 13.* 17 The fourth rule: Let sinceritie be vsed without any preiudice or respect of persons in Ecclesiasticall proceedings (especially against the Elders) because God himselfe is there present, and the Lord Iesus Christ with a multitude of Angels. 18 The fifth rule: Let the minister lay handes suddenly on no man. Let him not bee faultie herein either by fauouring any mans follie, or peruerse affection: If ought be done otherwise then well of his fellowes, let him keepe his conscience pure. g *As much as in thee lieth doe not rashly admit any whatsoeuer, to any Ecclesiasticall function.* 19 The sixt rule: Let the Elders haue indifferent consideration of their health, in the maner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willeth the Pastours not to be troubled therefore, or shake any whit of their diligence in trying and examining, because the Lord hath appointed a time to discouer the faultes of such men, and it is our partes to take heed that wee offend not therein. 21 Another comfort belonging to them, which sometimes are slandered and misreported of.

CHAP. VI.

1 He sheweth the dutie of seruants: 10 and what a mischieuous euill couetousnesse is: 13 and hauing spoken somewhat of rich men, he ones againe forbiddeth Timothie 20 to cumber himselfe with vaine babblings.

LEt 1 as many seruants as are vnder the yoke, count their masters worthie of all honour, 2 that the Name of God, and *his* doctrine be not euill spoken of.

1 He addeth also rules for the seruants duetie towards their masters: whereupon no doubt there were many questions then mooued by them, which tooke occasion by the Gospel to trouble the common state.

3 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, and beloued, and 2 partakers of the benefit. 4 These things teach and exhort,

And this is the first rule: Let seruants that are come to the faith, and haue infidels to their masters, serue them notwithstanding with great fidelitie. 2 The reason: lest God should seeme by the doctrine of the Gospel to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruants, that are come to the faith, and haue also masters of the same profession and religion, and abuse the name of brotherhood, but let them so much the rather obey them. a *Let this be sufficient, that a touching those things which pertaine to euerlasting life, they are partakers of the same good will and loue of God, as their masters themselues are.* 4 A generall conclusion, that these things ought not onely to be simplie taught, but must with exhortations be diligently beaten into their heads.

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5 He condemneth seuerely, and ex communicateth or casteth out of the Church as proud men, such as content not themselues with Christes doctrine, (that is to say, the doctrine of godlinesse) but weatie both themselues and others, in vaine questions, (for all other things are vaine) because they content not themselues in Christes doctrine: and as lying deceiuers, because they sauour or sound of nothing but vanitie: as madde men, because they trouble themselues so much in matters of nothing: as mischieuous plagues, for that they cause great contentions, and corrupt mens mindes and iudgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion, to filthie lucre.

3 5 If any man teach otherwise, and consenteth not to the wholesome words of the Lord Iesus Christ, and to the doctrine, which is according to godlinesse,

4 Hee is puft vp and knoweth nothing, but doteth about questions and [b] strife of wordes, whereof commeth enuie, strife, railings, euill surmisings,

5 Froward [c] disputations of men of corrupt mindes and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 6 But godlinesse is great gaine, if a man be content with that he hath.

7 7 For we brought nothing into the world, *and* it is certeine, that we can carrie nothing out.

8 Therefore when we haue food & raiment, let vs therewith be content.

9 8 For they that will be rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the root of all euill, which while some lusted after, they erred from the faith, and [d] pearced themselues thorow with many sorowes.

11 9 But thou, O [e] man of God, flee these things, and folow after righteousnesse, godlinesse, faith, loue, patience, *and* meeknesse.

12 Fight the good fight of fath: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 ✣ [10] I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate ✣ witnessed a good confession,

14 That thou keepe *this* commaundement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is [f] blessed and Prince onely, the King of kings and Lord of lordes,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, ✣ whom neuer man sawe, neither can see, vnto whom *be* honour and power euerlasting, Amen.

17 [11] Charge them that are rich in g this world, that they be not high minded, and that they ✣ trust not in vncertaine riches, but in the [h] liuing God, (which giueth vs abundantly all things to enioy)

18 That they doe good, *and* be rich in good works, & be ready to distribute, & communicate,

19 * [12] Laying vp in store for themselues a good foundation against the time to come, that they may obteine eternall life.

20 [13] O Timotheus, keepe that which is committed vnto thee, and auoyd prophane *and* vaine babblings, and oppositions of science falsly so called,

21 Which while some [i] professe, they haue erred concerning the faith. Grace *be* with thee, Amen.

✣ *Chap.5.21.*

10 A most earnest requeste & charge, to obserue and keepe all the promisses faithfully, with our eyes set vpon the comming of Iesus Christ, whose glory we haue to set against the glistering of this world, and his power, against all the terrours of the wicked.

✣ *Matth.27.11. Iohn 18.37.*

f He heapeth many words together, to one purpose: whereby he vouchedth the power of God, which if we sticke fast vnto, we shall not be mooued out of our standings.

✣ *Chap.1.11. Rom.16. 14. and 19.16.*

* *Iohn 1.18.*

11 He addeth for an ouerplus as it were, a sharpe admonition to the rich, that they chiefly take heede of two mischiefes, to wit, of pride, & deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towardes their neighbours, and gentle conditions.

g In things pertaining to this life, with whome those men are compared, which are rich in good workes. ✣ *Mark.4.19. luke 12.15.*

h Who only is, and that euerlasting: for he setteth the fraile nature of riches against God. ✣ *Matth.6.2.* 12 The praise of liberalitie by the effects thereof: because it is a sure testimonie of the Spirit of God which dwelleth in vs, and therefore of the saluation that shalbe giuen vs. 13 He reheatseth the chiefest of all the former exhortations, which ought to be deeply imprinted in the minds of all ministers of the word, to wit, that they eschew all vaine babblings of sophistrie, and continue in the simplicitie of sincere doctrine.

i Not onely in word, but also in countenance and gesture: to be short, whiles their behauiour was such, that euen when they helde their peace, they would make men beleeue, their heads were occupied about nothing but hie and weighte matters, euen then they erred concerning the faith.

¶ The first *Epistle* to Timotheus, written from Laodicea, which is the chiefest citie of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timothies faith, 6 and exhorteth him to go on faithfully in the charge committed vnto him: 8 And that neither for his bonds, 15 nor the reuolting of others, he faint. 11 He triumpheth of his Apostleship. 14 He willeth him to haue care of the thing committed vnto him, 16 and wisheth good to Onesiphorus.

PAul an Apostle of Iesus Christ, by the wil of God, [a] according to the promise of life which is in Christ Iesus,

2 To Timotheus *my* beloued sonne: Grace, mercy *and* peace from God the Father, and *from* Iesus Christ our Lord.

3 [1] I thanke God, ✣ whome I serue from *mine* [b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day.

4 Desiring to see thee, mindful of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that *it dwelleth* in thee also.

6 [2] Wherefore, I put thee in remembrance that thou [c] stirre vp the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of [d] feare, but of power, and of loue, and of a sound minde.

8 [3] Be not therefore ashamed of the testimo-

a Sent of God to preach that life, which he promised in Christ Iesus.

1 The chiefest marke that hee shooteth at in this Epistle, is to confirme Timothie to continue constantly and manfully euen to the end, letting first before him the great good will he beareth him, and then reckoning vp the excellent gifts which God would as it were haue to be by inheritance in Timothie, and his ancestours, which might so much the more make him bound to God. ✣ *Act.22.3*

b From Abraham, Isaac and Iacob: for he speaketh not of Pharisijsme, but of Christianisme.

nie must labour as much as we can to foster and keepe it burning.

row, and terrifie vs, as men whom the Lord will destroy. 3 He prooueth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

2 He warneth vs to set the inuincible power of the Spirit, which God hath giuen vs, against those storms which may and do come vpon vs.

c The gift of God is as it were a certeine liuely flame kindled in our hearts, which the flesh and the deuill go about to put out: and therefore were on the contrary side

d To pearce vs thorow.

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nie of our Lord, neither of me e his prisoner: but be partaker of the afflictions of the f Gospel according to the g power of God,

9 4 Who hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was h giuen to vs through Christ Iesus i before the ∵ world was,

10 But is now made manifest by that appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto k light through the Gospel,

11 ✕ 5 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 6 For the which cause I also suffer these things, 7 but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.

13 8 Keepe the true paterne of the wholsome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 9 That worthie thing, which was committed to thee, keepe 10 through the holy Ghost, which dwelleth in vs.

15 11 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed mee, and was not ashamed of my chaine,

17 But when he was at Rome, he sought mee out very diligently, and found *me*.

18 The Lorde graunt vnto him, that hee may finde mercie with the Lorde at that day, and in how many things hee hath ministred vnto mee at Ephesus, thou knowest very well.

e For his sake.

f The Gospel after a sort is said to be afflicted in them that preach it.

g Through the power of God.

4. He sheweth with how great benefits God hath bound vs to maintein boldly and constantly his glorie which is ioyned with our salvation and reckoneth vp the causes of our saluation, to wit, that free and eternall purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and authour of immortalitie.

✣ *1.Cor.1.2.*

✣ *Titus 3.5.*

h Hee saith that that grace was giuen vs from euerlasting, vnto which we were predestinate from euerlasting. So that the doctrine of forese[e]ing faith and foresee[n]e workes, is cleane contrary to the doctrine which preacheth and teacheth the grace of God.

i Before that course of yeares, which hath runne on euer since the beginning of the world. ∵ *Rom.16.25. ephe.1.4. col.1.26. tit.1.2.*

k Hath caused life and immortalitie to appeare. ✕ *1.Tim. 2.7.*

5 That is, the Gospel which the Apostle preached. 6 He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, & therefore it persecuted him that preached it. 7 By setting his own example before vs, he sheweth vs how it may be, that we shal not be ashamed of the crosse of Christ, to wit, if we be sure that God both can and will keepe the saluation which he hath as it were laide vp in store by himselfe for vs against that day. 8 Hee sheweth wherein he ought to be most constant, to wit, both in ✠ doctrine it selfe, the abridgement whereof is faith and charitie, and next in the maner of teaching it, a liuely paterne and shape whereof Timothie knewe in the Apostle. 9 An amplification, taken of the dignitie of so great a benefite committed to the ministers. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who hath inwardly indued vs with his vertue. 11 Hee preuenteth an offence which arose by the meanes of certaine that fell from God and the religion, and vttereth also their names that they might bee knowen of all men. But he setteth against them the singular faith of one man, that: one only good example might counterpoyse and weigh downe all euill examples.

CHAP. II.

2 The better to set out perseuerance in the Christian warfare, 3 he taketh similitudes 4 from souldiers, 6 and from husbandmen. 10 He sheweth that his bonds are for the profit of the Saints: 15 Then he warneth Timothie to deuide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to doe all things modestly.

THou l therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by 2 many witnesses, the same deliuer to faithfull men, which shalbe able to teach other also.

3 2 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of b *thu* life, because he would please him that hath chosen him to be a souldier.

5 3 And if any man also striue for a masterie, he is not crowned, except he striue as he ought to doe.

6 4 The husbandman must labour before he receiue the fruites.

7 5 Consider what I say: and the Lorde giue thee vnderstanding in all things.

8 6 Remember that Iesus Christ *made* of the seede of Dauid, was raysed againe from the dead according to my Gospel,

9 7 Wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God is not bound.

10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 8 *It is* a true saying, For if wee be ✣ c dead together *with him*, wee also shall liue together *with him*.

12 If we suffer, wee shall also reigne together *with him*: ✣ if we denie *him*, he also will denie vs.

13 If ∵ we beleeue not, *yet* abideth hee faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and d protest before the Lord, that they striue not about wordes which is to no profite, *but* to the peruerting of the hearers.

15 9 Studie to shewe thy selfe approoued vnto God, a workeman that needeth not to bee ashamed, diuiding the word of trueth e aright.

16 f Stay prophane and vaine babblings: 10 for they shall encrease vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred from the marke, saying that the resurrection is past already, and doe destroy the faith of certaine.

19 11 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let euery one that g calleth on the Name of Christ, depart from iniquitie.

b With affaires of housholde, or other things that belong to other ordinarie businesses.

3 The third admonition: The ministerie is like to a game or iusting, wherein men striue for the victorie, and no man is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painefull.

4 Another similitude tending to the same ende: no man may looke for the haruest, vnlesse hee first take paines to plowe and sowe his ground.

5 All these things cannot be vnderstood, and much lesse practised, vnlesse we aske of God and he giue vs vnderstanding.

6 He confirmeth plainely two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias, made man of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead.

7 The taking away of an obiection: Trueth it is, that hee is kept in prison, as an euill doer, yet there is no cause, why therefore some should goe about to derogate credite from his Gospel, seeing that notwithstanding God did blesse his ministerie, nay rather, that example of this his captiuitie and patience did sundry wayes confirme the Church in the hope of a better life. 8 The fourth admonition: we ought not to contend vpon wordes and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this, how we may frame our selues to all maner of patience, and to die also with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life: as contrariwise the falling away of men can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to themselues. ✣ *Rom.6.5.* c *If we be afflicted with Christ, and for Christes sake.* ✣ *Matth.10.33. mar.8.38.* ∵ *Rom.3.3. and 9.6.* d *Call God to witnesse, or as a Iudge: as Moses, Ioshua, Samuel, and Paul himselfe did, acles 20.*

9 The fifth admonition: A minister must not be an idle disputer, but a faithfull steward in dividing aright the wordes of trueth, in so much that hee must stoppe the mouthes of other vaine babblers. e *By adding nothing to it, neither ouerslipping any thing, neither making longer, or rending it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.* f *Marke and watch, and see they creepe not on further.* 10 He discouereth the subtiltie of Satan, who beginning with these principles, draweth vs by little and little to vngodlinesse through the meanes of that wicked and prophane babbling, still creeping on: which he proueth by the horrible example of them that taught, that the resurrection was already past. 11 A digression: wherein hee salueth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are knowen to God, and not to vs: and therefore it is no marueile if we count hypocrites often times for true brethren: but me must take heed that we be not like them, but rather that we be in deede, such as we are said to be. g *That serueth and worshippeth him, and is as it were named of him, a faithfull man or Christian.*

1 The conclusion of the former exhortation, which hath also added vnto it a declaration, how that they do not keepe that worthy thing that is committed vnto them which keepe it to themselues, but they rather which doe most freely communicate it with other, to the ende that many may be partakers of it without any mans losse or hinderance. a *When many were by, which can beare witnes of these things.* 2 Another admonition: That the Ministerie of the word is a spirituall warfare, which no man can so trauaile in, that he may please his captain, vnles he forgoe and part with all hinderances which might draw him away from it.

20 12 Notwith-

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11 The taking away of an obiection: it is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one service, but we must looke to this that we be found vessels prepared to honour.

✣ *Rom.9.21.*

b By these wordes it meant the execution of the matter, & not the cause: for in that wee purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely and wholly worketh in vs, a good & an effectuall will.

13 Returning to the matter from whence he digressed verse 16. he warneth him to exercise himselfe in weightie matters, and such as perteine to godlinesse. 14 The fixt admonition: We must aboue all things eschewe all bitternesse of minde both in teaching all men, and also in calling them backe which haue gone out of the way. ✣ *1.Cor.1.2. & 1.Tim.1.4, & 4.7.2.Tit.3.9.*

i To winne them through our patient bearing with them, but not to please them or excuse them in their wickednes. k He meaneth such as doe not yet see the trueth.

20 [12] Notwithstanding in a great house are not onely vessels of gold & of siluer, but also of wood and of earth, ✣ and some for honour, and some vnto dishonour.

21 If any man therefore [h] purge him selfe from these, he shalbe a vessell vnto honour, sanctified, and meete for the Lord, and prepared vnto euery good worke.

22 [13] Flee also from the lustes of youth, and follow after righteousnes, faith, loue, *and* [13] peace, with them that ✣ call on the Lorde with pure heart,

23 ❧ And put away foolish & vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but *must* bee gentle toward all men, apt to teach, [i] suffering the euill,

25 Instructing them with meekenesse that are [k] contrary minded, *prouing* if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendment out of the snare of the deuill, of whom they are taken prisoners, to *doe* his will.

CHAP. III.

1 *Hee foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie, 10 he encourageth him to the combate, 14 setting out especially the triall of sounde doctrine.*

12 The seuenth admonition: we may not hope for any Church in this worlde without corruption: but there shalbe rather great abundance of most wicked men euen in the very bosome of the Church, which notwithstanding shal make a shew and countenance of great holinesse and charitie.

✣ *1.Tim.4 1. 2.pet.3.3. Iude 18.*

a Which make no account, either of right or honestie.

2 We must not dally with such men as resist the trueth not of simple ignorance, but of a peruerse mind, (which thing appeareth by their fruites which hee painteth out here liuely) but we must rather turne away from them.

✣ *Exod.7.11.*

3 He addeth a reason: The Lord wil at length plucke off all their visards. 4 That we be not deceiued by such hypocrites, we must set before vs the vertues of the holy seruants of God, and wee must not be afraide of persecution which they suffred willingly, and which al wayes followeth true godlinesse. But we must especially hold fast the doctrine of the Apostles, the summe whereof is this, that we are saued through faith in Christ Iesus. *b Thou knowest throughly not only what I taught and did, but also how I was minded and disposed. c Which is in Pisidia.*

THis [1] know also, that in the ✣ last dayes shall come perillous times.

2 For men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, [a] vnholy,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: [2] turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes,

7 *Which women are* euer learning, & are neuer able to come to the acknowledging of ỹ trueth.

8 ✣ And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of corrupt mindes, reprobate concerning the faith.

9 [3] But they shal preuaile no longer: for their madnesse shalbe euident vnto all men, as theirs also was.

10 ¶ [4] But thou hast [b] fully knowen my doctrine, maner of liuing, purpose, faith, long suffering, loue, patience,

11 Persecutions, *and* afflictions which came vnto me at [c] Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall waxe [d] worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned *them:*

15 And that thou hast knowen the holy scriptures of a child, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus.

16 ✣ [5] For the whole Scripture *is* giuen by inspiration of God, and *is* profitable to teache, to conuince, to correct, *and* to instruct in righteousnesse,

17 That the [e] man of God may bee absolute, being made perfect vnto all good workes.

CHAP. IIII.

1 *He chargeth him to preach the Gospel with all diligence, 3 in that so miserable a time: 6 That his death is hard at hand, 8 yet so, that as a conquerour, he maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothie, 11 euen by reason of his present state.*

I Charge *thee* therefore before God, and *before* the Lorde Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the worde: be instant, in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 [2] For the time will come when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen vnto [a] fables.

5 [3] But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: [b] cause thy ministerie to be throughly liked of.

6 [4] For I am now ready to be [c] offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 *For* hencefoorth is layde vp for mee the crowne of righteousnesse, which the Lorde the righteous iudge shal giue me at that day: and not to me onely, but vnto all them also that loue that his appearing.

9 [5] Make speede to come vnto me at once:

10 For Demas hath forsaken mee, and hath [d] embraced this present world, & is departed vnto Thessalonica. Crescens *is gone* to Galatia, Titus vnto Dalmatia.

11 ✣ Only Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to ministe.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euill: the Lorde reward him according to his workes.

d Their wickednes shall daily increase. ✣ *2.Tet.1.20.*

5 The eight admonition which is most precious: A Pastour must be wise by the word of God only: wherein we haue perfectly deliuered vnto vs, whatsoeuer pertaineth either to discerne, knowe & establish true opinions, & to confute falsie, and furthermore, to correct euill maners, and to frame good.

e The Prophets and expounders of Gods will, are properly and peculiarly called, Men of God.

1 The principall and chiefe of all admonitions, being therefore proposed with a most earnest charge, is this: that the word of God be propounded with a certaine holy importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be laid, and the vehemency be tempred with all holy meekenesse.

2 Faithfull pastours in times past tooke all occasions they could, because men were very prompt and ready to returne to their fables.

a To false and vnprofitable doctrines, which the world is now so bewitched withall, that it had rather the open light of the trueth were vtterly put out, then it would come out of darknesse.

3 The wickednes and falling away of the worlde, ought to cause faithful ministers to be so much the more carefull.

b Proue and shew by good & substantiall proofe, that thou art the true minister of God.

4 He foretelleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie, and sure hope, *c To be offered for a drinke offering: and he alludeth to the pouring out of blood or wine which was vsed in sacrifices.* 5 The last part of the Epistle, setting forth grieuous complaints against certaine, and examples of singular godlinesse in euery place, and of a minde neuer wearied. *d Occupied himselfe with this world.* ✣ *Col.4.10,14.*

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15 Of whom be thou ware also: for he withstood our preaching sore.

16 At my first answering no man assisted me, but all forsooke me: *I pray God*, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted mee, and strengthened me, that by me the preaching might be fully beleeued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the [e] lyon.

18 And the Lord will deliuer me from euery [f] euill worke, and will preserue me vnto his [g] heauenly kingdome: to whome *be* praise for euer and euer, Amen.

19 Salute Prisca and Aquila, and the ✣ houshold of Onesiphorus. ✣ *Chap. 1. 16.*

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Clauda, and all the brethren.

22 The Lord Iesus Christ *be* with thy spirite. Grace *be* with you, Amen.

¶ The second *Epistle* written from Rome vnto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

e Of Nero.
f Preserue me pure from committing any thing vnworthy my Apostleship.
g To make me partaker of his kingdome.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen Ministers: 10 how vaine babblers mouthes should be stopped: 12 and through this occasion he toucheth the nature of the Cretians, 14 and the Iewes who put holinesse in outward things.

1 He voucheth his Apostleship, (not for Titus, but for the Cretenses sake) both by the testimonie of his outward calling, and by his consent wherein he agreeth with all the elect from the beginning of the world.
a Minister, as Christ himselfe, in that that he was a minister and head of the Prophets, is called a seruant, Esa. 42. 19.
b Of those whome God hath chosen.
2 The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this ende, that worshipping God aright, they may at length obtaine life euerlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time, according to his eternall purpose.
c Hope is the ende of faith.
d Freely and of his mere liberalitie. ✣ *Rom 16. 25. ephes 3. 9. colos 1. 26. 2. tim. 1. 9. 1. pet. 1. 20.*
e Luke 2. Tim. 1. 9.
3 This truth is no other where to be sought, but in the preaching of the Apostles. ✣ *Gal. 1. 1.*
f This word (Saviour) doth not onely signifie a preseruer of life, but also a giuer of life.
4 The Apostle moueth the Cretenses to heare Titus, by setting foorth his consent and agreement with him in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false.
5 There is but one way of saluation, common both to the Pastour, and the flocke.
6 The first admonition, to ordaine Elders in euery citie. ✣ *1. Tim. 3. 2.*
g This word is proper to horses and oxen, which will not abide the yoke.
7 The second admonition, what faults pastours (whome hee comprehended afore vnder the word Elders) ought to be voyd of, and what vertues they ought to haue.
h Whom the Lord hath appointed steward of his gifts.
i Not hard conditioned, and euill to please.
k Circumspect, of a sound iudgement, and of a singular example of moderation.
8 The third admonition: The Pastour must holde fast that doctrine, which the Apostles delinered, and pertaineth to saluation, leaning all curious and vaine matters.
9 The fourth admonition: To applie the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in gouerning them which shewe themselues apt to learne, and confuting the obstinate.

PAul 1 a a seruant of God, and an Apostle of Iesus Christ, according to the faith of Gods [b] elect, 2 and the acknowledging of the trueth, which is according vnto godlines,

2 Vnto the [c] hope of eternall life, which God that cannot lie, hath [d] promised before the ✣ [e] world began:

3 3 But hath made his word manifest in due time through the preaching, which is ✣ committed vnto mee, according to the commandement of God our [f] Sauiour:

4 4 To Titus *my* naturall sonne according to the common faith, 5 Grace, mercie, *and* peace from God the Father, and *from* the Lorde Iesus Christ our Sauiour.

5 6 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordaine Elders in euery citie as I appointed thee,

6 ∴ If any be vnreproueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are [g] disobedient.

7 7 For a Bishop must be vnreproueable, as Gods [h] steward, not [i] froward, not angrie, not giuen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one that loueth goodnesse, [k] wise, righteous, holy, temperate,

9 8 Holding fast that faithfull word according to doctrine, 9 that hee also may be able to exhort with wholsome doctrine, and conuince them that say against it.

10 10 For there are many disobedient & vaine talkers and deceiuers of mindes, chiefly they of the [l] Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things, which they ought not, for filthie lucres sake.

12 [m] One of themselues, *euen* one of their owne prophets said, The Cretians *are* alwayes liars, euill beasts, slowe bellies.

13 This witnesse is true: wherefore conuince them [n] sharply, that they may be found in ỹ faith,

14 And not taking heede to ✣ Iewish fables and commaundements of men, that turne away from the trueth.

15 11 Vnto the pure ∴ *are* all things pure, but vnto them that are defiled, and vnbeleeuing, *is* nothing pure, but euen their [o] mindes and consciences are defiled.

16 They professe that they know God, but by works they deny *him*, and are abominable & disobedient, and vnto euery good worke reprobate.

10 An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehensions: both because their mindes are naturally giuen to lyes and slouthfulnesse, and also because of certaine couetous Iewes, which vnder a colour of godlinesse, ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.
l Of the Iewes, or rather of those Iewes which went about to ioyne Christ and the Lawe together.
m Epimenides, who was counted a Prophet amongst them. Looke vpon Laertius, and Cicero in his first booke of diuination.
n Roughly and plainely, and goe not about the bush with them. ✣ *1. Tim. 1. 4.*
11 He sheweth in few wordes, that puritie consisteth not in any externall worship, and that that is according to the olde Lawe, (as in difference of meates, & washings and other such things which are abolished) but in the mind and conscience: and whosoeuer teach otherwise, know not what is true religion in deede, and also are nothing lesse then that they would seeme to be. ∴ *Rom. 14. 20.*
o If our minds and consciences be vncleane, what cleannesse is there in vs before regeneration?

CHAP. II.

2 He setteth out the duties of sundry persons and states, 6 and willeth him to instruct the Church in manners. 11 He draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

BVt 1 speake thou the things which become wholesome doctrine,

1 The first admonition: The doctrine must not only be generally pure, but also be applied to all age & orders of men, according to ỹ diuersity of circumstances.

2 2 That ỹ elder men be watchful, graue, temperate, sound in the faith, in loue, *and* in patience:

2 What are the chiefest vertues for old and yong, both men & women? & how they ought to be stirred vp vnto them continually.
a No gadders vp and downe.
✣ *Ephes. 5. 23.*

3 The elder women likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not subiect to much wine, *but* teachers of honest things,

4 That they may instruct the young women to bee sober minded, that they loue their husbands, that they loue their children.

5 *That they be* temperate, chaste, 2 keeping at home, good and ✣ subiect vnto their husbands, that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they bee sober minded.

3 3 That all things shewe thy selfe an example of

3 The sixt admonition: That both the Pastorus life & doctrine must be sound

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of good workes with vncorrupt doctrine, with
b grauitie, integritie,
8 *And* with the wholesome worde, which can not be condemned, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.
9 ✣4 Let seruants be subiect to their masters, & please *them* in all c things, not answering againe,
10 Neither pickers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things.
11 ✣5 For that grace of God, that bringeth saluation vnto all men hath appeared,
12 And teacheth vs, that we should denie vngodlines and d worldly lustes, and that we should liue soberly and righteously, and godly in this present world,
13 c Looking for that blessed hope, and appearing of that glorie of that mightie God, and of our Sauiour Iesus Christ,
14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs *to be* a f peculiar people vnto himselfe, zealous of good workes.
15 These things speake, and exhort, and conuince with all g authoritie. See that no man despise thee.

b Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.
✣ *Ephes. 6.5. col.3. 22. 1.pet.2.18.*
4 The seuenth admonition of seruants duetie toward their masters.
c Which may be done without offence to God.
✣ *1.Cor.1.2. colos.1.22.*
5 The eight admonition belonging to all the godly, that seeing God calleth all men to the Gospell, and Christ hath so iustified vs, that he hath also sanctified vs, we must al of vs giue our selues to true godlinesse and righteousnes, setting before vs a sure hope of that immeasurable glorie: which thing must in such sort be beaten into their heads, that the gainesayers also must be reprooued, by the authoritie of the mightie God.
d Lustes of the flesh, which belong to the present state of this life and world.
e Christ is here most plainely called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope.
f As it were a thing peculiarly laid vp for himselfe.
g With all authoritie possible.

CHAP. III.

1 Hee willeth that all generally be put in minde to reuerence such as be in authoritie: 3 That they remember their former life, and attribute all iustification to grace. 9 And if any brabbler withstand these things, 10 he willeth that he be reiected.

1 He declareth particularly and seuerally, that which he had said before generally, noting out certaine chiefe and principall dueties, which men owe to men, and especially subiectes to their magistrates.

PVt 1 them in remembrance that they ✣ bee subiect to the Principalities and powers, *and* that they be obedient, *and* ready to euery good worke,
2 That they speake euill of no man, that they be no fighters, *but* soft, shewing all meekenesse vnto all men.
3 2 ✣ For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and enuie, hatefull, *and* hating one another.
4 But when that bountifulnesse and that loue of God our Sauiour toward man appeared,
5 ✣ Not by the workes of a righteousnesse, which we had done, but according to his mercie he saued vs, by the washing of the new birth, and the renewing of the b holy Ghost,
6 Which he shed on vs abundantly, through Iesus Christ our Sauiour,
7 That wee, being iustified by his grace, should be made heires according to the hope of eternall life.
8 3 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued God, might be carefull to shewe foorth c good workes. These things are good and profitable vnto men.
9 ✣ But stay foolish questions, and genealogies, and contentions, and brawlings about the Lawe: for they are vnprofitable and vaine.
10 4 Reiect him that is an heretike, after once or twise admonition.
11 Knowing that he that is such, is peruerted, and sinneth, being damned of his owne selfe.
12 5 When I shall send Artemas vnto thee, or Tychicus, bee diligent to come to me vnto Nicopolis: for I haue determined there to winter.
13 Bring Zenas the expounder of the Lawe, and Apollos on their iourney diligently, that they lacke nothing.
14 And let ours also learne to shewe foorth good workes for necessary vses, that they bee not vnfruitfull.
15 All that are with mee, salute thee. Greete them that loue vs in the faith. Grace *be* with you all, Amen.

2 He confirmeth againe the former exhortation, by propounding the free benefite of our regeneration, the pledge whereof is our Baptisme.
✣ *1.Cor.6.11.*
✣ *2.Tim.1.9.*
a Word for word, of workes which are done in righteousnesse: and this place doeth fully refute the doctrine of merites.
b Which the vertue of the holy Ghost worketh.
3 Againe with great earnestnesse he beateth into our heads, how that we ought to giue our selues to true godlinesse, & eschewe all vaine questions, which serue to nothing but to moue strife and debate.
c Giue themselues earnestly vnto good workes.
✣ *1.Tim.1.4 and 4. 7. 2.tim.2.23.*
4 The ministers of the word must at once cast off heretikes, that is, such as stubburnly and seditiously disquiet the Church, and will giue no eare to Ecclesiasticall admonitions.
5 Last of all, he writeth a word or two of priuate matters, and commendeth certaine men.

¶ To Titus, elect the first bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God. 8 Sending againe to Philemon his vagabond and theeuish seruant, hee intreateth pardon for him, and very grately preacheth of Christian equitie.

PAul a prisoner of Iesus Christ, and *our* brother Timotheus, vnto Philemon our deare friend, and fellow helper,
2 And to *our* deare sister Aphia, and to Archippus our fellow souldier, and to the Church that is in thine house:
3 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.
4 I ✣ giue thanks to my God, making mention alwayes of thee in my prayers,
5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)
6 That the a fellowship of thy faith may be made effectuall, & that whatsoeuer good thing is in you through Christ Iesus, may be b knowen.
7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saintes c bowels are comforted.
8 Wherefore, though I bee very bolde in Christ to commaund thee that which is conuenient,
9 1 *Yet* for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.
10 I beseech thee for my sonne ✣ Onesimus, whom I haue begotten in my bonds,
11 Which in times past was to thee vnprofitable, but now profitable both to thee & to me,
12 Whom I haue sent againe: thou therefore receiue him, that is mine owne d bowels,

✣ *1.Thes.1.2. 2.thes.1.3.*
a By fellowship of faith, he meaneth those duties of charitie which are bestowed vpon the Saints, and flowe fourth of an effectuall faith.
b That by this meanes all men may perceiue how rich you are in Christ, to wit, in faith, charitie, and all bountifulnesse.
c Because thou diddest so louingly and cheerefully receiue the Saints, that they conceiued inwardly a maruelous ioy: for by this word (Bowels) is meant not only the inward feeling of wants and miseries that we haue one of anothers state, but also that ioy and comfort which entreth into the very bowels, as though the heart were refreshed and comforted.
1 *An example of a Christian exercise & commendation of one another man.*
✣ *Col.4.9.*
d As mine owne sonne, and as if I had begotten him of mine owne body.

13 Whom

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e That thou mightest not seeme to haue lent me thy seruant vpon constraint, but willingly.
f Thus he figuratively the harder kinde of speech, which is to say, he rauue away.
g For a little time.
h Because he is thy seruant, as other seruants are, and because he is the Lords seruant, so that thou must needs loue him both for the Lords sake, and for thine owne sake.

13 Whome I would haue reteined with mee, that in thy stead hee might haue ministred vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of e necessitie, but willingly.

15 It may be that he therfore f departed for ga season, that thou shouldest receiue him for euer,

16 Not now as a seruant, but aboue a seruant, *euen as* a brother beloued, specially to me: how much more then vnto thee, both in the h flesh and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written *this* with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest moreouer vnto me euen thine owne selfe.

20 i Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euē more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shall be freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ *be* with your spirit, Amen.

¶ Written from Rome to Philemon, *and sent* by Onesimus a seruant.

i Good brother let me obtaine this benefit at thine hand.

THE EPISTLE TO THE HEBREWES.

THe drift and ende of this Epistle, is to shew that Iesus Christ the Sonne of God both God & man, is that true eternal & only Prophet, King, and high Priest, that was shadowed by the figures of the old Law, & is now in deede exhibited: of whom the whole Church ought to be taught, gouerned, & sanctified.

CHAP. I.

1 To shewe that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophesies, 4 he aduanceth him aboue the Angels: 10 And prooueth by diuers testimonies of the Scripture, that he farre passeth all other.

1 The first part of the generall proposition of this Epistle: The Sonne of God is in deede that Prophet or teacher which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the world.
a So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.
b Which one Sonne is God and man.

AT 1 sundry times & in diuers maners God spake in the olde time to *our* fathers by the Prophets: in these a last dayes he hath spoken vnto vs by his b Sonne,

2 Whom he hath made c heire of all things, by whom also he made the d worlds,

3 ✣ Who being the e brightnes of the glory, and the ingraued forme of his f person, and g bearing vp all things by his mightie worde, 3 hath by himselfe purged our sinnes, and h sitteth at the right hand of the Maiestie in the highest places,

4 4 And is made so much more excellent then the Angels, in as much as hee hath obteined a more excellent i Name then they.

5 5 For vnto which of the Angels sayd hee at any time, ✣ Thou art my Sonne, k this day begate I thee? l and againe, I wil be his Father, and hee shalbe my Sonne?

6 7 And 1 again, when he bringeth in *his* first begotten Sonne into the world, hee sayth, ✻ And let all the Angels of God worship him.

2 The second part of the same proposition: The same Sonne is appointed of the Father to be our King & Lord, by whom also he made all things, and in whom onely he setteth forth his glory, yea and himselfe also to be beholden of vs, who beareth vp and sustaineth all things by his wil & pleasure.
c Possessour and equall copartner of all things with the Father.
d That is, whatsoeuer hath bene at any time, or shalbe. ✣ Col. 1. 15.
e Hee in whome that glory and Maiestie of the Father shineth, who is otherwise infinite, and cannot be beholden.
f His fathers person.
g Sustaineth, defendeth, and cherisheth. 3 The third part of the same proposition: The same Sonne executed the office of the hie Priest in offering vp himselfe and is out onely and most mightie Mediatour in heauen.
h This sheweth that the sauour of that his sacrifice is not only most acceptable to the Father, but also is euerlasting, and furthermore howe farre this high Priest passeth all the other high Priests.

7 8 And of the Angels he saith, ✣ He maketh the spirits his m messengers, and his ministers a flame n of fire.

8 But vnto the Sonne *he saith*, ✣ O God, thy o throne *is* for euer P and euer: the scepter of thy kingdome *is* a q scepter of righteousnesse.

9 Thou hast loued righteousnes & r hated iniquitie. Wherfore God, *euen* thy God, hath s anointed thee t with the oile of gladnes aboue thy t felowes.

10 9 And, ✣ Thou Lord, in the beginning hast u established the earth, and the heauens are the workes of thine handes.

11 They shall perish, but thou doest remaine: and they all shall waxe olde as doeth a garment,

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same, and thy yeeres shall not faile.

13 10 Vnto which also of the Angels sayd hee at any time, ✻ Sit at my right hand, till I make thine enemies thy footestoole?

14 Are they not all x ministring spirits, sent foorth to minister, for their sakes which shall be heires of saluation?

m Psal. 104. 4.
n Cherub, Psa. 18. 11.
o Seraph, Esa. 6. 2.
✣ Psal. 45. 7.
p The throne is proper to the Prince, & not to the seruant.
q For euer lasting.
r For thou doubling of the word increaseth the significatiō of it beyond all measure.
s The gouernment of thy kingdome is righteous.
t Thou kinde of rehearsing which the Iewes vse by contraries, hath great force in it.
u Made est the earth firme and sure. ✻ Psal. 110. 1. 1 cor. 15. 25 chap. 10 12. 13.
x By that name by which we commonly call Princes messengers, he here calleth the spirits.

CHAP. II.

1 Therefore he inferreth, that good heede must be giuen to Christes doctrine, 9 And he setteth him out vnto vs euen as our brother in our flesh, that we may with a good will yeelde vp our selues wholly vnto him.

1 Now as it were pausing with himselfe & shewing to what end and purpose al these things were spoke, to wit, to vnderstand by the excellencie of Christ aboue all creatures, that his doctrine, maiestie,

WHerefore 1 wee ought diligently to giue heede to the things which a wee haue heard, lest at any time we b runne out.

2 For if the c worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a just recompence of reward,

3 How shall we escape, if we neglect so great saluation, 2 which at the first began to be preached

2nd Priesthood, is most perfect, hee vseth an exhortation taken from a comparison.
a He maketh himselfe an hearer.
b They are sayde to let the worde runne out, which holde it not fast when they haue heard it.
c The Lawe, which appointed punishment for the offenders: and which Paul sayth was giuen by Angels, Gal. 3. 19. and Steuen, Actes 7. 53.
2 If the breach and transgression of the worde spoken by Angels was not suffered vnpunished much lesse shall it be lawful for vs to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voyce of the Apostles, and with so many signes and wonders from heauen, and especially with so great and mightie working of the holy Ghost.

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by the Lord, and *afterward* was confirmed vnto vs by [d] them that heard him,

4 ✣ God bearing witnesse thereto, both with [e] signes & wonders, and with diuers miracles, and gifts of [f] holy Ghost, according to his owne will?

5 [3] For he hath not put in subiection vnto the Angels the [i] world to come, whereof we speake.

6 [4] But ✣ one in a certaine place witnessed, saying, [g] What is man, that thou shouldest bee mindefull of him? or the [h] sonne of man, that thou wouldest consider him?

7 Thou [1] madest him a little inferiour to the Angels: thou crownedst him with [k] glory and honour, and hast set him aboue the workes of thine hands.

8 ∵ Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. [5] But wee yet see not all things subdued vnto him,

9 [6] But we [l] see Iesus crowned with glory and honour, ✻ which was made litle [m] inferiour to the Angels, [7] through the [n] suffering of death, that by Gods grace he might [o] taste death for [8] all men.

10 [9] For it became [p] him, for whome are all these things, and by whom are all these things, [10] seeing that hee brought many children vnto glory, [11] that he should consecrate the [q] Prince of their saluation through afflictions.

11 [12] For he that [r] sanctifieth, and they which are sanctified, are all of [s] one: wherefore he is not ashamed to call them brethren,

12 [13] Saying, ✣ I will declare thy Name vnto my brethren: in the middes of the Church will I sing prayses to thee.

13 [14] And againe, ✣ I will put my [t] trust in him. And againe, ∵ [u] Behold, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are [x] partakers of flesh and blood, hee also himselfe likewise tooke part with them, that he might destroy ✻ through death, him that had the [y] power of death, that is, the [z] deuill.

15 And that he might deliuer all them, which for feare of [a] death were all their life time subiect to bondage.

16 [15] For he in no sort tooke on *him* the [b] Angels *nature*, but he tooke on *him* the [c] seede of Abraham.

17 [16] Wherefore in [d] all things it behoued him to be made like vnto his brethren, that he might be [e] mercifull, and a [f] faithfull hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffred, and was [g] tempted, he is able to succour them that are tempted.

By the Apostles.
✣ *Marke 16.20.*
e This is the true ende of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and vnaccustomed things and vertues, because they giue vs a glimse of Gods mightie power.
f The world to come, where of Christ is Father, Esa.9.6. or the Church which as a new world, was to be gathered together by the Gospel.
g Hee sheweth that the vse of this kingly dignitie consisteth herein, that men might not onely in Christ recouer that dignitie which they haue lost, but also might be through him aduanced aboue all things, which dignitie of men Dauid describeth most excellently, ✣ *Psal.8.6.*
h What is there in man that thou shouldest haue so great regard of him, and doe him that honour?
i He calleth all the citizens of that heauenly kingdome as they are considered in themselues, before that God ginneth them the libertie of that citie in Christ, Man, and Sonne of man.
k This is the first honour of the citizens of the world to come, that they are next the Angels.
l For they shall be in very great honour when they shalbe partakers of the kingdome. And hee speaketh of the thing that shalbe, as though it were already, because it is so certaine. ∵ *1.Cor.15.27.*
m Who abaseth himselfe for a season, and tooke vpon him the shape of a seruant.
n Hee sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, hee might not onely bee our Prophet and King, but also our high Priest.
o That he might die.
p Feele death.
8 Herein consisteth the force of the argument: for wee could not at length be glorified with him, vnlesse he had bene abased for vs: neuen all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christs person, wherein hee pronoueth him to bee in such sort God, that hee is also man.
9 Hee pronoueth moreouer by other arguments, why it behoued the Sonne of God who is true God (as he prooued a litle before) to become man notwithstanding, subiect to all miseries, sinne onely except.
q God.
10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And howe could hee haue men for his sonnes, vnlesse his onely begotten Sonne had become brother to men?
11 Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne should not haue bene seene plainely to be made man, vnlesse he had be ne made like vnto other men, that hee might come to glory by the selfe same way, by the which he should bring other: yea rather, it became him which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King, and Priest, which are the partes of that principalitie for the saluation of other.
q The chiefetaine, who as hee is chiefe in dignitie, so is hee the first begotten from among the dead, amongest many brethren.
12 The ground of both the former arguments: for neither should we be sonnes through him, neither could hee be consecrate through afflictions, vnlesse he had bene made man like vnto vs. But because this Sonnehood dependeth not vpon nature onely, for no man is accompted the Sonne of God, vnlesse that besides that he is a sonne of a man hee be also Christes brother, (which is by sanctification, that is, by becomming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whome therefore Christ vouchsafeth to call brethren.
r He vseth the time that now is, to shewe vs that we are yet still going on, and increasing in this sanctification: and by sanctification hee meaneth our separation from the rest of the worlde, our cleansing from sinne, and our dedication wholy vnto God, all which Christ alone worketh in vs.
1 One, of one selfe same nature of man.

more rightly verified of him then of Esay.
x And made flesh and blood, which is a fraile and brittle nature.
✻ *Hose.13.14. 1.cor 15.55.*
y The deuill is said to haue the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause he egged vs dayly to sinne.
z He speaketh of one as of the Prince ioyning to him secretly all his angels.
a By (death) thou must vnderstand here, that death which is ioyned with the wrath of God, as it must needes be, if it bee without Christ, then the which there can be nothing deuised more miserable.
15 He expoundeth those words of flesh & blood, shewing that Christ is the true man and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe.
b The nature of Angels.
c The very nature of man.
16 Hee appleth the same to the Priesthood, for which he should not haue benefit, vnlesse he had become man, and that like vnto vs in all things, sinne onely except.
d Not onely as touching nature, but qualities also.
e That he might be truely touched with the feeling of our miseries.
f Doing his office sincerely.
g Was tried and egged to wicked dues by the deuill.

13 That which he taught before of the incarnation of the sanctifier, hee appleth to the prophetical office.
✣ *Psal.22.25.*
14 He appleth the same to the kingly power of Christ, in declaring his from the power of the deuill and death.
✣ *Psal.18.2.*
i I will commit my selfe to him, and to his defence.
∵ *Esa.8.18.*
k This Esa speaketh of himselfe and his disciples, but betokening thereby all ministers, as also his disciples figuring the whole Church. And therefore seeing Christ is the head of the Prophets & Ministers, these words are

CHAP. III.

1 *Nowe hee sheweth howe farre inferiour Moses is to Christ, 5.6 euen so much as the seruant to the master: and so hee bringeth in certaine exhortations and threatnings taken out of Dauid, 8 against such as either stubburnly resist, 12 or els are very slowe to obey.*

THerefore, [1] holy brethren, partakers of the heauenly vocation, consider the [a] Apostle and high Priest of our [b] profession Christ Iesus:

2 [2] Who was faithfull to him that hath [c] appointed him, [3] euē as Moses *was* in all his house.

3 [4] For this man is counted worthie of more glory thē Moses, in asmuch as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, [u] God.

5 [5] Nowe Moses verely was faithfull in all his house, as a seruant, for a witnesse of the things

1 Hauing layde the foundation, that is to say, declared and proued both the natures of one selfe same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest: and as touching the office of teaching and gouerning, compareth him with Moses and Ioshua, vnto the 14. verse of the next Chapter, & with Aaron touching the Priesthood. And hee propoundeth that which hee purposeth to speake of with a most graue exhortation, that all our faith may rend to Christ, as to the only euerlasting teacher, gouernour, and high Priest.
a The Embassador or messenger, as Rom.1.5. he is called the minister of Circumcision.
b Of the doctrine of the Gospell which we professe.
2 He confirmeth this exhortation with two reasons, first of all, because Christ Iesus was appointed such an one of God: secondly, because hee throughly executed the offices that his Father enioyned him.
c Apostle and high Priest.
3 Now he commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers ouer Gods house, and executed faithfully their office but by and by after hee sheweth that there is great vnlikelinesse in that similitude.
✻ *Numbers 12.7.*
4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be a tributed to Moses: and therefore Moses was not properly the builder but a part of the house: but Christ as Lorde and God made all this house.
5 Another comparison: Moses was a faithfull seruant in this house, that is, in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord.

which

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which should be spoken after.

6 He applieth the former doctrine to his end, exhorting all men by the words of Dauid to heare the Sonne himselfe speake, and to giue full credite to his words, seeing that otherwise they cannot enter into that eternall rest.

a To wit, brists.

b He calleth that excellent effect of faith (whereby we crie Abba, that is, Father) confidence, and to confidence he ioyneth hope.

✣ *Psal.95.8. chap.4.7.*

c So that God was to speake once againe after Moses.

g In the day that they vexed the Lord, or strowe with him.

h They are brutish and madde.

7 Nowe weying the wordes of Dauid, he sheweth first by this word, *To day*, that we must not neglect the occasion while we haue it: for that word is not to be restrained to Dauids time, but it comprehendeth all that time wherin God calleth vs.

i While to day lasteth, that is to say, so long as the Gospel is offered to vs.

8 Nowe he considereth these wordes, *If you heare his voyce, &c.* shewing that they are spoken & ment of the hearing of faith: against which he setteth hardening through vnbelieue.

k That beginning of trust and confidence: and after the maner of the Hebrues, he calleth that, beginning, which is chiefest.

l So long as this voyce soundeth out. ✣ *Num.14.37.*

6 But Christ *is* as the Sonne, ouer his owne house, *a* whose *b* house we are, if we hold fast that *c* confidence and that reioycing of that hope vnto the ende.

7 Wherefore, as the holy Ghost sayth, ✣ To day if ye *d* shall heare his voyce,

8 Harden not your hearts, as in the *e* prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted mee, prooued me, and sawe my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and sayd, They *f* erre euer in *their* heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shal enter into my rest.

12 *g* Take heede, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, *h* while it is called to day, lest any of you be hardened through the deceitfulnesse of sinne.

14 *i* For we are made partakers of Christ, if we keepe sure vnto the ende, that *k* beginning, wherewith we are vpholden,

15 *l* So long as it is said, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that sinned, ✣ whose carkeises fell in the wildernesse?

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

CHAP. IIII.

He ioyneth exhortation with threatning, lest they, euen as their fathers were, be depriued of the rest offered vnto them, 11 but that they endeuour to enter into it: 14 And so he beginneth to intreate of Christes Priesthoode.

LEt vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to be depriued.

a By these words, *His voyce* he sheweth that Dauid meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

a Here compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard profiteth nothing, vnlesse it be tempered with faith.

2 *a* For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not *a* mixed with faith in those that heard it.

3 *a* For we which haue beleeued, doe enter into rest, as he saide *to the other*, ✣ As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, ✣ And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therfore it remaineth that some must enter thereinto, & they to whom it was first preached, entred not therein for vnbeliefes sake:

7 Againe hee appoynted in Dauid a certaine day, by To day, after so long a time, saying as it is sayd, *a* This day, if ye heare his voyce, harden not your hearts.

8 For if *b* Iesus had giuen them rest, then would he not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 *c* For he that is entred into his rest, hath also ceased from his owne works, as God *did* from his.

11 *d* Let vs studie therefore to enter into that rest, lest *d* any man fall after the same ensample of disobedience.

12 *e* For the *e* word of God *is* *f* liuely, and mightie in operation, and sharper then any two edged sword, and entreth through, euen vnto the diuiding asunder of the *g* soule and the *h* spirit, and of the ioyntes, and the marow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in *i* his sight: but all things *are* naked and open vnto his eyes, with whome we haue to doe.

14 5 Seeing then that we haue a great hie Priest, which is entred into heauen, *euen* Iesus the Sonne of God, let vs *k* holde fast our profession.

15 *6* For we haue not an hie Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sinne.

16 Let vs therefore go boldly vnto the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede.

✣ *Psal.95.11.*

✣ *Gen.2.2. deut.5.14.*

a Chap.3.7.

b He speaketh of Ioshua the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Ioshua a figure of Christ.

c As God rested the seuenth day, so must we rest from our workes, that is, from such as proceede from our corrupt nature.

3 He returneth to an exhortation.

d Lest any man become alike example of vnfaithfulnesse.

4 An amplification taken from the nature of ỹ word of God, the power whereof is such, that it entreth euen to the deepest and most inward and secret partes of the heart, wounding them deadly that are stubburne, and plainely quickening ỹ beleeuers.

e The doctrine of God which is preached both in the Lawe and the Gospel.

f He calleth the word of God liuely, by reason of the effects it worketh in them, to whom it is preached.

g He calleth that the soule, which hath the affections resident in it.

h By the spirit, he meaneth that nobleste part which is called the minde.

i In Gods sight. 5 Now he entreth into the comparison of Christes Priesthood with Aarons, and declareth euen in the very beginning the marueilous excellencie of this Priesthoode, calling him the Sonne of God, & placing him in the seate of God in heauen, plainely and euidently setting him against Aarons Priests, and the transitorie tabernacle: which comparisons he setteth forth afterward more at large.

k And let it not goe out of our handes. 6 Least he might seeme by this great glory of out hie Priest, to stay and stop vs from going vnto him, he addeth straightwayes after, that he is notwithstanding our brother in deede (as he prooued it also before) and that he accompteth all our miseries, his owne, to call vs boldly to him.

CHAP. V.

1 First he sheweth the duetie of the hie Priest: 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 and that he hath fulfilled all things belonging thereunto.

FOR 1 euery hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, *a* that he may offer both *a* giftes and *b* sacrifices for sinnes.

2 Which is *c* able sufficiently to haue compassion *d* on them that are ignorant, and that are

1 The first part of the first comparison of Christes hie Priesthoode, with Aarons: Other hie Priests are taken from among men, and are called after the order of men. 2 The first part of the second comparison: Others as weake, are made hie Priests, to the ende that feeling the same infirmitie in themselues which is in alle the rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith & repentance.

a Offering of things without life.

b Beastes which were killed, but especially in the sacrifices for sinnes and offences.

c Fit and meete.

d On them that are ignorant in the Hebrue tongue, vnder ignorance and errour is euery sinne meant, euen that sinne that is voluntarie.

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e *For shee he himselfe beareth about with him a nature subiect to the same discommodities and vices.*
✣ 1.Chro.13.10. and 23.13.
3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order then Aaron: for Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchi-sedec.
✣ *Psal.27.chap.1.5.* ✣ *Psal.110.4. chap.7.17.*
f *After the likenesse or maner as it is afterward declared, Chap.7.15.*
4 The other part of the second comparison: Christ being exceedingly afflicted, & exceedingly mercifull, asked not for his sinnes, for he had none, but for his feare, and obtained his request: and offred himselfe for all his.
g *While he liued here with vs, in our weake and fraile nature.*
h *To deliuer him from death.* i *Hee learned in deede what it is to haue a Father whom a man must obey.* 5 The other part of the first comparison: But Christ was consecrate of God the Father as the authour of our saluation, and an hie Priest for euer, and therefore he is so a man, that notwithstanding he is farre aboue all men. k *Looke chap.2.10.* 6 A digression, vntill he come to the beginning of the seuenth Chapter: wherein hee partly holdeth the Hebrewes in the diligent consideration of those things which he hath said, and partly prepareth them to the vnderstanding of those things whereof he will speake. 7 An example of an Apostolike chiding. l *In the word which teacheth righteousnesse.* m *All their power whereby they vnderstand and iudge.*

out of the way, because that he also is e compassed with infirmitie,
3 And for ỹ same sake he is bound to offer for sinnes, as wel for his owne part, as for the peoples.
4 ✣ 3 And no man taketh this honor vnto him selfe, but he that is called of God, as *was* Aaron.
5 So Likewise Christ tooke not to himselfe this honor to be made the hie Priest, but he that sayd vnto him, ✣ Thou art my Sonne, this day begate I thee, *gaue it him.*
6 As he also in another place speaketh, ✣ Thou art a Priest for euer, after ỹ order of Melchi-sedec.
7 4 Who in the g daies of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to h saue him from death, and was also heard in that which he feared.
8 And though he were the Sonne, yet i learned he obedience, by the things which he suffred.
9 5 And being k consecrate, was made ỹ author of eternall saluation vnto all them that obey him:
10 And is called of God an hie Priest after the order of Melchi-sedec.
11 6 Of whom wee haue many things to say, which are hard to be vttered, because ye are dull of hearing.
12 7 For when as concerning the time ye ought to be teachers, yet haue yee neede againe that we teach you what *are* the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.
13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for he is a babe.
14 But strong meat belongeth to them that are of age, which through long custome haue their m wits exercised, to discerne both good and euill.

5 And haue tasted of the good word of God, and of the powers of the world to come,
6 If they fall away, should be renued againe by repentance: seeing they d crucifie againe to themselues the Sonne of God, & make a mocke of him.
7 3 For the earth which drinketh in the raine that commeth oft vpon it, & bringeth forth herbs meete for them by whome it is dressed, receiueth blessing of God.
8 But that which beareth thornes and briers, *is* reproued, and is neere vnto cursing, whose ende *is* to be burned.
9 4 But beloued, wee haue perswaded our selues better things of you, and such as accompanie saluation, though we thus speake.
10 5 For God *is* not vnrighteous, that he should forget your worke, and labour of loue, which yee shewed toward his Name, in that yee haue ministred vnto the Saints, and *yet* minister.
11 And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the ende,
12 6 That ye be not slouthfull, but followers of them, which through faith and patience inherite the promises.
13 7 For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe,
14 Saying, ✣ Surely I wil e aboundantly blesse thee and multiplie thee marueilously.
15 And so after that hee had taried patiently, he enioyed the promise.
16 For men verely sweare by him that is greater *then themselues*, and an othe for confumation is among them an ende of all strife.
17 So God, willing more f aboundantly to shew vnto the heires of promise the stablenesse of his counsell, bound himselfe by an othe,
18 That by two immutable things, wherein it is vnpossible that God should lye, we might haue strong consolation, which haue our refuge to lay holde vpon that hope that is set before vs,
19 8 Which *hope* we haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile,
20 9 Whither the forerunner is for vs entred in, *euen* Iesus that is made an hie Priest for euer, after the order of Melchi-sedec.

d *As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata or backeslider did.*
3 He setteth forth the former threatning with a similitude,
4 He mitigateth and asswageth all that sharpenesse, hoping better of them to whom he writeth.
5 Hee prayseth them for their charitie, thereby encouraging them to goe forward, and to holde out to the end.
6 Hee sheweth what vertues chiefly they haue neede of to go forward constantly, & also to profit: to wit, of charitie, and patience: and least any man should obiect and say, that these things are impossible to be done, he willeth them to set before themselues the examples of their ancestors, and to follow them.
7 Another pricke, to pricke them forward: Because the hope of the inheritance is certaine, if we continue to the end, for God hath not only promised it, but also promised it with an othe.

✣ *Gene.12.2. and 17.4. and 22.17.* e *I will heape vp benefites most plentifully vpon thee.* f *More then was needefull, were it not for the wickednesse of men which beleeue not God, no though he sweare.* 8 Hee likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of the sea, stayeth the whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuarie, alluding to the olde tabernacle, and by this means returneth to the comparisons of the Priesthood of Christ with the Leuitical. 9 He repeateth Dauids words, wherein all those comparisons whereof he hath before made mention, are signified, as he declareth in all the next Chapter.

CHAP. VI.

1 *He briefly toucheth the childish slouthfulnes of the Hebrewes,* 4 *and terrifieth them with seuere threatnings:* 7 *He illustreth them vp to endeuour in time to go forward:* 9 *He hopeth well of them:* 13 *He alleageth Abrahams example:* 17 *and compareth faith that taketh holde on the word,* 19 *vnto an ancre.*

g *The first principles of Christian religion, which wee call the Catechisme.*
1 Certaine principles of a Catechisme, which comprehend ỹ summe of the doctrine of the Gospel, were giuen in fewe words, and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine, were demaunded of them which were not as yet receiued members of the Church, at the dayes appointed for Baptisme: & of the children of the faithfull which were baptized in their infancie, when hands were laide vpon them. And of those articles, two are by name recited: the resurrection of the flesh, & the eternall iudgement. 2 He addeth a vehemencie to his exhortation, and a most sharpe threatning of the certaine destruction that shall come to them which fal from God and his religion. ✣ *Chap.10.26. matth.12.45. 2 pet.2.20.* h *He speaketh of a generall backesliding, and such as doe altogether fall away from the faith, and not of sinnes which are committed through the frailtie of man against the first and the second table.* i *We must make the sentence of this word, for it is one thing to beleeue as Lydia did, whose heart God opened, Acts 16.14. and another thing to haue some taste.*

THerefore, leaning the doctrine of the a beginning of Christ, let vs be led forward vnto perfection, 1 not laying againe ỹ foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.
3 And this will we doe if God permit.
4 2 ✣ For it is b impossible that they which were once lightened, and haue c tasted of the heauenly gift, and were made partakers of the holy Ghost,

1 Declaring those wordes, *According to the order of Melchisedec*, whereupon that compar son standeth of the Priesthoode of Christ with the Leuitical: first Melchi-sedec himselfe is considered as the figure of Christ, and these are the heads of that comparison, Melchi-sedec was a King and a Priest: and such an one in deede is Christ alone. Hee was a King of p. ace and righteousnesse, such an one in deede is Christ alone. ✣ *Gene.14.18.* a *With a solemne and Priestly blessing.*

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2 An other figure: Melchi-sedec is set before vs to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancesters, nor his death are written of: and such an one in deede is the Sonne of God, to wit, an euerlasting Priest: as hee is God, without mother wonderfully begotten: as hee is man, without father wonderfully conceiued.

3 An other figure: Melchi-sedec in consideration of his priesthood was aboue Abrahã, for he tooke tenthes of him, and blessed him as a Priest: Such an one in deede is Christ, vpon whom depended euen Abrahams sanctification and all the beleeuers, and whom all men ought to worship and reuerence as the authour of all.

✣ *Num.*18.21.

b Were begotten of Abraham.

c He speaketh of the publike blessing which the Priests vsed.

4 A double amplification: The first, that Melchi-sedec tooke the tenthes, as one immortall (to wit, in respect that hee is the figure of Christ, for his death is in no place made mention of,) and Dauid setteth him forth as an euerlasting Priest) but the Leuiticall Priestes, as mortall men, for they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melchi-sedec (that is, Christes, who is pronounced to be an euerlasting Priest according to his order) is more excellent then the Leuiticall. 5 The third treatise of this Epistle, where in after he hath prooued Christ to be a King, a Prophet, and a Priest, he now handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And he beginneth with the Priesthood, wherewith also the former treatise ended, that by this meanes all the partes & members of the disputation may better hang together. And first of all he prooueth that the Leuitical Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another maner of rule and fashion.

d If the Priesthood of Leui could haue made any man perfite. 6 He sheweth howe that by the institution of the new Priesthood not only the imperfection of the Priesthood of Leui was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Leui, did shut forth the tribe of Iuda, & made it also inferiour to Leui: and this latter doeth place the Priesthood in the tribe of Iuda.

e Of the institution of Aaron.

f Had any thing to doe about the altar. 7 Lest any man might obiect, that the Priesthood in deede was translated from Leui to Iuda, but yet notwithstanding the same remaineth still, he both weigheth & expoundeth these wordes of Dauid, *for euer, according to the order of Melchi-sedec*, whereby also a diuers institution of Priesthood is well perceiued. 8 He prooueth the dinersitie and excellencie of the institution of Melchi-sedecs Priesthood, by this, that the Priesthood of the Lawe did stand vpon the outward and bodily anoynting: but the sacrifice of Melchi-sedec is set out to be euerlasting and mere spirituall.

g Not after the ordination, which commandeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthode.

✣ *Psalm.*110.4. *chap.*5.6.

3 [2] Without father, without mother, without kinred, and hath neither beginning of *his* dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 [3] Nowe consider howe great this man *was*, vnto whome euen the Patriarke Abraham gaue the tithe of the spoyles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a ✣ commaundement to take, according to the Law, tithes of the people (that is, of their brethren) though they [b] came out of the loynes of Abraham.

6 But hee whose kindred is not counted among them, receiued tithes of Abraham, and blessed him that had the promise.

7 And [c] without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he *receiueth them*, of whom it is witnessed, that he liueth.

9 [4] And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father *Abraham*, when Melchi-sedec met him.

11 [5] If therefore [d] perfection had bene by the Priesthood of the Leuites (for vnder it the Lawe was established to the people) what needed it further more, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 [6] For if the Priesthood be changed, then of necessitie must there be a change of the [e] Lawe.

13 For he of whome these things are spoken, perteineth vnto another tribe, whereof no man [f] serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 [7] And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 [8] Which is not made *Priest* after the [g] Law of the carnall commaundement, but after the power of the endlesse life.

17 For he testifieth *thus*, ✣ Thou art a Priest for euer, after the order of Melchi-sedec.

18 [9] For the [h] commaundement that went afore, is disanulled, because of the weaknes thereof, and vnprofitablenesse.

19 For the Law made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we draw neere vnto God.

20 [10] And forasmuch as it is not without an othe (for these are made Priests without an othe:

21 But this *is made* with an othe by him that sayd vnto him, ✣ The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so much is Iesus made a suretie of a better Testament.

23 [11] And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth euer, hath a Priesthood, which [i] cannot passe from one to another.

25 Wherefore, hee is [k] able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 [12] For such an hie Priest it became vs to haue, *which is* holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needeth not daily as those hie Priests to offer vp sacrifice, ✣ first for his owne sinnes, and then for the peoples: [13] for [l] that did he [m] once, when he offered vp himselfe.

28 For the Lawe maketh men hie Priestes, which haue infirmitie: but the [n] word of the oth [14] that [o] was since the Lawe, *maketh* the Sonne, who is consecrated for euermore.

9 Againe, that no man might obiect that the last Priesthood was added to make a perfite one, by the coupling of them both together, he prooueth that the first was abrogated by the latter, as vnprofitable, and that by the nature of them both. For how could those corporall and transitorie things sanctifie vs, either of themselues, or being ioyned with another?

h The ceremoniall lawe.

10 Another argument, whereby hee prooueth that the Priesthood of Christ is better then the Priesthood of Leui, because it was established with an othe, but theirs was not so.

✣ *Psal.*110.4.

11 Another argument tending to the same purpose. The Leuiticall Priestes (as mortall men) could not be euerlasting, but Christ as he is euerlasting, so hath he also an euerlasting Priesthood, making most effectuall intercession for them which by him come vnto God.

i Which cannot passe away.

k Hee is sufficient and meete. 12 An other argument: There are required in an hie Priest innocencie and perfite pureness, which may separate him from sinners for whom he offereth. But the Leuiticall hie Priestes shall not be found to be such, for they offer first for their owne sinnes: but Christ onely is such a one, and therefore the true and onely hie Priest. ✣ *Leuit.*16.11. 13 An other argument which notwithstanding hee handleth afterward: The Leuiticall Priestes offered sacrifice after sacrifice, first for themselues, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, saith he, forsomuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an oath.

l That sacrifice which he offered.

m It was so done, that it needeth not to be repeated or offered againe any more.

n The commandment of God which was bound with an oath. 13 Another argument taken of the time: former things are taken away by the latter.

o Exhibited.

CHAP. VIII.

1 To proue more certainely that the ceremonies of the Lawe are abrogated, 5 he sheweth that they were appointed to serue the heauenly paterne. 8 He bringeth in the place of Ieremie, 15 to proue the amendement of the olde covenant.

1 NOwe [1] of the things which we haue spoken, *this is* the summe, that we haue such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 [2] And [a] a minister of the [a] Sanctuarie, [3] and of that [b] true Tabernacle which the Lord pight, and not man.

3 [4] For euery high Priest is ordeined to offer both giftes and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

1 He briefly repeateth that, whereunto all these things are to be referred, to wit, that wee haue a farre other hie Priest then those Leuiticall hie Priests are, euen such an one as sitteth at the right hand of the most high God in heauen.

2 They of Leui were hie Priestes in an earthly sanctuarie, but Christ is in the heauenly.

a Of heauen. 3 They of Leui exercised their priesthood in a fraile tabernacle, but Christ hee with about with him a farre other tabernacle, to wit, his body which God himselfe made to be euerlasting, as it shall afterward be declared, chap.9.11.

b Of his body. 4 He bringeth a reason why it must needes be that Christ should haue a body (which he calleth a tabernacle which the Lorde pight & not man) to wit, that he might haue what to offer: for otherwise he could not be an hie Priest. And the selfe same body is both ✣ tabernacle & the sacrifice.

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5 Hee giueth a reason why he said that our hie Priest is in the heauenly sanctuarie, and not in the earthly. because, saith he, if he were nowe on the earth, hee could not minister in the earthly sanctuarie, seeing there are yet Leuiticall Priestes which are appointed for him, that is to say, to be paternes of that perfite example. And to what purpose should the paternes serue when the true and originall example is present?
✣ *Exod.* 25.40. *acles* 7.44.
6 He entreth into the comparison of the olde and transitorie Testament or couenant being but for a time, where of the Leuiticall Priests were mediatours, with the new, the euerlasting Mediatour whereof is Christ, to shew that this is not onely better then that in all respects, but also that that was abrogated by this.
7 He proueth by the testimonie of Ieremie, that there is a second Testament or couenant and therefore that the first was not perfite.

4 5 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Lawe offer giftes,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. ✣ See, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 6 But nowe *our hie Priest* hath obteined a more excellent office, in as much as he is the Mediatour of a better Testament, which is established vpon better promises.

7 7 For if that first *Testament* had bene vnblameable, no place should haue bene sought for the second.

8 For in rebuking them he saith, ✣ Beholde, the dayes will come, saith the Lorde, when I shall make with the c house of Israel, & with the house of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, sayth the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I wil be their God, and they shalbe my people,

11 And they shall not teach euery man his neighbour and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 8 In that he saith a new *Testament*, he hath abrogate the olde: nowe that which is disanulled and waxed olde, is ready to vanish away.

✣ *Iere.* 31.31,32,33,34. *vom.* 11.27. *chap.* 10.16. c *He calleth it an house, as it were one familie of the whole kingdome: for whereas the kingdome of Dauid was deuided into two factions, the Prophet giueth vs to vnderstand that through the newe Testament they shalbe ioyned together againe in one.* 8 The conclusion: Therefore by the latter and the new, the first and olde is taken away, for it could not be called newe if it differed not from the olde. And againe that same is at length taken away, which is subiect to corruption, and therfore imperfit.

6 2 Nowe when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the ✣ hie Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the e ignorances of the people.

8 3 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

9 4 Which was a figure f for that present time, wherein were offered gifts & sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 5 Which onely stood in meates & drinkes, and diuers washings, and carnall rites, g which were inioyned, vntill the time of reformation.

11 6 But Christ being come an high Priest of good things to come, by a h greater and a more perfect Tabernacle, not made with handes, that is, not of this building,

12 8 Neither by the blood of i goates and calues: but by his owne blood entred hee once vnto the holy place, and obteined eternall redemption *for vs*.

13 ✣ 9 For if the blood of bulles & of goates, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the k purifying of the flesh,

14 How much more shal the l blood of Christ which through the eternal Spirit offered himselfe without fault to God, ✣ purge your conscience from l dead workes, to serue the liuing God?

15 10 And for this cause is he the Mediatour of

2 Now he cometh to the sacrifices which he diuideth into those dayly sacrifices, and that yeerely and solemne sacrifice, with the which the hie Priest only but once euery yeere entring into the Holiest of all with blood, offered for himselfe and the people.
✣ *Exod.* 30.10. *leuit.* 16.2.
e *For the sinnes. Looke chap.* 5.2.
3 Of that yeerely rite & ceremonie he gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie Priest alone enter in thither, shutting out all other and that to offer sacrifices there both for himselfe and for others, and after, did shut the Holiest of all againe?
4 An obiection: If the way were not opened into heauen by those sacrifice (that is to say, it the worshippers were not purged by them) why then were those ceremonies vsed? To wit, that men might bee called backe to that spirituall example, that it to say, to Christ, who should correct all those things at his comming.
f *For that time that that figure had its last.* 5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outwarde and carnall ot corporall things. g *For they were as you would say a burden, from which Christ deliuered vs.* 6 Nowe hee entreth into the declaration of the figures, and first of all comparing the Leuiticall hie Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of God entred, as the Leuitical hie Priestes into the other which was fraile and transitorie. h *By a more excellent and better.* 8 An other comparison of the blood of the sacrifices with Christ. The Leuitical hie Priestes entring by those their holy places into their Sanctuarie, offered corruptible blood for one yeere onely: but Christ entring into that holy body of his, entred by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offerings themselues, as the trueth to the figures, so that Christ is both hie Priest, and Tabernacle, and Sacrifice, yea, all these both truely, and for euer. i *For in thu yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.* ✣ *Leuiticus* 16.14. *numbers* 19.4. 9 If the outward sprinkling of blood and ashes of beastes, was a true and effectuall signe of purifying and clensing, howe much more shall the thing it selfe and the trueth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood, which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing, doe it? k *Hee considereth the signes apart, being separate from the thing it selfe.* ✣ 1. *Peter* 1.19. 1. *Iohn* 1.7. *reuelat.* 1.5. ✣ *Luke* 1.74. l *From sinnes which procede from death, and bring forth nothing but death.* 10 The conclusion of the former argument: therefore seeing the blood of beastes did not purge sinnes, the newe Testament which was before time promised, whereunto those outward things had respect is nowe in deede established, by the vertue whereof all transgressions might be taken away, and heauen in deede opened vnto vs: whereof it followeth that Christ thedde his blood also for the Fathers: For he was shadowed by those olde ceremonies, otherwise, vnlesse they had serued to represent him, they had bene nothing at al profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was in deede exhibited to the world, and fulfilled al things which were necessarie to our salnation.

CHAP. IX.

2 *Comparing the forme of the Tabernacle,* 10 *and the ceremonies of the Law,* 11 *vnto the trueth set out in Christ.* 15 *he concludeth that now there is no more neede of another Priest,* 24 *because Christ himselfe hath fulfilled these duties vnder the newe couenant.*

1 A diuision of the first Tabernacle which hee calleth worldly, that is to say, transitorie and earthly, into two partes, to wit, into the holy places, and the Holiest of all.
a *An earthly and a fitting.*
b *He calleth it the second vaile, not because there were two vailes, but because it was behinde the Sanctuarie or the first Tabernacle.*

THen 1 the first *Testament* had also ordinances of religion, and a a worldly Sanctuarie.

2 For the first Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which *Tabernacle* is called the Holy places.

3 And after b the second vaile was the Tabernacle, which is called the c Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlayde round about with gold, wherein the golden pot, which had Manna was, and ⁘ Aarons rod that had budded, and the ✣ tables of the Testament.

5 ✣ And ouer the Arke were ỹ glorious Cherubims, shadowing the d mercie seate: of which things we will not now speake particularly.

c *The holiest Sanctuarie.* ⁘ *Num.* 17.10. ✣ 1. *King.* 8.9. 2. *chron.* 5.10. ✣ *Exodus* 25.22. d *The Hebrewes call the couer of the Arke of the couenant, the mercy seate, whome both the Grecians and we follow.*

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✣ *Rom.5.6. 1.peter 3.18.*

the newe Testament, that through ✣ death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 11 For where a Testament *is*, there must be the death of him that made the Testament.

17 ✣ For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 12 Wherefore, neither was the first ordeined without blood.

19 For when Moses had spoken euery precept to the people, m according to the Lawe, he tooke the blood of calues and of goates, with water and purple wooll and hyssope, and n sprinckled both the booke, and all the people,

20 ∵ Saying, This is the blood of the Testament, which God hath appoynted vnto you.

21 Moreouer, he sprinkled likewise ỹ Tabernacle with blood also, and all the minustring vessels.

22 And almost all things are by the Law purged with blood, and without sheading of blood is no remission.

23 It was then necessary, that the o similitudes of heauenly things should be purified with such things: but the heauenly things themselues *are purified* with better sacrifices then are these.

24 13 For Christ is not entred into the holy places that are made with handes, which are similitudes of the true *Sanctuarie*: but *is entred* into very heauen, to appeare now in the sight of God for vs.

25 14 Not that he should offer himselfe often, as the hie Priest entred into the Holy place, euery yeere with other blood,

26 15 (For then must he haue often suffred since the foundation of the world) but now in the p end of the world hath he bene made manifest, once to put away q sinne by the sacrifice of himselfe.

27 And as it is appoynted vnto men that they shall r once die, and after that *commeth* the iudgement:

28 So ✣ Christ was once offered to take away the sinnes of r many, 15 and vnto them that looke for him, shall hee appeare the second time without sinne vnto saluation.

11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, & therefore that it might be effectual, it must needes be that he that made the Testament, should die.

✣ *Gala.3.15.*

12 There must be a proportion betweene those things which purifie, & those which are purified: Vnder the Lawe all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the signes of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremonie of the same nature, to wit, with the blood of beasts, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an euerlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that euerlasting offering of the quickening blood of Christ.

m As the Lord had commaunded. n He vsed to sprinkle. ∵ Exod.24.8. o The similitudes of heauenly things were earthly, & therefore they were to be set forth with earthly things, as with the blood of beasts, and wooll, and hyssope. But vnder Christ all things are heauenly, & therefore they could not but be sanctified with the offering of his liuely blood.

13 An other double comparison: The Leuitical hie Priest entred into the Sanctuarie, which was made in deede by the commaundement of God, but yet with mens handes, that it might be a paterne of another more excellent, to wit, of the heauenly palace. But Christ entred euen into heauen it selfe. Againe, he appeared before the Arke, but Christ before God the Father himselfe. 14 An other double comparison: The Leuitical hie Priest offered other blood, but Christ offered his owne: he euery yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages & of the ages to come. 15 An argument to proue ỹ Christs offring ought not to be repeated: Seeing ỹ sinnes were to be purged from the beginning of the world, & it is proued ỹ sinnes cannot be purged, but by the only blood of Christ: he must needs haue died oftentimes, since the beginning of the world. But a man can die but once, therefore Christes oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes ỹ were before and to sinnes that are after his comming.

p In the latter dayes. q That whole roote of sinne. r Hee speaketh of the naturall state and condition of man: For as for Lazarus & certaine other that died twise, that was no vsuall thing but extraordinary and as for them that shalbe changed, their changing is a kinde of death, 1.Cor.15.51. ✣ Rom.5.8. 1.peter 3.18. s Thus the generall promise is restrained to the elect only: and we haue to seeke the testimonie of our election, not in the secret counsel of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine, and shall neuer be moued.

16 Shortly by the way hee setteth out Christ as Iudge, partly to terrifie them, which doe not rest themselues in the only oblation of Christ once made, & partly to keepe the faithfull in their duetie, that they goe not backe.

CHAP. X.

1 He proueth that the sacrifices of the Lawe were vnperfit, 2 because they were yeerely renued: 5 But that the sacrifice of Christ is one, and perpetuall, 6 hee prooueth by Dauids testimonie: 19 Then he addeth an exhortation, 29 and seuerely threateneth them that reiect the grace of Christ. 36 In the end he praiseth patience, 38 that commeth of faith.

FOR 1 the Lawe hauing the shadowe of good things to a come, & not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bene offered, because that ỹ offerers once purged, should haue had no more conscience of sinnes?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes euery yeere.

4 For it is vnpossible that the blood of bulles and goates should take away sinnes.

5 2 Wherefore when hee b commeth into the world, he saith, ✣ Sacrifice & offring thou wouldest not: but a c body hast thou ordeined me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Aboue, when hee said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hast pleasure *therein* (which are offred by the Lawe)

9 Then sayd he, Loe, I come to doe thy will, O God, hee taketh away the d first, that hee may stablish the second.

10 By the which will we are sanctified, *euen* by the offring of the body of Iesus Christ once *made*.

11 3 And euery Priest e standeth dayly ministring, and oft times offereth one maner of offering, which can neuer take away sinnes:

12 But this man after hee had offered one sacrifice for sinnes, ✣ sitteth for euer at the right hand of God,

13 4 And from henceforth tarieth ∵ till his enemies be made his footestoole.

14 For with one offering hath hee consecrated for euer them that are sanctified.

15 5 For the holy Ghost also beareth vs record: for after that he had sayd before,

16 ✣ This *is* the Testament that I will make

1 He preuenteth a priuie obiection. Why then were those sacrifices offered? The Apostle answereth, first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should newe sinnes come to be repeated euery yeere, if those sacrifices did abolish sinne?

a Of things which are euerlasting, which were promised to the Fathers, and exhibited in Christ.

2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our hie Priest manifested in the flesh, witnesseth euidently that God resteth not in the sacrifices, but in the obedience of his Sonne our hie Priest, in which obedience he offred vp himselfe once to his Father for vs.

b The Sonne of God is said to come into the world, when hee was made man. ✣ Psal.40.7. c It is word for word in the Hebrew text, Thou hast pearced mine eares through, that is, thou hast made me obedient and willing to heare. d That is, the sacrifices, to establish the second, that is, the will of God.

3 A conclusion, with the other part of the comparison: The Leuitical hie Priest repeateth the same sacrifices dayly in his sanctuary: whereupon it followeth that neither those sacrifices, neither those offerings, neither those hie Priests could take away sinnes. But Christ hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his hands.

e At the altar. ✣ Chap.1.13. psal.110.1. 1.cor.15.25.

4 Hee preuenteth a priuie obiection, to wit, that yet notwithstanding we are subiect to sinne and death, whereunto the Apostle answereth, ỹ the full efficacie of Christs vertue hath not yet shewed it selfe, but shal at length appeare when hee will at once put to flight all his enemies, with whom as yet we striue.

∵ Chap.1.13.

5 Although there doe yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shalbe repeated: and ỹ the Apostle prooueth by alleadging againe the testimonie of Ieremie, thus. Sinne is taken away by the new Testament, seeing the Lord saith that it shall come to passe, ỹ according to the forme of it, he will no more remember our sinnes: Therefore we neede nowe no purging sacrifice to take away that which is already taken away, but we must rather take paines, that wee may nowe through faith be partakers of that sacrifice.

✣ *Iere.31.33. rom.11.27. chap.8.8.*

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vnto them after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes and iniquities will I remember [f] no more.

18 Nowe where remission of these things *is*, there *is* no more offering for [g] sinne.

19 [6] Seing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the newe and liuing way, which hee hath prepared for vs, through the vaile, that is, his [h] flesh:

21 *And seeing we haue* an hie Priest, *which is* ouer the house of God,

22 [7] Let vs draw neere with a [i] true heart in assurance of faith, our [k] hearts being pure from an euill conscience,

23 And washed in our bodies with [l] pure water, let vs keepe the profession of our hope, without wauering, (for *he is* faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that we haue among our selues, as the maner of some *is*: but let vs exhort *one another*, [8] and that so much the more, because ye see that the day draweth neere.

26 ✣ For if we sinne [m] willingly after that we haue receiued and acknowledged that truth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the [n] aduersaries.

28 [9] He that despiseth Moses Law, dieth without mercy ✣ vnder two, or three witnesses:

29 Of howe much sorer punishment suppose yee shall hee bee worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 [10] For we know him that hath sayd, ∴ Vengeance *belongeth* vnto mee: I will recompense, saith the Lord. And againe, The Lord shal [o] iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 [11] Nowe call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partly while yee were made a [p] gazing stocke both by reproches and afflictions, and partly while ye became [q] companions of them which were so tossed to and fro.

34 For both yee sorowed with mee for my bonds, and suffered with ioy the spoyling of your goods, knowing in your selues howe that ye haue in heauen a better, and an enduring [r] substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For yee haue needе of patience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a very [s] litle while, and he that shall come, will come, and will not tary.

38 ✣ [12] Now the iust shall liue by faith: but if *any* withdrawe himselfe, my soule shall haue no pleasure in him.

39 But wee are not they which withdrawe our selues vnto perdition, but *followe* faith vnto the conseruation of the soule.

CHAP. XI.

1 He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approoued of God, attained saluation no other way then by faith, that the Iewes may knowe that by the same onely, they are knit vnto the Fathers in an holy vnion.

NOw [1] faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 [2] For by it *our* [2] elders were well reported of.

3 ✣ [3] Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which we [b] see, are not made of things which did appeare.

4 [4] By faith Abel ∴ offered vnto God a greater sacrifice then Cain, by ✻ the which hee obtained witnesse that he was righteous, God testifying of his gifts: by the which *faith* also he being dead, yet speaketh.

5 [5] By faith was ✣ Enoch translated, that hee should not [c] see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please *him*: for he that commeth to God, must beleeue that *God* is, and that hee is a [d] rewarder of them that seeke him.

7 [6] By faith *Noe being warned of God of the things which were as yet not seene, mooued with reuerence, prepared the Arke to the sauing of his household, through the which *Arke* he condemned the world, and was made heire of the righteousnesse, which is by faith.

8 [7] By faith ✣ Abraham, when he was called, obeyed *God*, to goe out into a place, which he should afterward receiue for inheritance, and hee went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

10 For he looked for a citie hauing a [e] foundation, whose builder and maker *is* God.

11 Through faith ✣ Sara also receiued strength to conceiue seede, and was deliuered of a childe when shee was past age, because she iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was [f] dead, *so many* as the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in [g] faith, and receiued not

f Why then, where is the fire of Purgatorie, and that Popish distinction of the fault and the punishment?

g He sayd well, for sinne: for there remaineth another offering, to wit, of thanksgiuing.

6 The summe of the former treatise: We are not shut out nowe of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood, not of beastes, but of Iesus. Neither as in times past, doeth the hie Priest shut vs out by setting the vaile against vs, but through the vaile, which is his flesh, he hath brought vs into heauen it selfe, being present with vs, so that wee haue nowe truely an hie Priest, which is ouer the house of God.

h So Christs flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnes of it.

7 A most graue exhortation, wherin he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all meanes possible one anothers saluation, through the loue that is in vs one towards another.

i With no double and counterfeite heart, but with such an heart as is truely and in deede giuen to God. *k That is it which the Lord saith, Bee ye holy, for I am holy.* *l With the grace of the holy Ghost.* 8 Hauing mentioned the last comming of Christ, he stirreth vp the godly to the meditation of an holy life, & citeth the faithlesse fallers from God, to the fearefull iudgement seate of the Iudge, because they wickedly reiected him in whom onely saluation consisteth. ✣ *Chap. 6.4.* *m Without any cause or occasion, or shewe of occasion.* *n For it is another matter to sinne through the frailtie of mans nature, and another thing to proclaime warre as it were to God as to an enimie.* 9 If the breach of the Law of Moses was punished by death, howe much more worthy death is it to fall away from Christ? ✣ *Deu 19 15. matt. 18.16. ioh 8.17. 2 cor.13 1.* 10 The reason of all these things is, because God is a reuenger of such as despise him: otherwise he should not rightly gouerne his Church. Now there is nothing more horrible then the wrath of the liuing God. ∴ *Deut 32.35. rom.12.19.* *o Rule or gouerne.* 11 As he terrified the fallers away from God, so doeth he now comfort them that are constant and stand strongly, setting before them the successe of their former fights, so stirring them vp to a sure hope of a full and ready victorie. *p You were brought foorth to be shamed.* *q In taking their miserie, to be your miserie.*

r Goods and riches.

s He will come within this very little while. ✣ *Habak. 2 4. rom 1.17. galat. 3.11.*

12 He commendeth the excellencie of a sure faith by the effect, because it is the only way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

1 An excellent description of faith by the effects, because it representeth things which are but yet in hope, and letteth as it were before our eyes things that are inuisible.

2 He sheweth that the Fathers ought to be accompted of, by this vertue.

a That is, those Fathers of whom we came: and whose authoritie and example ought to moone vs very much.

✣ *Genes. 1.1. ioh 1.10.*

3 He sheweth the propertie of faith, by setting out vnto vs most pyked examples of such as from the beginning of the world excelled in the Church.

b So that the world which we see, was not made of any matter that appeared or was before: but of nothing.

4 Abel.

∴ *Gene. 4 4.*

✻ *Matth. 23.35.*

5 Enoch.

✣ *Gene. 5.25.*

c That he should not die.

d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull, Rom. 4.4.

6 Noe.

*Gene 6.13.

7 Abraham and Sara. ✣ *Gen. 12.4.* *e This foundation is set against their tabernacles.* ✣ *Gen. 17. 19. and 21.2.* *f As unlikely to beare children, as if she had bene starke dead.* *g In faith, which they had while they liued, and followed them euen to their graue.*

the

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h This is the figure Metonymie, for the things promised.
i For the Patriarches were woont when they receiued the promise, to professe their religion, by building of altars, and calling on the name of the Lord.

✣ *Gen.22.10.*
k Tried of the Lord.
l Although the promises of life were made in that only begotten sonne Isaac, yet he appointed him to die, and so against hope he beleeued in hope.
✣ *Gen.21.12. rom.9.7.*
m From which death.
n For there was not the true and very death of Isaac, but as it were the death, by meanes whereof he seemed also as it were to haue risen againe.
8 Isaac.
∴ *Gen 27.28,39.*
9 Iacob.
✲ *Gen.48.15.*
✲ *Gen 47.31.*
10 Ioseph.
* *Gen.50.25.*
11 Moses.
✣ *Exod.2.2, acts 7.22.*
o They were not afraide to bring him vp.
✣ *Exod.1.16.*
∴ *Exod. 2.11.*
p Such pleasures as he could not enioy, but he must needes prouoke Gods wrath against him.
✲ *Exod.12.22.*
12 The red sea.
✣ *Exod.14.22.*
13 Iericho.
* *Iosh.6.20.*
14 Rahab.
q A notable example of Gods gouernance.
✣ *Iosh.6 23.*
✣ *Iosh 2.1.*
r Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.
15 Gideon, Barac and other iudges and Prophets.
∴ *Iudg.6.11.*
✲ *Iudg.4.6.*
✣ *Iudg.15.24.*
* *Iudg.11.1. and 12.7.*
s The fruite of the promises.
t He stemeth to meane the storie of that woman of Sarepta, whose sonne Elias raysed againe from death, and the Sunamite, whose sonne Elizeus restored to his mother.

the h promises, but sawe them a farre off, and beleeued *them*, and i receiued *them* thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And if they had bene mindfull of that *countrey*, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith ✣ Abraham offered vp Isaac, when he was k tried, and he that had receiued the l promises offered his onely begotten sonne.

18 (To whom it was said, ✣ In Isaac shall thy seede be called.)

19 For hee considered that God was able to raise *him* vp euen from the dead: from m whence he receiued him also after n a sort.

20 8 By faith ∴ Isaac blessed Iacob and Esau, concerning things to come.

21 9 By faith ✲ Iacob when he was a dying blessed both the sonnes of Ioseph, and ✲ *leaning* on the end of his staffe, worhipped *God*.

22 10 By faith * Ioseph when hee died, made mention of the departing of the children of Israel, and gaue commandement of his bones.

23 11 ✣ By faith Moses when hee was borne, was hid three moneths of his parets, because they saw he was a proper childe, neither o feared they the kings ✣ commandement.

24 By faith ∴ Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the p pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for hee had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the King: for he endured, as he that saw him which is inuisible.

28 Through faith he ordeined the ✲ Passeouer and the effusion of blood, lest he that destroyed the first borne, should touch them.

29 12 By faith they ✣ passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed vp.

30 13 By faith the *walles of Iericho fel down after they were compassed about seuen dayes.

31 14 By faith the q harlot ✣ Rahab perished not with them which obeyed not, when ✣ she had receiued the spies r peaceably.

32 15 And what shall I more say? for the time would be too short for me to tell of ∴ Gedeon, of ✲ Barac, and of ✲ Sampson, and of * Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnesse, obteyned the s promises, stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the edge of ỹ sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The t women receiued their dead raised to life: other also were u racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourgings, yea, moreouer by bondes, and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sworde, they wandred vp and downe in x sheepes skinnes, and in goates skinnes, being destitute, afflicted, *and* tormented:

38 Whom the world was not worthy of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth.

39 16 And these all through faith obreined good report, and receiued y not the promes,

40 God prouiding a better thing for vs, that they z without vs should not be made perfite.

u Hee meaneth that persecution which Antiochus wrought.
x In vile & rough clothing, so were the Saints brought to extreme powerte, and constrained to liue like beasts in wildernesse.
16 An amplification taken of the circumstance of the time: their faith is so much the more to be marueiled at, by how much the promises of things to come were more darke, yet at length were in deede exhibited to vs, so that their faith and ours is as one, as is also their consecration and ours.
y But saw Christ a farre off.
z For their saluation, and hang vpon Christ, who was exhibited in our dayes.

CHAP. XII.

1 Hee doth not onely by the examples of the Fathers before rehersed, exhort them to patience and constancie, 3 but also by the example of Christ. 11 That the chastenings of God cannot be rightly iudged by the outward sense of our flesh.

WHerefore, ✣ 1 let vs also, seeing that wee are compassed with so great a cloude of witnesses, cast away euery thing ỹ presseth downe, and the sinne that a hangeth so fast on: let vs runne with patience the race that is set before vs,

2 2b Looking vnto Iesus the authour and finisher of our faith, who for the c ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 3 Consider therefore him that endureth such speaking against of sinners, lest ye should be wearied and faint in your mindes.

4 4 Yee haue not yet resisted vnto blood, striuing against sinne.

5 5 And yee haue forgotten the consolation, which speaketh vnto you as vnto children, ✣ My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore yee bee without correction, whereof all are partakers, then are ye bastards, and not sonnes.

9 6 Moreouer we haue had the fathers of our bodies which corrected vs, & we gaue them reuerence: should we not much rather be in subiection vnto the father of spirits, ỹ we might liue?

10 7 For they verely for a few dayes chastened

✣ *Rom.6.4. col.2.3.8. ephes.2.22. 1 peter 2.1.*
1 An applying of the former examples, whereby we ought to be stirred vp to run the whole race, casting away all stoppes and impediments.
a For sinne besetteth vs on all sides, so that we cannot scape out.
2 He setteth before vs, as the marke of this race, Iesus himselfe our captaine, who willingly ouercame all the roughnesse of the same way.
b As it were vpon the marke of our faith.
c Whereas he had all kinde of blessednes in his hand and power, yet suffered willingly the ignominie of the Crosse.
3 An amplification taken of the circumstance of the person and the things themselues, which he compareth betwixt them

selues: for how great is Iesus in comparison of vs, and how farre more grieuous things did he suffer then we? 4 Hee taketh an argument of the profite which commeth to vs by Gods chastisements. vnlesse we be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meanes tamed. 5 Secondly, because they are testimonies of his fatherly good will toward vs, in so much that they shew themselues to be bastards, which cannot abide to bee chastened of God. ✣ *Prou.3 11.* 6 Thirdly, if all men yeeld this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, shall we not be much more subiect to that our Father, who is the Authour of the spirituall and euerlasting life? 7 An amplification of the same argument: Those fathers haue corrected vs after their fansie, for some fraile and transitorie profite: but God chastened thand instructeth vs for our singular profite, to make vs partakers of his holinesse: which thing although these our senses doe not presently perceiue, yet the end of the matter proueth it.

vs

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vs after their owne pleasure, but he *chastoneth vs* for our profite, that we might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.

12 [8] Wherfore lift vp *your* hands which [d] hang downe, and *your* weake knees,

13 And make [e] straight steps vnto your feete, lest that which [a] halting, bee turned out of the way, but let it rather be healed.

14 ✣ [9] Follow peace with all men, & holines, without the which no man shall see the Lord.

15 [10] Take heede, that no man fall away from the grace of God: let no [f] root of bitternes spring vp and trouble *you*, lest thereby many be defiled.

16 [11] Let there be no fornicator, or prophane person as ✣ Esau, which for one portion of meat solde his birthright.

17 ∵ For yee knowe how that afterward also when he would haue inherited the blessing, hee was reiected: for hee found no [g] place to repentance, though he sought *that blessing* with teares.

18 [12] For yee are not come vnto the ⁂ mount that might be [b] touched, nor vnto burning fire, nor to blacknesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, ✣ that the word should not be spoken to them any more,

20 (For they were not able to abide that which was commanded, * yea, though a beast touch the mountaine, it shalbe stoned, or thrust through with a dart:

21 And so terrible was the [i] sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestial Hierusalem, & to the company of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and [k] perfite men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 [13] See that ye despise not him that speaketh: for if they escaped not which refused him, [ỹ] spake on earth: much more shall we *not escape*, if wee turne away from him, that *speaketh* from heauen.

26 [14] Whose voyce then shooke the earth, and now hath declared, saying, ✣ [l] Yet once more wil I shake, not the earth onely, but also heauen.

27 And this *worde*, Yet once more, signifieth the remouing of those things which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remaine.

28 [15] Wherefore seeing wee receiue a kingdome, which cannot be shaken, let vs haue grace wherby we may so serue God, that we may please him with [m] reuerence and [n] feare.

29 For ✣ euen our God *u* a consuming fire.

8 The conclusion: we must goe forward courageously and keepe alwaies a right course, and (as farre forth as we may) without any staggering or stumbling.
d *The description of a man that is out of heart and cleane discouraged.*
e *Keepe a right course, and so that you shew example of good life for others to follow.*
✣ *Rom.12.18.*
9 We must liue in peace, & holinesse with all men.
10 We must studie to edifie one another, both in doctrine and example of life.
f *That no heresie, or backesliding be an offence.*
11 We must eschew fornication, and a prophane minde, that is, such a minde as giueth not to God his due honour, which wickednes how seuerely God will at length punish, the horrible example of Esau teacheth vs.
✣ *Gen.25.33.*
∵ *Rom.27.38.*
g *There was no place left for his repentance: and it appeareth by the effects, what his repentance was for when he was gone out of his fathers sight, he threatned his brother to kill him.*
12 Now he applyeth the same exhortation, to the Prophetical and kingly office of Christ compared with Moses, after this sort. If the maiestie of the Law was so great, how great thinke you that the glorie of Christ & the Gospel is? And this comparison he declareth also particularly.
⁂ *Exod.19.16.*
h *Which might be touched with handes, which was of a grosse and earthly matter.*
✣ *Exod.20.19.* * *Exo.19.12.* i *The shape and forme which he saw, which was no counterfet and forged shape, but a true one.* k *So he calleth them that are taken vp into heauen, although one part of them doeth sleepe in the earth.* 15 The applying of the former comparison: If it were not lawfull to contemne his worde which spake on the earth how much lesse his voyce which is from heauen? 14 He comparteth the stedfast maiestie of the Gospel, wherwith the whole world was shaké, and euen the very frame of heauen was as it were astonished, with the swift and vanishing sound of the gouernance by the Law. ✣ *Aggeus.2.7.* l *It appeareth euidently in this that the Prophet speaketh of the calling of the Gentiles that these words must be referred to the kingdome of Christ.* 15 A generall exhortation to liue reuerently and religiously vnder the most happy subiection of so mighty a king, who as he blesseth his most mightily, so doth he most seuerely reuenge the rebellious. And this is the summe of a Christian life, respecting the first table.

keepeth them in their duelies. n *Religion and godly feare.*

m *By reuerence is meant that honest shamefastnes which* ✣ *Deuter.4.24.*

CHAP. XIII.

1 *Hee giueth good lessons not onely for maners,* 7 *but also for doctrine.*

LEt ✣ [1] brotherly loue continue.

2 ∵ Be not forgetful to entertain strangers: for thereby some haue ⁂ receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as [2] if ye were also *afflicted* in the body.

4 [2] Mariage *is* honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 [3] Let your conuersation be without couetousnesse, and bee content with those things that ye haue, for [b] he hath said,

6 ✣ I wil not faile thee, neither forsake thee:

7 So that we may boldly say, * The Lorde *is* mine helper, neither will I feare what [c] man can doe vnto me.

8 [4] Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith folow, considering what hath bene the end of their conuersation, 5 Iesus Christ yesterday, and to day, the same also *is* for euer.

9 Be not caried about with diuers *and* strange doctrines: [6] for it is a good thing that the heart be stablished with grace, *and* not with [d] meates, which haue not profited them that haue bin [e] occupied therein.

10 7 Wee haue an [f] altar, whereof they haue no authoritie to eate, which [g] serue in the Tabernacle.

11 ✣ For the bodies of those beastes whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 [8] Let vs goe forth to him therefore out of the campe, bearing his reproch.

14 ✣ For here haue wee no continuing citie: but we seeke one to come.

15 [9] Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the ∵ fruit of the lippes, which confesse his Name.

✣ *Rom.12.10.*
1 He commeth to the second table, the summe whereof is charitie, especially toward strangers and such as are afflicted.
∵ 1.*Pet.4.9.*
⁂ *Gen.18.3. and 19.3.*
a *Be so much touched, as if their miserie were yours.*
2 He commendeth chaste matrimonie in all sortes of men, and threatneth vtter destruction from God against whoremongers and adulterers.
3 Couetousnesse is condemned, against which is set a contented minde with that which the Lord hath giuen.
b *Euen the Lord himselfe.*
✣ *Iosh.1.5.*
* *Psal.118.6.*
c *He setteth man against God.*
4 We haue to set before vs the examples of valiant Captaines, whom we ought diligently to folow.
5 He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of maners, and that is this: That wee ought to quiet and content our selues in Christ onely: for there was yet neuer any man saued without the know-

d *By this we find which concerneth the difference of cleane and vncleane meates, wee haue to vnderstand all the ceremoniall worship.*
e *Which obserued the difference of them superstitiously.* 7 Hee refuteth their errour by an apt and fitte comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the high Priest. Moreouer these sacrifices did represent Christ our offring. Therfore they cannot be partakers of him which serue the Tabernacle, which is such as stand in the seruice of the Law: but let not vs be ashamed to follow him out of Hierusalem, from whence he was cast out and suffered: for in this also Christ, who is the trueth, answereth that figure, in that he suffered without the gate.
f *By the Altar, he meaneth the offrings.*
g *Whereof they cannot bee partakers, which stubburnly retaine the rites of the Law.* ✣ *Leuit.4.11. and 6.30. and 16.27.* 8 He goeth on further in this comparison, & sheweth that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the worlde bearing his crosse. ✣ *Mich.2.10.* 9 Now we that those corporall sacrifices are taken away, hee teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thanks, and partly in liberalitie, with which sacrifices in deed God is now delighted. ∵ *Hose.14.3.*

ledge of him, neither is at this day saued, neither shalbe saued hereafter. 6 He toucheth them which mixed an external worship, and especially the difference of meates with the Gospel, which doctrine he plainly condemneth as cleane repugnant to the benefite of Christ.

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16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 [10] Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 [11] Pray for vs for wee are assured that wee haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you [h] perfect in all good workes, to doe his will, [i] working in you that which is pleasant in his sight through Iesus Christ, to whom *be* prayse for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe wordes.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that ha ue the ouersight of you, and all the Saints. They of Italie salute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie, *and sent* by Timotheus.

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the saluation of ỹ soules which are cõmitted vnto them:
11 The last part of this Epistle, wherin he commendeth his ministerie to the Hebrewes, and wisheth them continuance and increase of graces from the Lord: and excuseth himselfe in that he hath vsed but few wordes to comfort them, hauing spent the Epistle in disputing: and saluteth certaine brethren familiarly and friendly.

h *Make you fit or meete.*
i *Hence commeth that saying of the Fathers, that God crowneth his works in vs.*

THE [a] GENERAL EPISTLE OF IAMES.

a *That is, written to no one man, citie or countrey, but to all the Iewes generally, being nowe dispersed.*

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God for our euill, 17 because hee is the author of all goodnesse. 21 In what maner the word of life must be receiued.

b *To all the beleeuing Iewes, of what Tribe soeuer they be, and are dispersed through the whole world.*

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes, which are [b] scattered abroade, salutation.

2 [1] My brethren, [c] count it exceeding ioy, [2] when yee fall into diuers tentations,

3 ✣ [3] Knowing that the [d] trying of your faith bringeth forth patience,

4 [4] And let patience haue *her* perfect worke, that ye may be perfect & entier, lacking nothing.

5 [5] If any of you lacke [e] wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shalbe giuen him.

6 ✣ But let him aske in faith, and [f] wauer not: [6] for he that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 A double minded man [g] *is* vnstable in [g] all his wayes.

9 [7] Let the brother of [h] lowe degree reioyce in that he is exalted:

10 [8] Againe hee that is [i] rich, in that hee is made lowe: [9] for as the flower of the grasse, shall he ✣ vanish away.

11 For *as when* the sunne riseth with heate, then the grasse withereth, and his flower falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in *all* his [k] wayes.

12 [10] ✣ Blessed *is* the man, that endureth [l] tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 [11] Let no man say when he is [m] tempted, I am tempted of God: [12] for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth [n] sinne, and sinnne when it is finished, bringeth forth death.

16 [13] Erre not, my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the [o] Father of lights, with whom is no variablenesse, neither [p] shadowe of turning.

18 [14] Of his owne [q] will begate he vs with the worde of trueth, that we should be as the [r] first fruites of his creatures.

19 Wherefore my deare brethren, [s] let euery

9 An argument taken of the very nature of the things themselues, for that they are most vaine and vncertaine.
✣ *Ejai.40.6. 1.pet.1.24.*
k *What soeuer he either purposeth in his minde or doeth.*
10 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the summe of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise.
✣ *Iob 5.17. Affliction where by the Lord sayeth him.*
11 The third part of this Epistle, wherein hee descendeth from outward tentations, that is, from afflictions whereby God trieth vs, to inward, that is, to those lustes whereby we are stirred vp to doe euil. The summe is this: Euery man is the authour of these temptations to himselfe, and not God: for wee beare about in our bosomes that wicked corruption, which taketh occasions by what meanes soeuer, to stirre vp euil motions in vs, whence out at length proceede wicked doings, & in conclusion followeth death the iust reward of them.
m *When he is prouoked to do euil.* 12 Here is a reason shewed, why God cannot be the authour of euil doings in vs, because he desireth not euil.
n *By sinne is meant in this place actuall sinne.* 13 Another reason taken of contraries: God is the authour of all goodnes, and so, that he is alwayes like himselfe: how then can he be thought to be authour of euil?
o *From him who is the fountaine and author of all goodnesse.*
p *He goeth on in the metaphore: for the sunne by his manifold & sundry kindes of mouing, maketh houres, dayes, monethes, yeeres, light and darkenesse.* 14 The fourth part concerning the excellencie & fruite of the worde of God. The summe is this: we must heare the worde of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe, picking vs out of the number of his creatures. And the Apostle condemneth two faults, which do greatly trouble vs in this matter, to wit, for that we so please our selues, that we had rather speake our selues then heare God speaking: yea we snuffe and are angry when we are reprehended: against which faultes, he setteth a peaceable and quiet minde, & such an one as is desirous of puritie.
q *This is it which Paul calleth gracious fauour, and good wil, which is the fountaine of our saluation.*
r *As it were an holy kinde of offering, taken out of the residue of man-*

man

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man be swift to heare, slowe to speake, *and* slowe to wrath.

20 For the wrath of man doeth not accomplish the [f] righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, *and* receiue with [t] meekenes the word that is graffed in you, which is able to saue your soules.

22 ✣ [15] And be ye doers of the worde, and not hearers onely, [16] deceiuing your owne selues.

23 [17] For if any heare the worde, and doe it not, he is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth *therein*, hee not being a forgetfull hearer, but a doer of the worke, shalbe blessed in his [x] deede.

26 [18] If any man among you seeme religious, and refraineth not his tongue, but deceiueth his [y] owne heart, this mans religion *is* vaine.

27 [19] Pure religion and vndefiled before God, euen the Father, is this, to [z] visite the fatherlesse, and widowes in their aduersitie, *and* to keepe him selfe vnspotted of the world.

f That which God appoynteth.

t By meekenes, he meaneth modestie, and whatsoeuer is contrary to an hastie and prowde stomacke.

✣ Matth.7.21. rom.2.13.

u Another admonition. Therefore is Gods word heard, that wee may frame our liues according to the prescript thereof.

x He addeth reasons, & those most weightie: first, because they that doe otherwise, doe very much hurt themselues.

y Secondly, because they lose the chiefest vse of Gods worde, which correct not by it the faults that they know.

z Thirde admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well.

u Hee alludeth to that naturall spot, to which is contrary that puritie wherevnto we are borne againe, the liuely image whereof wee behold in the Law.

x Behauing himselfe so: for workes doe shewe faith.

y The fountaine of all brablings, and cursed speaking, & sawcines, is this, that men know not themselues.

z To haue a care of, them, and to helpe them as much as we can.

CHAP. II.

1 Hee saeyeth, that to haue respect of persons is not agreeable to Christs faith, 14 which to professe in woraes is not enough, vnlesse 15 we shewe it also in deedes of mercie and charitie 21 after the example of Abraham.

MY [1] brethren, haue not the faith of our [a] glorious Lord Iesus Christ ✣ in respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a [b] goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

4 Are ye not partiall in [c] your selues, and are become iudges of euill thoughts?

5 [2] Hearken my beloued brethren, hath not God chosen the [d] poore of this world *that they should be* rich in faith, and heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. *3* Doe not the rich oppresse you by tyrannie, and doe they not drawe you before the iudgement seates?

7 Doe not they blaspheme the worthy Name after which ye be [e] named?

1 The fifth: Charitie which proceedeth from a true faith, cannot stand with the accepting of persons: which hee prooueth plainely by setting foorth their example, who with the reproch or disdaine of the poore, honour the rich.

a For if we knewe what Christs glory is, and esteemed it as we ought to doe, there would not be such respect of persons as there is.

✣ Leuit.9.15. deut.1.17. and 16.19. pro.24.23.

b In a worshipfull and honourable place.

c Haue yee not (which you ought not to doe) by this meanes within your selues iudged one man to bee preferred before another. 2 Hee theweth that they are peruerse and naughtie iudges, which preferre the rich before the poore, by that that God on the contrary side prefereth the poore, whom he hath enriched with true riches, before the rich.

d The needy and wretched, and (if we measure it after the opinion of the world) the veriest abiects of all men. 3 Secondly, he prooueth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane rich men, such as the most part of them haue bene alwayes, against whome hee setteth the poore and abiect.

e Word for word, which is called vpon of you.

8 4 But if yee fulfill the [f] royall Lawe according to the Scripture, *which saith*, Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 But if yee regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressours.

10 5 For whosoeuer shall keepe the whole Lawe, *and* yet faileth in one *poynt*, hee is guiltie of [g] all.

11 [6] For he that sayd, Thou shalt not commit adulterie, sayde also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Lawe.

12 7 So speake ye, and so doe, as they that shall be iudged by the Lawe of libertie.

13 For there shalbe condemnation mercilesse to him that sheweth not [h] mercie, and mercie reioyceth against condemnation.

14 [8] What auaileth it my brethren, though a man saith, he hath faith, when he hath no workes? can that faith saue him?

15 [9] For if a brother or a sister be naked and destitute of dayly foode,

16 And one of you say vnto them, Depart in peace: warme your selues, & fill your bellies, notwithstanding yee giue them not those things, which are needeful to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But [i] some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 [11] But wilt thou vnderstand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our father [k] iustified through workes, ✣ when he offred Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his workes? and through the works was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which sayeth, ✣ Abraham beleeued God, and it was imputed vnto him for righteousnesse: and hee was called the friend of God.

4 The conclusion: Charitie which God prescribeth cannot agree with the accepting of persons, seeing that wee must walke in the kings hie way.

f The Law is sayde to be royall and like the kings the way, for that it is plaine and without turnings, and that the Law calleth euery one our neighbour without respect, whom we may helpe by any kinde of duetie.

5 A newe argument to prooue the same conclusion: They doe not loue their neighbours, which neglect some, and ambitiously honour other: for he doeth not obey God, which cutteth off from the commandements of God that, that is not so commodious for him, nay he is rather guiltie generally for the breache of the whole Lawe, although hee obserue the residue.

g Not that all sinnes are equall, but because he that breaketh one title of the Law, offendeth the maiestie of the Lawgiuer.

6 A proofe: because the Lawemaker is alwayes one and the selfe same, and the body of the Law cannot be diuided.

7 The conclusion of the whole treatise: we are vpon this condition deliuered from the curse of the Law by the mercie of God, that in like sort we should maintaine and cherish charitie and good will one towards another, and who so doeth not so, shall not taste of the grace of God

h He that is hard and curish against his neighbour, or els helpeth him not, he shal find God an hard & rough Iudge to himselfeward.

8 The fifth place which hangeth very well with the former treatise, touching a true & liuely faith. And the proposition of this place is this: faith which bringeth not forth workes, is not ✝ faith whereby we are iustified, but an image of faith: or els this, they are not iustified by faith, which shew not the effects of faith. 9 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnlesse he wil openly incurre reprehension, seeing that the cause is vnderstood by the effectes. 1 Nay, thus may euery man beate downe his pride. 10 Another reason taken of an absurditie: If such a faith were the true faith whereby we are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith.

11 The third reason from ✝ example of Abraham, who no doubt had a true faith: but he in offering his sonne, shewed himselfe to haue ✝ faith which was not voide of workes, and therefore he receiued a true testimonie when it was said, that faith was imputed to him for righteousnes

k Was he not by his workes knowen and found to be iustified? for he speaketh not here of the cause of iustification, but by what effectes we may know that a man is iustified. ✣ Gen.22.10.

l Was effectuall and fruitfull with good workes.

m That the faith was declared to be a true faith, and that by workes.

n Then was the Scripture fulfilled, when it appeared plainely, howe truely it was written of Abraham. ✣ Gen.15.6. rom.4.2. galat.3.6.

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12 The conclusion: He is onely iustified that hath that faith which hath workes following it.

o *Ja proued to be iust.*

p *Of that dead and fruitlesse faith which you boast of.*

24 12 Yee see then how that of workes a man is o iustified, and not of p faith onely.

25 13 Likewise also was not ✣ Rahab the harlot iustified through workes, when she had receiued the messengers, & sent them out another way.

26 14 For as the body without ❡ spirit is dead, euen so the faith without workes is dead.

CHAP. III.

3 To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, 9. he declareth the commodities and mischiefes that insue thereof: 15 and how much mans wisedome 17 differeth from heauenly.

MY 1 brethren, be not many masters, 2 knowing that we 2 shall receiue the greater condemnation.

2 For in many things we ‖ sinne all. 3 If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 4 Beholde, wee put bittes into the horses mouthes, that they should obey vs, and we turne about all their body.

4 Behold also the shippes, which though they be so great, and are driuen of fierce winds, yet are they turned about with a very small rudder, whither soeuer the gouernour listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: 5 beholde, how great a thing a litle fire kindleth.

6 And the tongue is fire, *yea*, a b worlde of wickednesse: so is the tongue set among our members, that it defileth the whole body, and c setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, & of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyson.

9 6 Therewith blesse wee God euen the Father, and therewith curse we men, which are made after the 7 similitude of God.

10 8 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place sweete *water* and bitter?

12 Can the figge tree, my brethren, bring forth oliues, either a vine figs? so can no fountain make both salt water and sweete.

13 9 Who is a wise man & endued with knowledge among you? let him shew by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying and strife in your hearts, reioyce not, neither be liars against the trueth.

15 This wisdome descendeth not from aboue, but *is* earthy, sensuall, and deuilish.

16 For where enuying and strife *is*, there *is* sedition, and all maner of euill workes.

17 But the wisdome that *is* from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of d mercie & good fruites, without iudging, and without hypocrisie.

18 10 And the fruite of righteousnes is sowen in peace, of them that make peace.

d *He setteth mercie against the fierce, and cruell nature of man, and sheweth that heauenly wisedome bringeth forth good fruites, for he that is heauenly wise, preferreth all things to Gods glorie, and the profite of his neighbour.*

10 Because the world perswadeth it selfe that they are miserable which liue peaceably & simply: on the contrary side the Apostle pronounceth that they shall at the length reape the haruest of peaceable righteousnesse.

CHAP. IIII.

1 He reckoneth vp the mischiefes that proceede of the workes of the flesh. 7 He exhorteth to humilitie, 8 and to purge the heart 9 from pride, 10 backebiting, 14 and the forgetfulnesse of our owne infirmitie.

FRom 1 whence *are* warres and contentions among you? are they not hence, *euen* of your pleasures, that fight in your members?

2 Yee lust, and haue not: ye enuie, and desire immoderately, and cannot obteine: ye fight, and warre, and get nothing, 2 because ye aske not.

3 Yee aske, and receiue not, because ye aske amisse, that yee might lay the same out on your pleasures.

4 3 Ye adulterers and adulteresses, know ye not that the amitie of the world is the enimity of God? Whosoeuer therefore wil be a friend of the world, maketh himselfe the enemie of God.

5 4 Doe ye thinke that the Scripture sayth in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore saith, ✣ God resisteth the proude, and giueth grace to the humble.

7 ✣ 5 Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, yee sinners, and purge your hearts, ye double minded.

9 6 Suffer afflictions, and sorow ye, & weepe: let your laughter bee turned into mourning, and *your* ioy into 2 heauinesse.

10 ∴ Cast downe your selues before the Lord, and he will lift you vp.

11 7 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euil of the Law, and condemneth the Law: and if thou condemnest the Lawe, thou art not an obseruer of the Law, but a iudge.

1 He goeth on forward in the same argument, condemning certain other causes of warres & contentions, to wit, vnbridoled pleasures, and immoderate lusts, by their effectes, forsomuch as the Lord doth worthily make the voyd, so that they bring nothing els to the in whom they are, but vncurable torments.

2 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts & pleasures, in asking things which either are of themselues vnlawfull, or being lawfull, aske them to wicked purposes.

3 Another reason why such vnbridled lusts and pleasures are viterly to be condemned, to wit, because that he that giueth him selfe to the world, diuorceth himselfe from God, and breaketh the band of that holy and spirituall mariage. 4 The taking away of an obiection: In deede our mindes runne headlong into these vices, but wee ought so much the more diligently take heede of them: which care and study shall not be in vaine, seeing that God resisteth the stubborne, and giueth that grace to the modest and humble that surmounteth all those vices. ✣ *Prou.3.34. 1.pet.5.5.* ✣ *Ephe.4.27.* 5 The conclusion: We must let the contrary vertues against those vices, and therefore whereas we obeyed the suggestions of the deuill, wee must submit our mindes to God, & resist the deuil, with a certaine and assured hope of victorie. To bee short, wee must employ our selues to come neere vnto God by puritie and synceritie of life. 6 He goeth on in the same comparison of contraries, and setteth against those prophane ioyes an earnest sorowe of minde, and against pride and arrogancie, holy modestie. *a* *By this worde the Greekians meane an heauinesse ioyned with shamefastnesse, which is to be seene in a cast downe countenance, and settled as it were vpon the ground.* ∴ *1.Pet.5.7.* 7 He reprehendeth most sharply another double mischiefe of pride: the one is, in that the proud and arrogant will haue other men to liue according to their will and pleasure, and therfore they do most arrogantly condemne whatsoeuer pleaseth them not: which thing cannot bee done without great iniurie to our onely Lawemaker, for by this meanes his Lawes are found fault withall, as not circumspectly enough written, and men challenge that vnto themselues which properly belongeth to God alone, in that they lay a Law vpon mens consciences.

1 The sixt part of place: Let no man vsurpe (as most men ambitiously doe) authoritie to iudge and censure others rigorously.

2 A reason: Because they prouoke Gods seueritie against themselues which doe so curiously & rigorously condemne others, being themselues guiltie and faultie.

a *Vnlesse we surcease from this maisterlike and proud finding fault with others.*

‖ *Or, stumble.*

3 The seuenth place, touching the brideling of the tongue, ioyned with the former, so that it is manifest that there is no ‖ which may not iustly be found fault withal, seeing it is a rare vertue to bridle the tongue.

4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.

5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue, throughout the whole worlde, to the ende that men may so much the more diligently giue themselues to moderate it.

b *An heape of all mischiefes.*

c *It is able to set the whole worlde on fire.*

6 Amongst other faultes of the tongue, the Apostle chiefly reproueth backbiting and speaking euil of our neighbours, euen in them especially, which otherwise wil seeme godly and religious.

7 He denieth by two reasons, that God can be prayed by that man, that vseth cursed speaking or to backbite: first because man is the Image of God, which whosoeuer reuerenceth not, doth not honour God himself.

8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other.

9 The eight part which hangeth with the former, touching meekenesse of minde, against which he setteth enuie and a contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischiefes, to wit, a false perswasion of wisedome, whereas notwithstanding there is no true wisdome, but that is heauenly, and frameth our mindes to all kind of true moderation and simplicitie.

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✣ *Rom.14.4.*
8 The other fault is this: That men doe so confidently determine vpon theis and those mattees and businesses, as though that euery moment of their life did not depend of God.
✣ *1.Cor.4.19.*
9 The conclusion of all the former treatise. The knowledge of the will of God, doeth not onely nothing at all profite, vnlesse the life be answerable to it, but also maketh the sinnes farre more grieuous.

12 There is one Lawgiuer, which is able to saue, and to destroy. ✣ Who art thou that iudgest another man?

13 [8] Goe to now ye that say, To day or to morowe we will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what *shalbe* to morow. For what is your life? It is euen a vapour that appeareth for a little time, & afterward vanisheth away)

15 For that ye ought to say, ✣ If the Lord will, and, if we liue, we wil doe this or that.

16 But nowe ye reioyce in your boastings: all such reioycing is euil.

17 [9] Therefore, to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

1 He threatneth the riche with Gods seuere iudgement, for their pride, 7 that the poore hearing the miserable end of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresse.

2 He denounceth vtter destruction to the wicked and prophane riche men, and such as are drowned in their riotousnesse, mocking at their foolish confidence when as there is nothing in deede more vaine then such things.
a The Lord who is more mightie then ye are, hath heard them.
b Ye haue pampered vp your selues.
c The Hebrewes call a day that is appointed to solemne banketting, a day of slaughter or feasting.

GO [1] to nowe ye rich men: weepe, and howle for your miseries that shal come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and siluer is cankred, and the rust of them shalbe a witnes against you, and shal eate your flesh, as *it were* fire. Ye haue heaped vp treasure for the last dayes.

4 Behold, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraud) crieth, & the cries of them which haue reaped, are entred into the [a] eares of ỹ Lord of hosts.

5 Ye haue liued in pleasure on the earth, and in wantonnes. Ye haue [b] nourished your hearts, as in a [c] day of slaughter.

6 Ye haue condemned & haue killed the iust, and he hath not resisted you.

7 [2] Bee patient therefore, brethren, vnto the comming of the Lord. [3] Behold, the husbandman waiteth for the precious fruit of the earth, & hath long patience for it, vntill he receiue the former, and the latter raine.

8 Be ye also patient therefore and settle your hearts: for ỹ comming of the Lord draweth nere.

9 [4] [d] Grudge not one against another, brethren, least ye be condemned: [5] behold, the iudge standeth before the doore.

3 The taking away of an obiection: Although his comming seeme to linger, yet at the least we must follow the husbandmen, who do patiently wait for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 He commendeth Christian patience, so that where as other through impatience vse to accuse one another, the faithfull on the contrary side complaine not, although they receiue iniurie. *d By grudging hee meaneth a certaine inward complaining which betoketh impatiencie.*
5 The conclusion: The Lord is at the doore, who will defend his owne, and reuenge his enemies, and therefore we neede not to trouble our selues.

10 [6] Take my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowen what [e] end the Lord *made*. For the Lord is very pitifull and mercifull.

12 [7] But before all things, my brethrē, ✣ sweare not, neither by heauen, nor by earth, nor by any other othe: but let [f] your yea, be yea, and *your* nay, nay, least ye fall into condemnation.

13 [8] Is any among you afflicted? Let him pray. Is any merie? Let him sing.

14 [9] Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with ✣ [g] oyle in the [h] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shal raise him vp: & if he haue committed [i] sinnes, they shalbe forgiuen him.

16 [10] Acknowledge your faultes one to another, and pray one for another, that yee may bee healed: [11] for the prayer of a righteous man auaileth much, if it be feruent.

17 ✣ Helias was a man subiect to like passions as we are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought foorth her fruite.

19 [12] Brethren, ✣ if any of you hath erred from the trueth, and some man hath [k] conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shal hide a multitude of sinnes.

6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes soeuer, he setteth against that, the examples of the Fathers, whose patience had a most happy ende, because God as a most bountifull Father, neuer forsaketh his.
g What ende the Lord gaue.
7 Because euen the best men sometimes through impatience breake out into othes sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickednesse, and to accustome our tongues to simple and true talke.
✣ *Matth.5.34.*
f That that you haue to say or affirme, speake or affirme it simply, and without an othe: and that that you will denie, denie it simply and flatly.
8 He sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sorowe and ioy.
9 He sheweth peculiarly, to what physicians especially wee must goe, when wee are diseased, to wit, to the prayers of the Elders, which then also could cure the body (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obteyning for the sicke through their prayers and exhortations, remission of sinnes. ✣ *Marke 6.13.*
g This was a signe of the gift of healing: and now seeing wee haue the gift no more, the signe is no longer necessarie.
h By calling on the Name of the Lorde.
i Hee hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes. 10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that wee ought freely to conferre one with another touching those inwarde diseases, that we may helpe one another with our prayers. 11 He commendeth prayers by the effectes that come of them, that all men may vnderstande that there is nothing more effectuall then they are, so that they proceede from a pure minde.
✣ *1.King.17.1. and 18.45. Luke 4.25.* 12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God then to call into the way, a brother that was wandring out of the wty. ✣ *Matth.18.15.*
k Hath called him backe from his way.

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 He extolleth Gods mercie shewed in Christ, which we lay hold on by Faith, and possesse through hope: 10 wherevnto the Prophets foretold. 13 He exhorteth 15 to renounce the world, 23 and their former life, and so wholy yeeld themselues to God.

1 Peter purposing to speake of the dueties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, & carrying vs also farre aboue the same. For he sheweth that we which are otherwise of nature sinners, were through the free mercy of God the Father first chosen from euerlasting: then according to that euerlasting decree, were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, & by whose blood we also are reconciled, to the end, ỹ as Christ himselfe rose againe from the dead, we also might be restored into that same heauenly & euerlasting glory.
a Or, according to the purpose of God, who neuer altereth nor changeth the same.
b That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephe.1.5.

PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father vnto [b] sanctification of the Spirit,

through

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through obedience and ſprinkeling of the blood of Ieſus Chriſt: Grace and peace be multiplied vnto you.

3 Bleſſed *bee* God, euen the Father of our Lord Ieſus Chriſt, which according to his aboundant mercie hath begotten vs againe vnto a [c] liuely hope by the reſurrection of Ieſus Chriſt from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reſerued in heauen for vs,

5 [2] Which are kept by the power of God through faith vnto ſaluation, which is prepared to be ſhewed in the [d] laſt time.

6 Wherein ye reioyce, though nowe for a ſeaſon (if neede require) yee are in heauineſſe, through manifolde tentations,

7 That the triall of your faith, being much more precious then golde that periſheth (though it be tried with fire) might be found vnto *your* prayſe, and honour and glory at the [e] appearing of Ieſus Chriſt:

8 Whome yee haue not ſeene, and yet loue *him*, in whome nowe, though ye ſee him not, yet doe you beleeue, and reioyce with ioy vnſpeakable and glorious,

9 Receiuing the ‖ end of your faith, *euen* the ſaluation of *your* ſoules.

10 [3] Of the which ſaluation the Prophets haue inquired and ſearched, which propheſied of the grace that ſhould come vnto you,

11 Searching when or what time the Spirit which teſtified before of Chriſt which was in them, ſhould declare the ſufferings *that ſhould come* vnto Chriſt, and the glorie that ſhould folow.

12 Vnto whome it was reuciled, that not vnto themſelues, but vnto vs they ſhould miniſter the things, which are ſhewed vnto you by them which haue preached vnto you the Goſpel by the holy Ghoſt [f] ſent downe from heauen, the which things the Angels deſire to beholde.

13 [4] Wherefore, [g] gird vp the loynes of your minde: be ſober, [5] and truſt [h] perfectly on that grace [6] that is brought vnto you, 7 in the reuelation of Ieſus Chriſt,

14 [8] As obedient children, not faſhioning your ſelues vnto the former luſtes of your ignorance:

15 But as he which hath called you, is holy, ſo be ye holy in ✣ all maner of conuerſation,

16 [9] Becauſe it is written, ✣ Bee ye holy, for I am holy.

17 [10] And if ye [i] call him Father, which without ∵ reſpect of perſon iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare,

18 [11] Knowing that yee were not redeemed with corruptible things, *as* ſiluer and golde, from your vaine conuerſation, receiued by the traditions of the fathers,

19 ✣ But with the precious blood of Chriſt, as of a Lambe vndefiled, and without ſpot.

20 [12] Which was ✣ ordeined before the [k] foundation of the world, but was declared in the laſt times for your ſakes,

21 Which by his meanes doe beleeue in God that raiſed him from the dead, and gaue him glory, that your faith and hope might bee in God.

22 [13] Hauing purified your ſoules in obeying the trueth through the ſpirite, to * loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne anew, not of mortall ſeed, but of immortall, by the word of God, who liueth and endureth for euer.

24 [14] For all ✣ [l] fleſh *is* as graſſe, & all the glory of man *is* as the flower of graſſe. The graſſe withereth, and the flower falleth away.

25 [15] But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

c Euerlaſting hope.

2 Nowe hee ſheweth by what way wee come vnto that glorie, to wit, through all kinde of afflictions, wherein notwithſtanding layth maketh vs ſo ſecure, that wee are not onely not ouercome with ſorowe, but alſo through the beholding of God himſelfe (who otherwiſe is inuiſible) with the eyes of faith, are vnſpeakeably ioyfull: becauſe all ſuch things, as they are but for a time, ſo are they not applied vnto vs to deſtroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length we may obtaine ſaluation.

d This is that time which Daniel calleth the time of the ende, when as that great reforme of all things ſhall bee, which all creatures looke for, Romanes 8.19.

e He ſpeaketh of the ſecond comming of Chriſt. ‖ *Or, reward.* 3 Hee putteth a difference betweene true faith, that is to ſay, that faith which onely hath an eye to the doctrine of the Prophets and Apoſtles, and falſe faith: Afterward hee maketh two degrees of one and the ſelfe ſame faith, according to the maner of the diuers reuelations, when as in deede it is but one onely faith: Thirdly, he ſaith, that the preaching of the Apoſtles is the fulfilling of the preaching of the Prophets, although the latter ende of it be as yet looked for of the very Angels. *f He alludeth to the prophecie of Ioel, which was exhibited, vpon the day of Pentecoſt, in the Apoſtles, as it were in the firſt fruites of the holy Ghoſt, which this ſame our Peter declareth, Actes 2.6.* 4 He goeth from faith to hope, which is in deede a companion that cannot be ſundred from faith: and he vſeth an argument taken of compariſon: We ought not to bee wearied in looking for ſo excellent a thing, which the very Angels waite for with great deſire. *g This is a borowed ſpeach, taken of a common vſage amongeſt them: for by reaſon that they weare long garments, they could not prepare vnto thē ſelues they girded vp themſelues: and hence it is that Chriſt ſaid, Let your loynes be girded vp.* 5 He ſetteth foorth very briefly, what maner of hope ours ought to be, to wit, continuall, vntill wee enioy the thing wee hope for: then, what we haue to hope for, to wit, grace (that is, free ſaluation) reuciled to vs in the Goſpel, and not that, that men do raſhly and fondly promiſe to themſelues. *h Soundly and ſincerely.* 6 An argument to ſtirre vp our mindes, ſeeing that God doth not waite till we ſeeke him, but caſteth ſo great a benefit to be brought euen vnto vs. 7 Hee ſetteth out the ende of faith, leſt any man ſhould promiſe himſelfe, either ſooner or later that full ſaluation, to wit, the latter comming of Chriſt: and therewithall warneth vs, not to meaſure the dignitie of the Goſpell according to the preſent ſtate, ſeeing that that which we are now, is not yet reuciled.

8 Hee paſſeth from faith and hope, to the fruites of them both, which are vnderſtood in the name of obedience: And it conſiſteth in two things, in renouncing our luſtes, and liuing godly: which luſtes haue their beginning of that blindneſſe wherein all men are borne: but holineſſe proceedeth from the grace and ſauour of GOD which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one diſpoſition.

✣ *Luke 1.75.*

9 He ſheweth that ſanctification doeth neceſſarily follow adoption.

✣ *Leuit. 11.44. and 19.2. and 20.7.*

10 As before he diſtinguiſhed true faith and hope from falſe, ſo doeth he now obedience, ſetting the quicke and ſharpe ſight of God, againſt an outward maske, and carneſt reuerence againſt vaine ſeueritie. *i If you will bee called the ſonnes of that Father.* ∵ *Deuteronomie 10.17. romanes 2.11. galatians 2.6.* 11 An exhortation, wherein he ſetteth foorth the excellencie and greatneſſe of the benefite of God the Father, in ſanctifying vs by the death of his owne Sonne. And hee partly fetteth the puritiyings of the Lawe againſt the thing it ſelfe, that is, againſt the blood of Chriſt, and partly alſo mens traditions, which hee condemneth as vtterly vaine and ſuperſtitious, bee they neuer ſo olde and auncient. ✣ *1. Corinthians 6.20. and 7.23. b Hebrewes 9.14. 1 John 1.7. reuelation 1.5.* 12 The taking away of an obiection: what was done to the worlde, before that Chriſt was ſent into the worlde? was there no holineſſe before, and was there no Church? The Apoſtle anſwereth, that Chriſt was ordained and appoynted to redeeme and deliuer mankinde, before that mankinde was: much leſſe was there any Church without him before his comming into the fleſh: yet wee are happieſt aboue the reſt, to whome Chriſt was exhibited in deede, in this that he hauing ſuffered and ouercome death for vs, doeth now moſt effectually worke in vs by the vertue of his Spirite, to create in vs faith, hope, and charitie. ✣ *Romanes 16.25. ephesians 3.9. coloſsians 1.26. 2 timothie 1.10. titus 1.2.* *k From euerlaſting.* 13 Hee commendeth the practiſe of obedience, that is, charitie: eatneſtly beating into their heades againe, that hee ſpeaketh not of any common charitie, and ſuch as proceedeth from that out corrupt nature, but of that whoſe beginning is the Spirite of God, which purifieth our ſoules through the worde layde holde on by faith, and ingendreth alſo in vs a ſpirituall and euerlaſting life, as God is moſt pure and truely liuing. * *Chapter 2.17. romanes 2.10. ephesians 4.2.* 14 A reaſon why we haue neede of this heauenly generation, to wit, becauſe that men, hee their glorie neuer ſo great, are of nature voyde of all true and ſound goodneſſe. ✣ *Eſai. 40.6. iames 1.10.* *l The word (Fleſh) ſheweth the weakeneſſe of our nature, which in chriſt is not conſidered in the fleſh it ſelfe.* 15 Againe leſt any man ſhould ſeeke that ſpirituall force and vertue in fained imaginations, the Apoſtle calleth vs backe to the word of God: teaching vs further more, that there is no other worde of the Lorde to bee looked for, then this which is preached, in which onely wee muſt truſt.

CHAP.

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CHAP. II.

1 *Hee exhorteth the newe borne in faith, to leade their lines anſwerable to the ſame: 6 and leaſt their faith ſhould ſlegger, hee bringeth in that which was foretolde touching Chriſt.* 11 *Then hee willeth them to bee obedient to Magiſtrates,* 21 *And that they patiently beare aduerſitie after Chriſtes example.*

✣ *Rom.6.4.epheſ.4.23.coloſ.3.8. heb.12.1.*

WHerefore, ✣ [1] laying aſide all maliciouſneſſe, and all guile, and diſſimulation, and enuie, and all euill ſpeaking,

1 Hauing laid for the foundation the Spirit of God effectually working by the worde, and hauing built thereupon three vertues which are the grounds of all Chriſtian actions, to wit, fayth, hope, and charitie: now he proceedeth to a generall exhortation, the firſt member whereof is, that wee flee all ſhew both of ſecrete and alſo open malice.

2 As [2] a newe borne babes deſire that ſincere milke of the worde, that yee may growe thereby,

2 The ſecond is, that being newly begotten & borne of the new ſeede of the vncorrupt word, drawing and ſucking greedily the ſame worde as milke, wee ſhould more and more as it were growe vp in that ſpirituall life. And he calleth it, Syncere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take heede of them which corrupt it. *a As becommeth new men.*

3 [3] Becauſe yee ‖ haue taſted that the Lord *is* bountifull.

3 He commendeth that ſpirituall nourishment for the ſweeteneſſe and profite of it. ‖ *Or, dot taſte.*

4 [4] To whome comming as vnto a liuing ſtone diſallowed of men, but choſen of God *and* precious,

4 Hee goeth on forward in the ſame exhortation, but vſeth another kind of borrowed ſpeach, alluding to the Temple. Therefore he ſaith, that the companie of the faithful is as it were a certaine holy and ſpirituall building, conſiſt of liuely ſtones, the foundation whereof is Chriſt, as a liuely ſtone ſuſteining all that are ioyned vnto him with his liuing vertue, and knitting them together with himſelfe, although this ſo great a treaſure be neglected of men. 5 Going forward in the ſame ſimilitude he compareth vs nowe to Prieſtes, placed to this ende in that ſpirituall temple, that wee ſhould ſerue him with a ſpirituall worſhip, that is, with holineſſe and righteouſnes: but as the temple, ſo is the Prieſthoode built vpon Chriſt, in whom onely all our offerings are accepted. ✣ *Reuel.1.6.* 6 He proouoeth it by the teſtimony of the Prophet Eſai. ∵ *Eſai.28.16. rom.9.33.* 7 By ſetting the moſt bleſſed condition of the beleeuers, and the moſt miſerable of the rebellious one againſt the other, he pricketh forward the beleeuers, and triumpheth ouer the other: and alſo preuenteth an offence, which ariſeth hereof, that none do more reſiſt this doctrine of the Goſpel, then they which are chieffeſt amongſt the people of God, as were at that time that Peter wrote theſe things, the Prieſts, and Elders, & Scribes. Therefore he anſwereth firſt of all that there is no cauſe why any man ſhoulde be aſtonished at this their ſtubbernesſe as though it were a ſtrange matter, ſeeing wee haue beene forewarned ſo long before, that it ſhould ſo come to paſſe: and moreouer, that it pleaſed God to create and make certaine to this ſelfe ſame purpoſe, that the Sonne of God might be glorified in their iuſt condemnation. Thirdly, for that the glorie of Chriſt is hereby ſet foorth greatly, whereas notwithſtanding Chriſt remaineth the ſure head of his Church, and they that ſtumble at him, caſt downe and ouerthrow themſelues, and not Chriſt. Fourthly, although they be created to this end and purpoſe, yet their fall and decay is not to be attributed to God, but to their owne obſtinate ſtubbernesſe which commeth betweene Gods decree, and the execution thereof or their condemnation, and is the true and prope, cauſe of their deſtruction. ✣ *Pſal.118.22. matth.21.42. actes 4.11.* ✣ *Eſai.8.14 rom.9.33.* 8 The contrarie member, to wit, he deſcribeth the ſingular excellencie of the elect. and alſo leſt any man ſhould doubt whether he be choſen or not, the Apoſtle calleth vs backe to the effectuall calling, that is, to the voyce of the Goſpel ſounding both in our eares and mindes by the outward preaching and Sacraments, whereby wee may certainely vnderſtand that euerlaſting decree of our ſaluation, (which other wiſe is moſt ſecret and hidden) and that through the onely mercie of God, who freely chuſeth and calleth vs. Therefore this onely remaineth, ſaith he, that by all meanes poſſible was ſet foorth ſo great goodneſſe of the moſt mightie God. * *Exod. 19.6.*

✣ *Hoſe.2.23. rom.9.25.*

9 He returneth to that generall exhortation.

10 A reaſon why we ought to liue holily, to wit, becauſe we are citizens of heauen, and therefore we ought to liue according to the Lawes not of this world, which is moſt corrupt, but of the heauenly citie, although we be ſtrangers in the world.

✣ *Rom.13.14. galat.5.16.*

11 Another argument: The children of God liue not according to the fleſh, that is, according to that corrupt nature, but according to the ſpirit. Therefore fleſhly motions ought not to beare rule in vs.

12 The third argument: for although thoſe luſtes flatter vs, yet they ceaſe not to fight againſt our ſaluation. 13 The fourth argument, taken of the profite of ſo doing: for by this meanes alſo we prouide for our good name and eſtimation, whileſt wee compell them at length to change their minds, which ſpake euill of vs. ∵ *Chap. 3.16.* 14 The fifth argument, which alſo is of great force: Becauſe the glorie of God is greatly ſet foorth by that meanes, whileſt by example of our honeſt life, euen the moſt prophane men are brought vnto God, and ſubmit themſelues vnto him. ✣ *Matt 5.16. b When God ſhall alſo haue mercie on them.* 15 That which hee ſpake generally, he now expoundeth by partes, deſcribing ſeuerally euery mans duetie. And firſt of all he ſpeaketh of obedience which is due both to the Lawes, and alſo to the Magiſtrates, both higher and lower. ✣ *Roman.13.1.* *c By ordinance, is meant the framing and ordering of ciuill gouernment: which he calleth ordinance of man, not becauſe man inuented it, but becauſe it is proper to men.* 16 The firſt argument becauſe the Lord is the Authour and reuenger of this policie of men, that is, which is ſet amongſt men: and therefore the true ſeruantes of the Lord muſt aboue all others be diligeat obſeruers of this order. 17 Hee preuenteth a cauill which is made by ſome, that ſay they will obey Kings and the higher Magiſtrates, and yet contemne their miniſters: as though their miniſters were not armed with their authoritie which ſent them. 18 The ſecond argument taken of the end of this order, which is not onely moſt profitable, but alſo very neceſſary: ſeeing that by this meanes vertue is rewarded, and vice puniſhed: wherein the quietneſſe and happineſſe of this life conſiſteth. 19 He declareth the firſt argument more amply, ſhewing that Chriſtian libertie doeth amongſt all things leaſt or not at all conſiſt herein, to wit, to caſt off the bridle of the Lawes, (as at that time ſome altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holily according to the will of God, wee ſhoulde make manifeſt to all men, that the Goſpel is not a cloake for ſinne and wickednesſe, ſeeing we are in ſuch ſort free, that yet we are ſtill the ſeruants of God and not of ſinne. 20 Hee diuideth the ciuill life of man, by occaſion of thoſe things which hee ſpake, into two generall partes: to witte, into thoſe duelies which priuate men owe to priuate men, and eſpecially the faithfull, and into that ſubiection whereby inferiours are bounde to their ſuperiours: but ſo, that Kings bee not made equall to God, ſeeing that feare is due to God, and honour to Kings. *d Becharitable and duetifull towardes all men.* * *Chapter 1.22. romanes 12.10. e The aſſemblie and fellowſhip of the brethren, as Zacharie 11. 14.* ✣ *Epheſians 5.6. coloſſians 3.22.* 21 Hee goeth to the duetie of ſeruantes towardes their maſters, which he deſcribeth with theſe boundes, that ſeruantes ſubmit themſelues willingly and not by conſtraint, not onely to the good and courteous, but alſo to the froward and ſharpe maſters. ✣ *2. Corinth 7.10.* 22 The taking away of an obiection: In deede the condition of ſeruauntes is hard, eſpecially if they haue froward maſters: but this their ſubiection ſhall be ſo much the more acceptable to God, if his will preuaile more with ſeruantes, then the maſters iniuries.

bertie, that yee ſhoulde ſhewe foorth the vertues of him that hath called you out of darkeneſſe into his marueilous light,

10 ✣ Which in time paſt were not a people, yet *are* nowe the people of God: which in time paſt were not vnder mercie, but nowe haue obtained mercie.

11 [9] Dearely beloued, [10] I beſeech you, as ſtrangers and pilgrims, ✣ [11] abſteine from fleſhly luſtes, [12] which fight againſt the ſoule,

12 [13] ∵ And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, [14] may by *your* * good workes which they ſhall ſee, glorifie God in the day of [b] viſitation.

13 [15] ✣ Therefore ſubmit your ſelues vnto [c] all manner ordinance of man [16] for the Lordes ſake, [17] whether it bee vnto the King, as vnto the ſuperiour,

14 Or vnto gouernours, as vnto them that are ſent of him, [18] for the puniſhment of euill doers, and for the prayſe of them that doe well.

15 [19] For ſo is the will of God, that by well doing ye may put to ſilence the ignorance of the fooliſh men,

16 As free, and not as hauing the libertie for a cloke of maliciouſneſſe, but as the ſeruants of God.

17 [d] Honour all men: * loue [e] brotherly fellowſhip: feare God: honour the King.

18 ✣ [21] Seruants, be ſubiect to your maſters with all feare, not onely to the good and courteous, but alſo to the froward.

19 ✣ [22] For this is thanke worthie, if a man

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f Because he maketh a conscience of it to offend God, by whose good will and appointment he knoweth this burden is layed vpon him.

for f conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faults, yee take it patiently? but and if when ye doe well, ye suffer *wrong* and take it patiently, this is acceptable to God.

21 23 For hereunto ye are called: for Christ also suffered for you, leauing you an g ensample that ye should follow his steppes,

22 ✣ Who did no sinne, neither was there guile found in his mouth.

23 Who when hee was reuiled, reuiled not againe: when hee suffered, hee threatned not, but 24 committed it to him 25 that iudgeth righteously.

24 ✣ 26 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepheard and Bishop of your soules.

g The woman is called a vessel after the maner of the Hebrewes, because the husband vseth her as his fellow & helper to liue faithfully before God.

the woman, as vnto the weaker f vessell, 8 euen as they which are heires together of the g grace of life, 9 that your prayers be not interrupted.

8 10 Finally, be ye all of one minde: one suffer with another: loue as brethren: *be* pitifull: *be* courteous,

9 ✣ 11 Not rendring euill for euill, neither rebuke for rebuke: but contrariwise, bleese, 12 knowing that ye are thereunto called, that ye should be heires of blessing.

10 ✣ 13 For if any man long after life, and to hsee good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile.

11 ∴ Let him eschew euil, and do good: let him seeke peace, and follow after it.

12 For the eyes of the Lord *are* ouer the righteous, & his eares *are open* vnto their prayers: and the i face of the Lord *is* against them that do euil.

13 14 And who is it that will harme you, if ye follow that which is good?

14 ✳ Notwithstanding blessed *are ye*, if ye suffer for righteousnes sake. 15 Yea, ✣ feare not their k feare, neither be troubled.

15 But l sanctifie the Lord God in your hearts: 16 and be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you, with meeknesse and reuerence,

16 Hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which slander your good conuersation in Christ.

17 17 For *it is* better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 ✳ 18 For Christ also hath once suffered for sinnes, 19 the iust for the vniust, 20 that he might

h Let him eschew euil, and do good: let him seeke peace, and follow after it.

i The eyes of the Lord are ouer the righteous, & his eares are open vnto their prayers.

k Feare not their feare.

l Sanctifie the Lord God in your hearts.

CHAP. III.

1 *That Christian women should not condemne their husbandes though they be infidels.* 5 *Be brought in examples of godly women.* 8 *General exhortations.* 14 *patiently to beare persecutions.* 15 *and boldly to yeeld a reason of their faith.* 18 *Christes example.*

∴ *Colosse.* 3.18. *ephe.* 5.22.

LIkewise ∴ 1 let the wiues be subiect to their husbandes, 2 that euen they which obey not the word, may without the word be woon by the conuersation of the wiues,

2 While they beholde your pure conuersation, which is with feare.

3 ✣ 3 Whose apparelling, let it not be that outward, with broyded haire, & golde put about, or in putting on of apparell:

4 But let it be the a hidde man of the heart, *which consisteth* in the incorruption of a meeke and quiet spirit, which is b before God a thing much set by.

5 4 For euen after this manner in time past did the holy women, which trusted in God tire themselues, and were subiect to their husbands.

6 As Sara obeyed Abraham, and c called him Sir: whose daughters ye are, whiles yee doe well, 5 not being afraid of any terrour.

7 ✳ 6 Likewise ye husbands, d dwel with them as men of d knowledge, 7 giuing e honour vnto

1 In the third place he setteth foorth the wiues duetees to their husbandes commanding them to be obedient.

2 He speaketh namely of them which had husbands y were not Christians, which ought so much the more be subiect to their husbandes, that by their honest and chaste conuersation they may gaine them to the Lord.

✣ 1. *Tim.* 2 9.

3 He condemneth the riot & excesse of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in a meeke and quiet spirit.

a *Who hath his hat fastened in the heart: so that the hidde man is set against the outward decking of the bodie.*

b *Precious in deed, and so taken of God.*

4 An argument taken of the example of women, & especially of Sara which was the mother of all beleeuers. ✣ *Gen.* 18 12

5 Because women are of nature fearfull, he giueth them to vnderstand that he requireth of them that subiection, which is not wrung out of them either by force or feare. ✳ 1. *Cor* 7 3.

6 He teacheth husbands also their duetees, to wit, that the more vnderstanding and wisdome they haue, the more wisely and circumspectly they behaue themselues.

c *Doe all the duetees of wedlock.*

d *The more wisdome the husband hath, the more circumspectly he must behaue himselfe in bearing those discommodities, which through the womans weaknesse oftimes cause trouble both to the husband and the wife.*

7 The second argument: because the wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man, made to farre most excellent vses: wherevpon it followeth, that shee is not therefore to be neglected because she is weake, but on the contrary part she ought to be so much the more cared for.

e *Hauing an honest care of her.*

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21 Another argument taken of the happy end of these afflictions, wherein also Christ goeth before vs, both in example & vertue, as one who suffred most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conqueror by the vertue of his diuinitie.

m As touching his manhood, for his body was dead, and his soule felt the sorowes of death.

what is that to vs? Yes (saith the Apostle) for Christ hath shewed forth this vertue in all ages, both to the preseruation of the godly, were they neuer so few and miserable, & to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporall presence, but by his diuine vertue, preaching repentance, euen by the mouth of Noe himselfe, who then prepared the Arke, to those disobedient spirits which are now in prison, waiting for the full recompense of their rebellion, and saued those few (that is, eight onely persons) in the water. ‖ *By the vertue of which Spirit, that is to say, of the diuinity: therfore this word, Spirit, cannot in this place be taken for the soule, vnlesse we will say, that Christ was raised vp againe & quickened by the vertue of his soule.* ¶ *He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh.* n *This word (once) sheweth that there was a first termost day appointed, and is that were once past, there should be no more.* ✣ *Genes. 14. mat. 24. 38. luke 17. 26.* o *Men.* 23 A proportionall applying of the former example to the times which followed the comming of Christ: for that preseruation of Noe in the waters, was a figure of our Baptisme, not as though that materiall water of Baptisme saueth vs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward baptisme shadoweth preserueth vs being washed, so that we may call vpon God with a good conscience.

p *The conscience being sanctified may freely call vpon God.* 24 That selfe same vertue, whereby Christ rose againe, and now being caried vp into heauen hath receiued all power, doth at this day defend and preserue vs.

CHAP. IIII.

1 *He bringeth in Christs example, and exhibith it 6 to the mortifying of the flesh, especially commending Charitie:* 12 *And so intreateth of patience.* 17 *That it is necessarie that correction beginne at the Church.*

1 Hauing ended his digression and ſliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say, to leaue off from our wickednesse & vicious nesse: and to rise againe to God, that is to say, to be renued by the vertue of the holy Ghost, that we may lead the rest of our life which remaineth, after the will of God. a *So much of this present life as remaineth yet to be passed ouer.* ✣ *Ephe. 4. 22.* 2 By putting vs in minde of the dishonestie of our former life led in the filth of sin, he calleth vs to earnest repentance. b *Wickedly & licentiously after the maner of the Gentiles.* 3 That we be not mooued with the enemies peruerse & slanderous iudgements of vs, we haue to set against them that last iudgment of God which remaineth for them: for none, whether they be then found liuing, or were dead before shall escape it. c *They thinke it a new & strange matter.* 4 A digression: because he made mention of the last generall iudgement. And he preuenteth an obiection, that seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth: for (saith he) this selfe same Gospel was preached vnto the also (for he speaketh vnto the Iewes) & that to the same end that I now preach it vnto you, to wit, that the flesh being abolished and put away (that is to say, that wicked & naughty corruption which reigneth in men) they should suffer themselues to be gouerned by the vertue of the Spirit of God.

bring vs to God, 21 and was put to death concerning the flesh, but was quickened by the spirit.

19 22 By ‖ the which he also went, and preached vnto the ‖ spirits that *are* in prison.

20 Which were in time passed disobedient, when n once the long suffering of God abode in the dayes of ✣ Noe, while the Arke was preparing, wherein few, that is, eight o soules were saued in the water.

21 23 Whereof the baptisme *that* now *is*, answering that figure, (*which is* not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to p God) saueth vs also 24 by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

22 A secret obiection: Christ in deed might doe this, but

preached also vnto the dead, that they might be condemned, according to men in the flesh, but might liue according to God in the spirit.

7 5 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 6 But aboue all things haue feruent loue among you: ✣ for loue shall couer the multitude of sinnes.

9 7 Be ye ✣ harberous one to another, without grudging.

10 8 ✣ Let euery man as hee hath receiued the gift, minister the same one to another, 9 as good disposers of the manifolde grace of God.

11 10 If any man speake, *let him speake* as the words of God. If any man minister, *let him do it* as of the abilitie which God ministreth, that God in al things may be glorified through Iesus Christ, to whom is praise & dominion for euer, and euer, Amen.

12 11 Dearely beloued, thinke it not d strange 12 concerning the firie triall, which is among you to prooue you, as though some strange thing were come vnto you:

13 13 But reioyce, inasmuch as yee are partakers of Christs suffrings, that when his glory shall appeare, ye may be glad and reioyce.

14 ✣ 14 If yee be railed vpon for the Name of Christ, blessed *are yee*: for the e spirit of glory, and of God resteth vpon you: *which* on their part is euill spoken of: but on your part is glorified.

15 15 But let none of you suffer as a murtherer, or *as* a thiefe, or an euill doer, or as a busibody in other mens matters.

16 But if *any man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 16 For the time *is come*, that iudgement must beginne at the house of God. 17 If it first *beginne* at vs, what shall the end be of them which obey not the Gospel of God?

18 ✣ And if the righteous scarcely be saued,

5 He returneth to his purpose, vsing an argument taken from the circumstance of the time. Because the last end is at hand, and therefore we must so much the more diligently watch & pray, with true sobriety of minde. 6 He commendeth charitie of one towards another, because it doth as it were bury a multitude of sinnes, and therefore preserueth and maintaineth peace and concord: for they that loue one another, do easily forgiue one another their offences.

✣ *Pro. 10. 12.*

7 Of all the duties of charitie, he commendeth one namely, which was at that time most necessarie, to wit, hospitalitie, which he will haue to be voluntarily and most courteous and bountifull.

✣ *Rom 12. 13. heb. 13. 2.*

8 Hee sheweth the vse of charitie, to wit, that euery man bestow that gift which he hath receiued, to the profit of his neighbour.

✣ *Rom. 12. 6. phil. 2. 14.*

9 A reason, because that what gift soeuer we haue, we haue receiued it of God vpon this condition, to be his disposers and stewards. 10 He reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other ecclesiasticall functions, wherein two things especially are to be obserued: to wit, that the pure word of God be taught, and whatsoeuer is done, be referred to the glory of God the Father in Christ, as to the proper marke. 11 Because the crosse is ioyned with the sincere profession of religion, the Apostle fitly repeateth that which he touched before, warning vs not to be troubled at persecutions and afflictions, as at a newe and strange thing. d *As though some new thing had here fallen you, which yee neuer thought of before.* 12 The first reason: Because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse, and make vs perfit. 13 Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. ✣ *Matth. 5. 10.* 14 Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godly blaspheme God, yet the godly in that they are so railed vpon, are honoured of God with the true spirituall glory, and their adoption is sealed in them by the Spirit of God. e *By spirit, he meaneth the gifts of the spirit.* 15 The third difference: for the godly are not afflicted for their euill doings but for righteousnes sake as Christians: whereby it commeth to passe, that the crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministreth to them not an occasion of sorrow, but of vnspeakeable ioy: nowe the Apostle propoundeth this third difference vnder the forme of an exhortation. 16 The third reason, because the Lord of all the world being especially carefull for them of his houshold, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest seueritie. And as he hath alwayes vsed to doe heretofore, so doth hee now especially when as hee exhibited himselfe in person to his Church. 17 Least the godly should be offended and stumble at the vaine shadow of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case, and the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nourtereth them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vtter destruction. ✣ *Pro. 3. 34.*

where

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where shall the vngodly and the sinner appeare?

18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despaire, but goe forward notwithstanding in the way of holinesse and well doing, commending themselues to God that faithfull Creator, that is to say, their Father.

19 [18] Wherfore let them that suffer according to the will of God, commit their soules *to him* in well doing, as vnto a faithfull Creator.

CHAP. V.

1 He warneth the Elders not to vsurpe authoritie ouer the Church, 5 willing the yonger sort to be willing to be taught, and to be modest, 8 to be sober and watchfull to resist the cruell aduersarie.

3 He describeth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church. 2 He vseth a preface touching the circumstance of his owne person: to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth vnto them no other condition but that which he himselfe hath susteined before them, and doth stil take the same paines, and also hath one selfe same hope together with them. 3 The first rule: He that is a shepheard, let him feede the flocke. *a He saith not, offer for the quicke and the dead, and sing patched shreds in a strange tongue, but, (feede.)* 4 The second: Let the shepheard consider, that the flocke is not his, but Gods. 5 The third: Let not shepherds inuade other mens flockes, but let them feede that which God hath committed vnto them. 6 Let the shepheards gouerne the Church with the word, and example of godly and vnblameable life, not by constraint, but willingly, not for filthie lucre, but of a readie minde, not as lordes ouer Gods portion and heritage, but as his ministers. *b Which is the christian people.* 7 That the shepheards minde be not ouercome either with the wickednes of men, or their crueltie, he warneth them to cast their eyes continually vpon that chiefe shepheard, and the crowne which is laid vp for them in heauen. 8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of vs stand in neede of, but especially the yonger sort, by reason of the vntowardnesse and pride of that age. ✣ *Rom.12.10.*

THe [1] elders which are among you, [2] I beseech which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shalbe reueiled,

2 [3] *a* Feede the [4] flocke of God, which [5] dependeth vpon you, [6] caring for it not by constraint, but willingly: not for filthie lucre, but of a readie minde:

3 Not as though ye were lordes ouer *Gods* [b] heritage, but that ye may be ensamples to the flocke.

4 [7] And when that chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glory.

5 [8] Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man one to another: ✣ decke your selues inwardly in lowlinesse of minde: [9] for ✣ God resisteth the proud, and giueth grace to the humble.

6 Humble ✣ your selues therefore [10] vnder the mighty hand of God, that he may exalt you in due time.

7 Cast all your care on him: for he careth for you.

8 [11] Be sober, and watch: for ✣ your aduersarie the deuill as a roaring lyon walketh about, seeking whom he may deuoure:

9 Whom resist stedfast in the faith, [12] knowing that the same afflictions are accomplished in your [c] brethren which are in the world.

10 [13] And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a litle, make you perfite, confirme, strengthen and stablish *you*.

11 To him *be* glory and dominion for euer and euer, Amen.

12 [14] By Syluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.

13 [15] *The Church* that is at [d] Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the ✣ kisse of loue. Peace *be* with you all which are in Christ Iesus, Amen.

9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of price, and glorie the reward of modestie. ✣ *Iames 4.6.* ✣ *Iames 4.10.*

10 Because those proud and lofty spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proud men, and to hang wholy vpon his prouidence. ✣ *Psal.55.23. matth.6.25. luke 12.22.*

11 The crueltie of Satan who seeketh by all meanes to deuoure vs, is ouercome by watchfulnesse and faith.

✣ *Luke 22.31.* 12 The persecutions which Satan stirreth vp are neither newe nor proper to any one man, but from old and ancient time common to the whole Church, and therefore we must suffer that patiently, wherein we haue such and so many fellowes of our conflictes and combates. *c Amongest your brethren which are dispersed throughout the world.* 13 Hee sealeth vp as it were with a seale the former exhortation with a solemne prayer, againe willing them to aske encrease of strength at his handes, of whome they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Iesus, in whome we are sure of the glory of eternall life. 14 Continuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of of God. 15 Familiar salutations. *d In that famous citie of Assyria, where Peter the Apostle of the circumcision then was.* ✣ *Romanes 16.16. 1.corinth.16.20. 2.corinth.13.12.*

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

1 Hauing spoken of the bountifulnesse of God, 5 and of fiue vertues of faith, 6 He exhorteth them to holinesse of life, 12 and that his counsel may be the more effectuall, 14 he sheweth that his death is at hand, 16 and that himselfe did see the power of Christ, which he opened vnto them.

1 A salutation, wherein he giueth them to vnderstand that he dealeth with them as Christes embassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnesse of Iesus Christ, our God and Sauiour.

SImon [1] Peter a seruant & an Apostle of Iesus Christ, to you which haue obteined like precious faith with vs by the [a] righteousnesse of our God and Sauiour Iesus Christ:

2 Grace and peace be multiplied to you, [2] through the acknowledging of God, and of Iesus our Lord,

3 [3] According as his [b] diuine power hath giuen vnto vs all things that *pertaine* vnto [c] life and godlinesse, through the [d] acknowledging of him that hath called vs vnto glory and vertue.

4 [4] Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the [e] diuine nature, in that ye flee the corruption, which is in the [f] world through lust.

5 [5] Therefore giue euen all diligence thereunto: [h] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 [6] And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God and his free promise, from whence all these benefits proceede, I say, these most excellent benefits whereby we are deliuered from the corruption of the world (that is, from the wicked lustes which we carie about vs) and are made after a sort like vnto God himselfe.

a In that that God hauing to his promises, shewed himselfe faithfull, and therefore iust vnto vs. 2 Faith is the acknowledging of God and Christ, from whence all our blessednes issueth and flowe h. 3 Christ setteth forth himselfe vnto vs plainly in the Gospel, and that by his onely power: and giueth vs all things which are requisite both to eternall life, wherein he hath appointed to glorifie vs, and also to godlinesse, to that he doeth furnish vs with true vertue. *b He speaketh of Christ, whom he maketh God, and the onely Sauiour.* *c Vnto saluation.* *d This the summe of true religion, to be led by Christ to the Father as it were by the hande.*

e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in vs. *f In men.* *g For lust is the seate of corruption, and hath his place euen in our very bowels and inmost partes.* 5 Hauing laid the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) now he beginneth to exhort vs to giue our mindes wholy to the true vse of this grace. And he beginneth with faith, without which nothing can please God, and he warneth vs to haue it full fraught with vertue, (that is to say, with good and godly maners) being ioyned with the knowledge of Gods will, without which there is neither faith, neither any true vertue. *h Suppose also, and support our faith.* 6 He reckoneth vp certaine other principall vertues, whereof some pertaine to the first Table of the Lawe, others to the last,

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7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue,

8 7 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and i can not see farre off, and hath forgotten that he was purged from his old sinnes.

10 8 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye do these things ye shall neuer fall.

11 For by this meanes an entring shall be ministred vnto you aboundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 9 Wherefore I will not bee negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath ✣ shewed me.

15 I will endeuour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 ✣ 10 For we followed not deceiuable fables, when we opened vnto you the power, and coming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent glory, ∴ This is my beloued Sonne, in whome I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the Holy mount.

19 11 We haue also a most sure word of the Prophets, 12 to the which ye doe well that yee take heede, as vnto a light that shineth in a darke place, vntill the l day dawne, and the m day starre arise in your heartes.

20 ⁂ 13 So that ye first know this, that no prophecie of the n Scripture is of any o priuate interpretation.

21 For the prophecie came not in olde time by the will of man: but holy men of God spake as they were p mooued by the holy Ghost.

7 As those fruites doe spring from the true knowledge of Christ, so in like sort the knowledge it selfe is fostered and groweth by bringing foorth such fruites, in so much that he that is vn fruitfull did either neuer know the true light, or hath forgotten the gift of sanctification which he hath receiued.

i *He that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, for he can not see things, that are a farre off, that is to say, heauenly things.*

8 The conclusion: Therefore seeing our calling and election is approoued by those fruites and is confirmed in vs, and moreouer seeing this is the onely way to the euerlasting kingdome of Christ, it remaineth that wee cast our mindes wholy that way.

9 An amplifying of the conclusion ioyned with a modest excuse, wherein hee declareth his loue towardes them, and foretelleth them of his death which is at hand.

k *In this body.*

✣ *Iohn 21.18.*

✣ *1.Cor.11.17. and 21.*

10 Another amplification taken both of the great certaintie and also excellencie of this doctrine, as whereof our Lord Iesus Christ the Sonne of God is an hour, whose glory the Apostle himselfe both sawe and heard. ∴ *Matth.17.5.*

11 The trueth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the Prophets. 12 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirme each other by each others testimonies, but the Prophets were as candles which gaue light vnto the blind, vntill the brightnesse of the Gospel began to shine. l *A more full and open knowledge, then was vnder the shadowes of the Lawe.* m *That clearer doctrine of the Gospel.* ⁂ 2 *Timoth.3.16.* 13 The Prophets are to be read, but so, that wee aske of God the gift of interpretation, for he that is the Authour of the writings of the Prophets, is also the interpreter of them. n *He ioyneth the Scripture and prophecie together, to distinguish true prophecies from false.* o *For all interpretation commeth from God.* p *The godly interpreters and messengers.* q *Inspired of God: and the[y] their motions were in very good order, and not such as were the motions of the prophane soothsayer, and foretellers of things to come.*

CAHP. II.

1 Hee foretelleth them of false teachers, 3 whose wicked slightes and destruction he declareth. 12 Hee compareth them to brute beastes, 17 and to welles without water, 20 because they seeke to withdrawe men from God to their olde filthinesse.

BVt there were false prophets also among the people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon themselues swift damnation.

2 2 And many shall follow their destructions, by whom the way of trueth shalbe euil spoken of

3 3 And through couetousnes shall they with fained words make b marchandise of you, whose condemnation long since resteth not, and their destruction slumbreth not.

4 For if God spared not the ✣ Angels that had sinned, but cast them downe into c hell, and deliuered them into d chaines of darknes, to be kept vnto damnation:

5 Neither hath spared the e olde world, but saued ✣ Noe the eight *person* a preacher of righteousnes, and brought in the flood vpon the world of the vngodly,

6 And ∴ turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,

7 And deliuered iust Loth vexed with the vncleanly conuersation of the wicked:

8 (For he being righteous, and dwelling among them, in g seeing and hearing, h vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord i knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment.

10 5 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise gouernment, *which are* bold, and stand in their owne conceite, and feare not to speake euill of them that are in k dignitie.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 6 But these, as natural bruite beasts led with sensualitie and l made to be taken, and destroyed, speake euil of those things which they know not, and shall perish through their own m corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure dayly to liue deliciously, || Spottes *they are* and blottes, delighting themselues in their deceiuings, n in feasting with you,

1 As in times past there were two kinds of prophets, the one true, the other false, so Peter foretelleth them, that there shall be some true and some false teachers in the Church, in so much that Christ himselfe shall be denied of some, which notwithstanding shall call him redeemer.

a *Vnder the Lawe, while the state and policie of the Iewes was yet standing.*

2 There shall not onely be heresies, but also many followers of them.

3 Couetousnesse for the most part is a companion of heresie, and maketh merchandise euen of soules.

b *They will abuse you and sell you as they sell cattell in a faire.*

4 A comfort for the godly: God who cast the Angels that fell away from him, headlong into the darkenesse of hell, at length to be iudged: and who destroyed the olde world with the flood, and preserued Noe the eight person, and who burned Sodome, and saued Lot, will deliuer his elect from these errours, and will vtterly destroy those vnrighteous.

✣ *Iob.4.18. Iude 6.*

c *So the Grecians called the deepe dungeons vnder the earth, which should be appointed to torment the soules of the wicked in.*

d *Bound them with darkenesse, as it were with chaines: and by darkenesse he meaneth that most miserable state of life that is full of horrour.*

e *Which was before the flood: not that God made an[y] world, but because the world seemed new.* ✣ *Gen 7.1.*

f *For hee ceased not the space of an hundreth and twenty yeres to warne the wicked both by word and deede, what wrath of God hanged ouer their heads.* ∴ *Gen.10.13.24.*

g *Which way soeuer he looked and turned his eares.*

h *He had a troubled soule, and being vehemently grieued, lured a painfull life.*

i *He hath beene long practised in saueing and deliuering the righteous.*

5 Hee goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church, which are wickedly giuen and doe sediciously speake euill of the authoritie of Magistrates, (which the Angels themselues that minister before God do not dispraise.) A true and liuely description of the Romish clergie (as they call it.)

k *Princes and great men, lest they neuer so high in authoritie.*

6 A liuely painting out of the same persons, wherein they are compared to beasts which are made to snare themselues to destruction, while they giue themselues to fill their bellies: For there is no greater ignorance then in these men, although they most impudently find fault with those things which they know not: and it shall come to passe that they shall destroy themselues as beastes with those pleasures wherewith they are delighted, and dishonour and defile the companie of the godly.

l *Made to this ende, to be a praie to others: So doe these men willingly cast themselues into Satans snares.*

m *Their owne wicked maners shall bring them to destruction.*

|| *Or, like rockes.* n *When as by being amongest the Christians in the holy banquets which the Church keepeth, they moulde seeme to be true members of the Church, yet they are[e]de but blottes of the Church.*

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7 He condemneth those men, as shewing euen in their behauiour & countenance an vnmeasurable lust, as making marchandise of the soules of light persons, as men exercised in al the crastes of couetousnesse, to be short, as men that sell themselues for money to curse the sonnes of God after Balaams example, whom the dumme beast reprooued.

✣ *Num.22.23.*
✣ *Iude 12.*

8 Another note whereby they may be well knowen what maner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a shewe of some great goodnesse: but they shall not escape vnpunished for it, because vnder pretence of false libertie, they draw men into most miserable seruitude of sinne.

o Whith boast of knowledge, and haue nothing in them. p Most grosse darknesse. q They deceiue men with vaine and swelling words. r They take them, as fishes are taken with the hooke. s Vnfainedly and indeede, cleane departed from idolatrie. ✣ Ioh.8.34. rom.6.20.

6 It were better to haue neuer knowen the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that do so, are compared to dogges and swine. ✣ *Matth.12.45. beter.6.4.* ✣ *Rom.26.11.*

14 7 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnesse, *they are* the children of curse:

15 Which forsaking the right way, haue gone astray, following the way of ✣ Balaam *the sonne* of Bosor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquitie: *for* the dumme beast speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 ✣ 8 These are o welles without water, *and* cloudes caried about with a tempest, to whome the p blacke darknesse is reserued for euer.

18 For in speaking q swelling wordes of vanitie, they r beguile with wantonnesse through the lusts of the flesh them that were s cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, & are themselues the t seruants of corruption: for of whom soeuer a man is ouercome, euen vnto the same is he in bondage.

20 9 For if they, after they haue escaped from the filthinesse of the world, through the acknowledging of the Lorde, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning.

21 For it had bene better for them, not to haue knowledged the way of righteousnes, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, ✣ The dogge is returned to his owne vomit: and the sowe that was washed, to the wallowing in the myre.

CHAP. III.

1 *Hee sheweth that hee writeth the same things againe,* 2 *Because they must often be stirred vp,* 4 *because dangers hang ouer their heads through certaine mockers:* 8 *Therefore hee warneth the godly that they do not after the iudgements of the flesh,* 12 *appoint the day of the Lorde,* 14 *but that they thinke it alwayes at hand,* 15 *in which doctrine he sheweth that Paul agreeth with him.*

2 The remedie against those wicked enemies, both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.

✣ *1.Timoth.4.1. 2.timoth.3.1. iude 18.*

2 He voucheth the second comming of Christ against the Epicures by name.

a Monstrous men, who will seeme wise by their contempt of God, and wicked holinesse. 3 The reason which these mockers pretend: because the course of nature is all one as it was from the beginning, therefore the world was from euerlasting, and shall be for euer. 4 He setteth against them the creation of heauen and earth by the worde of God, which these men are willingly ignorant of. *b Which appeared, when the waters were gathered together into one place.*

THis 1 second Epistle I nowe write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the commaundement of vs the Apostles of the Lord and Sauiour.

3 ✣ 2 This first vnderstand, that there shall come in the last dayes, a mockers, which wil walke after their lustes.

4 3 And say, Where is the promes of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the heauens were of olde, and the b earth that was of the water and by the water, by the worde of God.

6 5 Wherefore the world that then was, perished, ouerflowed with the c water.

7 6 For the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 7 Dearely beloued, be not ignorant of this one thing, that one day is with the Lord, ✣ as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slacknesse) d but is patient toward vs, and ✣ would haue no man to perish, but would all men to come to repentance.

10 10 But the e day of the Lord wil come as a thiefe in the night, in the which the heauens shall passe away with a f noyse, and the elements shall melt with heate, and the earth with the workes that are therein, shalbe burnt vp.

11 11 Seeing therefore that all these things must bee dissolued, what maner of persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and g hasting vnto the comming of that day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But wee looke for ✣ newe heauens, and a newe earth, according to his promise, h wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee may be found in him in i peace, without spot and blamelesse.

15 ✣ And suppose that the long suffering of our Lord is saluation, 12 euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to you,

16 As one that in all *his* Epistles speaketh of these things: 13 among the ‖ which some things are hard to be vnderstood, which they that are vnlearned & vnstable, wrest, as they *doe* also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye know these things before, beware, lest yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him *be* glory both now and euermore. Amen.

5 Secondly, hee setteth against them the vniuersall flood, which was the destruction, as it were of the whole world.

c For the waters returning into their former place, this world, that is to say, the beautie of the earth which we see, and all liuing creatures which liue vpon the earth, perished.

6 Thirdly, hee pronounceth that it shal not be harder for God to burne heauen and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he wil also doe) then it was for him in times past to make them with his onely word, and afterward to ouerwhelme them with water.

7 The taking away of an obiection: In that hee meeth to deferre this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short.

✣ *Psal 90.4.*

8 The Lord will surely come, because he hath promised: and that neither sooner nor later then he hath promised.

9 A reason why the later day commeth not out of hand, because God doeth patiently waite till the elect be brought to repentance, that none of them may perish.

✣ *Ezech 8.31. and 33.11. 1.Timoth 2.4.* 10 A very short description of the last destruction of the worlde, but in such sort as nothing could bee spoken more gravely. ✣ *Matth.24.44. 1.thessalo. 5.2. reuela. 3.3. and 16.15.* *d With the violence as it were of a hissing storme.* 11 An exhortation to puritie of life, setting before vs that horrible iudgement of God, both to bridle our wantonnesse, and also to comfort vs, so that we be found watching, and ready to meete him at his comming. *e Hee requireth patience of vs, yet such patience as is not slouthfull.* ✣ *Esai.65.17. and 66.22. reuela.21.1.* *f In which heauens.* *g That you may trie to your profite, how gentle and peaceable hee is.* ✣ *Rom.2.4.* 12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13 There be certaine of these things obscure and darke, whereof the vnlearned take occasion to ouerthrow some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedie against such deceite, to labour that wee may daily more and more growe vp and increase in the knowledge of Christ. ‖ *That is to say, among the which things: for hee disputeth not here whether Pauls Epistles be plaine or darke, but sayth, that amongst those things which Paul hath written of in his Epistles, and Peter himselfe in these two of his owne, there are somethings which cannot be so easily vnderstood, and therefore are of some drawen to their owne destruction: and this he sayth to make vs more attentiue and diligent, and not to remoone vs from the reading of holy things, for to what ende should they haue written vaine speculations.*

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THE FIRST EPISTLE GENERAL OF IOHN.

CHAP. I.

1 Hee testifieth that he bringeth the eternall worde wherein is life, 5 and light. 9 God will be mercifull vnto the faithfull, of groning vnder the burden of their sinnes, they learne to flee vnto his mercy.

1 He beginneth with the description of the person of Christ, whome he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whome Iohn him selfe and his companions, both heard, and beheld, and handled.

THat [1] which was from the beginning, which wee haue [a] heard, which wee haue seene with these our eyes, which we haue looked vpon, and these hands of ours haue handled of that [b] word of life,

2 (For that life was made manifest, and wee haue seene it, and beare witnesse, and [c] shew vnto you that eternall life, which was with the Father, and was manifest vnto vs)

3 That, *I say*, which wee haue seene and heard, declare we vnto you, [2] that yee may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that that your ioy may be full.

5 [3] This then is the message which wee haue heard of him, and declare vnto you, that God ✣ is light, and in him is no darkenesse.

6 If we say that we haue fellowship with him, and walke in darknes, we lie, and doe not truely:

7 But if we walke in the [d] light as he is in the light, we haue fellowship one with another, [4] and the ✣ blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 [5] If we say that we haue no sinne, we [e] deceiue our selues, and [f] trueth is not in vs.

9 [6] If we acknowledge our sinnes, he is [g] faithfull and iust, to [h] forgiue vs our sinnes, & to cleanse vs from all vnrighteousnesse.

10 [7] If we say, we haue not sinned, wee make him [i] a liar, and his [k] word is not in vs,

a I heard him speake, I saw him with mine eyes, I handled with mine hands him that is very God being made very man, and not I alone, but others also that were with me.

b That same euerlasting Worde, by whome all things are made, and in whome only there is life.

c Being sent by him: and that doctrine is rightly sayd to be shewed, for no man could so much as haue thought of it, if it had not bene thus shewed.

2 The vse of this doctrine is this, that all of vs being coupled and ioyned together with Christ by faith, might become the sonnes of God: in which thing onely consisteth all happinesse. 3 Nowe hee entreth into a question, whereby wee may vnderstand that we are ioyned together with Christ, to wit, if we be gouerned with his light, which is perceiued by the ordering of our life. And thus he reasoneth. God is in himselfe most pure light, therefore he agreeth well with them, which are light some, but with them that are darksome he hath no fellowship. ✣ *Iohn 8.12. d God is sayd to be light of his owne nature, and to be in light, that is to say, in that euerlasting infinite blessednesse: and wee are sayd to walke in light, in that the beames of that light doe shine vnto vs in the Worde.* 4 A digression or going from the matter he is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimonie of our ioyning and knitting together with Christ: but because this our light is very darke, wee must needes obteine another benefite in Christ, to wit, that our sinnes may be forgiuen vs being sprinkled with his blood: and this in conclusion is the proppe and stay of our saluation. ✣ *Hebrewes 9.28. 1.peter 1.19. reuel.1.5.*

5 There is none but needeth this benefite, because there is none that is not a sinner. ✣ *1.King.8.46. 2.chron.6.36. prouerbes 20.9. e This place doeth fully refute that perfectinesse and workes of supererogation which the Papists dreame of. f So then, Iohn speaketh not this for modesties sake, as some say, but because it is so indeede.* 6 Therefore the beginning of saluation is to acknowledge our wickednesse, and to require pardon of him who freely forgiueth all sinnes because hee hath promised so to doe, and hee is faithfull and iust. *g So then our saluation hangeth vpon the free promise of God, who because hee is faithfull and iust, will performe that which he hath promised. h Where are then our merites? for this is our true felicitie.* 7 A recitall of the former sentence, wherein he condemned all of sinne without exception: in so much that if any man perswade himselfe otherwise, he doeth as much as in him lieth make the worde of God himselfe vaine and to no purpose, yea he maketh God a liar: for to what end either in times past needed sacrifices, or now Christ and the Gospel, if wee be not sinners? *k His doctrine shall haue no place in vs: that is, in our hearts?*

CHAP. II.

1 He declareth that Christ is our Mediatour and aduocate, 3 and sheweth that the knowledge of God consisteth in holinesse of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the world, 18 He giueth warning that antichristes be auoyded, 24 and that the knowen trueth be stood vnto.

MY [1] litle children, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an [a] Aduocate with the Father, Iesus Christ, the Iust.

2 And he is the [b] reconciliation for our sinnes: and not for ours onely, but also for *the sinnes* of the [c] whole world.

3 [2] And hereby we are sure that we [d] knowe him, [e] if we keepe his commandements.

4 [3] He that sayth, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 [4] But he that keepeth his worde, in him is the [f] loue of God perfect in deede: hereby wee know that we are in [g] him.

6 [5] He that saith he remaineth in him, ought euen so to walke, as he hath walked.

7 [6] Brethren, I write no newe commaundement vnto you: but an olde commaundement, which ye haue had from the beginning: this olde commaundement is that worde, which yee haue heard from the beginning.

8 [7] Againe, a new cōmandement I write vnto you, that [h] which is true in him, and also in you: for the darknes is past, & that true light now shineth.

9 [8] He that saith that hee is in that light, and hateth his brother, is in darkenesse, vntil this time.

10 ✣ Hee that loueth his brother, abideth in that light, & there is none occasion of euil in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither hee goeth, because that darkenesse hath blinded his eyes.

12 [9] Litle children, [i] I write vnto you, because your sinnes are forgiuen you for his [k] Names sake.

1 It foloweth not hereof that wee must giue our wicked nature the bridle, or sinne so much the more freely, because our sinnes are clensed away by the blood of Christ, but wee must rather so much the more diligētly resist sinne. And yet we must not despaire because of our weaknesse, for we haue an aduocate and a purger, Christ Iesus the iust, and therefore acceptable vnto his father.

a In that he nameth Christ he shutteth forth all other. b Reconciliation and intercession goe together, to giue vs to vnderstand that he is both aduocate and hie Priest.

c For men of all sortes, of all ages, and all places, so that this benefite belongeth not to the Iewes only, of whom he speaketh as appeareth vers.7. but also to other nations.

2 He returneth to the testimonie of our coniunction with God, to wit, to sanctification, declaring what it is to walke in the light, to wit, to keepe Gods commaundements. Whereby it followeth that holines doeth not consist in those things which men haue deuised, neither in a vaine profession of the Gospel. *d This must be vnderstoode of such a knowledge as hath fruite with it, and not of a common knowledge. e For the tree is knowen by the fruite.* 3 Holinesse, that is, a life ordered according to the prescript of Gods commandements: how weake soeuer we be, is of necessitie ioyned with faith, that is, with the true knowledge of the Father, in the Sonne. 4 He that keepeth Gods commandements loueth God indeed. He that loueth God is in God, or is ioyned together with God. Therefore he that keepeth his commaundements, is in him. *f Wherewith we loue God. g Hee meaneth our coniunction with Christ.* 5 He that is one with Christ, must needs liue his life, that is, must walke in his steps. 6 The Apostle going about to expound the commandement of Charitie one towards another, telleth first, that when he vrgeth holines, he bringeth no new trade of life (as they vse to do which deuise traditious one after another) but putteth them in minde of that same lawe which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people. 7 He addeth that that doctrine indeede is old, but it is now after a sort new, both in respect of Christ, and also of vs: in whom he through the Gospel, engraueth his Law effectually, not in tables of stone, but in our minds. *h Which thing (to wit, that the doctrine is new which I write vnto you) is true in him, & in you.* 8 Now he commeth to the second table, that is, to charitie one towards an other, and denieth that that man hath true light in him, or is in deede regenerate and the sonne of God, which hateth his brother: and such an one wandereth miserably in darkenes, brag he of neuer so great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell. ✣ *(Iohn 3.14.* 9 He returneth againe from sanctification to remission of sinnes, because that free reconciliation in Christ is the ground of our saluation, whereupon afterwards sanctification must be built as vpon a foundation. *i Therefore I write vnto you, because you are of their number whō God hath receiued to bring life. k For his own sake. And in that he nameth Christ, he shutteth out all other, for they be in heauen or earth.*

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10 He sheweth that this doctrine agreeth to all ages and first of all speaking to olde men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delited with old things, nothing ought to be more acceptable vnto them.

11 He admonisheth yong men, if they be desirous to shew their stregth, that they haue a most glorious combate set here before them, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.

12 Finally, hee sheweth to children, that that true Father, frō whom they haue to looke for al good things, is set foorth vnto them in ỹ Gospel.

13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you Fathers, as I wrote euen now that the euerlasting Sonne of God is reuealed to vs. Remember yee yong men, that that strength whereby I said that you put Satan to flight, is giuen you by the word of God which dwelleth in you. 14 The world which is full of wicked desires, lusts, or pleasures, and pride, is vtterly hated of our heauenly Father. Therefore the Father and the world cannot be loued together: and this admonition is very necessary for greene and flourishing youth. *i He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinite loue, Iohn 3.16. that is to say, those whom he chose out of the world.* *m Whosoeuer the Father is loued.* 15 He sheweth how much better it is to obey the Fathers will, then the lustes of the world, by both their natures and vnlike euent. 16 Nowe he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake off slouthfulnesse, which is too too familiar with that age. *n He vseth this word (Little) not because he speaketh to children, but to allure them the more by vsing such words.* 17 First, because the latter time is at hand, so that the matter suffereth no delay. 18 Secondly, because that Antichrists, that is, such as fall from God are already come, euen as they heard that they should come. And it was very requisite to warne that vnheedy and warelesse age of that danger. 19 A digression against certaine offences and stumbling blockes whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the soule falling backe of certaine, first he maketh plaine vnto them, that although such as fall from God and his religion had place in the Church, yet they were neuer of the Church: because the Church is the company of the elect, which cannot perish, and therefore cannot fall from Christ. *o So then the elect can neuer fall from grace.* 20 Secondly, hee sheweth that these things fall out to the profite of the Church, that hypocrites may be plainely known. 21 Thirdly, he comforteth them to make them stand fast, insomuch as they are anoynted of the holy Ghost with the knowledge of salvation. *p The grace of the holy Ghost: and this a borrowed kinde of speech taken from the anoyntings vsed in the Lawe.* *q From Christ who is peculiarly called Holy.* 22 The taking away of an obiection. He wrote not these things as to men which are ignorant of religion, but rather as to them which doe well know the trueth, yea so farre foorth that they are able to discerne trueth from falshood. 23 He sheweth now plainely the false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office, or both together and at once. And they that do so, do in vaine boast and brag of God, for that in denying the Sonne, the Father also is denied. *r Is the true Messias.* *s They then are deceiued themselues, and also doe deceue others, which say that the Turkes and other infidels worship the same God that we doe.* 24 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is vtterly to bee cast away, and this wholly to be holden and kept, which leadeth vs to seeke eternall life in the free promise, that is to say, in Christ alone, who is giuen vs of the Father.

13 [10] I write vnto you, fathers, because ye haue knowen him that is from the beginning. [12] I write vnto you, yong men, because yee haue ouercome that wicked one. [12] *I* write vnto you, little children, because ye haue knowen the Father.

14 [13] I haue written vnto you, fathers, because ye haue kowen him, that is from the beginning, I haue written vnto you, yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome that wicked one.

15 [14] Loue not this [l] world, neither the things that are in this world. If any man loue this world, the [m] loue of the Father is not in him.

16 For all that is in this world (*as* the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 [15] And this world passeth away, and the lust thereof: but he that fulfilleth the wil of God, abideth euer.

18 [16] [n] Little children, [17] it is the last time, [18] and as ye haue heard that Antichrist shal come, euen nowe are there many Antichrists: whereby we know that it is the last time.

19 [19] They went out from vs, but they were not of vs: for if they had bene of vs, they should haue cōtinued with vs. [20] But *thu cōmeth to passe*, that it might appeare, that they are not all of vs.

20 [21] But yee haue an [p] oyntment from that [q] Holy one and know all things.

21 [22] I haue not written vnto you, because ye know not the trueth: but because ye know it, and that no lie is of the trueth.

22 [23] Who is a lier, but hee that denieth that Iesus is [r] that Christ? the same is that Antichrist that denieth the Father and the Sonne.

23 [s] Whosoeuer denieth the Sonne, the same hath not the father.

24 [24] Let therefore abide in you that same which yee haue heard from the beginning. If that which yee haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, *euen* that eternall life.

26 [25] These things haue I written vnto you, concerning them that deceiue you.

27 But that [t] anoynting which ye receiued of him, dwelleth in you: and ye [u] neede not that any man teach you: but as the same [x] Anoynting teacheth you of al things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 [26] And nowe, little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

29 [27] If ye know that he is righteous, know ye that he which doeth righteously, is borne of him.

25 The same Spirit which indueth the elect with the knowledge of the trueth and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the end.

t The Spirit which you haue receiued of Christ, and which hath teade you into all trueth.

u You that are not ignorant of those things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you doe knowe. *x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost.* 26 The conclusion both of the whole exhortation: and also of the former treatise. 27 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more simple, and handleth the same matter after another order, for before he taught vs to goe vp from the effects to the cause, and in this that followeth, hee goeth downe from the cause to the effects. And this is the summe of this argument: God is the fountaine of all righteousnesse, and therefore they that giue themselues to righteousnesse, are knowen to be borne of him, because they resemble God the Father.

CHAP. III.

1 Setting downe the inestimable glory of this, that wee are Gods sonnes. 7 he sheweth that newnesse of life must be testified by good workes, whereof charitie is a manifest token. 19 Of faith, 22 and praying vnto God.

1 [1] Behold, what [a] loue the Father hath giuen to vs, that wee should be [b] called the sonnes of God: [2] for this cause this worlde knoweth you not, because it knoweth not him.

2 [3] Dearely beloued, nowe are we the sonnes of God, but yet is it not made manifest what wee shall be: and we know that when he shalbe made manifest, we shalbe [c] like him: for wee shall see him [d] as he is.

3 [4] And euery man that hath this hope in him, purgeth himselfe, euen [e] as he is pure.

4 [5] Whosoeuer [f] committeth sinne, transgresseth also the Lawe: for [g] sinne is the transgression of the Lawe.

5 [6] And ye know that he was made manifest, that he might [x] take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer [h] sinneth, hath not seene him, neither hath knowen him.

7 [7] Little children, let no man deceiue you: hee that doeth righteousnesse, is righteous, as hee

1 He beginneth to declare this agreement of the Father and the Sonne, at the highest cause, to wit, at that free loue of God towards vs, wherewith he loueth vs, that also he adopteth vs to be his children.

a What a gift of howe great loue.

b That we should be the sonnes of God, and so that all the world may perceiue wee are so.

2 Before he declareth this adoption, he saith two things: the one, that this so great dignitie is not to be esteemed according to the iudgement of the flesh, because it is vnknowen to the world, for the world knoweth not God the Father himselfe. 3 The other: This dignitie is not fully made manifest to vs our selues, much lesse to strangers, but wee are sure of the accomplishment of it, insomuch that wee shalbe like to the Sonne of God himselfe, and shall enioy his sight indeede, such as he is nowe, but yet notwithstanding this is deferred vntill his next comming. *c Like, but not equall.* *d For nowe we see as in a glasse, 1. Cor. 13. 12.* 4 Nowe hee describeth this adoption, (the glory whereof as yet consisteth in hope,) by the effect, to wit, because that whosoeuer is made the sonne of God, endeuoureth to resemble the Father in puritie. *e This word sanctifieth a likenesse, but not an equalitie.* 5 The rule of this puritie can from no whence els be taken but from the Law of God, the transgression whereof is that which is called sinne. *f Giueth not himselfe to perseuere.* *g A short definition of sinne.* 6 An argument taken from the materiall cause of our saluation. Christ in himselfe is most pure, and he came to take away our sinnes, by sanctifying vs with the holy Ghost. Therefore, whosoeuer is truely partaker of Christ, doeth not giue himselfe to sinne, and contrariwise he that giueth himselfe to sinne, knoweth not Christ. ✣ *Isai. 53. 6. 9, 11. 1 Pet. 2. 22, 24.* *h He is said to sinne, that giueth not himselfe to perseuere, & in him sinne reigneth: but sinne is said to dwel in the faithfull, & not to reigne in them.* 7 Another argument of things coupled together: He that sinneth iustly is iust, & resembleth Christ that is iust, & by that is knowen to be the sonne of God.

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is righteous.

8 [8] He that ✣ cõmitteth sinne, is of the [i] deuil: for the deuill [k] sinneth from the [l] beginning: for this purpose was made manifest that Sonne of God, that he might loose the works of the deuil.

9 Whosoeuer is borne of God, sinneth not: for his [m] seede remaineth in him, neither can hee sinne, because he is borne of God.

10 [9] In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God [10] neither hee that loueth not his brother.

11 [11] For this is the message, that yee heard from the beginning, that ✣ we should loue one another,

12 [12] Not as [n] Cain *which* was of that wicked one, and slew his brother: [13] and wherefore slewe he him? because his owne workes were euill, & his brothers good.

13 Marueile not, my brethren, though this world hate you.

14 [14] We [o] know that we are translated from death vnto life, because we loue the brethren: ✻ he that loueth not *his* brother, abideth in death.

15 [15] Whosoeuer hateth his brother, is a manslayer: and ye know that no manslaier hath eternall life abiding in him.

16 ✣ [16] Hereby haue wee perceiued loue, that he layd downe his life for vs: therfore we ought also to lay downe *our* liues for the brethren.

17 * [17] And whosoeuer hath-this [p] worldes good, & seeth his brother haue neede, and [q] shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 [18] My litle children, let vs not loue in word, neither in tongue *only*, but in deede and in trueth.

19 [19] For thereby we know that we are of the trueth, [20] and shall before him assure our hearts.

20 For [r] if our heart condemne vs, God is greater then our heart, and knoweth all things.

21 [21] Beloued, if our heart condemne vs not, then haue wee boldnesse toward God.

22 ✣ [22] And whatsoeuer we aske, wee receiue of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 ✣ This is then his commaundement, that wee beleeue in the Name of his Sonne Iesus Christ and loue one another as he gaue commandement.

24 ∵ For he that keepeth his commandements, dwelleth in him, and hee in him: and hereby wee knowe that he abideth in vs, *euen* by that [s] Spirit which he hath giuen vs.

vnto vs. ✣ *Iohn 6.23. and 17.3.* ∵ *Iohn 13. 34. and 15.10.*

Spirit of sanctification, whereby we are borne anew & liue to God.

8 An argument taken of contraries: The deuill is the author of sinne, and therefore he is of the deuill, or is ruled by the inspiration of the deuil that seeueth sinne: and if he be the deuils sonne, then is he not Gods sonne: for the deuill and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the works of the deuill. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne againe of his Spirit as of new seede, in somuch, that of necessitie he is nowe deliuered from the slauerie of sinne.

✣ *Iohn 8.44.*

i *Resembleth the deuil, as the childe doeth the father, & is gouerned by his Spirit.*

k *He saieth not, sinne not, but sinneth, for he doth nothing els but sinne.*

l *From the very beginning of the world.*

m *The holy Ghost is so called of the effect he worketh, because by his vertue and mightie working, as it were by seed, we are made newe men.*

9 The conclusion: by a wicked life they are knowen which are gouerned by the spirit of the deuil: and by a pure life, which are Gods children. 10 He beginneth to commend charitie towardes the brethren, as another marke of the sonnes of God. 11 The first reason, taken of the authoritie of God, which giueth the commandement. ✣ *Iohn 13.34. and 15.12.* 12 An amplification taken of the contrary example of Cain which slewe his brother. ∵ *Genes 4.8.*

n *He bringeth syrth a very fit and very olde example, wherein we may beholde both the nature of the sonne of God, and of the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shall be the end of both at length.* 13 A short digression: Let vs not marueile that we are hated of the world for doing our duetie, for such was the condition of Abel who was a iust person: and who would not rather be like him then Caine? 14 The second reason: Because charitie is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death, & whosoeuer nourisheth it, doeth as it were foster death in his bosome.

o *Loue is a token that we are translated from death to life, forasmuch as by the effects the cause is known.* ✻ *Chap. 2. 10. Ieuit. 19.17.* 15 A confirmation: Whosoeuer is a murtherer, is in eternall death: who so hateth his brother is a murtherer, therefore hee is in death. And thereupon followeth the contrary: Hee that loueth his brother, hath passed to life, for in deed we are borne dead. ✣ *Iohn 15.13. ephes 5.2.* 16 Now he sheweth how farre Christian charity extendeth, euen so farre, that according to the example of Christ, euery man forget himselfe, to proude for and helpe his brethren. * *Luke 3.11.* 17 He reasoneth by comparisons: for if we are bound euen to giue our life for our neighbour, how much more are we bound to helpe our brothers necessitie with our goods and substance?

p *Wherewith this life is sustained.*

q *Openeth not his heart to him, nor helpeth him willingly and cheerefully.* 18 Christian charitie standeth not in words but in deede, and proceedeth frõ a sincere affection. 19 He commendeth charitie, by a triple effect: for first of all, by it we knowe that we are in deed the sonnes of God, as he shewed before. 20 Thereof it commeth that we haue a quiet conscience, as on the contrarie side he that thinketh ✣ he hath God for a iudge, because he is guiltie to himselfe, either he is neuer or els very rashly quiet for. God hath a farre quicker sight then we, and iudgeth more seuerely.

r *If an euil conscience conuinceth vs much more ought the iudgement of God condemne vs, who knoweth our hearts better then we our selues doe.* 21 A third effect also riseth of the former, that in these miseries we are sure to be heard, because wee are the sonnes of God: as we vnderstand by the grace of sanctification, which is proper to ✣ elect.

✣ *Matth. 21.12, Iohn 15.7, and 16. 23. chap. 5.14.*

22 The conclusion: That faith in Christ, and loue one toward another are things ioyned together, and therefore the outward testimonies of sanctification must and doe answere that inward testimonie of the Spirit giuen

s *He meaneth the*

CHAP. IIII.

1 *Hauing spoken somewhat touching the trying of spirits:*
4 *For some speake after the world,* 5 *and some after God:*
7 *Hee returneth to charitie,* 11. 19 *and by the example of God he exhorteth to brotherly loue.*

1 DEarely [1] beloued, beleeue not euery [a] spirite, but trie the spirits whether they are of God: for many false prophets are gone out into this world.

2 [2] Hereby shall ye knowe the Spirit of God, [b] Euery spirit which confesseth that [c] Iesus Christ is come in the [d] flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the *spirite* of Antichrist, of whom ye haue heard, how that he should come, and now already he is [e] in this world.

4 [3] Little children, ye are of God, and haue ouercome them: for greater is he that is with you, then he that is in this world.

5 [4] They are of this world, therefore speake they of this worlde, and this worlde heareth them.

6 [5] We are of God, ✻ he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby know we the [c] spirit of trueth, and the spirit of errour.

7 [6] Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 Hee that loueth not, knoweth not God: [f] for God is [f] loue.

1 Taking occasion by the name of the Spirit, least loue and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which hee spake of in the second Chapter touching the taking heede of Antichrists. And he will haue vs here to take heede of two things, the one is, that seeing there be many false prophets, we doe not lightly giue credit to euery man: the other is, that because many men teach false things, we should not therefore beleeue any. We must then obserue a meane, that we may be able to discerne the Spirits of God which are altogether to be followed, frõ impure spirits which are to be eschewed.

a *This is spoken by the figure Metonymie, and it is as if he had sayde, "Beleeue not euery one that sayeth that he hath a gift of the holy Ghost to doe the office of a Prophet.* 2 He giueth a certaine and perpetuall rule to know the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the true vniting of them together bee denied: or if the least iote that may be, be derogated from his office who is our onely King, Prophet, and euerlasting hie Priest.

b *Hee speaketh simply of the doctrine, and not of the person.*

c *The true Messias.*

d *Is true man.* 3 He comforteth the elect with a most sure hope of victorie: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reason why the world receiueth these teachers more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by. 5 He testifieth vnto them that his doctrine and the doctrine of his fellowes, is the assured word of God, which of necessitie we haue boldly to set against all the mouthes of the whole world, and thereby discerne the trueth from falsehoode.

✻ *Iohn 8.47.*

e *True Prophets against whome are set false prophets, that is, such as erre themselues, and leade other into errour.* 6 He returneth to the commending of brotherly loue and charitie. 7 The first reason: Because it is a very diuine thing, and therefore very meete for the sonnes of God: so that whosoeuer is voyde of it, can not bee saide to knowe God aright. 8 A confirmation: for it is the nature of God to loue men, whereof we haue a most manifest proofe abone all other: in that that of his onely free and infinite good will towardes vs his enemies, hee deliuered vnto death, not a common man, but that his owne Sonne, yea his onely begotten Sonne, to the end that we being reconciled through his blood, might be made partakers of his euerlasting glorie.

f *In that he calleth God, Loue, he setteth more then if he had saide that he loueth vs infinitely.*

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✣ *Iohn 3.16.*

9 An other reason by comparison: If God so loued vs, shall not we his children loue one another?

✣ *Iohn 1.18. 1.Iohn. 4.16*

10 A third reason: Because God is inuisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstood, yea and to be not out of vs, but ioyned with vs & in vs, in whom he is so effectually working.

g *Is surely in vs in deede, and in trueth.*

11 He vnderlayeth this charitie with another foudation, to wit, faith in Iesus, which ioyneth vs indeede w him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ; as who had seene him with his eyes.

h *With such a confession as commeth from true faith, and is accompanied with loue, so that there be an agreement of all things.*

9 ✣ Herein was that loue of God made manifest amongst vs, because God sent that his only begotten sonne into this wolde, that wee might liue through him.

10 Herein is that loue, not that wee loued God, but that he loued vs, and sent his sonne *to be* a reconciliation for our sinnes.

11 ✣ Beloued, if God so loued vs, we ought also to loue one another.

12 ✣ [10] No man hath seene God at any time, If we loue one another, God dwelleth in vs, and his loue is g perfect in vs.

13 Hereby know we, that we dwel in him, and he in vs: because he hath giuen vs of his Spirit.

14 [11] And we haue seene, & doe testifie, ‖ the Father sent ỹ Sonne *to be* the sauiour of ỹ world.

15 Whosoeuer h confesseth that Iesus is the Sonne of God, in him dwelleth God, & he in God.

16 And we haue known, & beleeued the loue that God hath in vs. [12] God is loue, and hee that dwelleth in loue, dwelleth in God, & God in him.

17 [13] Herein is that loue perfect in vs, that we should haue boldnes in the day of iudgement: for i as he is, euen so are we in this world.

18 There is no k feare in loue, but perfect loue casteth out feare: for feare hath painfulnesse: and he that feareth, is not perfect in loue.

19 [14] We loue him, because he loued vs first.

20 [15] If any man say, I loue God, and hate his brother, he is a lyar: [16] for how can he that loueth not his brother whome he hath seene, loue God whom he hath not seene?

21 ∴ [17] And this commandement haue we of him, that he ‖ loueth God, ‖ loueth loue his brother also.

12 A fourth reason: God is the fountaine and welspring of charitie, yea charitie it selfe; therfore whosoeuer abideth in it, hath God with him.

13 Against (as a little before) he commendeth loue, for that seeing that by our agreement with God in this thing, wee haue a certaine testimony of our adoption, it commeth thereby to passe, that without feare we looke for that later day of iudgement, so that trembling, and that torment of conscience is cast out by this loue.

i *Thou signifieth a likeneſſe, not an equalitie.*

k *If we vnderstand by loue, that we are in God, and God in vs, that we are sonnes, and that we know God, and that euerlasting life is in vs: he concludeth aright, that we may well gather peace & quietnesse thereby.*

14 Lest any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth backe to the foundation, to wit, to the free loue wherewith God loueth vs although we deserued and doe deserue his wrath. And here of springeth another double charitie, which both are tokens and witnesses of that first, to wit, that, wherewith we loue God who loued vs first, and then for his sake our neighbours also. 15 As hee shewed that the loue of our neighbour can not be separate from the loue where with God loueth vs, because this last engendreth the other: so he denieth that the other kinde of loue where with wee loue God, can be separate from the loue of our neighbour: where of it followeth, that they lie impudently which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why we cannot hate our neighbour, and loue God, to wit, because that he that cannot loue his brother, whom he seeth, how can he loue God whom he seeth not? ∴ *Ioh.11.34. & 15.12.* 17 A second reason, why God cannot be hated & our neighbour loued, because the selfe same Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 He sheweth that brotherly loue & faith are things inseparable: 10 And that there is no faith towards God, but by beleeuing in Christ: 14 Hence proceedeth calling vpon God with assurance, 16 And also that our prayers be anaileable for our brethren.

1 He goeth on forward in the same argument, shewing how both those loues come into vs, from that loue where with God loueth vs, to wit, by Iesus our Mediator laid hold on by faith, in whom we are made the children of God, & do loue the Father of whom we are so begotten, and also our brethren which are begotten with vs.

a *Is the true Messias.*

b *Be one, he meaneth all the faithful.*

2 The loue of our neighbour doth so hang vpon the loue wherewith we loue God, that this last must needes go before ỹ first: wherof it followeth, that ỹ is not to be called loue whē men agree together to do euil, neither that, when as in louing our neighbours, we respect not Gods commandements.

WHosoeuer 1 beleeueth that Iesus is that a Christ, is borne of God: and euery one that loueth him, which begate, loueth b him also which is begotten of him.

2 [2] In this we know that we loue the children of God when we loue God, and keepe his c commandements.

3 For this is the loue of God, that wee keepe his commandements: d and his ✣ commaundements are not d burdenous.

4 [5] For all that is borne of God, ouercometh this worlde: [6] and this is the victorie that e hath ouercome this world, *euen* our f faith.

5 ✣ [7] Who is it ỹ ouercommeth this world, but hee which beleeueth that Iesus is the Sonne of God.

6 [8] This is that Iesus Christ that came by water and blood: g not by water onely, but by water and blood: and it is that g Spirit, that beareth witnesse: for that Spirit is trueth.

7 For there are three, which beare recorde in heauen, the Father, the Worde, and the holy Ghost: and these three are h one.

8 And there are three, which beare recorde, in the earth, the Spirit, and the water and the blood: and these three agree in one.

9 [9] If wee receiue the witnesse of men, the witnesse of God is greater: for k this is the witnes of God, which he testified of his Sonne.

10 ∴ [11] He that beleeueth in that sonne of God, hath the witnes in him selfe: he that beleeueth not God, hath made him a lyar, because he beleeued not the record, ỹ God witnessed of that his sonne.

11 [12] And this is that record, *to wit*, that God had giuen vnto vs eternall life, and this life is in that his Sonne.

12 He that hath that sonne, hath that life: & he that hath not that Sonne of God, hath not ỹ life.

13 [13] These things haue I written vnto you,

c *There is no loue where there is no true doctrine.*

3 The reason: for to loue God, is to keepe his commaundements, which being so, & seeing ỹ both the loues are commanded of one and the selfsame lawmaker (as he taught before) it followeth also, that we doe not loue our neighbour, when we breake Gods commandements.

4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commandements, therefore least the Apostle should seeme, by so often putting them in minde of the keeping of the commandements of God, to require things that are impoſsible, he pronounceth that the commandements of God are not in such sort grieuous or burdensome, that we can be oppressed with the burden of them.

✣ *Mat.11.30.*

d *To them that be regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace deliuered from the curse of the Law.*

5 A reason: Because by regeneration we haue gotten strength to ouercome the world, that is to say, whatsoeuer striueth against the commandements of God.

6 He declareth what that strength is, to wit, faith.

e *Hee vseth the time that is past, to giue vs to vnderstand, that although we be in the battell, yet vndoubtedly wee shalbe conquerous, and are most certaine of the victorie.*

f *Which is the instrumentall cause, and as a meane and hand whereby we lay hold on him who in deed doth performe this, that is, hath and doth ouercome the world, euen Christ Iesus.* ✣ *1.Cor. 15.57.*

7 Moreouer he declareth two things, the one what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God. 8 Hee proueth the excellencie of Christ in whom only all things are giuen vs, by sixe witnesses, three heauenly, and three earthly, which wholy & fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Worde it selfe which became flesh, and the holy Ghost. The earthy witnesses are, water (that is, our sanctification) blood, (that is, our iustification) the Spirit (that is, acknowledging of God the Father in Christ by faith, through the testimonie of the holy Ghost.) 9 He warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnes, begunne from righteousnesse imputed) for we stand not vpon sanctification, but so farre foorth as it is a witnesse of Christes righteousnesse imputed vnto vs: and although this imputation of Christes righteousnesse be neuer separated from sanctification, yet is it the onely matter of our saluation.

g *Our spirits which is the third witnes, is sufficient that the holy Ghost is trueth, that is to say, that that is true which he telleth vs: to wit, that we are the sonnes of God.*

h *Looke Iob.8.14.*

i *Agree in one.* 10 He sheweth by an argument of comparison, of what great weight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne him selfe and the holy Ghost.

k *I conclude thus aright: for that testimonie which I and ỹ giuen to heauen, commeth from God, who so setteth forth his Sonne.* ∴ *Iohn.3.36.* 11 He proueth the sureness of the earthly witnesses by euery mans conscience having that testimonie in it selfe, which conscience he sayeth cannot bee deceiued, because it consenteth to the heauenly testimonie which the Father giueth of the Sonne: for otherwise the Father must needes be a lyar, if the conscience which accordeth and assenteth to the Father, should lye. 12 Now at length hee sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life or everlasting felicitie is the mere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him life is no where to be found. 13 The conclusion of the Epistle, wherein he sheweth first of all, that euen they which already beleeue, doe stand in need of this doctrine to the ende that they may growe more and more in faith: that is to say, to the ende that they may be daily more and more certified of their saluation in Christ through faith.

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that beleeue in the Name of ỹ Sonne of God, that ye may know that ye haue eternall life, & that ye may beleeue in the Name of that Sonne of God.

14 [14] And this is that assurance, that wee haue in him, ✣ that if we aske any thing according to his will, he heareth vs.

15 And if we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions, that we haue desired of him.

16 [15] If any man see his brother sinne a sinne that is not vnto death, let him [l] aske, and he shall giue him life for them that sinne not vnto death. ✣ There is a sinne vnto death: I say not that thou shouldest pray for it.

17 [17] All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 [12] We know ỹ whosoeuer is borne of God, sinneth not: but he ỹ is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

19 [18] We knowe that we are of God, and this whole world lieth in wickednesse.

20 But we know ỹ that Sonne of God is ✣ come, & hath giuē vs a mind to know him, which is true: & we are in him ỹ is true, *that is*, in ỹ his son Iesus Christ: this same is ỹ very [m] God and ỹ eternal life.

21 [19] Litle children keepe your selues from idoles. Amen.

14 Because we do not yet in effect obteine that which we hope for, the Apostle ioyneth inuocation or prayer with faith, which he will haue to proceede from faith, and moreouer to be conceiued in such sort, that nothing bee asked but that which is agreeable to the will of God: and such prayers cannot be vaine. ✣ *Chap. 5. 22.*

15 We haue to make prayers not only for our selues, but also for our brethren which doe sinne, that their sinnes be not vnto them, to death: and yet hee excepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersall and willfull falling away from the knowen trueth of the Gospel. *l This is as much as if hee saide, let him desire the Lorde to forgiue him, and hee will forgiue him being so desired.* ✣ *Matth. 12. 31. marke 3. 19.*

16 The taking away of an obiection. Indeed al iniquitie is comprehended vnder ỹ name of sin: but yet we must not despaire therefore, because euery sinne is not deadly, and without hope of remedie.

17 A reason why not all, nay rather why no sin is mortal to some: to wit, because they bee borne of God, that is to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not serue sinne, neither are deadly wounded of Satan.

18 Euery man must particularly apply to himselfe the generall promises, that we may certainly perswade our selues, that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom wee are lightened with the knowledge of the true God and euerlasting life. ✣ *Luke 24. 45. m The diuinitie of Christ is most plainely prooued by this place.*

19 He expresseth a plaine precept of taking heede of idoles: which he setteth against the onely true God, that with this scale as it were he might scale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that she accompanie not with Antichristes, 10 but auoide them.

THE ELDER to the [a] elect [b] Lady, and her children, [1] whom I loue in the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer.

3 Grace be with you, mercie and peace from God the Father, and from the Lorde Iesus Christ the Sonne of the Father, with [c] trueth and loue.

4 [2] I reioyced greatly, that I found of thy children walking in [d] trueth, as we haue receiued a commandement of the Father.

5 And now beseech I thee, Ladie, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we ✣ loue one another.

6 And this is that loue, that we should walke after his commandements. This commandement is, that as yee haue heard from the beginning, ye should walke in it.

7 [3] For many deceiuers are entred into this worlde, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

8 [4] e Looke to your selues, that wee lose not the things which we haue done, but that we may receiue a full reward.

9 Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, hee hath both the Father and the Sonne.

10 [5] If there come any vnto you, and bring not this doctrine, ✣ receiue him not to house, neither bid him, God speede.

11 For he that biddeth him God speed, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not *write* with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

a This is no proper name, but to be taken as the worde foundeth, that is to say, to the worthie and noble Ladie.
b Excellent and honourable Dame.
1 The bond of Christian conuniction or linking together is the true and constant profession of the trueth.
c With true knowledge which hath alwayes loue ioyned with it, and following it.
2 This true profession consisteth both in loue one towards another which the Lord hath commaunded, and also especially in wholesome and sound doctrine, which also is deliuered vnto vs: for the commaundement of God is a sound and sure foundation both of the rule of maners, and of doctrine, and these cannot bee separated the one from the other.
d According as the trueth directeth them. ✣ *Iohn 15. 12.*

7 Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.
4 He that maketh shipwracke of doctrine, loseth all.
e Beware and take good heede.
5 We ought to haue nothing to doe with them that defend peruerse doctrine. ✣ *Rom. 16. 17.*

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 hee exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.

THE [1] Elder vnto the beloued Gaius whom I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then [a] these, *that is*, to heare that my sonnes walke in veritie.

5 Beloued, thou doest [b] faithfully, whatsoeuer thou doest to the brethren, and to strangers,

6 Which bare witnesse of thy loue [b] before the Churches. Whom if thou [c] bringest on their iourney as it beseemeth according to God, thou shalt doe well,

7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.

8 We therefore ought to receiue such, that we might be [d] helpers to the trueth.

9 [2] I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: he that doeth wel, is of God: but he that doeth euill, hath not [e] seene God.

12 Demetrius

1 An example of a Christian gratulation.
a Then these ioyes.
b As becommeth a beleeuer and a Christian.
c He commendeth to Gaius, rather those selfe same men whom he had entertained before, returning now again to him, about the affaires of the Church, or els some other which had like businesse.
d That wee our selues may helpe forwarde the preaching of the trueth.
2 Ambition and couetousnesse the two pestilent plagues (especially in them which haue any Ecclesiasticall function) are condemned in Diotrephes person.
e Hath not known God.

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12 Demetrius hath good report of all men, & of the trueth it selfe: yea, and we our selues beare record, and ye know that our record is true.
13 I haue many things to write: but I will not with ynck and pen write vnto thee:
14 For I trust I shal shortly see thee, & we shal speake mouth to mouth. Peace *be* with thee. The friends salute thee. Greete the friends by name.

THE GENERALL EPISTLE OF IVDE.

3 *Hee warneth the godly to take heede of such men,* 4 *that make the grace of God a cloke for their wantonnesse:* 5 *and that they shall not escape vnpunished, for the contempt of that grace,* 6. 7 *hee prooueth by three examples:* 14 *and alledgeth the prophecie of Enoch:* 20 *Finally he sheweth the godly a meane, to ouerthrowe all the snares of those deceiuers.*

a This is put to make a difference betweene him and Iudas Iscariotb. b By God the Father. c Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept.

IVde a seruant of Iesus Christ, and [a] brother of Iames, to them which are called and sanctified [b] of God the Father, and [c] returned to Iesus Christ:
2 Mercie vnto you, & peace and loue be multiplied.

1 The end and marke whereat he shooteth in this Epistle, is that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good maners.

3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly [e] contend for *the maintenance* of ‡ faith, which was [f] once giuen vnto the Saints.

d Of those things that pertaine to the saluation of all vs.

e That ye should defend the faith by all the might you can both by true doctrine and good example of life.

f Which was once so giuen, that it may neuer be changed.

2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.

4 [2] For there are certaine men crept in, which were before of olde ordeined to this condemnation: [3] vngodly men *they are* which turne the grace of our God into wantonnesse, and ✻ denie God the onely Lord, and our Lord Iesus Christ.

3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton by the grace of God: which can not be, but the chiefe empire of Christ must be abrogated, in that such men giue vp themselues to Satan: as at this day the sect of Anabaptistes doeth, which they call Libertines.

5 [4] I will therefore put you in remembrance, forasmuch as ye once knew this how ‡ the Lord, after that he had deliuered ‡ people out of Egypt, ✣ destroyed them afterward which beleeued not.

6 [5] The [g] Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the iudgement of the great day.

7 As ✻ Sodom and Gomorrhe, and the cities about them, which in like manner as they did, [g] committed fornication, and followed [h] strange flesh, are set foorth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these [i] sleepers also defile the flesh, [5] and despise [k] gouernment, and speake euill of them that are in authoritie.

9 [7] Yet Michael the Archangel, when hee stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 [8] But these speake euill of those things, which they knowe not: and whatsoeuer things they know naturally as beasts, which are without reason, in those things they corrupt themselues.

4 The vse of Angels.

11 [9] Wo *be* vnto them: for they haue followed the way ✣ of Cain, and are cast away by the deceit ✣ of Balaams wages, and perish in the gainsaying [l] of Core.

12 [10] These are rockes in your [l] feastes of charitie when they feast with you, without [m] al feare, feeding themselues: ✻ cloudes *they are* without water, caryed about of windes, corrupt trees *and* without fruite, twise dead, *and* plucked vp by the rootes.

13 *They are* the raging waues of the sea, foming out their owne shame: *they are* wandring starres, to whome is reserued the [n] blackenesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying, ✻ Beholde, the Lorde [o] commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: Whose mouthes speake proud things, hauing mens persons in admiration, because of aduantage.

17 [11] But, yee beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:

18 How that they tolde you that there should bee mockers ✻ in the last time, which should walke after their owne vngodly lustes.

19 [12] These are they that separate themselues from other, naturall, hauing not the Spirite.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22 [13] And haue compassion of some, in putting difference:

23 And other saue with ‡ feare, pulling them out of the fire, and hate euen that [q] garment which is spotted by the flesh.

24 [14] Now vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glory with ioy,

25 *That is,* to God onely wise, our Sauiour *be* glorie, and maiestie, and dominion, and power, both now and for euer, Amen.

l The feasts of charitie, were certaine bankets, which the brethren that were members of the Church kept altogether, as Tertullian setteth them forth in his Apolog. chap. 39.

m Impudently, without all reuerence either to God or man.

9 He foretelleth their destruction, because they resemble or shew forth Cains shamelesse malice, Balaams filthie couetousnesse, and to be short, Corah seditious and ambitious head.

✣ *Gen. 4. 8.*

✣ *Num. 22. 21. 2. Pet. 2. 15.*

✣ *Numb. 16. 1.*

10 He rebuketh most sharpely with many other notes and markes, both their dishonestie or filthines, and their sawcinesse, but especially their vaine brauerie of words, and most vaine pride, ioyning therewithall a most graue and beawie threatning out of a most ancient prophecie of Enoch touching the iudgement to come.

n Most grosse darkenesse.

✣ *Reuel. 17.*

o The present time, for the time to come.

✻ *Psal. 17. 10.*

11 The rising vp of such monsters was spoken of before, that wee should not bee troubled at the newnesse of the matter. ✣ *1. Timoth. 4. 1. 2. timoth. 3. 3. 2. peter 3. 3.*

12 It is the propertie of Antichrists to separate themselues from the godly, because they are not gouerned by the Spirit of God: and contrariwise it is the propertie of Christians to edifie one another through godly prayers, both in faith and also in loue, vntil the mercie of Christ appeare to their full saluation. 13 *Among them which wander and go astray, the godly haue to vse this choise, that they handle some of them gently, and that other some being euen in the very flame, they endeuour to saue with feuere and sharpe instruction of the present danger: yet so, that they doe in such sort abhorre the wicked and dishonest, that they eschewe euen the least contagion that may be.*

p By feating them, and holding them backe with godly seueritie.

q An amplification, taken from the forbidden things of the Law, which did defile. 14 *He commendeth them to the grace of God declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.*

¶ I HAVE

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¶ I HAVE NOT THOVGHT GOOD TO PVT FORTH any such thing as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithstanding I liked well to set downe in the meane season that, that I wrote a fewe yeeres since, concerning the authoritie of this booke. And this is it.

BECAVSE some men haue of long time doubted of the authoritie of this booke, I will in fewe wordes confute those arguments, which are commonly brought to this purpose, and after shew mine owne opinion, and what I thinke. And I will recite the arguments in such order, as Erasmus hath painfully and diligently gathered them together: whose iudgement seemeth to me so vncertaine in this point, (as it is also in many other) that no man can readily tell what opinion he was of, saue that after much adoe, he seemed to bend this way, that he is of opinion, that this booke is of some authoritie, though not of so good as the rest of the bookes are which we receiue without any gainsaying. Therefore let vs heare what he saith. Hierome witnesseth, saith he, that the Grecians in his time did not receiue the Reuelation. Dorotheus Bishop of Tyrus, and a Martyr, in his abridgement of liues recordeth that Iohn wrote his Gospel in the Ile of Pathmos, but maketh no mention of this booke. Athanasius a Grecian in his catalogue doeth not say that this is Iohns worke. Dionysius of Alexandria, as Eusebius reporteth his wordes, in the seuenth booke of his Ecclesiasticall historie, thinketh that this booke was written of some other Iohn, who was a godly man. Eusebius himselfe so citeth this booke in diuers places of his historie, that he doeth not flatly vouch it to be Iohns: but allegeth one Caius that was a good Christian, in the fourth booke of his historie, who sayeth it was written of one Cerinthus an heretike. Let this be the first argument which I answere in this sort. If we weigh the reasons that mooued those men to reiect this booke, then we shall see how vndeseruedly they did it. Againe, as some did reiect it, so did the most part receiue it: insomuch that Epiphanius reckoneth them amongst heretikes that did reiect it: as for Iustine the Philosopher, and Irene Bishop of Lions, which were both Martyrs, and did not onely allow it, but also wrote commentaries vpon it, I will not speake of them. As for that that is alleged of Dorotheus, it is to no great purpose, for that he is thought to reiect it, because he spake not of it. As touching Athanasius, Erasmus himselfe witnesseth that it is doubtfull whether that worke be his or no. Concerning Dionysius we will weigh by and by what he sayth, when wee come to consider of his reasons. As for Caius (what man soeuer hee was) he is easily to be refuted euen by Dionysius his words in the third booke of the Ecclesiasticall historie. As for Eusebius, I make no account of him, for there are none learned, but finde want of iudgement in him. Now let vs come to the other argument. Hierome writeth (sayeth he) that certeine very well learned men found great fault, and spake sharpely against the whole matter of this booke, as though there were nothing in it woorthie the grauitie of an Apostle, but only a common historie of things shadowed with certeine darke figures and hard kinde of speeches. And moreouer, that in the very sentences themselues there was nothing that becommed the grauitie of an Apostle. Which answere in this sort: What learned men soeuer these were, they are greatly to be blamed, in that they durst be so bolde to speake euill of that booke, which no doubt is very short, if those things be excepted, which are translated word for word out of the Prophets. Basil, Gregorie, Cyril, Epiphanius, Irene, Hippolyte, as Aretas witnesseth, were not of this iudgement, which thought not onely as Dionysius of Alexandria did, that some godly man wrote this booke, but also plainely vouched it to be Iohn the Apostle, which no doubt they would neuer haue done, if they had found no resemblance of the grauitie of an Apostle in it. And whether of these shall I count for the better learned? whether these men, which haue giuen record both of their singular godlinesse, and excellent learning by publishing many works, or those men rather, whose onely names are scarcely heard of: and the reasons they vse, giue sufficient proofe how learned they were? They say there appeareth no grauitie in this writer, and yet he hath taken euery whit almost word for word out of the Prophets: they say he hath put downe a common historie. But how can that be, seeing (a few things onely except) he meaneth no relation of things past, but foretelleth things to come? And therefore they doe not onely not speake that, that is true, but not so much as any piece of resemblance of truth.

Now let vs come to the third argument: Hee is very curious (sayeth one) in setting downe his owne name, as though hee should indite an obligation, and not write a booke, which is not onely not vsed of any of the Apostles, but is also vnaccustomed of himselfe: for in this Gospel where hee intreateth a great deale more modest matters, then these are, hee neuer nameth himselfe, but onely poynteth it out by some such markes as these, The disciple whom Iesus loued. And Paul when he is enforced to speake of his Reuelations, setteth out the matter vnder another mans person. And yet this man, while hee describeth the secret conference which hee had with Angels, hath neuer done with these kinde of wordes, I Iohn. This reason mooued Dionysius of Alexandria to thinke, that some other man wrote this booke. But what weake, and slender coniectures are these? Little did these good men consider, that it was one thing to write an historie, and another to set downe a prophesie: for the trueth of an historie hangeth not so much vpon the credite of the writer, as vpon other circumstances: but a prophesie, because it foretelleth things to come, standeth vpon the authoritie of him that reuealeth it, and his that preacheth it, so that it is of necessitie to giue vs to vnderstand, both from whence the forewarning came, and who reuealed it, and who wrote it. Whereupon we see, that not onely in the beginning of prophesies, but also almost in euery vision, there is nothing so curiously set downe as the Name of God who spake it, and the name of the Prophet who wrote it. Take for example, onely the Prophet Ieremie, who maketh mention of his name, at the least an hundreth times. And so was it requisite for him to doe, that hee might not seeme to seeke lurking corners to hide himselfe in as the false prophets did. And what? doe wee not finde from the seuenth Chapter of Daniel, that almost in euery verse he repeateth his owne name, and sayeth, I Daniel? And howe oft doeth Esay repeate these wordes, Esay the sonne of Amos? But Iohn did not so in his Gospel. I graunt: for hee wrote an historie, wherein that befell him, which befell to none other of the disciples: for he was occasioned to speake many things of himselfe. Nay, Paul also did not so: in deede he did not so, in any place where he handled not his visions purposely, but whensoeuer he voucheth the excellencie of his ministerie, how boldly and how magnifically doeth hee call himselfe that Paul which was appoynted to bee an Apostle, not of men, nor by men, but by Iesus Christ? And howe? when he reporteth those his great combates, doeth hee take vpon him another mans person? Nay let vs goe further: Johns name is not to be found (vnlesse I be deceiued in my reckoning) aboue fiue times in all this worke: and those words (I Iohn) but onely thrise, to wit, chap. 1. verse 9. and yet with an explication added to it, which may suffice abundantly to put away all suspition of pride: and againe, chap. 21 verse 2. and chap. 22. verse 8. in both which places he reporteth onely simply what hee sawe, to the ende that no man might doubt of the trueth of his prophecie. Therefore, to make an ende of this reason in few words, that argument which Dionysius maketh, is not onely vaine, but also argueth want of skill, and is in deede very slanderous: nay, I may say more, and say truely (without any malice to any, as the Lord is witnesse) that this was too vnaduisedly spoken, where he sayeth, that the Euangelist is as curious in his often repeating of Iohn, as if he had beene writing an obligation, and no booke.

Nowe to the fourth argument: In all the Greeke copies that I haue seene, (sayeth hee,) it was not intituled the Reuelation of Iohn the Euangelist, but of Iohn the diuine, which is sufficient to proue it was Iohn the Euangelist) for all that are learned knowe that hee was by excellencie, and by a prerogatiue as it were, called by this name the Diuine, of all the olde writers, because neuer man wrote so plainely and diuinely of the diuinitie of Christ as hee did. As for the other Iohn, who I thinke was a counterfaite, was not called by this excellent name Diuine, but an Elder.

Nowe for the vnlikenesse of his stile, and speech, which that Dionysius of Alexandria prooueth by three reasons as Nicephorus recordeth, Eccles. lib. 6. cap. 23. first by the whole course and nature of his wordes, secondly, that where as the Gospell and Catholike Epistle of Iohn, agree in very many points, this booke hath not one word like. Lastly, because Iohn had an excellent gift of speech, but this man is very clownish, barbarous, and tripped oft in his language. To the first I answere, that in so diuers a matter, it is no marualle to see so diuers a kinde of stile: for in the historie of the Gospel, and in the Epistles, though hee spake as hee was mooued by the holy Ghost, yet he spake what his minde ledde him: and heere hee is but the writer of such things as he heard and were delinered him: In the other he sometime maketh report of the historie, and sometime teacheth, but in this hee speaketh of things to come, and in such order of words as he is appoynted? And shall we marualle then that he vseth not one selfe same kinde of sentences? Nay, what writer was there euer that was tied so short? are not many things deliuered to him in the very wordes of the olde Prophets, euen in the same that Ezechiel, Daniel, Zacharie, Esai, and other spake withall, by the direction of the selfe same Spirite, which spake the selfe same in them in olde time? And therefore it is no marueile that hee vseth not so refined a kinde of speach, as happily they would desire, seeing hee swarueth neither in speach, nor in characters, from the Prophets which wrote in the Hebrew tongue: and therefore there is lesse cause of suspicion that it should be any counterfeit worke that crept into the Church.

Nowe remayneth the last Argument, which seemeth to charge him that hee fauoureth the heresie of the Chiliasts, whereupon diuers thought that Cerinthus made this booke and fathered it vpon some of the Apostles. But for mine owne part, though I graunt that

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that the Chiliasts haue abused many testimonies out of this booke, yet I cannot yeeld to that, & thinke that some heretikes should make it, vnles some man be able to shew me, that those places cannot fitly be taken in any other sense or els what book is there that we may receiue? And that those places are otherwise to be taken, diuers learned men haue shewed long ago: so that the like hath befallen this booke as did to the Epistle to the Hebrewes, which some men reiected very obstinately, because it seemed to make for the Nouatians: whereas in deede they ought rather to haue accused their owne ignorance. Moreouer, seeing Cerinthus had many other mad and wicked opinions, as that he denied that God made the world, and taught that Christ was borne of Mary and Ioseph, as all other men are borne, and maketh Christ, and Iesus two distinct persons: how commeth it to passe that he sprinkled none of his soule holy water amongst the rest in this booke? But hee was so farre from so doing, that contrariwise there may be diuers arguments taken out of this booke against those errours: so that it may appeare by this one reason, that Cerinthus was not the author of this booke. And againe, whereas he speaketh of the thousand yeeres, hee mentioneth no one tote of those things, which Cerinthus so impudently chattred of. For where is there any mention of that tyot, which Cerinthus talketh of? where is that eating & drinking? where are those marriages and pastimes? where are the sacrifices and holy dates which should be kept at Hierusalem? Therefore this is a vaine and a foolish argument. And seeing these things are so, though I would stifely stand in contention for the authours name, yet I rather iudge it to bee Iohn the Apostles, then any other mans. For besides that it appeareth to bee very auncient, and the learnedst and the godliest of the olde Fathers doubt not, but it was Iohn, these coniectures also lead me to thinke so for that I find none of those dayes to whome either prophecie so full of maiesty, nor so honourable a name, of a diuine may be ascribed and moreouer, that it fauoureth of the worthinesse and excellency of an Apostle, to write to the Churches of Asia, and not to one Church: lastly, because those things which are here spoken of Patmos, agree wholy with that which the olde Fathers haue written with one consent concerning Iohns banishment. And yet notwithstanding if it may bee lawfull to coniecture by the kind of speech, it selfe, I would thinke it to be no mans sooner then Marks, who was also called Iohn: he is so like not onely in words, but also in diuers kindes of speach, to the Gospel of S. Marke, insomuch that these two bookes haue almost one kinde of character. As for the booke it selfe, though I confesse that these mysteries are as yet very darke to me, yet notwithstanding, seeing there appeareth in all parts of it agreat maiesty of the spirit of prophecie, and the very steps and sentences, yea and the words of the old Prophets, seeing there are to be found in it manifest and mighty testimonies both of the Diuinitie of Christ, and also of our redemption: And last of all seeing that part of those things are most manifestly come to passe, which were foretold by him as those things which hee spake of the destruction of the Churches of Asia, and of the kingdome of the whore, which sitteth vpon seuen hils, I am perswaded and thinke that the holy Ghosts meaning was to heape vp together in this most precious booke, all such things as by the forewarning of the old Prophets remained to be fulfilled after the comming of Christ: and added also a few things, as he thought expedient for vs. I graunt they are very darke, but that is no strange thing in the Prophets writings, as especially in Ezechiels. But this is our fault because we take not diligent heed to things but ouerslip those iudgements of Gods prouidence, which daily are to be seene in his gouerning of the Church, by hauing ou hearts too much set vpon our owne priuate affaires. To be short, the Lord knoweth what, and how farre it is expedient for vs to know, and therfore in times past, he so disposed the light of his Prophets, as for his infinite wisedome he sawe it would be profitable for his Church. And therefore godly men haue to search and wade in these mysteries with feare and reuerence so farre foorth, as lawfully and profitably they may: and let all men reuerence the mysteries of God, which are comprehended in this booke, whether they know them, or know them not, rather then as many doe, either mocke at them, or defile them with their fantasticall commentaries.

a *An opening of secrets and hid things.*

THE [a] REVELATION OF IOHN THE DIVINE.

CHAP. I.

1 *He declareth what kind of doctrine is here handled,* 8 *euen his, that is the beginning and ending:* 12 *Then the mysterie of the seuen candlesticks and starres* 20 *is expounded.*

THE reuelation [b] of Iesus Christ, which God gaue vnto him, to shewe vnto his seruaunts things which must shortly bee done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare record of ỹ word of God, & of the testimony of Iesus Christ, & of al things ỹ he saw.

3 Blessed *is he* that readeth, and they that heare the words of this prophecie, & keepe those things which are written therein: for the time is at hand.

4 Iohn to the seuen Churches which are in Asia, Grace *be* with you, & peace frō him, [c] Which ✣ is, & Which was, and Which is to come, & frō the [d] seuen Spirits which are before his Throne.

5 And frō Iesus Christ, which is that ✣ faithful witnes, *and* ỹ that first begottē of the dead, & that Prince of the kings of the earth, vnto him that loued vs, & washed vs from our sins in his ✣ blood,

6 And made vs ✣ Kings & Priests vnto God euen his Father, to him *be* glory, and dominion for euermore, Amen.

7 Behold, he commeth with * cloudes, and euery [e] eye shal see him: *yea*, euen they which pearced him thorow: and all kinreds of the earth shall waile before him. Euen so. Amen.

8 I ✣ am [f] Alpha and Omega, the beginning & the ending, saith the Lord, Which is, & Which was, and which is to come, *euen* the Almighty.

9 I Iohn, euen your brother, & companion in tribulation, & in the kingdom and patience of Iesus Christ, was in the yle called [g] Patmos, for the word of God, & for ỹ witnessing of Iesus Christ.

10 And I was *rauished* in [h] spirit on the [i] Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha & Omega, that first and that last: & that which thou seest, write in a book, & send it vnto the seuē Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to [k] see the voyce, that spake with me: and when I was turned, I saw seuen golden candlesticks,

13 And in the mids of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, & haires *were* white as white wool, *and* as snowe, and his eyes *were* as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen starres: & out of his mouth went a sharp two edged sword: & his face *shone* as the sunne shineth in his strength.

17 And whē I saw him, I fel at his feet as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am that ✣ first and that last,

18 And am aliue, but I was dead: & behold, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall come hereafter.

20 The mystery of ỹ seuen starres which thou sawest in my right hand, & the seuen golden candlesticks, *is this*, The seuen starres are the [l] Angels of the seuen Churches: and the seuen candlesticks which thou sawest are the seuen Churches.

b *Which the Sonne opened to vs out of his Fathers bosome by Angels.*

c *By these three times. It, Was, and Shalbe, is signified this word Tehouah which is the proper Name of God.*

✣ *Exod.3.14.*

d *These are the seuen Spirits, which are afterward Chap 5. verse 6. called the hornes and eyes of the Lambe, and are nowe made as a garde waiting vpon God.*

✣ *1 Thes.5.23.*
✣ *1 Cor.15.21.*
✣ *Coloss 1 18.*
✣ *Hebr.9 14.*
✣ *1 pet 1.19.*
✣ *1.ioh 1.9.*
✣ *1 Peter.3.5.*
* *Esay 3 14.*
matt.24.30.
iude 3.14.
e *All men.*
✣ *Chap.21.6. and 22.13.*
f *I am he, before whom there is nothing, yea, by whome euery thing that is, made, was made, and shall remaine though all they should perish.*

g *Patmos is one of the Iles of Sporades, whither Iohn was banished, as some write.*

h *This is that holy rauishment expressed, wherewith the Prophets were rauished, and bring as it were caried out of the world were conuersant with God: and so Ezechiel saith often, that he was caried from place to place of the Lords Spirit, and that the spirite of the Lorde fell vpon him.*

i *He calleth the Lords day, which Paul calleth the first day of the weeke,* 1.Cor. 16.2.

k *To see him whose voyce I haue heard.*

✣ *Esa.42.4, and 41.6.*

l *By Angels he meaneth the Ministers of the Churches.*

CHAP.

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CHAP. II.

1 Iohn is commanded to write those things, which the Lord knew necessary to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

VNto the Angel of that Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the mids of the seuen golden candlesticks.

2 I know thy workes, and thy labour and thy patience, & how thou canst not beare with them, which are euil, and hast examined them which say they are Apostles, & are not, & hast foūd thē liars.

3 And thou wast burdened and hast patience, and for my names sake hast laboured and hast not fainted.

a To deale with thee for.

4 Neuertheles, I haue *somewhat* a against thee, because thou hast left thy first loue.

5 Remember therfore from whence thou art fallen, and repent, and doe the first works: or els I will come against thee shortly, & will remoue thy candlesticke out of his place, except thou amend.

6 But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith vnto the Churches, to him that ouercommeth, wil I giue to eate of the tree of life, which is in the mids of the b Paradise of God.

b Thus Christ speaketh as he is Mediatour.

8 ¶ And vnto the Angel of the Church of the c Smyrnians write, These things saieth hee that is first, and last, which was dead and is aliue.

c Smyrna was one of the cities of Ionia in Asia.

9 I know thy workes and tribulation, and pouertie (but thou art rich) and *I know* the blasphemie of them, which say they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuil shal cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes: beethou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercōmeth shall not be hurt of the second death.

d Pergamus was the name of a famous citie in old time in Asia, where the Kings of the Attalians were alway resident.

12 And to the Angel of the Church, which is at d Pergamus write, This saith he which hath that sharpe sworde with two edges.

e The faith of them of Pergamus is so much the more highly commended, because they remained constant euen in the very heate of persecution.

13 I know thy workes and where thou dwellest, *euen* where Satans throne is, & thou keepest my Name, and hast not denied my faith, euen in e those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

** Num. 24.14. and 25.1.*

† That which is here spoken of things offered to idoles, is meant of the same kinde which Paul speaketh of, 1. Cor. 10.14.

14 But I haue a few things against thee, because thou hast there them that mainteine the doctrine of † Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto Idoles, and commit fornication.

15 Euen so hast thou them, that maintein the doctrine of the Nicolaitanes, which thing I hate.

16 Repent thy self, or els I will come vnto thee shortly, and will fight against them with the sword of my mouth.

‡ He alludeth to that sermon which he made of Iohn 6. and the place we finde Psal. 105. 40.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, wil I giue to eate of the g Manna that is hid, and will giue him a h white stone, and in the stone a newe name written, which no man knoweth sauing he that receiueth it.

g Are thus written, that such a stone was wont to be giuen to wrestlers at games, or els that such stones did in olde time witnes the liberty of a man.

18 ¶ And vnto the Angel of ỹ Church which is at Thyatira write, These things saith ỹ sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know thy workes and thy loue, and i seruice, & faith, and thy patience, and thy works, and that *they are* moe at the last, then at the first.

i So he calleth those offices of charitie which are done to the Saints.

20 Notwithstāding, I haue a few things against thee, that thou suffereſt the woman Iezabel, which calleth her selfe a propheteſſe, to teach and to deceiue my seruants to make them commit k fornication, and to eate meates sacrificed vnto idoles.

k By fornication, & oftentimes in the scripture, Idolatrie meant.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I wil cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I wil kil her children with death: & all the Churches shal know ỹ I am he which † search the reines and hearts: and I will giue vnto euery one of you according vnto your works.

† 1. Sam. 16.7. Psal. 7.10. Iere. 11.20. and 17.10.

24 And vnto you I say, ỹ rest of them of Thyatira, As many as haue not this learning, neyther haue knowen the l deepeneſſe of Satan (as they speake) I wil m put vpon you none other burden.

l He pointeth out the bragging of certaine men, which boasted of their deepe, that is plentifull and common knowledge, which notwithstanding is deuilish.

m I will speake no worse thing against you, being content to haue shewed you, what I require to be in you.

25 But that which ye haue already, holde fast till I come.

26 For he that ouercommeth and keepeth my works vnto the end, to him will I giue power ouer nations,

27 † And he shal rule them with a rod of yron: *and* as the vessels of a porter, shal they be broken.

† Psal. 2. 9.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

CHAP. III.

1 The first Epistle sent to the Pastours of the Church of Sardis, 7 Of Philadelphia, 14 and of the Laodiceans, 16 that they be not like vnto, 20 but endeuour to further Gods glory.

AND write vnto the Angel of ỹ Church which is at a Sardis, These things saith he that hath the seuen spirits of God, and the seuen starres, I know thy works: for thou hast a b name that thou liuest, but thou art dead.

a Sardis is the name of a most flourishing and famous citie where the kings of Lydia kept their courts.

b Thou art said to liue, but art dead indeede.

2 Be awake, and strengthen the things which remaine, that are c readie to die: for I haue not found thy works perfite before God.

c Other things, whose state is such, that they are now going, and vnlesse they be confirmed will perish for euer.

3 Remēber therfore, how thou hast receiued, & heard, & hold fast & repent. If therfore thou wilt not watch, I wil come on thee as a thief, and thou shalt not know what houre I wil come vpō thee.

** Chap. 16. 15. 1. Thes. 5. 2. 2. Peter 3. 10.*

4 *Notwithstanding* thou hast a fewe names yet in Sardis, which haue not defiled their garments: and they shall walke with mee in white: for they are d worthy.

d They are meet and fit, so will because they are satisfied in Christ, as they haue truely shewed it: for he is righteous that worketh righteousnesse, but so, as the tree bringeth foorth the fruite, Looke Rom. 8. 18.

5 He that ouercommeth shall bee clothed in white aray, and I will not put out his name out of the * booke of life, but I will confesse his name before my Father, and before his Angels.

** Exod. 32. 32. and 21 27. phil. 4. 3.*

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia. These things saieth hee that is Holy, and True, which hath the e key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth.

e All power of rule in commaunding and forbidding, or binding, and punishing. And the house of Dauid is the Church, and the continuall promise of Dauids kingdome belongeth to Christ.

8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength and hast kept my word, and hast not denied my Name.

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f I will bring them to that ease.

9 Behold, I will f make them of the Synagogue of Satan, which call themselues Iewes, & are not, but do lie: beholde, *I say*, I will make them, that they shall come and worship before thy feet, and shall know that I haue loued thee.

g Because thou hast bene patient and constant, as I would my seruants should be.

10 Because thou hast g kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the world, to trie them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the citie of my God, *which is* the new Hierusalem, which commeth downe out of heauen from my God, and *I will write vpon him* my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

h Amen soundeth as much in the Hebrew tongue as Truely, or Ye saith it selfe.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith h Amen, the faithfull and true witnesse, that i beginning of the creatures of God.

i Of whome all things that are made haue their beginning.

15 I know thy workes, that thou art neither colde nor hot: I would thou wertest colde or hot.

16 Therefore, because thou art luke warme, and neither colde nor hot, it will come to passe, that I shall spue thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, & haue need of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsell thee to buy of me golde tried by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, and that thy filthie nakednesse doe not appeare: and anoynt thine eyes with eye salue, that thou mayest see.

✣ Prou.3.12. heb.12.5.

19 As many as I loue, ✣ I rebuke and chasten: be k zealous therefore and amend.

k Zeale is set against them which are neither hote nor colde.

20 Beholde, I stand at the doore, and knocke. If any man heare my voice and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that ouercommeth, will I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 *Another vision containing the glorie of Gods Maiestie:* 8 *which is magnified of the foure beasts,* 10 *and the foure and twentie Elders.*

AFter this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vp hither, and I will shewe thee things which must be done hereafter.

a Looke Chap. 12.6.

2 And immediatly I was *rauished* a in the spirit, and beholde, a throne was set in heauen, and one sate vpon the throne.

3 And he that sate, was to looke vpon, like vnto a iasper stone, & a sardine, & there was a rainbow round about the throne, in sight like to an emerald.

4 And round about the throne were foure and twentie seates, and vpon the seats I saw foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, and there were seuen lampes of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto chrystal: and in the middes of the throne, and round about the throne were foure beastes full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calfe, & the third beast had a face as a man, & the fourth beast was like a flying egle.

b Euery beast had sixe wings.

8 And the b foure beasts had each one of them sixe wings about him, and they were full of eyes within, and they ceased not day nor night, saying, Holy, holy, holy, Lord God Almighty, Which Was, and Which Is, and Which Is to come.

c God is said to haue glorie, honour, kingdome, and such like giuen him, when we godly and reuerently set first that which is proper to him.

9 And when those beasts c gaue glory, and honour, and thankes to him that sate vpon the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euermore, and cast their crownes before the throne, saying,

11 Thou art ✣ worthy, O Lord, to receiue glory, & honor, & power: for thou hast created all things, & for thy willes sake they are, & haue bene created.

CHAP. V.

1 *The booke sealed with seuen seales:* 3 *which none could open,* 6 *that Lambe of God* 9 *is thought worthy to open,* 12 *euen by the consent of all the companie of heauen.*

AND I saw in the right hand of him that sate vpon the throne, a booke written within, and on the backside, sealed with seuen seales.

2 And I saw a strong Angel which preached with a loud voice, Who is woorthy to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found woorthy to open, and to reade the booke, neither to looke thereon.

5 And one of the Elders said vnto me, Weepe not: beholde, that ✣ Lion which is of the tribe of Iuda, the root of Dauid, hath obteined to open the booke, and to loose the seuen seales thereof.

✣ Chap.5.12.

6 Then I beheld, and loe, in the middes of the throne, & of the foure beasts, & in the mids of the Elders stood a lambe as though he had bin killed, which had seuen hornes, & seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the booke out of the right hand of him that sate vpon the throne.

8 And whē he had taken the booke, the foure beasts and the foure and twenty Elders fel downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the a prayers of the Saints,

✣ Gene.49.9.

a Looke Chap.8.3.

9 And they sung a b new song, saying, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

b No common song.

10 And hast made vs vnto our God ✣ Kings, and Priests, and we shall reigne on the earth.

✣ Chap.1.6.1.pet. 2.9.

11 Then I beheld, & I heard the voice of many Angels round about the throne, and *about* the beastes & the Elders, and there were ✣ c ten thousand times ten thousand, and thousand thousands.

✣ Dan.7.10.

c By this is meant a great number.

12 Saying, with a loud voice, Worthy is ỹ Lambe ỹ was killed to d receiue power, & riches, & wisedome, & strength, & honour, & glory, and praise.

a To haue all praise giuen to him, as to the mightiest and wisest, &c.

13 And

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13 And al the creatures which are in heauen, & on the earth, & vnder the earth, & in the sea, & all that are in them, heard I, saying, Praise, & honor, and glory, and power *be* vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twenty Elders fell downe and worshipped him that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 3 the second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murder, famine, pestilence, outcries of Saints, earthquakes, and diuers straunge sights in heauen.

AFter, I beheld when ỹ Lambe had opened one of the seales, & I heard one of ỹ foure beasts say, as *it were* the noise of thunder, Come and see.

2 Therefore I beheld, & loe, there *was* a white horse, and he that sate on him, had a bowe, and a crowne was giuen vnto him, and he went foorth conquering that he might ouercome.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, *that was* red, & power was giuen to him that sat thereon, to take peace frō the earth, & that they should kil one another, & there was giuē vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see: Then I beheld, and loe, a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voice in the mids of the foure beasts say, A [a] measure of wheate for a penie, and three measures of barley for a penie, and oile, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voice of ỹ fourth beast say, Come & see.

8 And I looked, and beholde, a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth.

3 And when he had opened the fifth seale, I saw vnder the altar the soules of them, that were killed for the word of God, and for the testimonie which they mainteined.

10 And they cryed with a loude voyce, saying, How long, Lord, which art holy and true: doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a litle season vntill their fellowe seruants, and their brethren that should be killed euen as they were, were [b] fulfilled.

12 And I beheld when he had opened the sixt seale, and loe, there was a great earthquake, and the sunne was as blacke as [c] sackecloth of haire, and the moone was like blood.

13 And the starres of heauen fell vnto the earth, as a fig tree casteth her greene figs, when it is shaken of a mightie winde.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were mooued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid themselues in dennes, and among the stones of the mountaines,

16 And said to the mountaines & rocks, ✣ Fall on vs, & hide vs from the presence of him that sitteth on the throne, & frō the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are stayed vntil the Elect of the Lord 5 of all tribes were sealed. 13 Such as suffred persecution for Christs sake, 16 haue great felicitie, 17 and ioy.

ANd after that, I saw foure Angels stand on the [a] foure corners of the earth, holding the foure winds of the earth, that the winds should not blow on the earth, neither on ỹ sea, neither on any tree.

2 And I saw another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there *were* sealed an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of [b] Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of [c] Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these things I beheld, and loe a great multitude, which no man could number, of al nations & kindreds, and people, and tongues, stood before the throne, & before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cried with a loud voyce, saying, Saluation *commeth* of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the angels stood round about the throne, and *about* the Elders, & the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen, Praise, and glory, and wisedome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, & haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him [d] day and night in his Temple, and he that sitteth on the throne will dwell [e] among them.

16 ✣ They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For

a Hereby is signified what great cheape was of corne there was, for the word here vsed is a kind of measure of drie things, which is in quantitie but the eight part of a bushel, which was an ordinarie portion vsed to be giuen to seruants for their stint of meate for one day.

b Vntill their number be fulfilled.

c So they called in old time those mourneful workes that were of haire.

✣ *Esai 2.19. hose 10.8. Luke 23.30.*

a On the foure quarters or coastes of the earth.

b He skipped Dan, & reckoneth Leui.

c Of Ephraim, who was Josephs other sonne, and had the birthright giuen him, wherefore he is called Ioseph.

d He alludeth to the Leuites, which serued day & night in the temple.

e Or, vpon them: whereby is meant Gods defence and protection as it were towards them, who are as safe, as men in the Lords tents.

✣ *Esa. 49.10.*

17 For the lambe, which is in the middes of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and ✣ God shall wipe away all teares from their eyes.

✣ Esai.25 8. & chap.21.4.

CHAP. VIII.

1 After the opening of the seuenth seale, 3 the Saints prayers are offered vp with odours. 6 The seuen Angels come forth with trumpets. 7 The foure first blowe, and fire falleth on the earth, 8 the sea is turned into blood, 10. 11 the waters waxe bitter, 12 and the starres are darkened.

AND when he had opened the seuenth seale, there was silence in heauen about halfe an houre.

2 And I saw the seuen Angels, which [a] stood before God, and to them were giuen seuen trumpets.

[a] Which appeare before him as his ministers.

3 Then another Angel came and stood before the altar hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, [b] went vp before God, out of the Angels hand.

[b] Our prayers are nothing woorth, vnlesse that true and sweet sauour of that onely oblation be especially and before all things with them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets.

7 So the first Angel blewe the trumpet, and there was haile and fire, mingled with blood, & they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

8 And the second Angel blew the trumpet, and as *it were* a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of shippes were destroyed.

10 Then the third Angel blewe the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therfore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day *was smitten*, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Wo, wo, wo to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spoyling locustes come out, 13 The sixt Angel bloweth, 16 and bringeth forth horsemen, 20 to destroy mankinde.

AND the fift Angel blew the trumpet, and I saw a starre fall from heauen vnto the earth, and to him was giuen the key of the [a] bottomelesse pit.

[a] By the bottomlesse pit, hee meaneth the deepest darkenesse of hell.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke Locustes vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not kil them, but that they should be vexed fiue moneths, & that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 ✣ Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

✣ Chap.6.16. esai 2 19. hosea 10.8.

7 And the forme of the locustes *was* like vnto horses prepared vnto battel, and on their heads *were* as *it were* crownes, like vnto golde, and their faces *were* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like to habbergions of yron: & the sound of their wings *was* like the sound of charets when many horses run vnto battel.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a king ouer them, which is the Angel of the bottomelesse pit, whose name in Hebrew *is* Abaddon, and in Greeke he is named Apollyon, *that is, destroying*.

12 One woe is past, *and* beholde, yet two woes come after this.

13 ¶ Then the sixt Angel blew the trumpet, and I heard a voyce from the [b] foure hornes of the golden altar, which is before God,

[b] He alludeth to the altar of Incense, which stood in the court which the Priests were in, ouer-against the Arke of the Couenant, hauing a vaile betwixt them.

14 Saying to the sixt Angel, which had the trumpet, Loose the foure Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yere to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times tenne thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, & them that sate on them, hauing firie habbergions, and of Iacinth, and of brimstone, and the heads of the horses were as the heads of lyons: and out of their mouthes went foorth fire and smoke and brimstone.

18 Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: for their tailes were like vnto serpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the works of their hands that they should not worship deuils, and ✣ idoles of golde & of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor go.

✣ Psal.115.4. and 135.15.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 Another Angel appeareth clothed with a cloud, 2 holding a booke open, 3 and crieth out. 8 A voice from heauen commaundeth Iohn to take the booke: 10 he eateth it.

AND I saw another mighty Angel come downe from heauen, clothed with a cloud, and the raine bowe vpon his head, and his face was as the

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ſunne, and his feet as pillars of fire.

2 And hee had in his hand a little booke open, and he put his right foot vpon the ſea, and *his* left on the earth,

3 And cried with a loud voyce, as when a lyon roareth: and when he had cried, ſeuen thunders vttered their voices.

4 And when the ſeuen thũders had vttered their voices, I was about to write: but I heard a voice from heauen ſaying vnto me, [a] Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.

a Keepe them cloſe.

5 And the Angel which I ſaw ſtand vpon the ſea and vpon the earth, [b] lift vp his hand to heauen,

b This was a geſture vſed of one that ſweareth, which men doe yet now a dayes vſe.

6 And ſware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, & the things that therein are, and the ſea, and the things that therein are, that [c] time ſhould be no more.

c There ſhall neuer be any more time.

7 But in the dayes of the voice of the ſeuenth Angel, when he ſhall beginne to blow the trumpet, euen the myſterie of God ſhalbe finiſhed, as he hath declared to his ſeruants the Prophets.

8 And the voice which I heard from heauen, ſpake vnto me againe, and ſaid, Go and take the little booke which is opẽ in the hand of the Angel, which ſtandeth vpon the ſea and vpon the earth.

9 So I went vnto the Angel, and ſayd to him, Giue me the litle booke. And he ſaid vnto me, Take it, and eate it vp, and it ſhall make thy belly bitter, but it ſhalbe in thy mouth as ſweet as hony.

10 Then I tooke the litle booke out of ỹ Angels hand, & ate it vp, & it was in my mouth as ſweet as hony: but when I had eaten it, my belly was bitter.

11 And he ſayd vnto me, Thou muſt propheſie againe among the people and nations, and tongues, and to many Kings.

CHAP. XI.

1 The temple is commanded to be meaſured 3 The Lord ſtirreth vp two witneſſes, 7 whom the beaſt murthereth, 9 and no man buryeth them. 11 God raiſeth them to life, 12 and calleth them vp to heauen. 13 The wicked are terrified 15 by the trumpet of the ſeuenth Angel: The reſurrection, 18 and iudgement is deſcribed.

THen was giuen me a reed, like vnto a rod, and the Angel ſtood by, ſaying, Riſe and mete the Temple of God, and the altar, and them that worſhip therein.

a He ſpeaketh of the outer court, which was called the peoples court, becauſe all men might come into that.

2 But the [a] court which is without the temple [b] caſt out, and mete it not: for it is giuen vnto the Gentiles, and the holy citie ſhall they treade vnder foot, two and fortie moneths.

b That is counted to be caſt out, which in meaſuring is refuſed as prophane.

3 But I will giue power vnto my two witneſſes, and they ſhall propheſie a thouſand two hundreth and threeſcore dayes, clothed in ſackcloth.

4 Theſe are two oliue trees, and two candleſticks, ſtanding before the God of the earth.

5 And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man wil hurt them, thus muſt he be killed.

6 Theſe haue power to ſhut heauen, that it raine not in the dayes of their propheſying, and haue power ouer waters to turne them into blood, and to ſmite the earth with all maner plagues, as often as they will.

c When they haue done their meſſage.

7 And when they haue [c] finiſhed their teſtimonie, the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall ouercome them, and kill them.

d After a more ſecret kinde of meaning and vnderſtanding.

8 And their corpſes ſhall lie in the ſtreets of the great citie, which [d] ſpiritually is called Sodom and Egypt, where our Lord alſo was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles ſhall ſee their corpſes three dayes and an halfe, and ſhall not ſuffer their carkeſſes to be put in graues.

10 And they that dwell vpon the earth, ſhall reioyce ouer them and be glad, and ſhall ſend giftes one to another: for theſe two Prophets vexed them that dwelt on the earth.

11 But after three dayes & an halfe, the ſpirit of life *comming* from God, ſhall enter into them, and they ſhall ſtand vp vpon their feet: and great feare ſhall come vpon them which ſaw them.

12 And they ſhall heare a great voice from heauen, ſaying vnto them, Come vp hither. And they ſhall aſcend vp to heauen in a cloud, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there be a great earthquake, and the tenth part of the city ſhall fall, and in the earthquake ſhalbe ſlaine in number ſeuen thouſand: and the remnant were ſore feared, and [e] gaue glory to the God of heauen.

e Glorified God by confeſſing his Name.

14 The ſecond woe is paſt, *and* behold, the third woe will come anon.

15 And the ſeuenth Angel blewe the trumpet, and there were great voices in heauen, ſaying, The kingdomes of this world are our Lords, and his Chriſtes, and he ſhall reigne for euermore.

16 Then the foure and twenty Elders, which ſate before God on their ſeats, fell vpon their faces, and worſhipped God,

17 Saying, We giue thee thanks, Lord God almighty, Which art, and Which waſt, and Which art to come: for thou haſt receiued thy great might, and haſt obteined thy kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they ſhould be iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets, and to the Saints, and to them that feare thy Name, to ſmall and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was opened in heauen, and there was ſeene in his Temple the Arke of his couenant: and there were lightnings, & voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 A woman, 2 appeareth trauelling with childe, 4 whoſe childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 and caſteth him out, 13 and the more he is caſt downe and vanquiſhed, the more fiercely he exerciſeth his ſubtilties.

ANd there appeared a great woonder in heauen: A woman clothed with the ſun, and the moone was vnder her feet, and vpon her head a crowne of twelue ſtarres.

2 And ſhe was with childe, and cried trauelling in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing ſeuen heads, and ten hornes, and ſeuen crownes vpon his heads:

4 And his taile drew the third part of the ſtarres of heauen, and caſt them to the earth. And the dragon ſtood before the woman, which was ready to be deliuered, to deuoure her childe, when ſhe had brought it foorth.

5 So ſhe brought foorth a man childe, which ſhould rule all nations with a rod of yron: and that her childe was taken vp vnto God & to his throne.

6 And the woman fled into wilderneſſe where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand, two hundreth and

threeſcore

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threescore dayes.

7 And there was a battell in heauen, Michael and his Angels sought against the dragon, and the dragon sought and his angels.

8 But they preuailed not, neither was their[a] place found any more in heauen.

9 And the great dragon, that old serpent, called the deuill and Satan, was cast out, which deceiueth all the world: he was *euen* cast into the earth, and his angels were cast out with him.

10 Then I heard a loud voyce in heauen, saying, Now is saluation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that worde of their testimonie, and they [b] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which had brought foorth the man *childe*.

14 But to the woman were giuen two wings of a great Egle, that she might flie into the wildernes, into her [c] place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be caryed away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commaundements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

a *They were cast out, so that they were neuer seene in heauen any more.*

b *He is said in the Hebrewe tongue, to loue his life, that esteemeth nothing more precious then his life: & on the other side, he is said not to hazard it, when soeuer necde requireth.*

c *Into that place which God had appointed for her.*

CHAP. XIII.

1 *The beast with many heads is described, 8 which draweth the most part of the world to idolatrie. 11 The other beast rising out of the earth, 15 giueth power vnto him.*

AND I sawe a beast rise out of the sea, hauing seuen heads, and ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondred *and* followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him!

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God to blaspheme his Name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to ouercome them, & power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall goe into captiuitie: ✣ if any kill with a sword, he must be killed by a sword: here is the patience and the faith of the Saints.

✣ *Gen. 9. 6. matth. 26. 52.*

11 And I beheld another beast comming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

12 And he did all that the first beast could doe before him, and hee caused the earth, and them which dwel therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a [a] spirite vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

a *To giue life, as Iannes and Iambres imitated the wonders that Moses wrought.*

16 And he made all, both small and great, rich and poore, free and bond, to receiue a [b] marke in their right hand or in their foreheads,

17 And that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name.

b *The marke of the name of the beast.*

18 Here is wisdome. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundreth threescore and sixe.

CHAP. XIIII.

1 *The Lambe standeth on mount Sion, 4 with his chaste worshippers. 6 One Angel preacheth the Gospell: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded. 13 A voyce from heauen pronounceth them happie, who die in the Lord. 16 The Lords sickle is thrust into the harueste, 18 and into the vintage.*

THEN I looked, and lo, a Lambe stood on mount Sion, and with him an hundreth, fourtie and foure thousand, hauing his fathers name written in their foreheads.

2 And I heard a voyce from heauen, as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes.

3 And they sung as *it were* a newe song before the throne, and before the foure beastes, and the Elders: and no man could learne that song but the hundreth, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whithersoeuer hee goeth: these are bought from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without spot before the throne of God.

6 ¶ Then I sawe another Angel flie in the mids of heauen, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 ✣ Saying with a loud voyce, Feare God, and ✣ *Psal. 24. 34.*

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giue glorie to him: for the houre of his iudgement
✣ Actes 14.15. is come: and worship him that made ✣ heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angell, saying,
✣ Isai 21.9. Ierem.51.8. chap.18.2. ✣ Babylon that great citie is fallen, it is fallen: for
a Of her fornication, whereby God was prouoked to wrath. ᵃ she made all nations to drinke of the wine of the wrath of her fornication.

9 ¶ And the third Angell followed them, saying with a loud voyce, If any man worship the beast and his image, and receiue *his* marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea of the pure wine, which is powred into the cup of his wrath, and he shalbe tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whoso euer receiueth the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce from heauen, saying vnto me, Write, The dead which die ᵇ in the Lord, *are* fully blessed. Euen so saith the Spirit: for they rest from their labours, and their ᶜ workes follow them.

b That is, for the Lord.
c By workes, is meant, the reward which followeth good workes.

14 ¶ And I looked, and behold, a white cloude, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloud, ✣ Thrust in thy sickle and reape: for the time is come to reape: for the ✣ haruest of the earth is ripe.

✣ Ioel 3.13. ✣ Mat.13.39.

16 And he that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude crie to him that had the sharpe sickle, & said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angell thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, & cast them into that great wine presse of the wrath of God.

20 And the wine presse was troden without the citie, and blood came out of the wine presse, vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast, praise God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath, are deliuered.

AND I sawe another signe in heauen, great and marueilous, seuen Angels, hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I saw as *it were* a glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

a So is Moses called, for honors sake, as it is set forth, Deu.34.10. ✣ Psal.145.17. b Thy doings. * Ierem.10.7.

3 And they sung the song of Moses the ᵃ seruant of God, and the song of the Lambe, saying, Great and marueilous *are* thy works, Lord God almightie: iust and true *are* thy ✣ ᵇ wayes, king of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely *art* holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the Temple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the Temple, which had the seuen plagues, clothed in pure and bright linnen, and hauing their breastes girded with golden girdles.

7 And one of the foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glory of God and of his power, & no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

2 and 17 The Angels powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the *seuen* vials of the wrath of God vpon the earth.

2 And the first went and powred out his vial vpon the earth: and there fell a noysome, and a grieuous sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his viall vpon the sea, and it ᵃ became as the blood of a dead man: and euery liuing thing died in the sea.

a It was turned into rotten and filthie blood, such as is in dead bodyes.

4 And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, thou art iust, Which art, and Which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therfore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the sunne, and it was giuen vnto him to torment men with heate of fire,

9 And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

10 And the fifth Angel powred out his viall vpon the throne of the beast, and his kingdom waxed darke, and they gnawed their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixth Angel powred out his viall vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

13 And I sawe three vncleane spirits like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirits of deuils, working miracles, to go vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie.

15 (✣ Beholde,

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✣ Chap.3.3. matth.24.44. luke 12.39.

15 (✣ Beholde, I come as a theefe. Blessed *is* hee that watcheth and keepeth his garments, least hee walke naked, and men see his filthinesse)

16 And they gathered them together into a place called in Hebrew Arma-gedon.

17 ¶ And the seuenth Angel powred out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

✣ Ieremie 25.15. b Appeared not: which the Hebrewes vtter after this sort, were not, Gen 5.24. c As it were a bout the weight of a talent: and a talent was threescore pound that is sixe hundreth groates, whereby is signified a monstrous and strange kinde of weight.

19 And the great citie was deuided into three partes, and the cities of the nations fell: and that great Babylon came in remembrance before God, ✣ to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fled away, and the mountaines were not [d] found.

21 And there fell a great haile, like [c] talents, out of heauen vpon the men, & men blasphemed God, because of the plague of the hayle: for the plague thereof was exceeding great.

CHAP. XVII.

1 That great whore is described, 2 with whome the kings of the earth commited fornication. 6 She is drunken with the blood of Saints. 7 The mysterie of the woman and the beast that carieth her, expounded. 11 their destruction. 14 The Lambes victorie.

THen there came one of the seuen Angels, which had the seuen vials, and talked with mee, saying vnto me, Come: I will shewe thee the [a] damnation of the great whore that sitteth vpon many waters,

a The sentence that is pronounced against this harlot.

2 With whom haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I sawe a woman sit vpon a [b] skarlet coloured beast, full of names of blasphemie, which had seuen heads, and ten hornes.

b A skarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.

4 And the woman was arayed in purple & skarlet, and gilded with golde, and precious stones, and pearles, and had a cup of gold in her hand, full of abominations, and filthines of her fornication.

5 And in her forehead *was* a name written, A mysterie, that great Babylon, that mother of whoredomes, and abominations of the earth.

6 And I saw ỹ woman drunken with the blood of Saintes, and with the blood of the Martyrs of IESVS: and when I sawe her, I wondred with great marueile.

7 Then the Angel sayde vnto mee, Wherefore marueilest thou? I will shewe thee the mysterie of that woman, and of that beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, & shall goe into perdition, and they that dwel on the earth, shall wonder (whose names are not written in the booke of life from the foundation of the worde) when they behold the beast that was and is not, and yet is.

c Very children knowe, what that seuen hilled citie is, which is so much spoken of, and where of Virgil thus reporteth: And compassed seuen towres within one wall: that citie it is, which when Iohn wrote these things, had rule ouer the kings of the earth: It was, and is not, and yet it remaineth to this day, but a declining to destruction.

9 Here *is* the mind that hath wisedome. The [c] seuen heads, are seuen mountaines whereon the woman sitteth: they are also seuen kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction.

12 And the ten hornes which thou saweſt, are tenne Kings, which yet haue not receiued a kingdome, but shal receiue power, as Kings at one houre with the beast.

13 These haue one minde, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: ✣ for he is Lorde of Lordes, and king of kings: and they that are on his side called, and chosen, and faithfull.

✣ Chap.19.16. 1.tim.6.15.

15 And he said vnto me, The waters which thou saweſt, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the tenne hornes which thou saweſt vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shal eate her flesh, and burne her with fire.

17 For God hath put in their heartes to fulfill his will, and to do with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And that woman which thou saweſt, is that great citie, which reigneth ouer ỹ kings of the earth.

CHAP. XVIII.

2 The horrible destruction of Babylon is set out. 11.16.18. The marchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe, and waile: 20 But all the elect reioyce for that iust vengeance of God.

ANd after these things, I saw *another* Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory,

2 And he cried out mightily with a loud voyce, saying, ✣ It is fallen, it is fallen, Babylon that great *citie*, and is become the habitation of deuils, and the holde of al foule spirits, and a cage of euery vnclean and hatefull birde.

✣ Chap.14.8. esai 21.9. ier.51.8.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, Goe out of her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues:

5 For her sinnes are [a] come vp into heauen, and God hath remembred her iniquities.

a He with a word which signifieth the following of sinnes one after another, and rising one of another in such sort, that they growe at length to such an heape, that they came vp euen to heauen.

6 Reward her, euen as she hath rewarded you, and giue her double according to her works: *and* in the cup that she hath filled to you, fill her ỹ double.

7 In as much as she glorified her selfe, and liued in pleasure, so much giue you to her torment and sorow: for she saith [b] in her heart, I sit being a queene, and am [c] no widowe, and shall [d] see no mourning.

b With her selfe.

c I am full of people and mightie.

d I shall taste of none.

8 Therefore shal her plagues come at [e] one day, death, and sorowe, and famine, and she shal be burnt with fire: for that God which condemneth her, is a strong Lord.

e Shortly, and at one instant.

9 And the Kings of the earth shall bewayle her, and lament for her, which haue committed fornication, and liued in pleasure with her. when they shall see that smoke of that her burning.

10 And shal stand a farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth shall weepe and wayle ouer her: for no man buyeth their ware any more.

12 The ware of golde, and siluer, and of preci-

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ous stone, and of pearles, and of fine linnen, and of purple, and of silke, and skarlet, and of all manner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble.

13 And of cinnamom, and odours, & ointments, and frankincense, and wine, & oyle, and fine flourc, and wheate, and beastes, and sheepe, and horses, and charets, and seruants, and soules of men.

f By this is meant that season, which is next before the fall of the leafe, at what season fruites ripen, and the word signifieth such fruits as are longed for.

14 (And the f apples that thy soule lusted after, are departed from thee, and all things which were fatte and excellent, are departed from thee, and thou shalt find them no more)

15 The marchants of these things which were waxed rich, shal stand a farre off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen purple, and skarlet, and gilded with golde, and precious stones, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shipmen, and whosoeuer traffike on the sea, shall stand a farre off,

18 And crie, when they see that smoke of that her burning, saying, What *citie was* like vnto this great citie?

19 And they shall cast dust on their heades, and crie, weeping, and wayling, and say, Alas, alas, that great citie, wherein were made rich al that had ships on the sea by her costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her, & ye holy Apostles and Prophets: for God hath punished her to be reuenged on her for your sakes.

21 Then a mightie Angel tooke vp a stone like a great millstone, ✣ and cast it into the sea, saying, With such violence shal that great citie Babylon be cast and shalbe found no more.

✣ Ier. 51. 63.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shalbe heard no more in thee, and no craftesman, of whatsoeuer craft *he be*, shall be found any more in thee; and the sound of a millstone shalbe heard no more.

23 And the light of a candle shall shine no more in thee: and the voyce of the bridegrome and of the bride shall be heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 The heauenly company praise God for auenging the blood of his seruants, on the whore. 9 They are pronounced blessed, that are called to the Lambes supper. 10 The Angel will not be worshipped. 11 The mightie King of Kings appeareth from heauen, 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

AND after these things I heard a great voyce of a great multitude in heauen, saying, a Hallelu-iah, saluation, and glorie, and honour, and power *bee* to the Lord our God.

a Praise the Lord.

2 For true and righteous *are* his iudgements: for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shed* by her hand.

3 And againe they sayde, Hallelu-iah: and that her smoke rose vp for euermore.

4 And the foure and twentie Elders, & the foure beasts fell downe and worshipped God that sate on the throne, saying, Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thunderings, saying, Hallelu-iah: for the Lord that God that almightie God hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of that Lambe is come, and his wife hath made her selfe ready.

8 And to her was graunted, that she shoulde be arayed with pure fine linnen and shining, for the fine linnen is the *b* righteousnes of Saints.

b Good works which are liuely testimonies of faith.

9 Then he saide vnto me, Write, ✣ Blessed *are* they which are called vnto the Lambes supper. And he said vnto me, These words of God are true.

✣ Mat. 22. 2.

10 And I fell before his feete, ✣ to worship him: but he said vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the *c* testimonie of Iesus, Worship God: for the testimonie of *d* Iesus is the Spirit of prophecie.

✣ Chap. 22. 8.

c Which are commanded to beare witnesse of Iesus.

d For Iesus is the marke that all the prophecies shoote at.

11 And I saw heauen open, and beholde, a white horse, and hee that sate vpon him, was called Faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his head *were* many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, and his name is called THE WORD OF GOD.

14 And the hosts which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sworde, that with it he should smite the heathen: for he shall ✣ rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenesse and wrath of almightie God.

✣ Psal. 2. 9.

16 And he hath vpon his garment, and vpon his thigh a name written, ✣ THE KING OF KINGS AND LORD OF LORDS.

✣ Chap. 17. 14. 1 Tim. 6. 15.

17 And I sawe an Angel stand in the sunne, who cryed with a loud voyce, saying to all the foules that did flie by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That yee may eate the flesh of Kings and the flesh of hie Captaines, and the flesh of mighty men, and the flesh of horses, & of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hostes gathered together to make battel against him that sate on the horse, and against his armie.

20 But the beast was taken, and with him ỹ false prophet that wrought miracles before him, wherby he deceiued them that receiued the beasts mark, and them ỹ worshipped his image. These both were alue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

1 The Angell 2 bindeth Satan for a thousand yeeres. 3 Being loosed, he stirreth vp Gog and Magog, that is, mine and open enemies against the Saints, 11 but the vengeance of the Lorde cutteth off his trie followers. 12 The bookes are opened, by which the dead are iudged.

And

AND I saw an Angel come downe from heauen, hauing the key of the bottomles pit, and a great chaine in his hand.

2 And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him a thousand yeres:

3 And cast him into the bottomles pit, and he shut him vp, and sealed *the doore* vpon him, that he should deceiue the people no more, till the thousand yeeres were fulfilled: for after that he must be loosed for a little season.

4 And I saw [a] seats: and they sate vpon them, and iudgement was giuen vnto them, and *I saw* the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, & which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a thousand yere.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: *for* on such the second death hath no power: but they shalbe the Priests of God and of Christ, and shall reigne with him a thousand yere.

7 And when the thousand yeeres are expired, Satan shalbe loosed out of his prison,

8 And shal go out to deceiue the people, which are in the foure quarters of the earth: *euen* ✣ Gog and Magog, to gather them together to battell, whose number *is*, as the sand of the sea.

9 And they went vp into the [b] plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet *are*, and shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great & small stand before God: and the bookes were opened, and ✣ another booke was opened, which is *the booke* of life, & the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hel deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

2 He describeth new Hierusalem descending from heauen, 9 the bride the Lambes wife, 12 and the glorious building of the citie, 19 garnished with precious stones: 22 whose temple the Lambe is.

AND I sawe [x] a newe heauen, and a new earth: for the ✣ first heauen, and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie newe Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God *is* with men, and he wil dwel with them: and they shalbe his people, and God himselfe shalbe their God with them.

4 ✣ And God shall wipe away all teares from their eyes: and there shalbe no more death, neither sorow, neither crying, neither shal there be any more paine: for the first things are passed.

5 And he that sate vpon the throne, said, ✣ Behold, I make all things newe: and he said vnto me, Write: for these wordes are faithfull and true.

6 And he said vnto me, [y] It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is a thirst, of the well of the water of life freely.

7 He that ouercommeth shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearefull and vnbeleeuing, and the abominable and murtherers, and whoremongers, and sorcerers, and idolaters, and all liars shall haue their [a] part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I wil shew thee the bride, the Lambes wife.

10 And hee carried mee away in the spirit to a great and an hie mountaine, and he shewed me that great citie, that holy Hierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a Iasper stone cleare as crystall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel,

13 On the East part *there were* three gates, *and* on the North side three gates, on the South side three gates, *and* on the West side three gates.

14 And the wall of the city had twelue foundations, and in them the Names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reed, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay [b] foure square, and the length is as large as the breadth of it, and he measured the citie with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred forty and foure cubits, by the measure of man, that is, of the [c] Angel.

18 And the building of the wall of it was of Iasper: and the citie was pure golde, like vnto clere glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation *was* Iasper: the second of Saphire: the third of Chalcedonie: the fourth of an Emerauld:

20 The fift of a Sardonyx: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the [d] street of the city *is* pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.

23 ✣ And

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a For iudgement was committed to them, as to members ioyned to the head: not that Christes office was giuen ouer to them.

✣ *Ezek.39.2.*

b As if he said, insomuch that the whole face of the earth, how great soeuer it is, was filled.

✣ *Chap.3.5. and 20.12. phil.4.3.*

[x] *Esa.65.17. and 66.22. 2.pet.3.13.*

✣ *Chap.7.17. Isa.25.8.*

✣ *Esa.43.19. 2.cor.5.17.*

[y] *Chap.1.8. and 22.13.*

a Their lot and inheritance is as theirs.

b A foure square figure hath equall sides, and ouerthwart corners, and therefore the Grecians call it thus name those things that are steadie, and of continuance, and perfect.

c He addeth this, because the Angel had the shape of a man.

d By street he meaneth the broadest place of the citie.

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✣ Esa.60.19. 23 ✣ And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

✣ Esa.60.3. 24 ✣ And the people which are saued, shall walke in the light of it: and the Kings of the earth shall bring their glory and honour vnto it.

∵ Esa.60.11. 25 ∵ And the gates of it shal not be shut by day: for there shall be no night there.

26 And the glory, and honour of the Gentiles, shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes ✣ booke of life.

✣ Chap.3.5. and 20.12 pos. 4 3.

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the tree of life: 6. 7 Then followeth the conclusion of this prophesie, 8 where Iohn declareth, that the things herein conteined are most true: 13 And now the third time repeateth these wordes, All things come from him, who is the beginning and the end.

AND he shewed me a pure riuer of water of life, cleare as crystall, proceeding out of the throne of God, and of the Lambe.

2 In the middest of the street of it, and of either side of the riuer, was ỹ tree of life which bare twelue maner of fruits, & gaue fruit euery moneth: and the leaues of the tree *serued* to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his Name shalbe in their foreheads.

✣ Esa.60.19. 5 ✣ And there shalbe no night there, and they need no candle, neither light of the sonne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And he sayd vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly, Blessed *is* he that keepeth the words of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, * I fell downe to worship before the feet of the Angel which shewed me these things.

* Chap.19.10.

9 But he said vnto me, See thou *doe it* not: for I am thy fellowe seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto me, Seale not the words of the prophecie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthie, let him be filthie still: and hee that is righteous, let him be righteous still: and hee that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, ✣ to giue euery man according as his worke shalbe. ✣ Rom.2.6.

13 I am ✣ Alpha and Omega, the beginning and the end, the first and the last. ✣ Chap.1.8. and 21.6. esai 41.4. and 44.6.

14 Blessed *are* they, that doe his commaundements, that their right may be in the tree of life, and may enter in through the gates into the citie.

15 For without *shalbe* dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lies.

16 I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the roote and the generation of Dauid, and the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: and let him that is athrist, come: and ∵ let whosoeuer will, take of the water of life freely. ∵ Esa.55.1.

18 For I protest vnto euery man that heareth the wordes of the prophecie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this booke:

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, Surely, I come quickely. Amen. Euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ *be* with you all, Amen.

THE END.



A BRIEFE

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A briefe Table of the interpretation of

the proper names which are chiefly found in the Olde Testament, wherein the first number signifieth the chapter, the second the verse.

WHereas the wickednesse of time, and the blindnesse of the former age hath bene such, that all things altogether haue bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures, haue bene forgotten, and now seeme strange vnto vs, and the names of infants that should euer haue some godly aduertisements in them, and should be memorials and marks of the children of God receiued into his household, haue bene hereby also changed, and made the signes and badges of idolatrie and heathenish impietie: we haue now set foorth this Table of the names that be most vsed in the Olde Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from the abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to praise him for his works wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be vnderstanded. We haue medled rarely with the Greeke names, because their interpretation is vncerteine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A

Aaron, or Aharon, a teacher. Exo.4.14.

Abda, a seruant. 1.King.chap. 4.ver.6. Abdia

Abdeel, a seruant of God. Iere. 36.26. Abdiel

Abdi, my seruant. 1.Chro.6.7. Abdai

Abdiah, a seruant of the Lord. 1.King.18.3. and Obadiah, one of the twelue Prophets. Abdi and Audias

Abdiel, the same. 1.Chro.5.15.

Abed-nego, seruant of shining. Dan.1.7. Abdenago

Abel, mourning, the name of a citie, Iudg.11.33. 1.Sam.6.18. but Habel, the name of a man, doth signifie vanitie. Gene.4.2.

Abgatha, father of the winepresse. Ester 1.10. Abagatha

Abiah, the will of the Lord. 2.Chro.29.1. Abagtha

Abiam, father of the sea. 1.King.14.31. Abiiam

Abiasaph, a gathering father. 1.Chro.6.23. Exo. 6.24. Abilaph Ebiasaph

Abiathar, father of the remnant, or excellent father. 1.Sam.22.21.

Abida, father of knowledge. Gene.25.4.

Abidan, father of iudgement. Num.1.11.

Abiel, my father is God. 1.Sam.9.1.

Abiezer, the fathers helpe. Iosh.17.2.

Abigail, the fathers ioy. 1.King.2.3. Abigal

Abihail, the father of strength. Num.3.35.

Abihu, he is a father. Exod.6.23. Abiu

Abihud, the father of praise. 1.Chron.8.3. Abiud

Abilene, lamentable. Luk.3.1.

Abimael, a father from God. Gene.10.28.

Abimelech, the kings father, or a father of counsell, or the chiefe king. Gene.20.3.

Abinadab, a father of a vow, or of a free minde, or prince. 1.Sam.16.8. Aminadab

Abinoam, father of beautie. Iudg.4.6. Abinoom

Abiram, an high father. 1.King.16.34. Abirom

Abishag, the fathers ignorance. 1.King.1.3.

Abishai, the fathers reward. 1.Sam.26.6.

Abishalom, the fathers peace, or the peace of the father. 2.Sam.15.2. Abshalon Abshalom Absalom

Abishua, the father of saluation. 1.Chro.6.4. Abisue

Abishur, the father of a song, or of a wall, or of righteousnesse. 1.Chro.2.29.

Abital, the father of the dew. 2.Sam.3.4.

Abitob, the father of goodnesse. 1.Chro.8.11. Abitub

Abner, the fathers candle. 1.Sam.13.50. Abitub

Abram, an high father. Gene.11.31.

Abraham, a father of a great multitude, as the name was changed. Gene.17.5.

Abshalom, a father of peace, or the fathers peace, or reward. 2.Sam.3.3. Abesalom Abesalom

¶ Achan, troubling. Iosh.7.1. who is called Achar. 1.Chro.2.7. Absolom

¶ Adadezer, reade Adarezer, beautifull helpe. 2.Sam.8.3. and 1.Chron.18.3. Hadadezer

Adaiah, the witnesse of the Lord. 1.Chro.6.41. Adaias

Adaliah, powertie. Ester 9.8. Adalia

Adam, man, earthly, reade Gene.5.2.

Adiel, the witnesse of God. 1.Chro.4.36.

Adoniah, the Lord is the ruler. 2.Sam.3.4. Adonias

Adonibezek, the Lord is thunder. Iudg.1.5. Adoniiah

Adonikam, the Lords risen. Ezra 2.13.& 8.13.

Adoniram, the high Lord. 1.King.4.6.

Adonizedek, the Lords iustice. Iosh.10.1.

¶ Agabus, a grashopper. Actes 11.28.

Agar, a stranger. Gene.16.1. Gala.4.24. Hagar

¶ Ahaz, taking, or possessing. 2.King.16.1. Achas

Ahasueros, a prince or head. Dan.9.1. Ahasueresh

Ahban, a brother of vnderstanding. 1.Chro.2.29.

Ahiiah, brother of the Lord. 1.Chro.2.25.

Ahimaaz, brother of counsell. 1.Sam.14.50.

Ahiman, brother of the right hand. Num.13.23.

Ahimelech, a kings brother. 1.Sam.21.1.

Ahimoth, a brother of death. 1.Chro.6.25.

Ahinoam, the brothers beautie. 1.Sam.14.15.

Ahior, the brothers light. Iudeth 5.5. Achior

Ahilab, an heartie brother. Iudeth 1.31. Ahalab

Ahiah, a sweet sauouring medow. 1.Chro 8.1. Ahlab

Ahikam, a brother arising, or auenging. 2.King. 22.12. Ahara Achiam

Ahiezer, the brothers helpe. Num.1.12.

¶ Aholah,

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Aholah, a mansion or dwelling in her selfe.
Aholibah, my mansion in her. Ezek. 23 4.
Aod Ahud, praising or confessing. Iudg. 3.15.
Aluan ¶Alian, high. 1. Chro. 1.40.
¶Amalek, a licking people. Gene. 36.12.
Amariah, the Lord said, or the lambe of the Lord. Zeph. 1.1.
Amasa, sparing the people. 2. Sam. 27.25.
Amashai, the gift of the people. 1. Chro. 6.35.
Amashsi, the treading of the people. Neh. 11.12.
Amasiah, the burden of the Lord. 2. Chro. 17.16.
Amithi, true or fearing. 2. King. 14.25.
Ammiel, a people of God, or God with mee. 1. Chron. 3.5.
Ammishadai, the people of the Almighty. Numb. 1.21.
Amnon Ammon, a people. Gene. 19.38.
Aminon Amon, faithfull. 2. King. 21.18.
Amos, a burden, one of the twelue Prophets.
Amoz, strong, the father of Ishai. Isai. 1.1.
Amzi, strong. 1. Chro. 6.46.
Annas ¶Anah, afflicting, answering, or singing. Gen. 36. 2. & Hanna, gracious or mercifull. 1. Sam. 1.2.
Ananiah, the cloud of the Lord. Act. 5.1.
Andreas, manly. Mat. 4.18.
Anub, a grape. 1. Chro. 4.8.
Antipas, for all, or against all. Reue. 2.13.
Aphdeno ¶Apadno, the wrath of his iudgement, or the tabernacles of his palace. Dan. 11.46.
Apollos Apollo, a destroyer, Act. 18, 24. the name also of an idole.
Apphia, bringing forth, or increasing. Philemon 2.
Ram Aram, height, or their curse. Gene. 10 23.
Aran, Oren Arbel, Bel, or God hath auenged. Hos. 10.14.
Archelaus, a prince of the people. Mat. 2.22.
Areli, the altar of God. Gene. 46, 16.
Aretas, vertuous. 2. Macca. 5, 8.
Artahshashte, feruent to spoyle. Ezra 7.21.
¶Asa, a physician. 1. King. 15.8.
Asael, God hath wrought. 2. Sam. 2.18.
Asaph, gathering. 1. Chro. 6.39.
Ashriel Asharelah, the blessednes of God. 1. Chro. 25.2.
Ashbel, an olde fire. Gene. 46.21.
Asher, blessednesse. Gene. 30.13.
Asael Ashiel, the worke of God. 1. Chro. 4.35.
Ashur, blessed or trauailing. Gene. 10.22.
Asmodeus, a destroyer. Tob. 3.8.
Astyages, gouernour of the citie. Dan. 13.65.
Atarias ¶Atarah, a crowne. 1. Chro. 2.26.
Athaliah, the time of the Lord. Nehe. 11.4.
Athaliah, time for the Lord. 2. King. 8.26.
Vzza ¶Aza, strength. Ezra. 2.49.
Azanias Azaniah, hearkening the Lord. Nehe. 10.9.
Azareel, the helpe of God. 1. Chro. 12.6.
Asarias Azariah, helpe of the Lord. 2. King. 14.21.
Azarikam, helpe rising vp. Nehe. 11.15.
Azmoth Azmaueth, strength of death. 2. Sam. 23.31.
Azubah, forsaken. 1. King. 22.42.
Azur, holpen, or helper. Iere. 28.1.

B

Beel BAal. Bealim, lord, lords: the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords and owners of all that worshipped them. 1. Sam. 7.4. Iudges 2.13 and 3 7.
Beeliada Baalida, a master of knowledge. 1. Chro. 14.7.
Beelmeon Baal-meon, the lord or master of the mansion of the house, as also Baalzibul, signifieth the same. Luke 11.15. Num. 32 38.
Beelzebub, the master of flies. 2. King. 1.2.
Baanah, in affliction. 2. Sam. 4.2.
Babel, confusion. Gene. 10.10. and 11.9. Babylon
Bacchides, one that holdeth of Bacchus, or a drunkard. 1. Mac. 7.8.
Bachenor, and Bacenor, the same. 2. Macca. 12.35
Badaiah, the Lord alone. Ezra 10.35. Badaias
Baladan, ancient in iudgement. 2. King. 20.12. Bediah
Baldad, olde loue, or without loue. Iob. 8.1, Bildad
Barachel, blessing God. Iob. 32.2.
Barachiah, blessing the Lord. Zech. 1.1. Berechiah
Bar ionah, sonne of a doue. Mat. 16.17.
Barnabas, the sonne of consolation. Act. 4.36.
Barabbas, sonne of confusion. Mat. 27.16.
Baruch, blessed. Iere. 32.12.
Bethsheba, the seuenth daughter, or the daughter of an oath. 2. Sam 11.3. Bethsabe
Bathshua, the daughter of saluation. 1 Chro. 3.5.
¶Belshatsar, without treasure, or searcher of treasure. Dan. 5.1. Baltasar Belteshazzar
Benaiah, the Lords building. 1. Chro. 4.36. Beleshatzar
Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow. Gen. 35.18. Beleshazzar
Beriah, the Lords creature. 1. Chro. 8.21.
Berak, lightning. Iudges 4.6. Barak
Bered, haile. 1. Chro. 7.20.
Bethiah, the Lords daughter. 1. Chro. 4.18. Phathouiah
Bezaleel, in the shadow of God. Exod. 31.2. Bezeleel
¶Bileam, the ancient of the people. Num. 22.5. Balaam
Bilhah, olde, or fading. Gene. 29.29.
¶Boas, in power, or strength. Ruth. 2.2. Boos. Boaz

C

CAiaphas, a searcher. Mat. 26 57.
Calcol, nourishing 1. King. 4.31. Chalcol
Caleb, as a heart. Num. 13.7.
Canaan, a marchant. Gene. 9.18.
Carmi, my vine. Gene. 46.9.
Caseluhim, as pardoned. Gene. 10.14. Chaselon
¶Cephas, a stone. Iohn 1.42. Chasloniim
Cepirah, a lioness. Ezra 2.25. Casluhim
¶Cherub, as a childe. Ezra 2.59. Chephirah
Chileab, the restraint of the father. 2. Sam. 3.3.
Chilion, perfit, or all like a doue. Ruth 1.2.
¶Cislon, hope, or confidence. Num. 34.21. Chislon
¶Clemens, meeke. Phil. 4.3.
Cleopatra, the glory of the countrey. 1. Macca. 10.57.
¶Col-hozeh, seeing all. Nehe. 3.15. Col-hazeh
Coneniah, the stability of the Lord. 2. Chr. 31.13. Conaniah
Cosbi, a liar. Num. 25.18. Cozbi
¶Cusan, Cusi, blacke, or an Ethiopian. 2. Sam. 18, 21. Cushi

D

DAlaiah, the poore of the Lord, 1. Chro. 3.24. Dilaias
Dalilah, a bucket or consumer. Iudg. 16.4, Delaias
Damaris, a litle wife. Act. 17.34. Delaiah
Dan, a iudgement. Gene. 14.14. Delilah
Daniel, iudgement of God. Dan. 1.6.
Dathan, statute or law. Num. 16, 1.
Dauid, beloued. 1. Sam. 17.12.
¶Deborah, a word or a bee. Gene. 35.8.
Delphon, a dropping downe. Ester 9.7. Dalphon
Demas, fauouring the people. Col. 4.14.
Demophon, slaying the people. 2. Mac. 12.2.
Deuel, know God. Nums. 1.14. Duel
¶Diblam, a cluster of figges. Hos 1.3. Debelaim
Didymus, a twinne. Iohn 11.16. Diblaim
Dinah, iudgement. Gene. 30.21. Dina
Diotrephes, nourished of Iupiter. 3. Iohn 9.
Dishan, a threshing. Gene. 36.21. Dishon
¶Dodanah, loue. 2, Chro. 20.37. Dodauah

Dodanim,

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Rodanim — Dodanim, beloued. Gen. 10.4.
Doeg, carefull. 1.Sam. 21.7.
Dorcas, a Doe. Acts. 9.39.
Darda — Darda, generation of knowledge. 1.King. 4.31.
Dositheus, giuen to God. 2.Mac. 12.19.

E

Eber, passing or passage. Gen. 10.24.
¶ Eden, pleasure. 2.King. 19.12.
Eder, a flocke. 1.Chron. 23.23.
Edom, reddie or earthie. Gen. 25.30.
Elhanan — ¶ Eschanan, the mercie of God. 2.Sam. 23.24.
Eldaah, the loue of God. Gen. 25.4.
Eldad, the loue of God. Num. 11.26.
Eleadah, witnesse of God. 1.Chro. 7.21.
Eleasah, the worke of God. 1.Chron. 2.39.
Eleazarus, Eliazar — Eleazar, the helpe of God. Exod. 6.23.
Eli — Eliab, my God the father. Numb. 26.8.
Elias — Eliah, God the Lord. 1.Chron. 8.27.
Eliakim, God shall rise. Isa. 22.20.
Eliam, the people of God. 2.Sam. 23.34.
Eliasaph, the Lord increaseth. Num. 1.14.
Eliashib, the Lord returneth. 1.Chron. 3.24.
Eliathas, Eliathah — Eliatha, thou art my God. 1.Chro. 25.4.
Eliehoenai, to the Lord mine eyes. 1.Chro. 26.3.
Elidad, the beloued of God. Num. 34.21.
Elihu, he is my God. 1.Chro. 12.20.
Elmelech — Elimelech, my God the King, or the counsell of God. Ruth. 1.2.
Elionai — Elioenai, to him mine eyes. 1.Chro. 3.23.
Eliphal, a miracle of God. 1.Chron. 11.35.
Elipelet — Eliphalet, the God of deliuerance. 2.Sam. 5.16.
Elishua — Elitha, my God iaueth. 1.Kings 19.16.
Elisseus, Eliseus — Elishah, the lambe of God. Gene. 10.4.
Elisa — Elishaphat, my God iudgeth. 2.Chro. 23.1.
Elisheba, the othe of God, or the fulnes of God. Exod. 6.23.
Elizur, the strength of God. Num. 1.5.
Elkanah, the zeale of God. Exod. 6.24.
Almodad — Elmoded, God measureth. Gen. 10.26.
Elnathan, Gods gift. Ierem. 26.22.
Elpaal — Elphaal, Gods worke. 1.Chro. 8.11.
Eluzai, God my strength. 1.Chro. 12.5.
Elymas, a corrupter or sorcerer. Acts. 13.8.
Enosh — ¶ Enos, man, or miserable. Gen. 4.26.
¶ Epaphroditus, pleasant. Philip. 2.25.
Epenetus, laudable. Rom. 16.5.
Ephah, wearie. Gen. 25.4.
Gephar — Epher, dust. Gen. 25.4.
Ephron — Ephraim, fruitfull, or encreasing. Gen. 41.52.
¶ Erastus, amiable. Actes 19.22.
¶ Esau, working. Gen. 25.25.
Eshcol, a cluster. Gen. 14.24.
Ethek violence. 1.Chro. 8.39.
Esther — Ester, hid. Ester 2.7.
Hester — ¶ Ethan, strength. 1.Kings 4.31.
¶ Eubulus, wise or of good counsel. 2.Tim. 4.21.
Eupolemus, a good warriour. 1.Mac. 8.17.
Eutychus, fortunate. Acts. 20.9.
Assebon — ¶ Ezbon, hasting to vnderstanding. 1.Chro. 7.7.
Ezekiel, strength of the Lord. Ezek. 1.3.
Azaliah — Ezeliah, neere the Lord. 2.Chro. 34.8.
Ezer, an helper. 1.Chro. 4.4.
Ezra, an helper. Ezra 7.1.
Azriel — Izriel, the helpe of God. Ier. 36.26.
Ezrikim, an helpe arising. 1.Chron. 3.23.

G

Gaal, an abomination. Iudg. 9.35.
Gabriel, a man of God, or the strength of God, the name of an Angel. Dan. 8.16.
Gad, a band or garison. Gen 30.11.
Galal, a rolle. 1.Chro. 9.15.
Gamaliel, Gods reward. Acts. 5.34.
Gamaria, a consuming of the Lord. Ierem. 29.3. — Gamariah
Gezabar, a treasurer. Ezra 1.8. — Gemariah
¶ Gedaliah, the greatnesse of the Lord. Ier. 38.1. — Godoliah
Gedeon, a breaker or destroyer. Iudg. 6.13. — Gideon
Gehazi, valley of vision. 2.Kings 4.12. — Gitzi
Gera, a pilgrime or stranger. Gen. 46.21.
¶ Ginath, a garden. 1.King. 16.21.
¶ Gog, a roofe of an house. Ezek. 38.2.
Goliath, a captiuitie. 1.Sam. 7.4.
Gomer, a consumer. Gen. 10.2.
Gorgias, terrible. 1.Macc. 3.38.

H

Habakkuk, a wrastler. Hab. 1.1. — Abakuk
Habazaniah, the hiding of the Lords shield. Ierem. 35.3. — Habazziniah
Habiah, the hiding of the Lord. Nehem. 7.63. — Habaiah
Hacaliah, waiting of the Lord. Nehem. 10.1. — Achaliah
Hadad, ioy. Genesis 25.15. 1.Chron. 1.30. — Hecheliah
Hagaba, a grashopper. Ezra 2.46. — Hadar
Haggiah, the Lords feast. 1.Chron. 6.30. — Hagaba
Ham, Hamathi, indignation, or heat. Gen. 10.18. — Aggia
Hamdan, heate of iudgement. Genesis 36.26. — Amatha
Hamul, merciful. Gen. 46.12. — Abatha
Hanameel, the mercie of God. Ier. 32.7. — Anameel
Hananeel, the grace of God. Nehe. 3.1. — Haniel
Hanani, gracious, or merciful. 1.Kings 16.7.
Hananiah, grace of the Lord. Ierem. 37.13. — Ananias
Harim, dedicate to God. 1.Chron. 24.8.
Hasadiah, the mercie of the Lord. 1.Chron. 3.20. — Asadiah
Hattil, an howling for sinne. Ezra 2.57. — Hazadiah
Hauah, liuing, or giuing life. Gen. 3.20. — Eua
Hazael, seeing God. 2.King. 19.17. — Azael
Hazarah, seeing the Lord. Nehe. 11.5. — Ozea
¶ Heber, a companion. Gen. 46.17. — Chobor
Helkiah, the portion of the Lord. 2.King. 18.18. — Helchi
Henoch, taught or dedicate. Gen. 5.18. — Hanoch
Hepher, a digger or deluer. 1.Chro. 4.6. — Enoch
Hephzi-bah, my delight in her. 2.Kings 21.1. — Haphsiba
Heth, feare or breaking. Gen. 23.3. — Epsiba
Hezri, or Hezro, Hesron, Asari, Esri. Gen. 46.12. — Ezron
¶ Hiel, the Lord liueth. 1.King. 16.34.
Hiram, the height of life. 2.Sam. 5.11. — Huram
Hizkiiah, strength of the Lord. 2.King. 18.1. — Ezechias
¶ Hobab, beloued. Num. 10.29. — Obab
Hori, a prince. Gen. 36.22.
Hoshaiah, saluation of the Lord. Ierem. 42.1. — Hoshaiah
Hoshea, saluation. Hos. 1.1. — Hosea
Hosa, trusting. 1.Chro. 26.10. — Hosah
Hotham, a seale or signet. 1.Chron. 7.32.
Hoziel, seeing God. 1.Chron. 23.9. — Huziel
¶ Huz, sorow or infirmitie. Gen. 10.23. — Haziel
Hur, libertie, or prince. 1.Chron. 4.1.
Hushah, hasting. 1.Chron. 4.4. — Ousa

I

Iaakob, a supplanter. Gen. 25.26. — Iacob
Iaakan, destroying. 1.Chron. 5.13. — Ioakam
Iaasiel, the worke of God. 1.Chron. 11.47. — Esiel
Iaazaniah, the hearkening of the Lord. Ier. 3.3.
Iabal, bringing or budding. Gen. 4.20. — Iobel
Iabesh, drought. 2.King. 15.10.
Iabez, sorow. 1.Chron. 4.9.
Iabin, vnderstanding. Iosh. 11.1.
Iachin, stabilitie. Gen. 46.10.
Iadiah, knowing the Lord. Ezra 2.36. — Iedaiah
Iael, a Doe, or ascending. Iudg. 4.17. — Iahel
Iahaleel, praising God. 1.Chron. 4.16. — Ialeleel

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Iahzeel
Asiel
Achoel, Iahiel
Iahleel
Iairus
Iambres
Ambri
Iamrah
Iemuel

Iaphie
Irpeel

Iaasar
Iasub
Iathanael
Iether
Iethrai
Ionia
Iaaziel

Ibhar

Iaddo
Chonias
Ieddia

Ieddida
Iedidiah
Iediael
Ieiiah
Iehieli
Ioadan
Ioahas
Ioas

Ionan, Iohannes

Ioacim

Iosaphat

Iosedec
Iuda, Iudah
Iacenna

Iaphlet

Iared
Ieruel

Iehoram
Ioram
Ierobaal
Esaiah, Isaiah
Iesus
Igeal
Iobab
Ibniiah
Iochabed

Iahaaziel, God hasteth. Gen. 46.24.
Iahaziel, seeing God. Ezra 8.5.
Iahchel, hope in God or beginning in God. Gene. 46.14.
Iair, lightened. Deut. 3.14.
Iakim, stablishing. 1. Chro. 8.19.
Iambri, rebellious. 1. Macca. 9.37.
Iamin, right hand. Gen. 46.10.
Iamuel, God is his day. Gen. 46.10.
Ianohah, resting. Iosh. 16.6.
Ianum, sleeping. Iosh. 15.53.
Iapheth, persuading and enticing Gen. 5.32.
Iaphia, lightning. 2. Sam. 5.15.
Iarephel, health of God, Iosh. 18.27.
Iarib, fighting or auenging. 1. Chro. 4.24.
Iashen, ancient. 2. Sam. 23.32.
Iasher, righteous. Iosh. 10.13.
Iashub, a returning 1. Chro. 7.1.
Iahniel, a gift of God. 1. Chro. 26.2.
Iattir, a remnant or excellent. Iosh. 15.48.
Ithri, Ithro, Ithron, the same.
Iauan, making sadde. Gen. 10.2.
Iaziel, the strength of God. 1. Chro. 15.18.
Iaziz, brightnesse. 1. Chro. 27.31.
¶ Ibhac, chosen. 2. Sam. 5.15.
¶ Ichabod, where is glory? 1. Sam. 4.21.
¶ Iddo, his confession. 1. Chro. 27.21.
¶ Ieconiah, stabilitie of the Lord. 1. Chro. 3.16.
Iedaiah, the hand of the Lord, or confessing the Lord. 1. Chro. 4.37.
Iedidah, beloued. 2. Sam. 12.25.
Iediel, knowledge of God. 1. Chro. 7.6.
Iedithun, confessing. 1. Chro. 9.16.
Iehiah, the Lord liueth. 1. Chro. 15.24.
Iehiel, God liueth. 1. Chro. 26.22.
Iehoadan, the Lords pleasure. 2. Kings 14.2.
Iehoahas, the possession of the Lorde. 2. King. 23.34.
Iehoash, the fire of the Lord. 2. king. 11.21.
Iehohanan, grace or mercy of the Lorde. 1. Chro. 26.3.
Iehoiada, the knowledge of the Lorde. 2. Kings 11.15.
Iehoiakim, the rising or auenging of the Lorde. 2. Kings 23.34.
Iehoshaphat, the Lord is the iudge. 1. Chro. 3.10.
Iehoshua, the Lords saluation. Zech. 3.1.
Iehozadak, the iustice of the Lord. 1. Chro. 6.14.
Iehudath, confession or prayse. Gen. 29 35.
Iekamiah, the Lord shal arise, establish, or auenge. 1. Chro. 2.41.
Iekodeam, the burning of the people. Iosh. 15.56
Iephlet, deliuered. 1. Chro. 7.32.
Iephunneh, beholding. Num. 13 7.
Ierahmeel, the mercie of God. 1. Chro 2.9.
Iered, ruling. Gene. 5.15.
Ieriel, the feare of God. 1. Chro. 7.2.
Ierimoth, fearing death. 1. Chro. 7.7.
Ieroboam, encreasing the people. 2. king. 14.23.
Ieroham, high. 1. Chro. 6.27.
Ierubbaal, let Baal auenge. Iudg. 6.32.
Iesaiah, saluation of the Lord. Isa. 1.1.
Ieshua, a sauiour. Matth. 1.16.
¶ Igal, redeemed. 1. Chro. 3.22.
Igdaliah, the greatnesse of the Lord. Iere. 35.4.
¶ Ioab, willing or voluntarie. 1. Chro. 2.16.
Iob, sorowfull or hated. Iob 1.1.
Iobamah, the building of the Lord. 1. Chro. 9.8.
Iochebed, glorious. Exod. 6.20.
Ioel, willing, or beginning. Ioel 1.1.

Ioksan, an offence. Gen. 25.2. Iecsan
Ioktan, a litle one. Gen. 10.25. Iectan
Ionah, a doue. 2. King. 14.25.
Ionadab, voluntarie or willing. 2 Sam. 13.5. Iehonadab
Ionathan, the gift of the Lord. Iudg. 18.30. Iehonathro
Ioseph, encreasing. Gen. 30.24.
Iosabeth, the fulnes of the Lord 2. Chro. 22.11. Iehoshabat
Iosiah, the fire of the Lord. 2. King. 22.3. Iehoshabeath
Iotham, perfite. 2. Kings 15.32.
Iozabad, endowed. 1. Chro 12.20. Iosiah
¶ Iphdiah, the redemption of the Lorde. 1. Chro. 8.25. Iphedeiah
Iphtah, opening. Iudg. 11.1.
¶ Ira, a watchman. 1. Chro. 11.28. Iras
Irad, a wilde asse. Gene. 4.18.
Iriah, the feare of the Lord. Iere. 37.12. Iriiah
Irmeiah, exalting the Lord. 1. Chro 5.24. Ieremias
¶ Isachar, a wages. Gen. 30.18. Isachar
Ishai, a gift or oblation. Ruth 4.17. Iessai
Ishbosheth, a man of shame. 2. Sam. 2.12.
Ishcariot, an hireling, or man of death. Mat. 10.4. Scariot
Ishmael, God hath heard. Gen. 16.11. Iscariot
Ishtob, good man. 2. Sam. 10.8.
Israel, a prince of God, or preuailing with God. Gen. 35.10.
¶ Ithamar, wo to the change. Exod. 6.23.
Itrai, strong. 2. Sam. 23.29. Itti, Irai
Ittiel, God with me. Nehem. 11.7. Ethai
¶ Iubal, bringing, or fading. Gen. 4.21. Ithiel
Iuchal, mightie. Iere. 38.1. Iehucal
¶ Izebel, woe to the house. 1. King. 16.31. Iucal
Izhac, laughter. Gen. 17.19. Isaac
Izrahiah, the Lord ariseth, or the clearenes of the Lord. 1. Chro. 7.3. Izrahaiah
Izreel, the seede of God. Iosh. 15.56.

K

KAhath, a congregation. Gen. 46.11. Chaath
Kainan, a buier, or owner. Gen. 5.9. Choath
Kain, a possession. Gen. 4.1. Kohath
Kallaiah, the voyce of the Lord. Nehem. 12.20. Casaiah
Kamuel, God is risen. Gen. 22.21. Kallai
Kareah, balde. Iere. 41.11. Chemuel
¶ Kedar, blackneſſe. Gen. 25.13. Kemuel
Kedem. East. Iere. 49.28.
Keren-happuch, the horne of beautie. Iob 42.14.
¶ Kish, hard, or sore. 1. Sam. 9.1.
¶ Kolaiah, the voyce of the Lord. Nehem. 11.2. Colia
Korah, balde. Gen. 36.5.
Kore, crying. 1. Chro. 9.19.
¶ Kushaia, hardnesse. 1. Chro. 15.17. Kushaiah

L

LAadah, to gather, or testifie. 1. Chro. 4.21.
Laadan, for pleasure. 1. Chro. 7.26. Leedan
Laban, white. Gen. 24.29.
Lael, to God or to the mightie. Num. 3.24.
Lahad, to prayse. 1. Chro. 4.2. Laad
Lamuel, with whom is God? Pro. 31.1,4. Lemuel
Lappidoth, lightnings. Iudg 4.4.
¶ Lehabim, enflamed. Gen. 10.13. Lahabim
Lemech, poore, or smitten. Gen. 4.18. Lameeh
Letushim, hammer men. Gen. 25.3.
Leui, ioyned, or coupled. Gen 29.34.
Leah, painefull, or wearied Gen. 29.16.
¶ Lobin, whitenesse Exod. 6.17. Libni
Lot, wrapped, or ioyned. Gen. 11.27. Lotan
¶ Lud, a natiuitie, or generation. Gen. 10.22. Ludim
¶ Lysias, dissoluing. 1. Macc. 3.32.
Lysimachus, dissoluing battel. 2. Macc. 4.29.

Maacha-

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M.

Maachah. MAachathi, broken. 2. Kings 25. 23.
Mahazioth, seeing a signe. 1. Chro. 25. 4.
Maaseiah. Mahseiah, the protection of the Lord. Ier. 32. 12.
Maala. Mahlah, weakenesse, or a dance. Num. 26, 33.
Maasei. Maasai, my worke. 1. Chro. 9. 12.
Maasias. Maaseiah, the worke of the Lord. 1. Chro. 15. 18.
Maasaios. Maaziah, the strength of the Lord. 1. Chron. 24. 18.
Makaz, finishing, or watching. 1. Kings 4. 9.
Machabani. Macbanai, my poore sonne. 1. Chro. 12. 13.
Machi, poore or a smiter. Num. 13. 16.
Machir, selling or knowing. Gene. 50. 23.
Madaia, a measure or iudging. Gene. 10. 2.
Midian. Madan, strife. Gene. 25. 2.
Magdalena, magnified, or exalted. Mat. 27. 56.
Magdiel, preaching God. Gene. 36. 43.
Magog, couering, or melting. Gen. 10. 2.
Mahalon. Mahalah, infirmitie, or sicknesse. 2. Chro. 11, 18.
Mahalath. Maharai, hasting 1. Chro. 11. 30.
Mahath, wiping away, or fearing. 1. Chro. 6, 35.
Malachias. Malachi, my messenger. Mala. 1. 1.
Malaleel. Mahaleel, praysing God. Gen. 5. 12.
Mahalaleel. Mamzer, a bastard. Deut. 23. 2.
Manahem, a comforter. 2. Kings 15. 14.
Manoe. Manoach, rest. Iudges 13. 2.
Maonathi. Maon, dwelling place. Iosh. 15. 55.
Mordecai. Mordechai, bitter, contrition. Ester 2. 5.
Martha, bitter, or prouoking. Luke 10. 38.
Mattanah. Mattan, a gift. 2. Chro. 23. 27.
Manthanaim. Mattani, Mattaniah, Matthaniah, Matthanah, his gift. Ezra 10. 33.
Mattathias. Mattithia, a gift of the Lord. 1. Chro. 9. 31.
Mathias. Malchiel, God is my King. Gen. 46. 17.
Melchiel. Malchiah, the Lord is my King. Iere. 21. 1.
Melchiah.
Melchisedek. Malchi-zedek, a King of righteousnesse. Gene. 14. 10.
Malchishua my King the sauiour. 1. Sam. 14. 49.
¶ Mehetabel, how good is God? Gene. 36. 39.
Aman. Mehuman, troubled. Ester 1. 10.
Mehuiael, teaching God. Gene. 4. 18.
Methushael, asking death. Gen. 4. 18.
Methushelah, spoyling his death. Gen. 5 21.
Meltias. Melatiah, deliuerance of the Lord. Nehe. 3. 7.
Menelaus, strength of the people. 2. Mac. 4. 23.
Manasse. Menasheh, forgetting. Gen. 41. 51.
Merari. Meraioth, bitternesse. 1. Chro. 9. 11.
Mered, rebellious. 1. Chro. 4. 17.
Mousa. Mesha, saluation. 1. Chro. 2. 42.
Meshelemiah the peace of the Lord. 1. Chr. 26, 1.
Meshullam, peaceable. 1. Kings 22, 3.
Mephibosheth, shame of mouth. 2. Sam. 4. 4.
Meshech, prolonging. Gen. 10. 2.
Melcha. ¶ Milchah, a woman of counsell. Gen 11. 29.
Milcah. Milchom, their King or counseller, the idole of the Ammonites 2. Kings 23. 13.
Mizzah, a dropping, or consuming. Gen. 39. 13.
Micha. Michah, poore or smitten, or who is here? 2. Chro. 34. 20.
Micah.
Micheas. Michaiah, who is like the Lord? 2. Kings 22, 12.
Michaias. Michael, who is like God? 1. Chro. 7. 3.
Michal, who is perfit? 1. Sam. 14. 49.
Mishael, who demaundeth? Exod. 6. 22.
Maria. Miriam, exalted, or teaching. Exod. 15. 20.
Mithredath, dissoluing the Law. Ezra 1. 8.
¶ Moab, of the father. Gen. 19. 37.
Moses. Mosheh, drawen vp. Exod. 2. 10.
Moza, found, or vnleauened. 1. Chro. 2. 46.
¶ Musach, anoynting, or vaile. 2. Kings 16. 18.
Mushi, departing. Exod. 6, 19.

N.

NAamah, beautifull. Gen. 4 22.
Naaman, faire or beautifull. Gen. 46. 22. Noeman.
Naarah, a mayde, or watching. Iosh. 16. 7. Naarath.
Naariah, a childe of the Lord. 1. Chro. 3. 22. Neariah.
Nabaioth, buddes, or prophecies. Gen. 25. 13. Nebo.
Nabal, a foole. 1. Sam. 25. 3. Naboth.
Nadab, a prince, or liberall. Exod. 6. 23.
Naggai, clearenesse. Luke 3. 25. Nagge.
Nahaliel, the inheritance of God. Num. 21. 19.
Naham, Nahũ, a comforter, or repentant. 1. Chro. 4. 19. Nahamani. Nahash.
Nahas, a serpent. 1. Chro. 4. 12.
Nahor, hoarse, or angrie. Gen. 11. 22.
Naioth, beautie, or a dwelling place. 1. Sam. 19. 11
Naphtali, wrastling, or comparison. Gen. 30. 8.
Nathan, giuen. 2. Sam. 5. 14.
¶ Nebuchad-rezzar, which is written for the most part in Ieremie, & sometime in Ezekiel, Nebuchad-nezzar, signifieth the mourning of the generation. Iere. 27. 8. & 34. 1. Nabuchodonosor.
Nepheg, weake. 2. Sam. 5. 15.
Nephtuim, an opening. Gen. 10. 13. Naphtuhim.
Ner, a light. 1. Sam. 14. 51.
Nethaneel, the gift of God. 2 Chro. 35. 9.
Nethaniah, a gift of the Lord. 2. Kings 25. 23.
¶ Nimrod, rebellious. Gen. 10. 8. Nemrod.
¶ Noadiah, the witnessing, or testification of the Lord. Ezra 8. 33.
Noah, rest. Gene. 5. 29.
Nogah, brightnesse. 1. Chro. 14. 6.
¶ Nun, sonne, or posteritie. Num. 13. 9.

O.

OBadiah, seruant of the Lord. 1. Chro. 3. 21. Obdias.
Obed, a seruant. Iudges 9. 26. Abdias.
Obed-edom, the seruant of Edom, or a seruant Edomite. 2. Sam. 6. 10. Ebed.
Obil, borne, or brought. 1. Chro. 27. 30.
¶ Omar, speaking or exaltidg. Gen. 36. 11.
¶ Onam sorow, strength. Gen. 36. 23. Oman.
Onan, sorow, or iniquitie. Gen. 38. 4. Aunan.
¶ Ophel, a towre, or darkenesse. 2 Chro. 33. 14.
Ophir, ashes. Gen. 10. 29. Ophrath.
¶ Ornan, reioycing. 1. Chro. 21. 18.
Orpah, a necke. Ruth 1. 4.
Orthosias, rectified. 1. Mac. 15. 37.
¶ Othni, my time. 1. Chro. 26. 7.
Otholiah, time to the Lord. 1. Chro. 8, 26. Athaliah.
Othoniel, the time of God. Iosh. 15. 17. Othniel.
¶ Ozariah, the strength of ℣ Lord. 1. Chro. 15. 21. Oziah.
Ozziel, the helpe of God. 1. Chro. 27. 19. Azariah. Azriel.

P.

PAgiel, God bath met. Num 1. 13.
Palal, praying, or iudging. Nehe. 5. 25. Phalali.
Palti, deliuerance of God. Num. 13. 10.
Paltiel, deliuerance of God. Num. 34. 26. Phaltias.
Palu, marueilous. Gene. 46. 9. Phallu.
Paroh, vengeance. Exod. 8. 1. Pharaoh.
Paruah, florishing, or fleeing. 1. Kings 4. 17.
Pashur, encreasing libertie. Iere. 20. 3.
¶ Pedahel, the redemption of God. Num. 34. 28.
Pedah-zur, a mightie redeemer. Num. 1. 10. Phadassur.
Pedaiah, the Lords redeeming. 2. Kings 22. 1. Adaiah.
Pekaiah, the Lords opening. 2. Kings 15. 22. Pekahiah.
Pelaiah, the miracle of the Lord. 1. Chro. 3. 24.
Pelaiah, a miracle of the Lord. Nehe. 8. 7.
Pelatiah, deliuerance of the Lord. 1. Chro. 3. 21. Phalatias.
Peleg, a diuision. Gen. 10. 25. Phaltias.
Pelet, deliuerance. 1. Chro. 2. 33. Peleth.
Penuel, seeing God. 1. Chro. 4. 4. Phanuel.

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Pharez. Pheresh, a horseman. 1. Chro. 7. 16.
Perez, a division. Gen. 38. 29.
Pethathiah. Perudah, a division. Ezra 2. 55.
Pethaiah, the Lord openeth. Ezra 10. 23.
¶ Phichol, the mouth of all. Gen. 21. 22.
Phinees. ¶ Pinehas, a bolde countenance. Num. 25. 7.
Phinehas. ¶ Puah, a mouth. Gen. 46. 13.

R.

RAamiah, thunder of the Lord. Nehe. 7. 7.
Raddai, ruling. 1. Chro. 2. 14.
Rahab, proude or strong. Iosh. 2. 1.
Raham mercy or compassion. 1. Chro. 2. 44.
Rahel, a sheepe. Gen. 29. 9.
Ram, high. 1. Chro. 2. 9.
Ramiah, exaltation of the Lord. Ezra 10. 25.
Rapha, release or medicine. 1. Chro. 8. 2.
¶ Reaiah, a vision of the Lord. 1. Chro. 5. 5.
Reba, the fourth. Iosh. 13. 21.
Rechab, a rider. 2. Kings 10. 15.
Reelaiah, a shepheard to the Lord. Ezra 2. 2.
Roboam. Rehabeam, dilating the people. 1. Kings 11. 43.
Rehoboam. Rehum, pitifull, or pitied. Ezra 2. 2.
Remaliah, the exaltation of the Lord. 2. Kings 15. 27.
Raphael. Rephael, medicine of God. 1. Chro. 26. 7.
Rephaiah, medicine of the Lord. 1. Chro. 3. 21.
Reu, his shepheard. Gen. 11. 19.
Reuben the sonne of vision, so named, because the Lord did see his mothers affliction. Gen. 29. 32.
Raguel. Reuel, a shepheard of God. Exod. 2. 18.
Rezon, a secretarie, or leane. 1. Kings 11. 23.
¶ Ribai, strife, or encreased. 2. Sam. 23. 29.
Rebecca. Ribkah, fed. Gen. 22. 23.
Rebekah. Rinnah, a song or reioycing. 1. Chro. 4. 20.
Riphath, medicine or release. Gen. 10. 3.
¶ Rogel, a footmen, or an accuser. Iosh. 15. 7.
¶ Ruth, watered, or filled. Ruth 1. 4.

S.

Sabatha. SAbtah, a compasse, or olde age. Gen. 10. 7.
Sabtecha. Sabteca, the cause of smiting. Gen. 10. 7.
Sarah, a lady or dame. Gen. 17. 15.
Sarai, my dame or mistresse. Gen. 11. 29.
Saba, Sheba. ¶ Seba, a compasse. Gen. 10. 7.
Seled, affliction. 1. Chro. 2. 30.
Semachiah, cleauing to the Lord. 1. Chro. 26. 7.
Sheal. Saul. ¶ Shaal, Shaul, asked. Ezra 10. 29. 1. Sam. 9. 2.
Saaph. Shaaph, flying, or thinking. 1. Chro. 4. 7.
Sacar. Shabbethai, my rest. Nehe. 11. 16.
Shachir, wages. 1. Chro. 11. 35.
Shageh. Shage, ignorant. 1. Chro. 11. 34.
Sellum. Shallum, peaceable. 2. Kings 15. 10.
Sallum. Shalman, peaceable. Hose. 10. 14.
Shalmah. Shalmon, peaceable. Ruth 4. 21.
Shalma. Shamgar, desolation of the stranger. Iudges 3. 31.
Salmon. Shammah, desolation, destruction. 1. Sam. 16. 9.
Shamma. Shammua, obedient. Num. 13. 5.
Shaphan, a cony, or one hid. 1. Chro. 5. 12.
Shaphat, a Iudge. Numb. 13. 6.
Sharezer, a treasurer. 2. Kings 19. 37.
Salathiel. Shealthiel, asked of God. Hag. 1. 1.
Shemariah, the gate of the Lord. 1. Chro. 8. 38.
Shaba. Sheba, captiuitie. Gen. 10. 7.
Shebanim, hope. Iosh. 7. 5.
Sheber, hope, or wheate. 1. Chro. 2. 48.
Sechia. Shecaniah, the habitation of the Lord. 1. Chron. 3. 21.
Sechaniah. Shechem, a part, or portion. Num. 26. 31.
Shedeur, a field of fire, or the light of the almightie. Num. 1. 5.
Segub. Shegub, exalted. 1. Kings 16. 34.
Shehariah, the morning of the Lord. 1. Chron. 8. 26.
Seir. Sheir, rough, or hairie. Gen. 36. 20.
Shelah, disloaing. Gen. 38. 5.
Shelah, sending, or spoyling. Gen. 10. 14.
Salmiah. Shelemiah, peace of the Lord. Ezra 10. 39.
Sheleph, drawing out. Gen. 10. 26.
Shelesh, a captaine. 1. Chro. 7. 35.
Shelomith, peaceable. Leuit. 24. 11.
Salomon. Shelomoh, peaceable. 2. Sam. 5. 14.
Shelumiel, the peace of God. Num. 1. 6.
Ishmaiah. Shemaiah, hearing the Lord. 1. Chro. 4. 37.
Shamariah. Shemariah, the keeping of the Lord. Ezra 10. 32.
Shamed. Shemed, destroying. 1. Chro. 8. 12.
Shemer, a keeper. 1. Kings 16. 24.
Shemida, a name of knowledge. Num. 26. 32.
Semuel. Shemuel, appointed of God. 1. Chro. 7. 2.
Samuel. Shemuel, heard of God. 1. Sam. 1. 20.
Shephatiah, the Lord iudgeth. 2. Sam. 3. 4.
Seraiah. Sheraiah, a prince of the Lord. 1. Chro. 4. 14.
Serug. Sherug, a bough, or plant. Gen. 11. 20.
Seth. Sheth, set or put. Gen. 4. 25.
Shethar, a remnant or hid. Est. 1. 14.
Sheua, vanitie. 1. Chro. 2. 49.
Sechia. Shiciah, the protection of the Lord. 1. Chro. 8. 10.
Shimeal. Shimei, hearing, or obedient. Exod. 6. 17.
Simon. Shimeon, hearing, or obedient. Gen. 29. 33.
Samson. Shimshon, the e the second time, because the Angel appeared the second time at the prayer of his father. Iudges 13. 24.
Shiphtan, a iudge. Num. 34. 24.
Shiphrah. Shiprah, faire. Exod. 1. 15.
Sobab. Shobab, returned. 2. Sam. 5. 14.
Shobal, a path. Gen. 36. 20.
Shebnah. Shobnah, a builder. 2. Kings 18. 18.
Sua. Shua, crying, or sauing. Gen. 38. 2.
Shuah, praying, or humiliation. Gen. 25. 2.
Shubuel. Shubael, the returning of God. 1. Chro. 24. 20.
Shuah. Shuhah, a pit. 1. Chro. 4. 11.
Shumathi, renoumed. 1. Chro. 2. 53.
Shuni, changed, or sleeping. Gen. 46. 16.
¶ Sithri, my secret. Exod. 6. 22.
¶ Sodi, my secret. Num. 13. 11.
¶ Suah, rooting vp. 1. Chro. 7. 36.

T.

Tabeal. TAbeel, good God. Isa. 7. 6.
Thahash. Tahash, hasting. Gen. 22. 24.
Tahath, feare. 1. Chro. 6. 37.
Tholmai. Talmai, a furrow. Iosh. 15. 14.
Thamar. Tamar, a palme tree. Gen. 38. 6.
Tanhumeth. Tanhumeth, consolation. Iere. 40. 8.
Talmon, dew prepared. 1. Chro. 9. 17.
Taphath, a little one. 1. Kings 4. 11.
¶ Tebah, a cooke. Gene. 22. 24.
Tehinnah, mercifull, or prayer. 1. Chro. 4. 12.
Terah, smelling. Gen. 11. 24.
Tikuah. ¶ Tiknah, hope. 2. Kings 22. 14.
Thilon. Tilon, murmuring. 1. Chro. 4. 20.
Tiras, a destroyer. Gen. 10. 2.
Tirhanah, a searcher of mercy. 1. Chro. 2. 48.
Tiria, a search. 1. Chro. 4. 16.
¶ Toah, a dart. 1. Chro. 6. 34.
Tobiah, the Lord is good. Ezra 2. 60.
Thogorma. Togarmah, strong, or bonie. Gen. 10. 3.
Tohu, lining. 2. Sam. 1. 1.
Tola, a worme. Gen. 46. 13.
Thomas. Toma, a twinne. Matth. 10. 3.
¶ Tubal, bold, or brought, or worldly. Gen. 10. 2.
Tubal-kain, worldly possession. Gen. 4. 22.

Vaniah,

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V.

Ouania — VAniah, nourishment of the Lord. Ezra, 10. 36.
Vashni, changed. 1. Chro. 6. 28.
Vashti, drinking. Ester. 1. 9.
Vophsi — ¶ Vopsi, a thing broken, or parched. Num. 13. 15.
Hur — ¶ Vri, my light. 1. Chro. 2. 20.
Ourias — Uriah, the light of the Lord. 2. Sam. 11. 3.
Uriel, light or fire of God. 2. Chron. 13. 2.
¶ Vthai, mine iniquitie, or time. 1. Chro 9. 4.
¶ Vzal, wandring. Gen. 10. 27.
Oza — Uzzah, strength. 1. Chro. 6. 29. 2. Sam. 6. 3.
Uzzi, my strength. 1. Chro. 6. 5.
Uzziel, the strength of God. 1. Chro. 7. 7.

Z

ZAauan, trembling. Gen. 36. 27.
Zabad, a dowrie. 1. Chro. 2. 36.
Sebadiah — Zabadiah, a dowrie of the Lord. 1. Chro. 8. 15.
Zabdiel, a dowrie of God. 1. Chro. 27. 2.
Zacchur — Zaccur, mindefull. 1. Chro. 4. 26.
Zacheus. — Zachai, pure. Ezra 2. 9.
Zaccai — Zachariah, mindefull of the Lord. 1. Chro. 5. 7.
Zechariah — Zadok, iustified, or iust. 2. Sam. 8. 17.
Zalmonah, our image. Num. 33. 41.
Zanoah, forgetfulnesse. Nehem. 11. 30.
¶ Zebulun, a dwelling. Gen. 30. 20.
Zeeb, a wolfe. Iudges 7. 25.
Zelophehad, a shadowe of feare. Num. 26. 33.
Zemirah, a song. 1. Chro. 7. 8.
Zephaniah, the hiding of the Lord. 2. King. 25. 18.
Zephi, a honie combe. Gen. 36. 11. — Zepho
Zera, clearenesse, or rising vp. Gen. 36. 13. — Zerah
Zeraiah, the Lord arising. 1. Chro. 6. 6. — Zerahiah
Zeresh, scattering heritage. Ester 5. 10.
Zerubbabel, strange from confusion, or a stranger at Babel. Hag. 1. 1.
Zethan, their olive. 1. Chro. 26. 22.
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Teach thy childe the Commandements of God. Deuter. 6.7.

Commaundements of men, being contrary to Gods, are not to be receiued. Tit. 1.14.

The Comming of Christ in ỹ day of iudgement. Mat. 24.30. 2. Pet. 3.10. Isa. 3.14. and 13.9..

The Comming of Christ with his Angels. Matt. 16.27.

The comming of the Lorde. Isa. 35.4. and 62.11. Malac. 4.1.

The Common vse of goods in the Primitiue Church. Act. 2.44.

The word Concubine for wife. Iudg. 19.2.

A shame not to Confesse Christ. 2. Timot. 1.8.

To Confesse God, for, to praise him, is oft times in the Psalmes.

To Confesse that Iesus is Christ, is the gift of God. Mat. 16.17.

Remission to them that Confesse their sinnes. 1. Iohn 1.9.

Moses Confesseth to God the sinne of the people. Exod. 32.31.

Confession of sinnes commaunded to the Priests of the Iewes. Leuit. 16.21.

Confession of thy sinnes to God. 1. King. 8.47 Psal. 32.5.

Cursed is hee that hath his Confidence in man. Iere. 17.5.

God is not the authour of Confusion, but of peace. 1. Cor. 14.33.

Who ought to bee excluded out of the Congregation of the Lord. Deut. 23.1.

The Conscience of the wicked is alwayes fearefull. Pro. 28.1.

Christ the Consolation of Israel. Luk. 2 25.

The good Cõuersation of Christians. Phil. 1.27. and 3.17.

The Conuersation of Saintes should prouoke vs to follow their faith. Heb. 13.7.

Contemners of the worde of God shall be punished. 1. Sam 2.30. Isa. 28.14.

Cornelius the captaine. Act. 10.1.

Brotherly Correction. Prou. 27.5. Matth. 18.15.

They that refuse Correction, are threatned of God. Leuit. 26.22.

The Correction of the Lord. Heb. 12.5.

It is permitted to Correct thy brother: but to hate him is forbidden. Leuit. 19. 17.

Circumcision the Couenant of God. Gene. 17.13.

The Couenant of God with Noah. Gene. 9.11.

Couetousnes is idolatrie. Col. 3.5.

Couetousnesse is insatiable. Pro. 27.20.

Couetousnes the roote of all euill. 1. Timo. 6.10.

Couetousnes to bee auoyded. Pro. 15.16. Isa. 3.12. Iere. 8.10. Ephe. 5.3.

Be of good Courage in affliction. Ioh. 16. 33.

The Counsels of God are vnsearcheable. Rom. 11.33.

The Israelites aske Counsel of God in their affaires. Iudg. 1.1. and 20.18, 23. 1. Sam. 10 22. and herein they vse the helpe of the Prophets. 1. Sam. 9.9. 2. King. 22. 13.

God breaketh the counsels of the heathen. Psal. 33.10.

Courteousnesse required in Christians. Ephes. 4.32. 1. Cor. 13.4.

Zealous Phinehas killeth Cozbi the Midianitish harlot. Num. 25.7, 8, 15.

¶ All things created by Christ Col. 1.16.

The Creation of man. Gen. 1.27.

God is our Creatour. Deut. 32.18.

The Gospell hath beene preached to euery Creature. Colos. 1.6.

Euery Creature of God is good. 1. Tim. 4.4

The Creature is subiect to vanitie. Rom. 8.20.

God vseth his Creatures according to his pleasure. Isa. 45.9.

We are new Creatures by faith in Christ. 2 Cor. 5.17. Galat. 6.15.

They of Creta, liars. Tit. 1.12.

The faith of Crispus, and his whole house, Act. 18.8.

Take thy Crosse. Mat. 10.38. and 16.24.

Paul reioyced in the Crosse of Iesus Christ. Gal. 6.14.

The Crowne of righteousnesse. 2. Timo. 4 8.

The Crowne of thornes. Mat. 27.29.

Who Crucifie the flesh, & the lusts thereof Galat. 5.24.

¶ The Cup and bread that wee receiue in remembrance of Christ. 1. Cor. 10.16.

The Cup for death and crosse. Mat. 20.22.

Cursed is hee that fulfilleth not the lawe. Galat. 3.10.

Cursed is hee that hangeth on the tree. Deut. 21.23.

The Curtaines of the Tabernacle. Exod. 26.5. and 36.8.

Olde Custome cannot be forgotten. Prou. 22.6.

¶ Cyrus King of Persia. and his doings, Isa. 44.28. and 45.1. Ezra. 1.1.

D

DAgon the god of the Philistims. 1. Sam 5.2.

Damaris beleeueth in Christ. Actes 17. 34.

The Damned are called goates. Matth. 25. 32.

Daniels doings contained in the 14. chapters of his booke, whereof some be Apocripha.

Dan the Sonne of Iaacob. Gene. 30.6. and 49.16 Deut. 33.22. Iosh 19.40.

The deedes of Darkenesse. Rom. 13.12.

Darius doings. Dan. 5 31. and chap. 6. & 9. and 11. Ezra 6.1.

Dathan for his rebellion is consumed with fire. Num. 16.

Dauid daunceth before the Lord. 2. Sam. 6. 14.

Dauid deceiued Saul. 1. Sam. 20.5. he deceiued King Achish. 1. Sam. 27.10.

Dauid despised the commandement of the Lorde in committing adulterie. 2. Samu. 12.9.

Dauid doth not punish the cursed speaking of Shimei 2. Sam. 16.10.

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Dauid lamenteth his sonne Amnon. 2.Samuel 13.31.
Dauid of necessitie eateth the shew loaues. 1.Sam.21.6. Matth.12,3,4.
Dauid of what stocke he came. Ruth 4,17.
Dauids doings from the 1.Samuel 13.13.to 1.Kings 2.12.
Dauid slew a lyon. 1.Sam.17,34,35.
Dauid vpright before the Lord. 1.King.14.8.and 15.3.
No difference of Dayes among the faithful. Rom.14.5.
¶Debate and strife are workes of darknes. Rom.13.12,13. 1.Cor.1.10.& 11.16.
Debir a citie. Iosh.10.3. and 15.15.
What is required in Deacons. 1.Tim.3.8.
Deacons ordeined in the Church by the Apostles. Actes 6.5.
Wee must not exceede measure in lamenting the Dead. 1.Thess.4.13.
Saul seeketh to the Dead. 1.Sam.28.11.
Seeke not to the Dead for any thing. Deut.18.11. Luke 16.29.
The Dead shall heare the voyce of the Sonne of God, and shall liue. Iohn 5.25.
Christ foretspeaketh his owne death. Matt.16.21.
Death swallowed vp into victorie. 1.Cor.15.54.
The second Death. Reuel.20.14.
Death commeth through disobedience. Deut.30.17,18.
The day of Death vncertaine. Luke 12.40.
Curse not the Deafe. Leuit.19.14.
Christ healeth the Deafe. Marke 7.32.
Of Deborah and Barak. Iudg 5.1.
Deborah, Rebekahs nurce dieth. Genesis 35.8.
Deborah the wife of Lapidoth. Iudg 4.4.
Deceiue not thy brother. Leuit.19.13,14.
God will reward e euery one according to his deedes. Matth.16.27.
Delilah betrayeth Samson. Iudg.16.
Demetrius, Seleucus sonne and his doings, from 1.Macca.7.1.vnto 2.Macca.15.
If we Denie Christ, he will denie vs. 2.Tim, 2.12.
The assurance of the Desperate. Ezekiel 33.10.
Dettes not demaunded before the yeere of freedome. Deut.15.2.
Christ healeth two possessed of Deuils. Mat. 8.28. and 12.22.
The Deuill confesseth that hee knoweth Christ and Paul. Marke 1.24. Luke 4.34. Actes 19.15.
The Deuill is a murtherer. Iohn 8.44.
The Deuill prince of this world. Ephes.2.2. Ioh.12.31. Col.2.15. the accuser of the faithfull. Reuel.12.10. our aduersarie, and enemie. 1.Per.5.8. Ephes.6.12.
Deuils driuen out by fasting and prayer. Mat.17.21.
The Deuill seduceth the woman, and is therefore cursed Gene.3.14.
The King is bound to reade the booke of Deuteronomie, and why. Deu.17.19,20.
Deuteronomie is commaunded to be read to women and children. Deuter. 31.11, 12,13.
Deuteronomie is deliuered to the Leuites and Elders. Deut.31.9.
Iosiah read the booke of Deuteronomie to the people. 2.Kings 23.2.
¶ The diligence of ministers. Prouer. 27.23.
Dinah, the daughter of Iaakob, rauished. Genesis 34.2.
Dionysius an Areopagite beleeueth in Christ. Actes 17.34.
Diotrephes reprooued for his arrogancie. 3.Iohn 9.
Seuentie Disciples sent to preach. Luk.10.1.
The Disciples wherein they may be knowen. Iohn 8.31.and 13.35.
Diseases are the fruites of sinne. Iohn 5.14.
In Diseases God ought to be sought vnto. 1.Kings 1.16.
Disguising raiment is forbidden both to man and woman. Deut.22.5.
How God hateth disobedience. 1.Samuel 15.23.
The Disobedient stricken with madnesse, and blindnesse. Deut.28.28.
The man that Disobeyeth the Iudge, shall die. Deut.17.12.
He that disobeyeth God, is subiect to many curses. Deut.28.15.
Against Diuorcement. 1.Cor.7.10.
Diuination forbidden. Leuit.20,27. Deut, 18.10,11. Isa.8.19.
He or she that hath the spirite of Diuination, ought to bee stoned to death. Leuit. 20.27.
¶ Sound Doctrine. Tit.2-7,8.
No Doctrine, but Christes ought to be receiued. 2.Iohn 10. Col.2.8.
Doctrines of deuils. 1.Tim.4.1.
Doeg discloseth Dauid to Saul. 1.Sam.22.9.
Giue not holy things to Dogges. Matth.7.6.
The Dogge is returned to his vomit. 2.Pet. 2.22.
Dommage that one doth to another. Exodus 22.5.
The Dumme is healed. Mat.9.32.
The Doue sent out of the Arke. Gen 8.8.
¶ The Dragon, the olde serpent. Reuel. 20.2.
By Dreames God speaketh to the Prophets. Numb.12.6.
Spirituall Drinke. 1.Cor.10.4.
Christ was called in skorne a Drinker of wine. Matth.11,19. the Apostles also. Actes 2.13.
The Dropsie is healed. Luke 14.2.
The euils that come of Drunkennes. Prou. 23.29.
Drunkennes to be auoyded, euen of Kings. Pro.31.4. Luke 21.34. Ephes.5.18.
¶ Man is dust. Gen.3.19.
The Dust of the feete shaken off against whom. Matt 10.14.
¶ Many Dwelling places in the house of God. Iohn 14.2.
¶ Paul desireth to Dye. Philip.1.23.
Christ prayeth, not to Dye. Matth.26.39.
Christ desireth to Dye for vs. Luke 12.50.
It is ordained for al to Dye once. Heb.9.27.
Christ Dyed for our sinnes. Rom.4,25.

E

THe Earth is cursed for Adams transgression. Genesis 3.17.
The Earth is corrupt. Gen.6.11.
Man shall returne to the Earth. Genesis 3.19.
To Eate the flesh of Christ. Ioh.6.51,63.
¶ Ebed-melech the blacke More. Ieremie 38.7.
Eber and his sonnes. Gene.13.25.
¶ Esau, why he is called Edom. Gen.25.30.
Edom denieth passage to Israel. Numb.20.14,18.
Edom rebelleth from vnder Iudah. 2.Kings 8.20.
¶ The Egyptians Eate not with the Ebrewes. Genesis 43.32. of them looke in Exodus 11.and 12.Deut.23.7. Ierem. 46.Ezek.32.12.
Egypt the yron fornace. Deut.4.20.
¶Ehud a Iudge in Israel. Iudg.3.15.
¶The Ekronites and their doings. 1.Sam.5.10.
¶ What conditions the Elders ought to haue. Titus 2.2.
Eleazar the sonne of Aaron. Exodus 6.25. Iosh ua 24.33.
Gods purpose is by his Election. Rom.9.11.
Election of grace. Rom.11.5.
Make your calling and Election sure. 2.Peter 1.10.
As touching the Election they are loued for the fathers sakes. Rom.11.28.
The Elect haue obtained that Israel obtained not. Rom.11.7.
We knowe that yee are Elect of God. 1. Thes.1.4.
Election lyeth in God and not in vs. Rom. 9.11,16.
The Elect are few in number. Matth.7.14.
Elected before the foundation of the world. Ephes.1.4.
The Elect of God cannot be condemned. Rom.8.33,34.
The Elect were chosen before the foundations of the world. Ephes.1.4. 1.Peeter 1.2.
Eli the Priest and his doings. 1.Sam.1.and 2.and 3.and 4.
Eliakim, called also Iehoiakim. 2.Ki.23.34
Elias and Eliseus. Luke 4.25,27.
Eliiah the Prophet and his doings. 1.Kings 17.vnto the 2.King.2.
Elimelech and his wife Naomi. Ruth 1,2.
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Elisha balde. 2.King.2.23.
Elisha doeth good for euil. 2.King.6.22.
Elisha, his life and his doings. 1.King.19, vnto the 2.King.13.22.
Elisha is called from the plowe to prophecie. 1.Kings 19.19.
Elisheba Aarons wife. Exodus 6.23.
Elon a Iudge in Israel. Iudg.12.11,12.
Elymas the sorcerer withstanding Paules preaching. Actes 13.8.
¶ Emmanuel Matth.1.23.
¶ Take from among you all Enchanters. Deut.18.10,11.

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Enchanters and Soothsayers driuen out of Israel by Saul 1.Sam.28.3.
The End of all things is at hand, 1.Pet.4.7.
He that Endureth to the end, shalbe saued. Mat.24.13. 2.Thess.3.13
Eneas healed by the meanes of Peter. Actes 9.33.
Loue thine Enemies. Mat.5.44. Pro.25.21.
Christ prayeth for his Enemies. Luk.23.34
Enosh the sonne of Sheth. Gen.4.26.
Flee Enuie. Gal.5.26. 1.Pet.2.1.
Enuious persons. Prou.23.6.
¶ Ephesians worshipped Diana. Acts.19.35
Ephraim and his doings. Gene.41.52. and 48.5. and 50.23.
The Ephraimites murmure against Gideon. Iudg.8.1.
The Epicures dispute with Paul. Actes 17. 18.
Paules Epistles hard to be vnderstood. 2. Pet.3.16.
¶ The Earnest of the spirit in our heartes. 2.Cor.1.22. and 5.5.
¶ Esarhadden reigneth after Sancherib. 2. Kings 19.37.
Esau and his doings. Gen.25.vnto the 37.
Who are to be Eschewed. 2.Tim.3.5.
Ester and her doings. Ester 2. and 4. and 5. and 6. and 7. and 8. and 9.
¶ Hate that is Euill. Rom.12.9.
Recompence not Euill for euill. Romanes 12.17.
God turneth the Euill into good. Gene.50. 20. Rom.8.28.
Do not company with Euill men. Prouerbs 24.1.
We are Euill of nature. Mat.7.11. Gen.6.5.
An Eunuch, Candaces chiefe gouernour, beleeueth in Iesus Christ. Actes 8.37.
Eutychus restored to life. Actes 20.9,10.
¶ He that exalteth himselfe shalbe brought lowe. Luke 18.14.
Examine all things. 1.Thess.5.21.
Examine thy selfe before thou come to the supper of the Lord. 1.Cor.11.28.
Excommunicate those that loue not Iesus Christ. 1.Cor.16,22.
The Excommunication that Paul vsed. 1. Cor.5.5.
Exorcists hurt by the Euill spirit. Actes 19. 13,16.
Experience bringeth hope. Rom.5.4.
¶ The good Eye. Mat.6.22.
Eye for Eye. Exod.21.24. Matth.5.38.

F

Old wiues Fables. 1.Tim.4.7.
Euery one ought to prooue his Faith. 2.Cor.13.5.
Continuance in Faith. Colos.1.23.
The shield of Faith. Ephes.6.16.
Christ prayeth for Peters Faith. Luke 22. 32.
The definition of Faith. Hebrewes 11.1.
Faith commeth by hearing. Rom.10.17.
The Apostles pray to haue their Faith increased. Luke 17.5.
Faith in God by Christ. 1.Peter 1.21. Mat. 12.21.
Faith ioyned with charitie. 1.Tim.1.5.
Faith is the gift of God. Phil.1.29. 2.Peter 1.3.
The ende of Faith is the saluation of our soules. 1.Peter 1.9.
The Faith of Abraham. Genesis 15.6. and 24.7.
The Faith of the Fathers. Hebrwes 11.
By Faith the spirit is receiued. Galat.3.2.
By Faith the hearts are purified. Acts 15.9. Iohn 15.3.
By Faith we resist the deuil. 1.Peter 5.9.
Faith without workes is dead. Iames 2.17.
The Faithfull are the children of Abraham. Romanes 9.8.
The Faithfull shall not come into condemnation. Iohn 5.24.
To Fall into the handes of the liuing God. Hebrewes 10.31.
To Fall vpon the face. Gen.17.17. Ruth 2. 10.
A great Famine in Samaria. 1.Kings 18.2. 2.Kings 6.25.
The Famine of Gods word forespoken. Amos,8.11.
Moses Fasteth fourtie dayes and fourtie nights Exod.34.28. Christ likewise. Mat. 4.2.
Fained Fasting. Isa,58.3. Zech.7.5. Mat.6. 16.
The Father of Christ is our Father. Ioh.20. 17.
He that knoweth Christ, knoweth the Father. Iohn 14.7.
Honour thy Father and mother. Mat.15.4. Marke 7.10.
Fathers are charged to teach their children the lawe of God. Deut.11.19.
Hee that beateth his Father, or mother, shall die the death. Exod,21,15. Prou. 20.20.
God doth right vnto the Fatherlesse. Deut. 10.18.
The Fatherlesse. Deuter.14.29. and 24,19. and 26.12. and 27.19.
¶ The Fearefull must absent themselues from warre. Deut.20.8.
Learne to Feare God. Deut.14.23.
The Feare of God is true wisedome. Iob 28.28.
The worthiest places at Feasts. Matt.23.6.
Feasts made at sheepshearings. 2.Sam.13. 23.
¶ God teacheth to Fight. 2.Sam.22.35.
The finger of God, for his power. Exod.8. 19.
The first borne in the land of Egypt die. Exod.11.4,5. and 12,29,30.
Of First fruits. Exod.22.29. Leuit.23.10.
The First fruits perteined to the hie Priests. Num.5.9.
Fishes cleane and vncleane. Leuit.11.9,10, 11.
¶ Paul neuer vsed Flatterie. 1.Thess.2.5.
Flee in time of persecution. Matt.10.23.
The deedes of the Flesh. Gal.5.19.
Man is but Flesh. Gen.6.3.
To be in the Flesh, for, to liue according to the Flesh. Rom.7.5.
Flesh and blood, that is, whatsoeuer is in man. Matth.16.17.
The wisedome of the Flesh is death. Rom. 7.24. and 8.6.
Flesh lusteth against the spirit. Galat.5.17.
The Flesh of Christ eaten by faith. Iohn 6. 54.
The care of the Flesh ought to be reiected. Rom.13.14.
To eate the Flesh with the blood is forbid. Gene.9.4.
Be careful ouer your Flockes. Pro.27,23.
Noahs Flood. Gen.6. and 7. and 8.
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An offering of Floure. Leuit.2.1.
¶ By the Folde is vnderstood the Church. Iohn 10.16.
A rod belongeth to the Fooles backe. Prouerbs 26.3.
Forbeare one another. Ephe.4.2.
Christ deliuered by the determinate counsell and Foreknowledge of God. Actes 2,23.
We are elect according to the Foreknowledge of God. 1.Pet.1.2.
Our Forerunner Christ. Hebr.6.20.
How oft thou oughtest to Forgiue thy brother. Mat.18.21,22.
Fornication ought not to be named among vs. Ephesians 5.3.
Fornicatours shall not inherite the kingdome of God. 1.Cor.6.9.
Forsake thy father and mother for Christs sake. Matth.19.29.
Forsake thy selfe. Matth.16,24.
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The Foxes of Samson. Iudg.15.4.
¶ Mans fragilitie. Isa.40.6,7.
The tree is knowen by the Fruite. Matth.7. 16.
¶ Woe to them that be Full. Luke 6.25.
¶ The pillar of Fyre. Exod.40.38.
Christ is come to put Fyre on the earth. Luke 12.59.
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A law touching the Fyre that consumeth the corne. Exod.22.6.
The Fyrie law. Deuter.33.2.

G

Gaal Ebeds sonne and his doings. Iudg. 9.26.
Gad ¶ Prophet. 1.Sam.22.5.2.Sam.24.11.
Gad the sonne of Iaakob. Genesis 30.11. and 49.19. Iosh.22.
The counsell of Gamaliel. Actes 5.35.
The Garment made of linnen and wollen, forbidden. Deut.22.11.
Aarons Garments. Exodus 28.
The straite Gate leadeth to life. Matthew 7.13,14.
Iudgement done in the Gates of the citie. Deut.22.15.
Gatheriues for the Saints. 1.Cor.16,1.
¶ Gedaliah is slaine. 2.King.25.25.
The Gelded shall not enter into the congregation of the Lord. Deut.23.1.
Gentlenesse is praise worthie. Ephes.4.2. Galat.5,22.
Election of the Gentiles, Psalme 2,8. and 18.43,44.

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Israel is forbidden to be at peace with the Gentiles. Deut. 7. 2, 3.
The Conuersion of the Gentiles. Isa. 2, 2. Acts 11. 17. and 14. 27.
The holy Ghost fell vpon the Gentiles, Act. 10. 44, 45.
The vocation of the Gētiles by preaching Isa. 66. 18, 19.
The conuersation of the Gentiles before they knew the trueth. Ephe. 2. 1, 2, 3.
Christ calleth the Gentiles, whelpes. Matt. 15. 26.
God for a time suffered the Gentiles to walke in their owne wayes. Acts 14. 16.
¶ The men of Gibeah and their wickednesse. Iudg. 19. 22.
Gideon and his doings. Iudg. 6. & 7. & 8.
The trial that Gideon tooke of his souldiers, and howe many they were. Iudg. 7. 5.
God measureth the Gift according to the heart. Mat. 12. 41.
Saluation is the Gift of God Ephe. 2. 8.
The Gift of God is not bought with mony. Act. 8. 20.
Gehazi receiued Gifts of Nahaman. 2. king. 5. 23. 24.
The Gifts of the holy Ghost are diuers. 1. Cor. 12. 4.
To be girded with veritie. Ephe. 6. 14.
Giue, and it shal be giuen vnto you. Luke 6. 38.
It is a blessed thing to Giue rather then to receiue. Act. 20. 35.
God loueth a cheereful Giuer. 2. Cor. 9. 7.
¶ The desire of vaine glory. Gal. 5. 26.
Man ought not to glorie in himselfe. 1. Cor. 4. 7. but in the knowledge of God. Ierem. 6. 23, 24.
Gluttons and drunkards are to be auoyded. Pro. 23. 20.
Gluttony. Rom. 13. 13.
¶ The Goate charged with al the iniquities of the people. Leuit. 16. 22.
The people require new Gods. Exod. 32. 1.
God is Almighty. Gen. 17. 1. and 35. 11.
God is a spirit. Iohn 4. 24.
God is euery where and seeth al things. Ier. 23. 23, 24.
God is immortal. 1. Tim. 1. 17. & 6. 16.
God is inuisible. Exod. 33. 20. Iohn 1. 18, 1. Tim. 1. 17. Moses saw him, and how. Exod. 24. 10. so did Isakob. Gene. 32. 30.
The liuing God is the God of Israel. Exod. 29. 45. Leuit. 26. 13. 2. Cor. 6. 16.
God is with thee, a kinde of salutation. Iudg. 6. 12. Ruth 2. 4.
There is but one God to the faithfull. 1. Cor. 8. 6.
The Gods that are made with mans hand cannot saue themselues. Bar. 6. 14.
Gog and his fal. Ezek. 38. and 39.
Going out of Egypt. Exod. 12. 37.
Goliah slaine by Dauid. 1. Sam. 17.
Gomorrah consumed with fire from heauen. Gen. 19. 24.
Follow that that is Good. Rom. 12. 9.
No goodnes dwelleth in our flesh. Rom. 7. 18.
Thou that art taught, minister to thy teacher in al Good things. Gal. 6. 6. 1. Cor. 9. 14.
Do Good without fainting. Gal. 6. 9. euen to thine enemies. Luke 6. 35.
The definition of the Gospel Rom. 1. 16.
The summe of the Gospel. Ephe. 1. 7.
Christ preacheth the Gospel. Mar. 1. 14.
The Gospel is the word of the eternal God. 1. Pet. 1. 23. it is the word of truth. Ephe. 1. 13.
The ende of them that obey not the Gospel of God. 2. Thessa. 2. 10. 1. Pet. 4. 17, 18.
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Moses the Mediatour of Israel. Deuteronomie 5.5.
Meditate in the worde of God day and night. Deht.11.19. Iosh.1.8.
Melchi-zedek. Gen.14.18. Heb.7.1.
Mortifie your Members. Col.3.5.
The duetie of our Members. Rom.6.19.
Menahem who, and his crueltie. 2.Kings 15.14.17.
Men ought to loue their wiues. Eph.5.25. Prou.5.18.
Mephi-bosheth the sonne of Ionathan, and his doings. 2.Samuel 4.4. and 9.7. and 16.1.
The Gentiles receiued to Mercie. Romans 11.30.
Mercie is praised. Prouerbes 14.21.and 19. 17.
Mercie more then sacrifice. Matth.9.13.
The Mercy of Dauid towards Saul. 1.Sam. 24.7.
The Mercie of God throughout all ages. Luke 1.50.
The forme of the Mercie seate. Exo.25.17. and 36.34.
Mercie shalbe shewed to the merciful. Mat. 5.7. Prou.11.25.
Shewe Mercie with chearefulnesse. Rom. 12.8.
God is mercifull to those that loue him. Exod.20.6 and 34.7. Deut.5.10.
God be Mercifull vnto thee, a manner of blessing. Gen.43 29.
Methushael. Gen.4.18.
¶ Michael striueth against the deuil. Iude 9.
Michah an Ephraimite. Judg.17.
Michaiah the Prophet, and his doings. 1. King.22.8.
Michal the wife of Dauid. 1.Samuel 18.27. and 25.44.2.Sam.3.13 and 6.16.
Micha the sonne of Mephibosheth. 2.Sam. 9.12.
The Midianites are slaine at Gods commandement. Num.25.17.
Beginners must be fed with Milke. Hebr. 5.12.
The sincere Milke of the word. 1.Pet.2.2.
Millo built by Salomon. 1.King 9.24.
The nether and vpper Milstone. Deuteron. 24 6.
The wicked are deliuered into a leiud Minde. Isai.57.20.Rom.1.28.
The Ministery of the word is the preaching of the same. Actes 20.24.
Christ is our Minister. Matth.20.28. Heb. 8.2.
Against false Ministers. Iere.23.25.
Who so murmureth against the Ministers, murmureth against God. Exod.16.8.
The Ministers of God what manner men they ought to be. Leuit.21.21.
Ministers ought for their preaching to haue sufficient, Rom.15.27.
Ministers that tickle the eares with pleasant fables. 2.Tim.3.6. and 4.3. Tit. 1. 10,11.
Christ came to Minister vnto. Matth.20. 28.
The Iewes demaund Miracles. Matth.12. 38.
The Lord prooueth vs by Miracles. Deut. 13.3.
Hee that by false Miracles deceiueth the people,shall die the death. Deut.13.5.
Christ by Miracles glorifieth his Father. Matth.15.31.
Miriam the sister of Moses, and her doings. Exod.15.20. Numb.12. and 20,1. Deut. 24.9.
¶ Moabites. Numb.21. Deut.2.9. Iudg 3. 1.King.11.7. 2.King.23.13.
Moab the sonne of Lot. Gene.19.37.
Modestie required in yong men, Ecclu.32. 8,9,10.
Offer not thy children to Molech. Leu.18. 21.and 20.2.
Molech the abomination of the Ammonites. 1.King.11.7.
Money deliuered to be kept. Exod.22.7.
Of Money that one hath receiued to keepe. Exod.22.7. Leuit.6.4. Deut.24.10.
The worshippers of the Moone were put to death. Deut.17.3,5.
Mordecai and his doings. Ester 4. and 6. 13.
The Morians and their ruine. Zepha.2.12.
Mortifie the members of sinne. Col.3.5.
The Lord burieth Moses. Deut.34.6.
Moses and the Prophets are the Scripture of the olde testament. Luke 16.29.
Moses disobeyed of the Israelites. Actes 7. 39.
Moses murmureth. Num.11.11.
Moses shall accuse the Iewes. Iohn 5.45.
The Mote in thy brothers eye. Matth.7.3.
He that doth not honour his Mother, is accursed. Deut.27.16.
The froward Mouth. Pro.4.24.
Mouth is giuen to man of God. Exo.4.11.
¶ A law for Murther. Num.35.11.
The Murtherer shall die the death. Leuit. 24.21. Deut.19 11,12.
He is a Murtherer that hateth his brother. 1.Iohn 3.15.
Beware that thou Murmure not against God. 1.Cor.10.10.
Murmurers consumed with the fire of the Lord. Numb.11.1.
The Murmuring Israelites are consumed by the hand of God. Num.16.41,49.

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N

NAaman the leper washeth himselfe in Iorden, and is healed. 2. King. 5. 14.
Nabals vnthankefulnesse. 1. Sam. 25.
Naboth stoned to death. 1. King. 11. 13.
Nadab and Abihu burnt with fire from the Lord. Leuit. 10. 2.
Nadab the sonne of Ieroboam. 1. King. 14. 20.
Nahor the father of Terah. Gene. 11. 24.
Nashon the sonne of Amminadab. Numb. 1. 7.
A good Name. Pro. 22. 1.
The Name of God defiled by swearing. Leu. 19. 12.
To take the Name of God in vaine. Exod. 20. 7. Deut. 5. 11.
The Name of God was heard of in all places. 1. King. 8. 42.
Women gaue the Names to their children. Gene. 29. 32. & 30. 6. as of Samson. Iudg. 13. 24.
Naomi the wife of Elimelech. Ruth 1. 2.
Naphtali. Iosh. 19. 32.
Nathaneel, a true Israelite. Iohn 1. 47.
Nathan ỹ Prophet. 2. Sam. 7. 2. 1. Kin. 1. 22.
Christ nourced in Nazaret. Matth. 2. 23. & 13. 54.
Nazarites and their law. Num. 6.
They of Nazaret despise Christ. Mat. 13. 55.
¶ Nebat. 1. King. 15. 1.
Nebuchad-nezzar. 2. Kin. 24. 1. Dan. 1. & 2. & 3. & 4. Isa. 14. 14. Ier. 27. 8.
Nehemiah and his doings, reade his booke.
Euery man in his neeessitie is our Neighbour. Luk. 10. 29, 37.
A good Neighbour. Pro. 27. 10.
The birds Nest. Deut. 22. 6.
Newnesse of life. Rom. 6. 4.
¶ Nicanor and his doings. 1. Mac. 7. 26.
Nicodemus. Iohn 3. 1. and 19. 39.
Nimrod. Gene. 10. 9.
Niniueh built vp. Gen. 10. 11. her destruction is forewarned. Nahum 3. 1. she repenteth. Ionah 3. 9.
¶ Noah & his doings. Gene. 5. vnto the 10.
Noah in his drunkennesse is mocked of his sonne. Gene. 9. 21, 22.
Noah the preacher of righteousnes. 2. Pet. 2. 5.
Nob, a citie that Saul destroyed. 1. Sam. 22. 19.

O

OBadiah hideth the Prophets of God. 1. King. 18. 4.
Obed edom blessed of the Lord, and why. 2. Sam. 6. 11.
Obed the sonne of Ruth. Ruth. 4. 17.
By Christes Obedience wee are made righteous. Rom. 5. 19.
Obedient to father and mother. Exod. 20. 12. Deut 5. 16.
Christ became Obedient vnto the death. Phil. 2. 8. Heb. 5. 8.
To Obey God rather then men. Acts 4. 19. and 5 29.
To Obey is better then sacrifice. 1. Sam. 15. 22.
We must obey the voice of God. Deut. 30. 20.
Oblation for sinne. Num. 19.
Diuers Oblations, reade the booke of Leuiticus.
Destruction of the Obstinate. Eze. 6. 11.
¶ Obed the Prophet reproueth the Israelites. 2. Chro. 28. 9.
¶ Giue no occasion of offence to thy brother. Rom. 14. 13. 1. Cor. 10. 32.
The disciples Offended at Christ. Ioh. 6. 66.
The Pharises Offended with Christ. Matth. 15. 12.
Offend not. Matt. 18. 6.
To Offer beasts in sacrifice. Leuit. 1.
Christ was offered once for vs. Hebr. 7. 27. and 9. 26. and 10. 12.
The pure Offering of the Gentiles. Mala. 1. 11.
¶ Og, the king of Bashan, and his people conquered. Num. 21. 33, 35.
¶ The praise of Olde age. Pro. 16. 31.
The person of the Olde man should be honoured, Leuit. 19. 32.
The wilde Oliue. Rom. 11. 17.
Olofernes and his doings, from the 7. of Iudeth vnto the 15.
¶ Omri king of Israel. 1. King. 16. 16.
¶ Onan is slaine by the Lord, and why. Gen. 38. 9.
Gnesiphorus. 2. Tim. 1. 16.
Onias the high Priest. 2. Mac. 3. and 4.
¶ They beleeue that are Ordeined to eternall life. Act. 13. 48.
Publike Ordinances. Pro. 16. 11.
Vnlawfull Ordinances. Isa. 10.
Oreb is slaine. Iudg. 7. 25.
Organs inuented by whom. Gen. 4. 21.
¶ Moses calleth Oshea the sonne of Nun, Iehoshua. Num. 13. 17.
¶ An Othe is the end of all strife. Hebr. 6. 16.
Othniel iudged Israel. Iudg. 3. 9.
¶ The Oxe that goreth man or woman, is stoned to death. Exod. 21. 28.
¶ The holy oynting Oile. Exod. 30. 31.
The Oynting of Christ. Dan. 9. 24.
The Oynting of Christ, the holy Ghost. 1. Ioh. 2. 27.
The Oynting of kings. 1. Sam. 6. 16. and 10. 1. and 16. 13.
To oynt the sicke with Oyle. Iam. 5. 14.

P

PAtience necessarie. Heb. 10. 36.
The praise of Patience. Pro 16. 31.
The Patience of Iob. Iob. 1. and 2.
God is Patient. Exod. 34. 6. rom. 15. 5.
Be Patient. 1. Thes. 5. 14.
The sicke of the Palsie is healed. Mat. 9. 2.
The Parable of the bramble. Iudg. 9. 14. of trees. Iudg 9. 8. of children sitting in the market. Matth. 11. 16. of the vncleane spirit that turned backe to the house. Matth. 12. 43. of the sower. Matt. 13. 1. of the tares & of the leauen and of the mustard seed. Matth 13. of the hid treasure. Matt. 13. 44. of the net cast into the sea. Mat. 13. 47. of the Publicane & the Pharise. Luk. 18. 9. of two sonnes. Mat. 21. 28. of the fig tree. Matt. 24. 32. of the thiefe. Mat. 24. 43. of the talents. Mat. 25. 15. of the Samaritane. Luk. 10. 3. of the yoong man that was so rich. Luke 12. 16. of the figge tree that was fruitlesse. Luke 13. 6. of the Prodigall sonne. Luke 15. 11. of him that gaue accountes of his stewardship. Luke 16. 1. of the widowes importunitie. Luke 18. 2. of the tenne virgins. Matt. 25. 1.
Howe in olde time was executed the right of Parentage. Ruth 4. 1, 7.
Our Paschall lambe, Christ. 1. Cor. 5. 7.
The Passeouer. Exod. 12. 21.
The day of the Passeouer. Exo. 12. 14. Deu. 16. 1.
Isaiah reproueth the Pastours of his time. Isa. 56. 10.
The Patriarkes. Rom. 9. 5.
Paul the minister of the Gentiles. Rom. 15. 19. Gal. 1. 16. 1. Tim. 2. 7. the ambassadour of Iesus Christ. 2. Cor 5. 20. a Pharise. Act. 23. 6. an Hebrew. 2. Cor. 11. 22. Phil 3. 5. an example of life an doctrine. Phil. 3. 17. he fleeth. Act. 14. 6. he is stoned. Act. 14. 19. beaten with rods. Actes 16. 22. in danger to be drowned in the sea. Acts 27. 14. he fasteth and prayeth. Act. 14. 23. he laboureth with his hands. Act. 18. 3. and 20. 34. 1. Thes. 2. 9. 2. Thes. 3. 8. 1. Cor. 4. 12. hee was a tent maker. Actes 18. 3. he speaketh well of his slanderers. 2. Cor. 4. 12. he was no manpleaser. 1. Thes. 2. 4. Satan would not suffer him to come to the Thessalonians. 1. Thes. 2. 18. no man assisted him before Nero. 2. Tim. 4. 16.
¶ We are called to Peace. Col. 3. 15.
God is the authour of Peace. 1. Thes. 5. 23.
Peace be vnto you, a salutation of ỹ Iewes. Gene. 43. 23.
Peacemakers the children of God. Matth. 5. 9.
Sacrifices of Peace offerings. Leuit. 3. 1.
The Peace that Salomon had round about him. 1. King. 4. 24.
Peace to the churches of Iewrie, Galile, and Samaria. Act. 9. 31.
Haue Peace with all men. Rom. 12. 18.
Peace with God to them that are iustified by faith. Rom, 5. 1.
Be Peaceable. 1. Thess. 4. 11.
Peleg the sonne of Eber. Gene. 10. 25. and 11. 16.
The lost Pennie. Luk. 15. 8.
Peninnah, one of Elkanahs wiues. 1. Sa. 1. 2.
The feast of Pentecost. Exod. 23. 16.
The people of God are a royal Priesthood. 1. Pet. 2. 9.
Perath the riuer. Gen. 2. 14.
Paul exhorteth vs to Perfection. Heb. 6. 1.
Against Periurie. Leuit 19. 12.
The Perizzites. Deut. 20 17. Iudg. 1. 4.
Feare not them that Persecute. Mat. 10. 28.
Blessed are they, that suffer Persecution. Matth. 5. 10.
Persecutions are sent of God, and why. Psal. 39. 9. 10, 11.
Persecutions make some to bee offended. Marke 4. 17.
Persecution to them that would liue in Iesus Christ. 2. Tim. 3. 12.

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Christ exhorteth vs to persevere in him, Iohn 15 4.
Peter and Iohn men vnlearned. Act 4.13.
Andrew bringeth Peter to Christ. Iohn 1. 42. he is called Satan. Mark 8.33.
Dauid of three plagues chuseth rather the Pestilence. 2. Sam. 24.14.
¶ The Pharises and Saduces generations of vipers. Matt. 3.7. Serpents. Matth. 23.33. theeues and robbers. Iohn 10.8.
The Pharises deuoure widowes houses. Luk. 20.47.
The Pharises mocke Christ. Luk. 16.14.
Pharez birth. Gen. 38.29. and 46.12.
Philip is called. Iohn. 1.43. & 14.8. Acts 8. 26. and 21.8.
Out of whome came the Philistims. Genes. 10.14. of them reade Iudg. 3. & 10. and 13. & 14 & 15. & 16.1. Sam. 4. & 5. & 6. and 7. and 13. and 2. Sam. 5. and 21.
Beware lest thou be spoiled by Philosophy. Col 2.8.
The Phiales of the Temple. 2. Chron. 4.11.
Phinehas the sonne of Eli the Priest. 1. Samuel 1.3. & 2.12. & 4.11.
Phinehas the sonne of Eleazar the Priest. Exod. 6.25. he slayeth Zimri and Cozbi. Num. 25.7.8.
¶ Pilate and his doings. Iohn 18.29.
Pilate sinned lesse then Iudas. Iohn 19.11.
The Pillar conducted the children of Israel. Exod. 13.21.
The Pillars of the Tabernacle, and their fashion. 1. King. 7.15.
Pishon one of the riuers of Paradise. Genes. 2.11.
Pithom a citie. Exod. 1.11.
¶ Ieroboam build eth the hie Places. 1. Kin. 12.31. they are throwen downe by Hezekiah. 2. King. 18.4.
Plagues sent vpon the disobedient. Deu. 28. 15.
Plagues sent vpon the Egyptians. Exod. 7. vnto the 11.
Plagues to the disobedient. Deut. 28.22.
Israel Planted in the mountaine of his inheritance. Exod. 25.17.2. Sam. 7.10.
Paul Planted the Corinthians. 1. Cor. 3.6.
Men Pleasers can not be seruants of Christ. Gal. 1.10.
¶ Pollution that commeth in the night season. Deut. 23.10.
There shalbe Poore alwayes. Deut. 15.11. Matth. 26.11.
Shut not thine heart from thy poore brother. Deut. 15.7. Pro. 28.27.
Hee that giueth to the poore giueth to Christ. Mat. 25.40.
Poore in spirit. Matt. 5.3.
The Poore receiue the Gospel. Matt. 11.5.
Pouertie to the disobedient. Deut. 28.22.
The Poole Bethesda. Iohn 5.2.
If it be Possible, haue peace with all men. Rom. 12.18.
Christ prayeth that if it were Possible, that houre might passe from him. Marke 14. 35.
If it were Possible, the very elect should be deceiued. Mat. 24.24. Mar. 13.22.
If it had bene Possible, you would haue giuen to me your eyes. Gal. 4.15.
All things are Possible to God. Mat. 19.26.
Ezekiel prepareth a Pot. Eze. 24.3.
The Potter maketh of the clay what he will. Iere. 18.6.
There is no Power but of God. Rom. 13.1.
Man by his owne Power is not able to atteine to riches. Deut. 8.17. neither doth hee possesse any thing for his righteousnesse. Deut. 9.4.
The mightie Power of God. Isa. 50.2.
The Power of God shewed in Pharaoh. Exod. 9.16.
¶ Pray alwayes. Matt. 7.7. Luk. 18.1. Rom. 12.12. Ephe. 6.18. Col. 4.2. 1. Tim. 2.8.
Prayer and fasting. Act. 13.3. and 14.23.
Paul desireth the faithfull to pray for him. Rom. 15.30. 2. Cor. 1.11. Heb. 13.18.
Pray for kings, princes, magistrates. 1. Tim. 2.1.2.
Pray for them that hurt thee. Matt. 5.44.
Pray one for another. Iames 5.16.
Christ falling flat vpon his face, maketh his Prayer. Matt. 26.39. Ioh. 17.1. Luk. 22. 41. the same doth Paul. Act. 20.36.
The Prayers of all Saints. Reue. 8.3.
Pray with the spirit and vnderstanding. 1. Cor. 14.15.
Christ Prayeth all the night long. Luke 6. 12.
Moses Prayeth fortie dayes & fortie nights. Deut. 9.25.
Christ Prayeth for vs. Iohn 16.26. & 17.9, 20. he Prayeth for Peter. Luk. 22.32.
Christ Prayeth to the father for vs. Hebr. 7. 25. and 9.24.
Paul Prayeth without ceasing. 1. Thes. 1.2. he Prayeth in the Temple. Act. 22.17.
None can Preach but he that is sent. Rom. 10.15.
Christ preached alwayes openly. Iohn 18. 20.
Preachers are Gods labourers. 1. Cor. 3.9.
Preachers ought to beware of vsurped authoritie. 1. Pet. 5.3.
Christ Preacheth in the ship. Mat. 13.2.
Wee were Predestinate according to the purpose of God Ephe. 1.11.
Wee are Predestinate to be adopted in Iesus Christ. Ephe. 1.5.
Plead not against God in his Predestination. Rom. 9.20.
The Presumption of the Corinthians. 1. Cor. 4.6.
Christ our high Priest. Heb. 2.17. and 3.1. and 7.15.
The office of Priests. Leuit. 10.6. and 16.2. their couetousnesse. Isa. 3.12.
The high Priest wherfore he was ordeined. Heb 5.1. and 8.3.
An exhortation to Princes. Eze. 45.9.
Wicked Princes. Iob. 34.30.
Princes are the Ministers of God. Rom. 13.4.
God leadeth away Princes as a pray. Iob. 12.19.
Against those Princes that oppresse the poore. Amos. 4.1. and 6.1. Zeph. 3.3.
The remembrance of Prisoners. Heb. 13.3.
Christ our Prophet. Deut. 18.15.
The childe of Promise. Rom. 9.8.
The land of Promise. Deut. 8.7.
The promises of God are true. Gen. 32.10.
The Promise of the Father, the holy Ghost. Acts 1.4.
To Prophesie is better then to speake strange tongues. 1. Cor. 14.5.
Prophesie is the gift of God. Rom. 12.6.
The Prophet reproueth Ieroboam. 1. King. 13.2.
Obadiah hid an hundreth Prophets. 1. Kin. 18.4.
Eliah slayeth Baals Prophets. 1. King. 18. 40. Iehu destroyeth them also. 2. Kin. 10. 19, 25.
The doctrine of false Prophets. Eze. 13.2. and 22.25. Iere. 23.9, 11.
Foure hundreth and fiftie false Prophets against Eliah the true and onely Prophet of God. 1. King. 18.19.
The spirits of Prophets are in the power of the Prophets. 1. Cor. 14.32.
The false Prophet shall die the death. Deu. 18.20. and 13.1, 5.
Baals Prophets cut themselues with kniues 1. King. 18.28.
The Prophets example to vs of patience. Iames 5.10.
The authoritie of the Prophets of God. Micah. 3.8. 2. King. 5.8.
The Prophets did desire to see Christ. Mat. 13.17.
The Prophets in olde time were called Seers. 1. Sam. 9.9.
The sonnes of the Prophets, poore. 2. King. 6.2. they were refreshed by Elisha. 2. King. 4.43.
False Prophets worke miracles. Deut. 13.1. Mat. 24.24.
Prosperitie and aduersitie are of the Lord. Pro. 3.33.
The Prosperitie of the wicked. Iob. 21.7.
God resisteth the Proud. 1. Pet. 5.5.
God Proueth Abraham. Gen. 22.1.
God Proueth his people. Exo. 15.25 & 16.4
Gods Prouidence towardes the wicked. 1. King. 18.1.
¶ Of Publicanes. Luk. 3.12.
The Publicanes beleeued in Christ. Mat. 21 32. they iustified God. Luke 7.29.
The Publicane is iustified rather then the Pharisee. Luke 18.14.
Sharpe punishment purgeth away the euill. Pro. 20.30.
The Pure of heart are blessed. Mat. 5.8.
Christ himselfe hath Purged our sinnes. Heb. 1.3.
Phygellus turned from Paul. 2. Tim. 1.15.
Physicians created of God. Eccl. 31.1.

Q

Quailes fall vpon the campe. Exod. 16. 13. Num. 11.31.
Foolish Questions. 2. Tim. 2.23.
Auoyd foolish Questions. Tit. 3.9.
Questions & strife of words. 1. Tim. 6.4.

R

Rabbah a city of the Ammonites. 2. Sam. 12.26.
Rahab the harlot. Iosh. 2. and 6.
Rahel Iaakobs wife, and her doings. Gene. 29. and

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29. and 30. and 31. and 35.
First and latter Raine, Deut. 11.14.
Christ Raised from death, deliuereth vs from the wrath to come. 1. Thes. 1,10.
To be Raised vp with Christ. Rom. 6.4.
We shalbe Raised through Christ. 2. Cor. 4.14.
Ahab and Iehoshaphat goe vp against Ramoth Gilead. 1. Kings 22.29.
Raphael. Tob. 5. and 6. and 12. and 13.
The Rauen sent out of the Arke. Gene. 8.7.
Rauens sent by the prouision of God to feede Eliah. 1. Kings 17.6.
¶ Followe not thine owne Reason. Deut. 12.8.
The Rebellion of the Israelites. Deut. 9.24. and 31.27.
The Rebellion of Korah. Num. 16.1,2.
The Rebellion of the people of Israel. Deut. 9.22.
Rebekah the wife of Izhak. Gene. 22. vnto the 28. Rom. 9.10.
What fruit they haue that Receiue Christ. Iohn 1.12.
Rechabites. Ier. 35.2.
Rechab killeth Ish-bosheth. 2. Sam. 4.5,6.
Reconciled vnto God by Christ, Rom. 5, 10. Col. 1.20,21.
Reconcile thee to thy brother. Matt. 5.24.
The day of Reconciliation. Leuit. 23.27.
Christ our Redeemer. 1, Cor. 1, 30. Marke 10.45.
Redemption by grace. Ephes. 1.7.
Redemption by the blood of Christ. 1. Pet. 1.19. Ephes. 1.7. Hebr. 9.12.
A bruised Reede. Isa. 42.3. Matt. 12.20,
God is our Refuge. 2. Sam. 22.3. Psal. 9.9. Iere. 16.19.
Cities of Refuge. Iosh. 20.2.
Rehoboam and his doings. 1. Kings 11.43. and 12. and 14.
Wherein pure Religion standeth. Iames 1. 27.
Remission of sinnes, free. Psal. 32.1. Coloss. 1.22.
The Renewing of the holy Ghost. Tit. 3.5.
Exhortation to Repentance. Acts. 2,38. and 3.19. and 17.30 and 26.20.
Repentance and conuersion. Actes 3.19.
Repentance the gift of God. Lam. 5,21.
God Repenteth. 1. Sam. 15.11.
God Repenteth that hee had made man. Gen. 6.6.
Of the Reprobate. Matth. 13.13.
The Resurrection of the dead. 1. Corinth. 15.12.
Rest promised to them that beare the yoke of Christ Matth. 11.29.
Rest promised to the troubled. 2. Thess. 1.7.
A Rest remaineth for the people of God. Hebr. 4.9.
To Reteine sinnes. Iohn 20.23.
Reuben, his birth, and his doings. Gene. 29. 32. and 35. 23. and 37.21. and 42.22. and 49.3.4.
Reuel the Priest of Midian. Exod. 2.18.
God taketh no Reward. Deut. 10.17.
The Reward blindeth the eyes. Deut. 16.19.
The Rewarde is according to the worke. 1. Cor. 3.8.
The Rewarde of Abraham, God. Genesis 15.1.
The Reward of sinne is death. Rom. 6.23.
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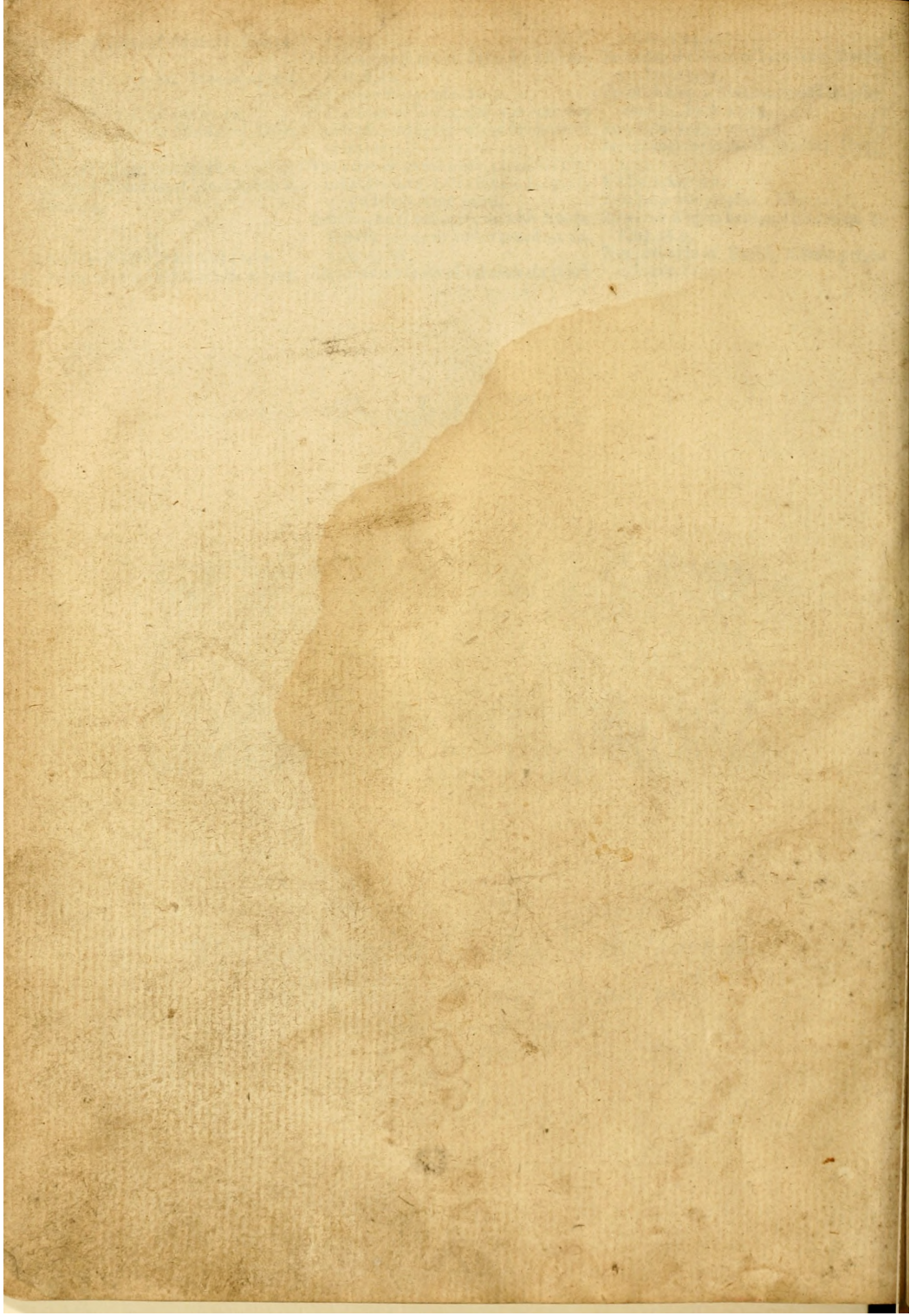
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of Pſalmes,

Collected into Engliſh meetre, by *Thomas Sternhold, Iohn Hopkins, and others,* conferred with the Hebrue, with apt Notes to ſing them withall.

Set foorth and allowed to bee ſong in all Churches, of all the people together before and after Morning and Euening praier: as alſo before and after Sermons, and moreouer in priuate houſes, for their godly ſolace and comfort, laying apart all vngodly ſongs and Ballades, which tend onely to the nouriſhing of vice, and corruptingofyouth.

IAMES. V.

If any be afflicted let him pray: if any be merrie, let him ſing Pſalmes.

COLOSSIANS. III,

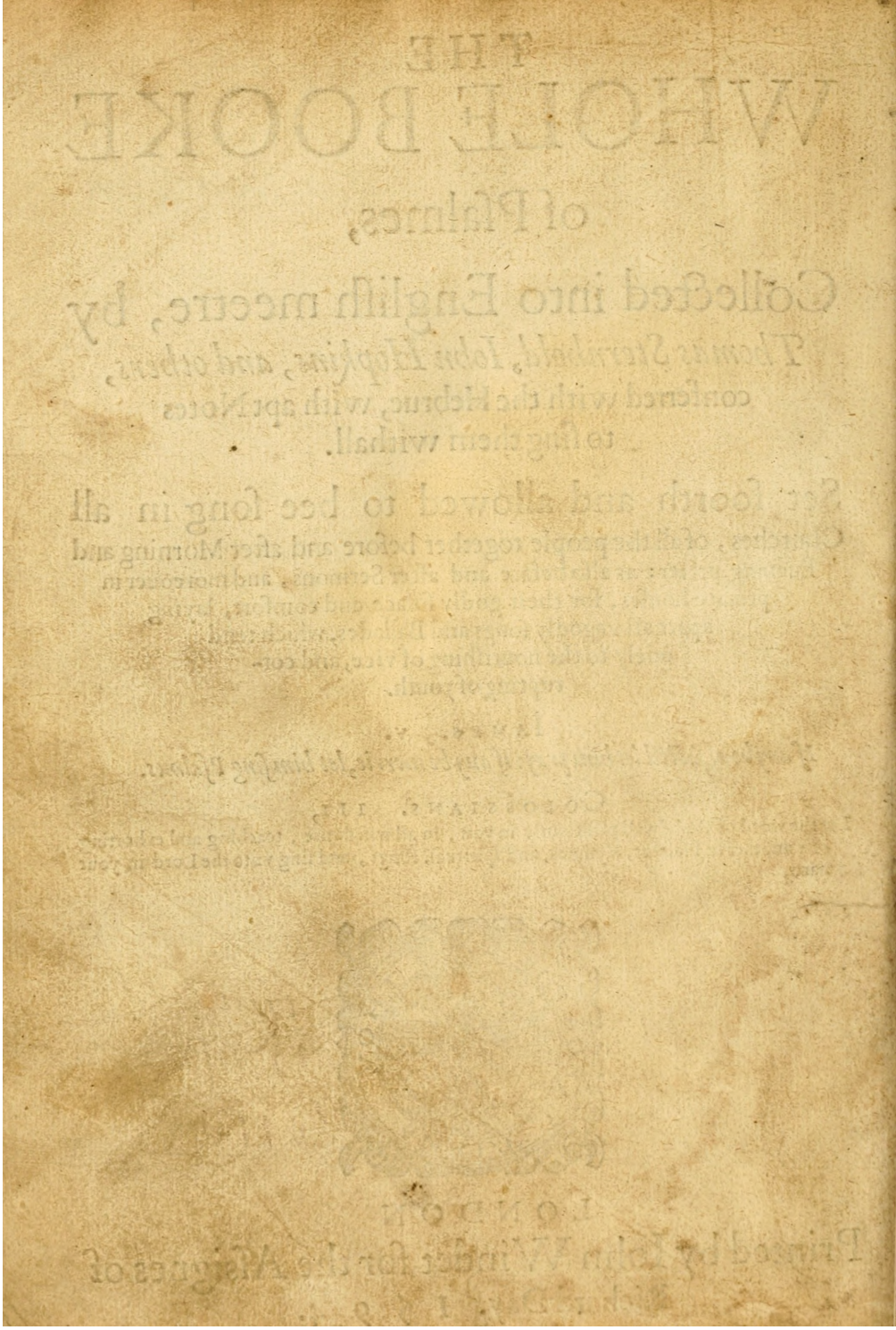
Let the word of God dwell plentiouſly in you, in all wiſedome, teaching and exhorting one another in Pſalmes, Hymnes, and ſpirituall ſongs, and ſing vnto the Lord in your harts.



1710
1594
0110

LONDON
Printed by Iohn Windet for the Aſsignes of Richard Day. 1594.

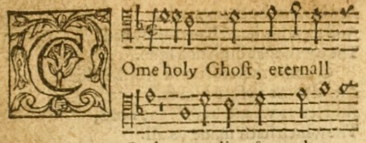
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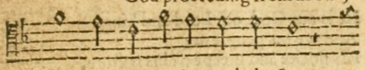
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Veni Creator.

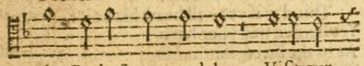


Come holy Ghost, eternall

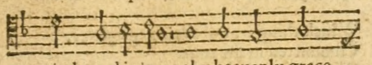
God proceeding from aboue,



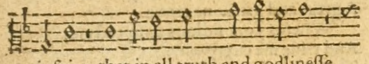
both from the Father and the Sonne,



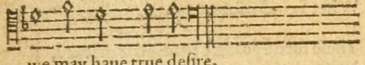
the God of peace and loue. Visit our



minds, and into vs, thy heauenly grace



inspire: that in all truth and godlinesse



we may haue true desire.

Thou art the very comforter,
in all woe and distresse:
The heauenly gift of God most high,
which no tongue can expresse.
The fountaine and the liuely spring,
of ioy celestiall:
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy gifts art manifold,
whereby Christs church doth stand:
In faithfull harts writing thy lawes,
the finger of Gods hand.
According to thy promise made,
thou giuest speech of grace:
That through thy helpe the praise of God,
may stand in euery place.

O holy Ghost into our wits,
send downe thy heauenly light:
Kindle our harts with feruent loue,
to serue God day and night.
Strength and stablish all our weaknes,
so feeble and so fraile:
That neither flesh, the world nor deuill,
against vs do preuaile.

Put backe our enemies far from vs.
and grant vs to obtaine:
Peace in our harts with God and man,
without grudge or disdaine.
And grant O Lord, that thou being,
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plentie of thy grace,
good Lord grant we thee pray:
That thou maiest be our comforter,
at the last dreadfull day.

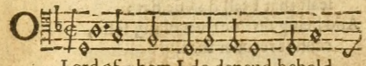
The humble sute of a sinner.

Of all strife and dissention,
O Lord dissolue the bands:
And make the knots of peace and loue,
throughout all Christian lands.

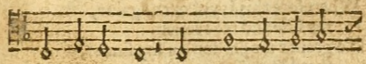
Graunt vs (O Lord) through thee to know,
the Father most of might:
That of his deare beloued Sonne,
we may attaine the sight,
And that with perfect faith also
we may acknowledge thee:
The spirite of them both alway,
one God in persons three.

Laud and praise be to the Father,
and to the Sonne equall:
And to the holy spirite also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirite to send:
To all that doe professe his name,
vnto the worlds end.

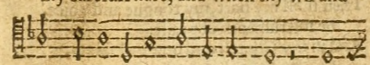
The humble sute of a sinner. M.



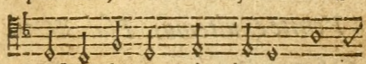
O Lord of whom I do depend, behold



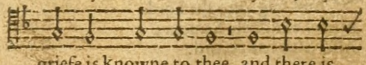
my carefull hart, and when thy wil and



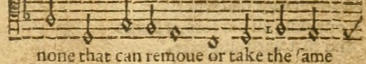
pleasure is, release me of my smart. Thou



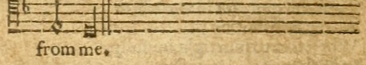
seest my sorrowes what they are, my



griefe is knowne to thee, and there is



none that can remoue or take the same



from me.

But onely thou whose aide I craue,
whose mercy still is prest:
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my restlesse eies,
my teares and grieuous grone,
Attend vnto my sute (O Lord)
marke well my plaint and mone.

For sinne hath so inclosed me,
and compast me about:
That I am now remedilesse,
if mercy helpe not out,
For mortall man can not release,
or mitigate this paine:

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But euen thy Christ, my Lord and God,
which for my sins was slaine.

Whose bloudy wounds are yet to see,
though not with mortall eye:
Yet doe thy saints behold them all,
and so I trust shall I.
Though sinne doth hinder me a while,
when thou shalt see it good:
I shall enioy the sight of him,
and see his wounds and blood.

And as thine Angels and thy saints,
doe now behold the same:
So trust I to possesse that place,
with them to praise thy name.
But while I liue here in this world,
where sinners doe frequent:
Assist me euer with thy grace,
my sins still to lament,

Least that I tread in sinners trace,
and giue them my consent.
To dwell with them in wickednesse,
whereto nature is bent.
Onely thy grace must be my stay,
least that I fall downe flat:
And being downe then of my selfe,
cannot recouer that.

Wherefore this is yet once againe,
my sute and my request:
To graunt me pardon for my sinnes,
that I in thee may rest.
Then shall my hart, my tongue and voice,
be instruments of praise:
And in thy Church and house of saints,
sing Psalmes to thee alwaies.

Venite exultemus. Psal. XCv.

O Come and let vs now reioyce,
And sing vnto the Lord:
And to our onely Sauiour,
Also with one accord.
O let vs come before his face,
With inward reuerence:
Confessing all our former sinnes
And that with diligence.

To thanke him for his benefites
Alway distributing:
Wherefore to him right ioyfully,
In Psalmes now let vs sing.
And that because that God alone,
Is Lord magnificent:
And eke aboue all other Gods,
A king ommipotent.

His people doth not he forsake,
At any time or tide:
And in his hands are all the coastes,
Of all the world so wide.
And with his louing countenance,
He looketh euery where:
And doth behold the tops of all,
The mountaines far and neare.

The sea and all that is therein

Are his, for he them made.
And eke, his hand hath fashioned
The earth that doth not fade.
O come therefore and worship him,
And downe before him fall:
And let vs weepe before the Lord,
The which hath made vs all.

He is our God, our Lord and king,
And we his people are:
His flocke and sheepe of his pasture,
On whom he taketh care.
This day if yee will heare his voice,
Yet harden not your hart:
As in the bitter murmuring,
When yee were in desert.

Which thing was of their negligence,
Committed in the time:
Of trouble in the wildernesse,
A great and grieuous crime.
Wheras your fathers tempted me,
And tride me euery way:
They proued me and saw my works,
What I could doe or say.

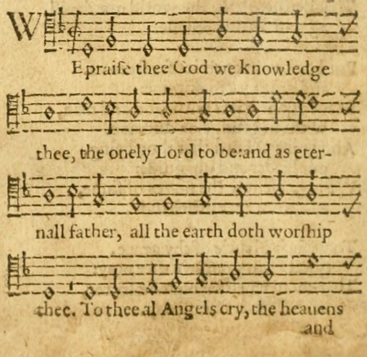
These fortie yeares I haue bene grieued,
With all this generation:
And euermore I said they erred,
In their imagination.
Wherwith their harts were sore combred
Long time and many dayes:
Wherefore I know assuredly,
They haue not knowne my waies.

To whom I in mine anger swore,
That they should not be blest:
Nor see my ioy celestiall,
Nor enter in my rest.

Gloria patri.

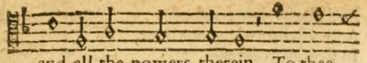
All laud and praise be to the Lord,
O that of might art most:
To God the Father and the Sonne,
And to the holy Ghost.
As it in the beginning was,
For euer heretofore:
And is now at this present time,
And shall be euermore.

The song of S. Ambrose called Te Deum.

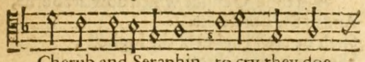


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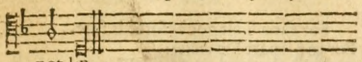
Te Deum.



and all the powers therein. To thee



Cherub and Seraphin, to cry they doe



not lin.

O holy, holy, holy Lord,
of Sabboth Lord the God:
Through heauen and earth thy praise is spread,
and glory all abroad.
The Apostles gloryous companie
yeeld praises vnto thee:
The prophets goodly fellowship,
praise thee continually.

The noble and victorious host,
of Martyrs sound thy prayse:
The holy Church throughout the world,
doth knowledge thee alwaies.
Father of endles maiestie,
they doe acknowledge thee:
Thy Christ, thine honorable true,
and onely sonne to be.

The holy Ghost the comforter,
of glory thou art king:
O Christ, and of the father art,
the sonne euerlasting,
When sinfull mans decay in hand,
thou tookest to restore:
To be inclosde in virgins wombe,
thou diddest not abhorre.

When thou hadst ouercome of death,
the sharpe and cruell might:
Thou heauens kingdome didst set ope,
to each beleiuing wight.
In glory of the father, thou
dost sit on Gods right hand:
We trust that thou shalt come our iudge,
our cause to vnderstand.

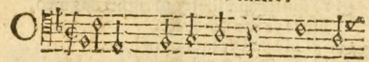
Lord helpe thy seruants whom thou hast,
bought with thy precious bloud,
And in eternall glory set
them with thy saints so good.
O Lord doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them, and Lord doe thou,
for euer them aduance.

We magnifie thee day by day,
and world withouten end:
Adore thy holy name O Lord,
vouchsafe vs to defend
From sinne this day, haue mercy Lord
haue mercy on vs all.
And on vs as we trust in thee,
Lord let thy mercy fall.

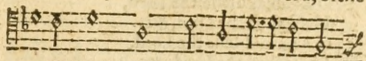
O Lord I haue reposed all
my confidence in thee:
Put to confounding shame therefore,
Lord let me neuer bee.

The song of the three Children.

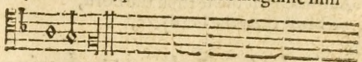
The song of the three Children praising God, prouoking al creatures to doe the same.



All ye works of God the Lord, blesse



ye the Lord, praise him and magnifie him



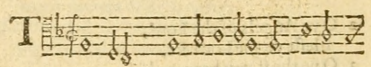
for euer.

2 O ye Angels of the Lord,
blesse ye the Lord &c.
3 O ye the starry heauens hie,
blesse ye the Lord, &c.
4 O ye the waters aboue the skie,
blesse ye the Lord, &c.
5 O ye the powers of the Lord,
blesse ye the Lord, &c,
6 O ye the shining Sunne and Moone,
blesse ye the Lord, &c.
7 O ye the glistring starres of heauen,
blesse ye the Lord, &c.
8 O ye the showers and dropping dew,
blesse ye the Lord, &c.
9 O ye the blowing windes of heauen,
blesse ye the Lord, &c.
10 O ye the fire and warming heate,
blesse ye the Lord, &c.
11 Ye winter and the summer tide,
blesse ye the Lord, &c.
12 O ye the dewes and binding frosts,
blesse ye the Lord, &c.
13 O ye the frosts and chilling cold,
blesse ye the Lord, &c.
14 O ye congeled Ise and snow,
blesse ye the Lord, &c.
15 O ye the nights and lightsome dayes,
blesse ye the Lord, &c.
16 O ye the darknesse and the light,
blesse ye the Lord, &c.
17 O ye the lightnings and the clouds,
blesse ye the Lord, &c.
18 O let the earth eke blesse the Lord,
yea blesse the Lord, &c.
19 O ye the mountaines and the hils,
blesse ye the Lord, &c.
20 O all ye greene things on the earth,
blesse ye the Lord, &c.
21 O ye the euer springing wels,
blesse ye the Lord, &c.
22 O ye the seas and ye the flouds,
blesse ye the Lord, &c.
23 Whales and all that in waters moue,
blesse ye the Lord, &c.
24 O all ye flying foules of the aire,
blesse ye the Lord, &c.
25 O all ye beastes and cattell eke,
blesse ye the Lord, &c.
26 O ye the Children of mankind,
blesse ye the Lord, &c.
27 Let Israell eke blesse the Lord,
yea blesse the lord, &c.

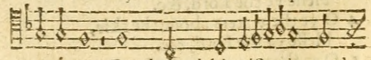
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28 O ye the prieſts of God the Lord,
bleſſe ye the Lord, &c.
29 O ye the ſeruants of the Lord,
bleſſe ye the Lord, &c.
30 Ye ſpirits and ſoules of righteous men,
bleſſe ye the Lord, &c.
31 Ye holy and ye meeke of hart,
bleſſe ye the Lord, &c.
32 O Ananias bleſſe the Lord,
bleſſe thou the Lord, &c.
33 O Azarias bleſſe the Lord,
bleſſe thou the Lord, &c.
And Michaell bleſſe thou the Lord,
bleſſe thou the Lord, &c,

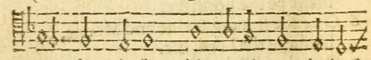
Benedictus. Luke 1. Zacharias.



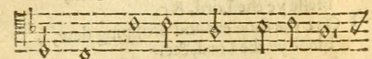
He onely Lord of Iſraell be praiſed



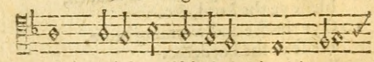
euermore. For through his viſitation, and



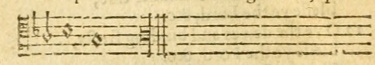
mercy kept in ſtore, his people now he hath



redeemde, that long haue beene in thral:



and ſpread abroad his ſauing health, vpon



his ſeruants all.

In Dauids houſe his ſeruant true,
According to his mind:
And alſo his annointed king,
As we in Scripture find.
As by his holy Prophets all,
Oft times he did declare:
The which were ſince the world began,
His waies for to prepare.

That we might be deliuered,
From thoſe that make debate.
Our enemies and from the hands,
Of all that doe vs hate.
The mercy which he promiſed,
Our fathers to fulfill:
And thinke vpon his couenant made,
According to his will.

And alſo to performe the oth,
Which he before had ſworne:
To Abraham our father deare,
For vs that were forlorne.
That he would giue himſelfe for vs,
And vs from bondage bring:
Out of the hands of all our foes,
To ſerue our heauenly king.

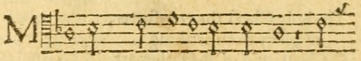
And that without all manner feare,

And eke in righteouſneſſe:
And alſo for to lead our liues,
In ſtedfaſt holineſſe.
And thou O childe which now art borne,
And of the Lord elect:
Shalt be the Prophet of the higheſt,
His waies for to direct.

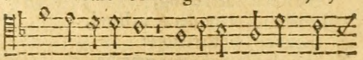
For thou ſhalt goe before his face,
For to prepare his waies:
And alſo for to teach his will,
And pleaſure all the dayes.
To giue them knowledge how that their
Saluation is neere:
And that remiſſion of their ſinnes,
Is through his mercy meere.

Whereby the day ſpring from on high,
Is come vs for to viſite:
And thoſe for to illuminate,
Which doe in darkneſſe ſit.
To lighten thoſe that ſhadowed be,
With death and eke oppreſt:
And alſo for to guide our feete,
The way to peace and reſt.

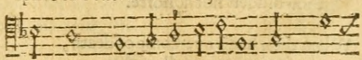
Magnificat. Luke 1. Mary.



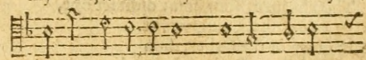
My ſoule doth magnifie the Lord, my



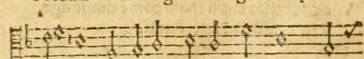
ſpirit eke euermore. reioyceth in the Lord



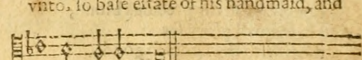
my God, which is my Sauiour. And why? -



becauſe he did regard and gaue reſpect



vnto ſo baſe eſtate of his handmaid, and



let the mightie goe.

For now behold all nations,
And generations all:
From this time forth for euermore,
Shall me right bleſſed call.
Becauſe he hath me magnified,
Which is the Lord of might:
Whoſe name be euer ſanctified,
And praiſed day and night,

For with his mercy and his grace,
All men he doth inflame:
Throughout all generations,
To ſuch as feare his name.
He ſhewed ſtrength with his right arme,
And made the proud to ſtart:

With

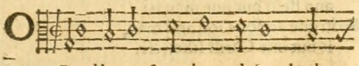
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With all imaginations,
That they bare in their hart.

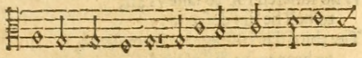
He hath put downe the mightie ones,
From their ſupernall ſeate:
And did exalt the meeke in hart,
As he hath thought it meete.
The hungry he repleniſhed,
With all things that were good,
And through his power he made the rich,
Oft times to want their foode.

And calling to remembrance,
His mercy euery deale:
Hath holpen vp aſſiſtantly,
His ſeruant Iſraell.
According to his promiſe made,
To Abraham before:
And to his ſeed ſucceſſiuely,
To ſtand for euermore.

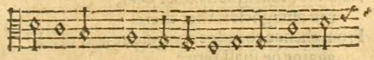
The ſong of Simeon called *Nunc dimittis.*



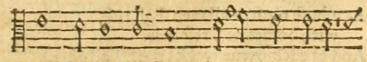
Lord becauſe my harts deſire, hath



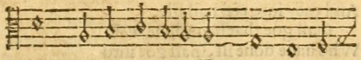
wiſhed long to ſee, my only Lord and Sa-



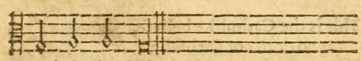
uiour thy ſonne before I die. The ioy and



health of all mankind, deſired long before



Which now is come into the world, of mer-

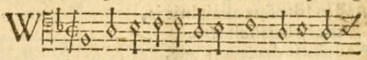


cie bringing ſtore.

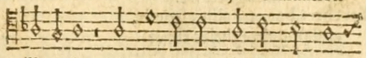
Thou ſuffereſt thy ſeruant now,
In peace for to depart:
According to thy holy word,
Which lighteneth my heart.
Becauſe mine eies which thou haſt made,
To giue my body light:
Haue now beheld thy ſauing health,
Which is the Lord of might.

Whom thou mercifully haſt ſet,
Of thine abundant grace:
In open ſight and viſible,
Before all peoples face.
The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glory of
Thy people Iſraell.

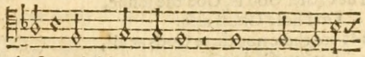
Quicunque vult. Athanaſius.



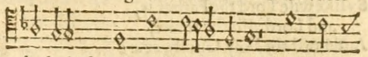
What man ſo euer he be, that ſaluation



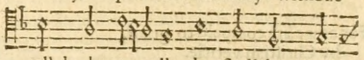
will attaine. The Catholike beleſe hee muſt



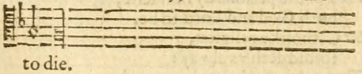
before al things retaine. Which faith vnles



he holy keepe and vndefiledly: without



all doubt eternally, he ſhall bee ſure



to die.

The Catholike beleſe is this,
that God we worſhip one:
In trinitie, and trinitie
in vnitie alone.
So as we neither do confound,
the perſons of the three:
Ne yet the ſubſtance whole of one,
in ſunder parted be.

One perſon of the father is,
an other of the ſonne:
An other perſon proper of
the holy Ghoſt alone.
Of father, ſonne, and holy Ghoſt,
but one the Godhead is:
Like glory coeternall eke,
the maieſtie likewiſe.

Such as the father is, ſuch is
the ſonne in ech degree:
And ſuch alſo we doe beleeue,
the holy Ghoſt to be.
Vncreate is the father, and
vncreate is the ſonne:
The holy Ghoſt vncreate, ſo
vncreate is each one.

Incomprehenſible father is,
incomprehenſible ſonne:
And comprehenſible alſo is
the holy Ghoſt of none.
The father is eternall, and
the ſonne eternall ſo:
And in like ſort eternall is,
the holy Ghoſt alſo.

And yet though we beleeue, that each
of theſe eternall be:
Yet there but one eternall is,
and not eternals three.
As ne incomprehenſible we,
ne yet vncreate three:
But one incomprehenſible, one
vncreate hold to be.

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Almighty so the father is,
the sonne almightie so:
And in like sort almightie is,
the holy Ghost also.
And albeit that euery one,
of these almightie be:
Yet there but one almightie is,
and not almighties three.

The Father God is, God the sonne,
God holy Ghost also.
Yet are there not three Gods at all,
but one God and no moe.
So likewise Lord the Father is,
and Lord also the sonne,
And Lord the holy Ghost yet are
there not three Lords but one.

For as we are compeld to grant,
by Christian veritie:
Each of the persons by him selfe,
both God and Lord to be.
So Catholike religion,
forbiddeth vs alway:
That either Gods be three, or that
there Lords be three to say,

Of none the father is, ne made,
nor create, nor begot:
The sonne is of the Father, not
create, ne made, but got.
The holy Ghost is of them both,
the Father and the Sonne.
Ne made, ne create, nor begot,
but doth proceede alone.

So we one father hold, not three,
one sonne also not three:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this trinitie before,
nor after other is:
Ne greater any then the rest,
ne lesser be likewise.

But euery one among themselues,
of all the persons three:
Together coeternall all,
and all coequall be.
So vnitie in trinitie,
as said it is before:
And trinitie in vnitie,
in all things we adore.

Therefore what man so euer that,
saluation will attaine:
This faith touching the trinitie,
of force he must retaine,
And needfull to eternall life,
it is that euery wight:
Of the incarnating of Christ,
our Lord beleue aright.

For this the right faith is, that we
beleue and eke do know,
That Christ our Lord the Sonne of God,
is God and man also.
God of his fathers substance got
before the world began:

And of his mothers substance borne,
in world a very man.

Both perfect God and perfect man,
in one, one Iesus Christ:
That doth of reasonable soule,
and humane flesh subsist.
Touching his Godhead, equall with
his father God is he:
Touching his manhood, lower then
his father in degree.

Who though he be both very God,
and very man also:
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead,
into the flesh of man:
But by taking manhood to God,
this being one began.

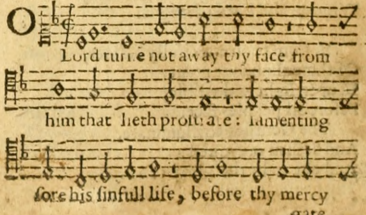
All one, not by confounding of
the substance into one:
But onely by the vnitie,
that is of one person.
For as the reasonable soule,
and flesh but one man is:
So in one person God and man,
is but one Christ likewise.

Who suffered for to saue vs all,
to hell he did descend:
The third day rose againe from death,
to heauen he did ascend.
He sits at the right hand of God,
the almightie father there:
From thence to iudge the quicke and dead,
againe he shall retire.

At whose returne all men shall rise,
with bodies new restorde:
And of their owne works they shall giue,
account vnto the Lord.
And they into eternall life,
shall goe that haue done well:
Who haue done ill, shall goe into
eternall fire to dwell.

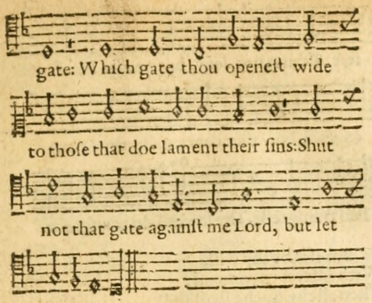
This is the Catholike beliefe,
who doth not faithfully
Beleue the same, without all doubt,
he saued cannot be.
To Father, Sonne and holy Ghost,
all glory be therefore:
As in beginning was, is now,
and shall be euermore.

The Lamentation of a sinner. M.



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The Lords Praier.



And call me not to mine accounts,
How I haue liued here:
For then I know right well (O Lord)
How vile I ſhall appeare.
I need not to confeſſe my life,
I am ſure thou canſt tell:
What I haue beene and what I am,
I know thou knoweſt it well.

O Lord thou knoweſt what things be paſt,
And eke the things that be:
Thou knoweſt alſo what is to come,
Nothing is hid from thee.
Before the heauens and earth were made,
Thou knoweſt what things were then,
As all things elſe that haue beene ſince,
Among the ſonnes of men.

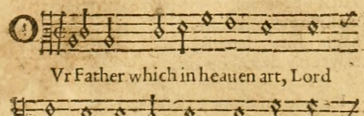
And can the things that I haue done,
Be hidden from thee then:
Nay, nay, thou knoweſt them all (O Lord)
Where they were done and when.
Wherefore with teares I come to thee,
To beg and to entreate:
Euen as the childe that hath done euill,
And feareth to be beate.

So come I to thy mercy gate,
Where mercy doth abound:
Requiring mercy for my ſinne,
To heale my deadly wound:
O Lord I need not to repeate,
What I do beg or craue,
Thou knoweſt O Lord before I aske,
The thing that I would haue,

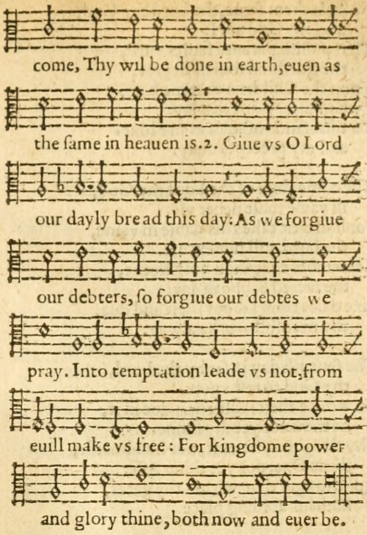
Mercy good Lord, mercy I aske,
This is the totall ſumme:
For mercy Lord is all my ſute,
Lord let thy mery come.

The Lords Prayer or

Pater Noſter.
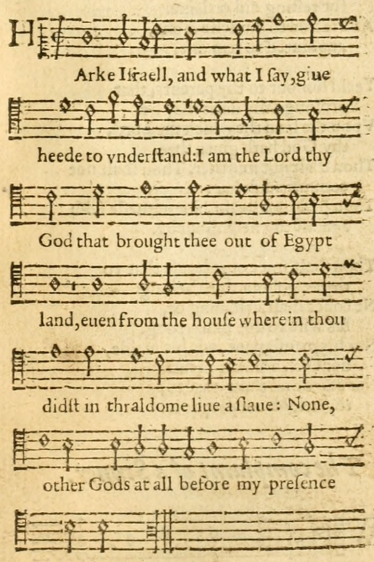


The X. Commandements.



The X. Commandements.

Audi Iſraell. Exod. 20.



No manner grauen Image ſhalt,
thou make at all to thee:
Nor any figure like, by thee
ſhall counterfeited bee.
Of any thing in heauen aboue,
nor in the earth below:
Nor in the waters beneath the earth
to them thou ſhalt not bow.

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Ne ſhalt them ſerue, the Lord thy God,
a ielous God am I:
That puniſh parents faults vnto,
the third and fourth degree.
Vpon the Children that me hate,
and mercy doe diſplay:
To thouſands of ſuch as me loue,
and my precepts obay.

The name thou of the Lord thy God,
in vaine ſhalt neuer vſe:
For him that takes his name in vaine,
the Lord will not excuſe.
Remember that thou holy keepe,
the ſacred Sabboth day:
Sixe daies thou labour ſhalt and doe,
thy needfull works alway.

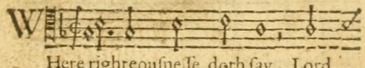
The ſeuenth day is ſet by the Lord,
thy God to reſt vpon:
No worke then ſhalt thou doe in it,
ne thou nor yet thy ſonne.
Thy daughter, ſeruant, nor handmaide,
thine Oxe, nor yet thine Aſſe:
Nor ſtranger that within thy gates,
hath his abiding place.

For in ſixe daies God heauen and earth,
and all therein did make:
And after thoſe his reſt he did,
vpon the ſeuenth day take.
Wherefore he bleſt the day that he,
for reſting did ordaine:
And ſacred to himſelfe alone,
appointed to remaine.

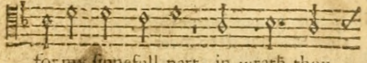
Yeeld honour to thy parents, that
prolongd thy daies may be:
Vpon the land the which the Lord,
thy God hath giuen thee.
Thou ſhalt not murther. Thou ſhalt not
commit adulterie.
Thou ſhalt not ſteale. Nor witneſſe falſe
againſt thy neighbour be.

Thou ſhalt not couet houſe that to
thy neighbour doth belong:
Ne couet ſhalt in hauing of,
his wife to doe him wrong.
Nor his manſeruant, nor his maide,
nor Oxe, nor Aſſe of his:
Nor any other thing that to,
thy neighbour proper is.

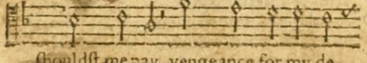
The complaint of a Sinner.



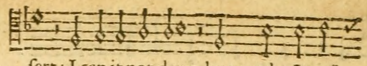
Here righteouſneſſe doth ſay, Lord



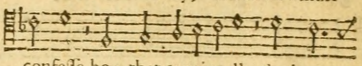
for my ſinnefull part, in wrath thou



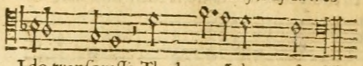
ſhouldſt me pay, vengeance for my de-



ſert: I can it not deny, but needes I muſt



confeſſe, how that continually, thy lawes



I do tranſgreſſe. Thy lawes I do tranſgreſſe.

But if it be thy will,
With ſinners to contend:
Then all thy flocke ſhall ſpill,
And be loſt without end.
For who liueth here ſo right,
That rightly he can ſay:
He ſinneth not in thy ſight,
Full oft and euery day.

The Scripture plaine telleth me,
The righteous man offendeth:
Seuen times a day to thee,
Whereon thy wrath dependeth,
So that the righteous man,
Doth walke in no ſuch path:
But he falth now and than,
In danger of thy wrath.

Then ſith the caſe ſo ſtands,
That euen the man right wiſe:
Falth oft in ſinfull bands,
Whereby thy wrath may riſe.
Lord I that am vniuſt,
And righteouſneſſe none haue,
Wherein then ſhall I truſt,
My ſinfull ſoule to ſaue?

But truely to that poſte,
Whereto I cleaue and ſhall:
Which is thy mercy moſt?
Lord let thy mercy fall.
And mittigate thy moode,
Or elſe we periſh all:
The price of this thy bloud,
Whereon mercy I call.

The Scripture doth declare,
No drop of bloud in thee:
But that thou didſt not ſpare,
To ſhed ech drop for me.
Now let thoſe drops moſt ſweete,
So moiſt my hart ſo drie.
That I with ſinne repleat,
May liue and ſinne may die.

That being mortified,
This ſinne of mine in me:
I may be ſanctified,
By grace of thine in thee.
So that I neuer fall
Into ſuch mortall ſinne,
That my foes infernall,
Reioyce my death therein.

But vouchſafe me to keepe,
From thoſe infernall foes:
And from that lake ſo deepe,

Whereas

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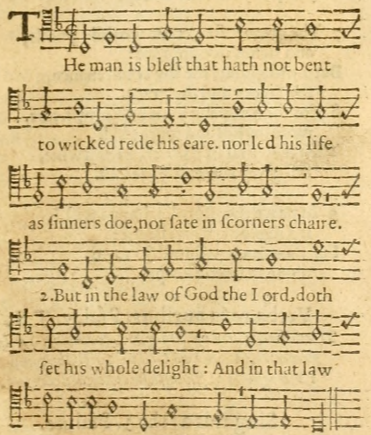
Whereas no mercy growes,
And I ſhall ſing the ſongs,
Confirmed with the iuſt,
That vnto thee belongs,
Which art mine onely truſt.

FINIS.

Pſalmes of Dauid in Meeter.

Beatus vir. Pſal. i. T. S.

This Pſalme is ſet firſt as a preface to exhort all godly men to ſtudie and meditate the heauenly wiſedome: For they be bleſſed that ſo doe: but the wicked contemners thereof at length ſhall come to miſery.



3 He ſhall be like the tree that groweth,
faſt by the riuers ſide:
Which bringeth forth moſt pleaſant fruite,
in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall,
but flouriſh ſtill and ſtand.
Euen ſo all things ſhall proſper well,
that this man takes in hand.

4 So ſhall not the vngodly men,
they ſhall be nothing ſo:
But as the duſt which from the earth,
the windes driue to and fro.
5 Therefore ſhall not the wicked men,
in iudgement ſtand vpright:
Nor yet the ſinners with the iuſt,
ſhall come in place or ſight.

6 For why? the way of godly men,
vnto the Lord is knowne:
And eke the way of wicked men,
ſhall quite be ouerthrowne.

Quare fremuerunt. Pſal. ii. T. S.

Dauid reioyceth, that albeit enemies, and worldly power rage, God will aduance his kingdome euen to the fartheſt end of the world. Therfore he exhorteth Princes humbly to ſubmit themſelues vnder the ſame. Herein is ſignified Chriſt and his kingdome.

Sing this as the 1. Pſalme.

WHy did the Gentiles tumults raiſe?
what rage was in their braine?
Why did the Iewiſh people muſe,
ſeeing all is but vaine?
2 The kings and rulers of the earth,
conſpire and are all bent:
Againſt the Lord, and Chriſt his ſonne,
which he amongſt vs ſent.

3 Shall we be bound to them ſay they?
let all their bonds be broke:
And of their doctrine and their law,
let vs reiect the yoke.
4 But he that in the heauen dwelleth,
their doings will deride:
And make them all as mocking ſtockes,
throughout the world ſo wide.

5 For in his wrath the Lord will ſay,
to them vpon a day:
And in his fury trouble them,
and then the Lord will ſay,
6 I haue annointed him my king,
vpon my holy hill:
I will therefore Lord preach thy lawes,
and eke declare thy will.

7 For in this wiſe the Lord himſelfe,
did ſay to me, I wot:
Thou art my deare and onely ſonne,
to day I thee begot.
8 All people I will giue to thee
as heires at thy requeſt:
The ends and coaſts of all the earth,
by thee ſhall be poſſeſt.

9 Thou ſhalt them bruſe euen with a maſe,
as men vnder foote trod,
And as the potters ſheards thalt breake,
them with an iron rod.
10 Now ye O kings and rulers all,
be wiſe therefore and learnde.
By whom the matters of the world,
be iudged and diſcernde.

11 See that yee ſerue the Lord aboue,
in trembling and in feare:
See that with reuerence ye reioyce,
to him in like manner.
12 See that ye kiſſe and eke embrace
his bleſſed ſonne I ſay:
Leaſt in his wrath ye ſodenly,
periſh in the mid way.
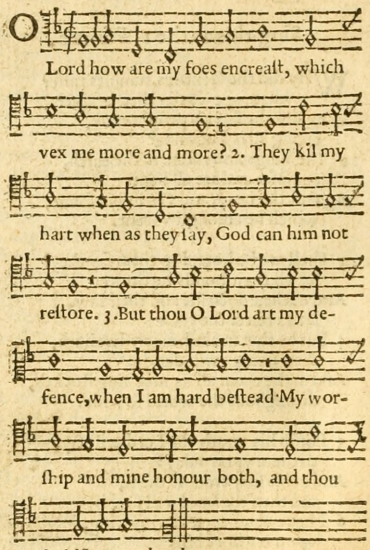
13 If once his wrath neuer ſo ſmall,
ſhall kindle in his breſt:
Oh then all they that truſt in God,
ſhall happy be and bleſt.

Domine

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Domine quid. Psal. iii. T S.

Dauid driuen out of his kingdome by his son Absalon was greatly tormented in mind for his sinnes Therefore he calleth vpon God, and is bold in his promises against the terrors both of enemies & present death. Then he reioyceth for the victory giuen him and the Church, ouer their enemies.



4 Then with my voice vpon the Lord,
I did both call and crie:
And he out of his holy hill,
did heare me by and by.
5 I laide me downe and quietly,
I slept and rose againe:
For why? I know assuredly,
the Lord will me sustaine.

6 If ten thousand had hembde me in,
I could not be afraide:
For thou art still my Lord my God:
my Sauiour and my aide.
7 Rise vp therefore saue me my God,
for now to thee I call:
For thou hast broke the cheekes and teeth,
of these wicked men all.

8 Saluation onely doth belong,
to thee O Lord aboue:
Thou doest bestow vpon thy folke,
thy blessing and thy loue,

Cum inuocarem. Psal. iiii. T. S.

Dauid persecuted by Saule calleth vpon God with assured trust, reproueth his enemies for resisting his dominion, and preferreth the fauour of God before all treasure.

Sing this as the 1. Psalme.

O God that art my righteousnesse,
Lord heare me when I call.
Thou hast set me at libertie,
when I was bound and thrall.
2 Haue mercy Lord therefore on me,
and graunt me my request:
For vnto thee vncessantly,
to cry I will not rest.

3 O mortall men how long will yee,
my glory thus despise?
Why wander ye in vanitie,
and follow after lies?
4 Know ye that good and godly men,
the Lord doth take and choose:
And when to him I make my plaint,
he doth me not refuse.

5 Sin not but stand in awe therefore,
examine well your heart:
And in your Chamber quietly,
see you your selues conuert.
6 Offer to God the sacrifice,
of righteousnesse I say:
And looke that in the liuing Lord,
you put your trust alway.

7 The greater sort craue worldly goods,
and riches doe imbrace:
But Lord graunt me thy countenance,
thy fauour and thy grace.
8 For thou thereby shalt make my heart.
more ioyfull and more glad:
Then they that of their corne and wine,
full great encrease haue had.

9 In peace therefore lie downe will I,
taking my rest and sleepe:
For thou onely wilt me (O Lord)
alone in safetie keepe.

Verba mea auribus. Psal. v. T. S.

Dauid persecuted by Doeg & Achitophel Saules flatterers, calleth vpō God to punish their malice Then assured of successe, he conceiued comfort.

Sing this as the 3. Psalme.

INcline thine eares vnto my word,
O Lord my plaint consider:
2 And heare my voice, my king, my God,
to thee I make my praier.
3 Heare me betime, Lord tarry not,
for I will haue respect:
My praier earely in the morne,
to thee for to direct.

4 And I will trust through patience,
in thee my God alone:
That art not pleasde with wickednesse,
and ill with thee dwels none.
5 And in thy sight shall neuer stand,
these furious fooles (O Lord)
Vaine workers of iniquitie
thou hast al waies abhord.

The lyars and the flatterers,
thou shalt destroy them than:
And God will hate the bloud thirsty,
and the deceitfull man.
7 Therefore will I come to the house,
trusting

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trusting vpon thy grace:
And reuerently will worship thee,
towards thine holy place.

8 Lord lead me in thy righteousnesse,
for to confound my foes:
And eke the waies that I shall walke,
before my face disclose.
9 For in their mouthes there is no truth,
their harts are foule and vaine:
10 Their throte an open sepulchre
their tongues doe glose and faine.

11 Destroy their false conspiracies,
that they may come to nought:
12 Subuert them in their heapes of sinne,
which haue rebellion wrought
13 But those that put their trust in thee,
let them be glad alwaies.
And render thanks for thy defence,
and giue thy name the praise.

14 For thou with fauour wilt encrease,
the iust and righteous still:
And with thy grace as with a shield,
defend him from all ill.

Domine ne in furore. Psal. vi. T. S.

Dauid for his sinnes felt Gods hand, & conceiued the horror of euerlasting death. Therefore he desireth forgiuenes, and not to die in Gods indignation. Then sodenly feeling Gods mercy, he rebuketh his enemies, who reioyced at his affliction.

Sing this as the 137. Psalme.

LOrd in thy wrath reproue me not,
though I deserue thine ire:
Ne yet correct me in thy rage,
O Lord I thee desire.
2 For I am weake, therefore O Lord,
of mercy me forbeare:
And heale me Lord, for why? thou knowst,
my bones do quake for feare.

3 My soule is troubled very sore,
and vexed vehemently:
But Lord how long wilt thou delay,
to cure my misery?
4 Lord turne thee to thy wonted grace,
my silly soule vp take:
O saue me not for my deserts,
but for thy mercyes sake.

5 For why? no man among the dead,
remembreth thee one whit.
Or who shall worship thee O Lord,
in the infernall pit.
6 So grieuous is my plaint and mone,
that I wax wondrous faint.
All the night long I wash my bed,
with teares of my complaint.

7 My sight is dim and waxeth old,
with anguish of my hart:
For feare of those that be my foes,
and would my soule subuert,
8 But now away from me all yee,
that worke iniquitie
For why? the Lord hath heard the voice,
of my complaint and crie.

9 He heard not onely the request,
and praier of my heart:
But it receiued at my hands,
and tooke it in good part.
10 And now my foes that vexed me,
the Lord will soone defame:
And sodenly confound them all,
to their rebuke and shame.

Domine Deus meus. Psal. vii. T. S

Dauid falsely accused by Chus, Saules kinsemen, calleth God to be his defender. First, for that his conscience did not accuse him of any euil towards Saul. Next, that it touched Gods glory to award sentence against the wicked. And so vpon Gods mercies & promises he waxeth bold, threatning that it shal fal on their neckes, that which his enemies purposed for others.

Sing this as the 3. Psalme.

OLord my God, I put my trust,
and confidence in thee:
Saue me from them that me pursue,
and eke deliuer me.
2 Least like a Lion he me teare,
and rent in peeces small,
Whilst there is none to succour me,
and rid me out of thrall.

3 O Lord my God if I haue done,
the thing that is not right:
Or alse if I be found in fault,
or guiltie in thy sight.
4 Or to my friend rewarded ill,
or left him in distresse;
Which me pursued most cruelly,
and hated me causelesse.

5 Then let my foes pursue my soule,
and eke my life downe thrust,
Vnto the earth, and also lay,
mine honour in the dust.
6 Start vp O Lord now in thy wrath,
and put my foes to paine,
Performe thy kingdome promised,
to me, which wrong sustaine.

7 Then shall great nations come to thee
and know thee by this thing.
If thou declare for loue of them,
thy selfe as Lord and king.
8 And thou that art of all men iudge,
O Lord now iudge thou me:
According to thy righteousnesse,
and mine integritie.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
10 By whom the secrets of all harts,
are searched and descride.
11 I take my helpe to come of God,
in all my griefe and smart,
That doth preserue all those that be
of pure and perfect hart.

12 The iust man, and the wicked both,
God iudgeth by his power:
So that he feeleth his mightie hand,
euen euery day and houre.
13 Except he change his mind I die,

for

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for euen as he ſhould ſmite:
He whets his ſword, his bow he bends,
ayming where he may hit.

14 And doth prepare his mortall darts,
his arrowes keene and ſharpe:
For them that doe me perſecute.
while he doth miſchiefe warpe.
15 But loe though he in trauell be,
of his deuiliſh forecaſt:
And of his miſchiefe once conceiued,
yet brings forth nought at laſt.

16 He digs a ditch and delues it deepe,
in hope to hurt his brother:
But he ſhall fall into the pit,
that he digd vp for other.
17 Thus wrong returneth to the hurt,
of him in whom it bred:
And all the miſchiefe that he wrought,
ſhall fall vpon his head.

18 I will giue thanks to God therefore,
that iudgeth righteouſly:
And with a ſong will praiſe the name,
of him that is moſt high.

Domine Deus noſter. Pſal. viij. T. S.

The prophet conſidering the excellent liberalities and fatherly prouidence of God towardes man, whō he made as it were a God ouer al his works, giueth thanks and is aſtoniſhed with the admiration of the ſame.

Sing this as the 3. Pſalme.

O God our Lord, how wonderfull,
are thy works euery where?
Whoſe fame ſurmounts in dignitie,
aboue the heauens cleare.
2 Euen by the mouth of ſucking babes,
thou wilt confound thy foes,
For in theſe babes thy might is ſeene,
thy graces they diſcloſe.

3 And when I ſee the heauens high,
the works of thine owne hand,
The Sunne, the Moone, and all the ſtars,
in order as they ſtand.
4 What thing is man (Lord) thinke I then,
that thou doeſt him remember?
Or what is mans poſteritie,
that thou doeſt him conſider?

5 For thou haſt made him little leſſe,
then Angels in degree:
And thou haſt crowned him alſo,
with glory and dignitie.
6 Thou haſt preferd him to be Lord,
of all thy workes of wonder:
And at his feete haſt ſet all things,
that he ſhould keepe them vnder.

7 As ſheepe and neate, and all beaſts elſe,
that in the fieldes do feede:
8 Foules of the ayre, fiſh in the ſea,
and all that therein breede.
9 Therefore muſt I ſay once againe,
O God thou art our Lord:
How famous and how wonderfull,
are thy works through the world.

Confitebor tibi Domine. Pſal. ix. T. S.

Dauid giuing thanks for his manifold victories receiued, deſireth the ſame wonted helpe againe, againſt his new enemies, and their malicious arrogancy to be deſtroyed.

Sing this as the 3. Pſalme.

With hart and mouth vnto the Lord,
will I ſing laud and praiſe:
And ſpeake of all his wondrous works,
and them declare alwaies.
2 I will be glad and much reioyce,
in thee (O Lord) moſt high.
And make my ſongs extoll thy name,
aboue the ſtarry skie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat and are deſtroyd,
by thy great force and might.
4 Thou haſt reuenged all my wrong,
my griefe and all my grudge:
Thou doſt with iuſtice heare my cauſe,
moſt like a righteous iudge.

5 Thou doeſt rebuke the heathen folke,
and wicked ſo confound:
That afterward the memory,
of them cannot be found.
6 My foes thou haſt made good diſpatch,
and all their townes deſtroyd:
Thou haſt their fame with them defaced,
through all the world ſo wide.

7 Knowe thou, that he which is aboue,
for euermore ſhall raigne:
And in the ſeate of equitie,
true iudgement will maintaine.
8 With iuſtice he will keepe and guide,
the world and euery wight:
And ſo will yeeld with equitie,
to euery man his right.

9 He is protector of the poore,
what time they be oppreſt:
He is in all aduerſitie,
their refuge and their reſt.
10 All they that know thy holy name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſute,
in their neceſſitie.

The ſecond part.

11 Sing Pſalmes therefore vnto the Lord,
that dwelleth in Sion hill:
Publiſh among all nations,
his noble acts and will.
12 For he is mindfull of the bloud,
of thoſe that be oppreſt:
Forgetting not the afflicted hart,
that ſeekes to him for reſt.

13 Haue mercy Lord on me poore wretch,
whoſe enemies ſtill remaine:
Which from the gate of death are wont,
to raiſe me vp againe.
14 In Sion that I may ſet forth,

thy

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thy praise in heart and voice:
And that in thy saluation Lord,
my soule might still reioyce.

14 The heathen sticke fast in the pit,
that they themselues prepard:
And in the net that they did set,
their owne feete fast are snard.
16 God shewes his iudgements which were (good,
for euery man to marke:
When as you see the wicked man,
lie trapt in his owne warke.

17 The wicked and the sinfull men,
goe downe to hell for euer:
And all the people of the world,
that God will not remember,
18 But sure the Lord will not forget,
the poore mans griefe and paine:
The patient people neuer looke,
for helpe of God in vaine.

19 O Lord arise, least men preuaile,
that be of worldly might:
And let the Heathen folke receiue,
their iudgement in thy sight,
20 Lord strike such terror, feare, and dread,
into the harts of them:
That they may know assuredly,
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

He complayneth of all the wrongs which worldly men vse because of their prosperitie, who therfore without all feare of God, thinke they may doe all thinges vncontrolled. Hee calleth for remedie against such, & is comforted with the hope therof.

Sing this as the 3. Psalme.

WHat is the cause that thou O Lord,
art now so far from thine?
And kepest close thy countenance,
from vs this troublous time?
2 The poore doth perish by the proud,
and wicked mens desire:
Let them be taken in the trap,
that they themselues conspire.

3 For in the lust of their owne heart,
the vngodly doth delight:
So doth the wicked praise himselfe,
and doth the Lord despight:
4 He is so proud that right and wrong,
he setteth all a part,
Nay, nay, there is no God (saith he)
for thus he thinks in hart,

5 Because his waies doe prosper still,
he doth thy lawes neglect:
And with a blast doth puffe against
such as would him correct.
6 Tush, tush, (saith he) I haue no dread,
least mine estate should chaunge:
And why? for all aduersitie,
to him is very straunge.

7 His mouth is full of cursednesse,
of fraud, deceite, and guile:
Vnder his tongue doth mischiefe sit,
and trauell all the while.
8 He lieth hid in waies and holes,
to slay the innocent:
Against the poore that passe him by,
his cruell eyes are bent.

9 And like a Lion priuily,
lyeth lurking in his den:
If he may snare them in his net,
to spoile poore simple men.
10 And for the nonce full craftely,
he croucheth downe I say:
11 So are great heapes of poore men made,
by his strong power his pray.

The second part.

12 Tush, God forgetteth this saith he,
therefore I may be bold:
His countenance is cast aside,
he doth it not behold,
13 Arise O Lord, O God in whome,
the poore mans hope doth rest,
Lift vp thy hand, forget not Lord,
the poore that be oppresst.

14 What blasphemie is this to thee,
Lord doest thou not abhorre it?
To heare the wicked in their harts,
say tush, thou carest not for it?
16 But thou seest all their wickednesse,
and well doest vnderstand.
That friendlesse and poore fatherlesse,
are left into thy hand.

17 Of wicked and malicious men,
then breake their power for euer,
That they with their iniquitie,
may perish altogether.
18 The Lord will raigne for euermore,
as king and God alone,
And he will chase the Heathen folke,
out of the land echone.

19 Thou hearest (O Lord) the poore mans (plaint,
their praiers and request:
Their harts thou wilt confirme, vntill
thine eares to heare are prest,
20 To iudge the poore and fatherlesse,
and helpe them to their right:
That they may be no more oppresst,
with men of worldly might.

In domino. Psal. xi. T. S.

This Psalme sheweth first what assaults of temptation and anguish of minde he sustained in persecution. Next he reioyceth that God sent him succour in necessitie, declaring his iustice, as wel in gouerning the good and wicked men, as the whole world.

Sing this as the 3. Psalme.

ITrust in God how dare ye then,
say thus my soule vntill:
Flie hence as fast as any foule,
and hide you in your hill.
2 Behold the wicked bend their bowes,
and make their arrowes prest:
To shoote in secret and to hurt,
the sound and harmeles brest.

3 Of

3 Of worldly hope al ſtaies were ſhronke,
and clearely brought to nought:
Alas the iuſt and righteous man,
what euill hath he wrought?
4 But he that in his temple is,
moſt holy and moſt high:
And in the heauen hath his ſeate,
of royall maieſtie.

The poore and ſimple mans eſtate,
conſidereth in mind:
And ſearcheth out full narrowly,
the manners of mankinde.
5 And with a chearefull countenance,
the righteous man will vſe,
But in his heart he doth abhorre,
all ſuch as miſchiefe muſe.

6 And on the ſinners caſteth ſnares,
as thicke as any raine:
Fire and brimſtone, and whirlwinds thicke,
appointed for their paine.
7 Yee ſee then how a righteous God,
doth righteouſneſſe embrace:
And to the iuſt and vpright men,
ſhewes forth his pleaſant face.

Saluum me fac. Pſal. xii. T. S.

The Prophet ſeeing the miſerable decay of all good order, deſireth God ſpeedily to ſend reformation. Then comforted with the aſſurance of Gods help and promiſes, concludeth, that when al orders are moſt corrupted then God will deliuer his.

Sing this as the 3. Pſalme.

HElpe Lord, for good and godly men,
doth periſh and decay.
And faith and truth from worldly men,
is parted cleane away.
2 Who ſo doth with his neighbour talke,
his talke is all but vaine:
For euery man bethinketh how,
to flatter, lye and faine,

3 But flattering and deceitfull lips,
and tongues that be ſo ſtout:
To ſpeake proud words, & make great brags,
the Lord ſoone cut them out.
4 For they ſay ſtill we will preuaile,
our tongues ſhall vs extoll:
Our tongues are ours we ought to ſpeake,
what Lord ſhall vs controll?

5 But for the great complaint and crie,
of poore and men oppreſt:
Ariſe will I now ſaith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſiluer pure,
that from the earth is tried:
And hath no leſſe then ſeuen times,
in fire beene purified.

7 Now ſince thy promiſe is to helpe,
Lord keepe thy promiſe then:
And ſaue vs now and euermore,
from this ill kinde of men.
For now this wicked world is full,
of miſchiefe manifold:
When vanitie with mortall men,
ſo highly is extold.

Vſquequo Domine. Pſal xiii. T. S.

Dauid as it were ouercome with afflictions flieth to God his onely refuge, and encouraged through Gods promiſes, he conceiueth confidence againſt the extreme horrors of death.

Sing this as the 3. Pſalme.

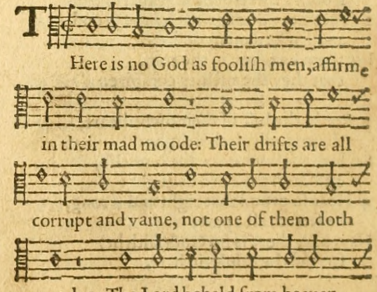
HOw long wilt thou forget me Lord,
ſhall I neuer be remembred?
How long wilt thou thy viſage hide,
as though thou were offended?
2 In hart and mind how long ſhall I
with care tormented be?
How long eke ſhall my deadly foes,
thus triumph ouer me.

3 Behold me now O Lord my God,
and heare me ſore oppreſt:
Lighten mine eies leaſt that I ſleepe,
as one by death poſſeſt.
4 Leaſt thus mine enemie ſay to me,
behold I doe preuaile.
Leaſt they alſo that hate my ſoule,
reioice to ſee me quaile.

5 But for thy mercies and goodneſſe,
my hope ſhall neuer ſtart:
In thy reliefe and ſauing health,
right glad ſhall be my hart.
6 I will giue thankes vnto the Lord,
and praiſes to him ſing:
Becauſe he hath heard my requeſt,
and granted my wiſhing.

Dixit inſipiens. Pſal. xiiii. T. S.

He deſcribeth the wickednes of man ſo growne to ſuch licentiouſnes that God was brought to vtter contempt: for which, albeit he was greatly grieued yet perſwaded that God woulde redreſſe it, he is comforted.



3 They

3 They went al wide and were corrupt,
and truely there was none:
That in the world did any good,
I ſay there was not one.
4 Is all their iudgement ſo far loſt,
that all worke miſchiefe ſtill?
Eating my people euen as bread,
not one to ſeeke Gods will.

5 When they thus rage, then ſodenly,
great feare on them ſhall fall:
For God doth loue the righteous men,
and will maintaine them all.
6 Ye mocke the doings of the poore,
to their reproch and ſhame:
Becauſe they put their truſt in God,
and call vpon his name.

7 But who ſhall giue thy people health,
and when wilt thou fulfill.
The promiſe made to Iſrael,
from out of Sion hill?
8 Euen when thou ſhalt reſtore againe,
ſuch as were captiue lad:
Then Iacob ſhall therein reioyce,
and Iſraell ſhall be glad.

Domine quis. Pſal. xv. T S.

Here is taught why God choſe the Iews his peculiar people, & placed his temple among them: which was, that they by liuing vprightly, might witnes that they were his ſpeciall and holy people.

Sing this as the 3. Pſalme.

O Lord within thy tabernacle,
who ſhall inhabite ſtill:
Or whome wilt thou receiue to dwell,
in thy moſt holy hill.
2 The man whoſe life is vncorrupt,
whoſe works are iuſt and ſtraight:
Whoſe hart doth thinke the very truth,
whoſe tongue ſpeakes no deceite.

3 Nor to his neighbour doth none ill,
in body, goods, or name:
Nor willingly doth moue falſe tales,
which might impaire the ſame.
4 That in his hart regardeth not,
malicious wicked men:
But thoſe that feare and loue the Lord,
he maketh much of them.

5 His oath and all his promiſes,
that keepeth faithfully:
Although he make his couenant ſo,
that he doth loſe thereby.
6 That putteth not to vſurie,
his money and his coyne.
Ne for to hurt the innocent,
doth bribe or elſe purloyne.

7 Who ſo doth all things as you ſee,
that here is to be done:
Shall neuer periſh in this world,
nor in the world to come.

Conſerua me. Pſal. xvi. T. S.

Dauid praieth to G O D for ſuccour. not for his works, but for his faith ſake, proteſting that hee hateth all Idolatrie, taking God only for his comfort and felicitie, who ſuffereth him to lacke nothing.

Sing this as the 14. Pſalme.

L Ord keepe me for I truſt in thee,
and doe confeſſe in deede:
Thou art my God, and of my goods,
O Lord thou haſt no neede.
2 I giue my goods vnto the Saints,
that in the world doe dwell:
And namely to the faithfull flocke,
in vertue that excell.

3 They ſhall heape ſorrowes on their heads,
which runne as they were mad:
To offer to the Idol Gods,
alas it is too bad,
4 As for the bloudy ſacrifice,
and offerings of that ſort:
I will not touch, nor yet thereof
my lips ſhall make report.

5 For why? the Lord the portion is,
of mine inheritance:
And thou art he that doeſt maintaine,
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beautie did excell:
Mine heritage aſſignde to me,
doth pleaſe me wondrous well.

7 I thanke the Lord that cauſed me,
to vnderſtand the right:
For by this meanes my ſecret thoughts,
doe teach me euery night.
8 I ſet the Lord ſtill in my ſight,
and truſt him ouer all:
For he doth ſtand on my right hand,
therefore I ſhall not fall.

9 Wherefore my hart and tongue alſo,
doth both reioyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
10 Thou wilt not leaue my ſoule in graue,
for Lord thou loueſt me:
Nor yet will giue thy holy one,
corruption for to ſee.

11 But wilt teach me the way of life,
for all treaſure and ſtore
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Pſal. xvii. T. S

Here he complaineth to God of the cruell pride and arrogācy of Saul, who raged without any cauſe. Therefore hee deſireth God to reuenge his innocencie and deliuer him.

Sing this as the 3. Pſalme.

O Lord giue eare to my iuſt cauſe,
attend when I complaine:
And heare the praier that I put forth,
with lips that doe not faine,

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And let the iudgements of my cauſe,
proceede alwaies from thee:
And let thine eies behold and cleare,
this my ſimplicitie.

3 Thou haſt well tryde me in the night,
and yet couldſt nothing find:
That I haue ſpoken with my tongue,
that was not in my mind.
4 As for the works of wicked men,
and pathes peruerſe and ill:
For loue of thy moſt holy word,
I haue reſtrained ſtill.

5 Then in the pathes that be moſt pure,
ſtay me Lord and preſerue:
That from the way wherein I walke,
my ſteps may neuer ſwerue.
6 For I doe call to thee O Lord,
ſurely thou wilt me aide:
Then heare my praier and way right well,
the words that I haue ſaide.

7 O thou the Sauiour of all them,
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne,
againſt thy Maieſtie.
8 O keepe me Lord as thou wouldſt keepe
the apple of thine eye:
And vnder couert of thy winges,
defend me ſecretly,

The ſecond part.

9 From wicked men that trouble me,
that dayly me annoy:
And from my foes that goe about,
my ſoule for to deſtroy.
10 Which wallow in their worldly wealth,
ſo full and eke ſo fat:
That in their pride they doe not ſpare,
to ſpeake they care not what.

11 They lye in waite where we ſhould paſſe,
with craft me to confound:
And muſing miſchiefe in their minds,
to caſt me to the ground.
12 Much like a Lion greedily,
that would his pray embrace:
Or lurking like a Lions whelpe,
within ſome ſecret place.

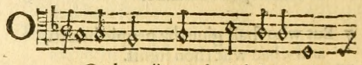
13 Vp Lord with haſt preuent my foe,
and caſt him at thy feete:
Saue thou my ſoule from the euill man,
and with thy ſword him ſmite.
14 Deliuer me Lord by thy power,
out of theſe tyrants hands:
Which now ſo long time raigned haue,
and kept vs in their bands.

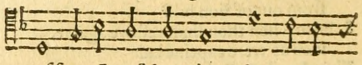
15 I meane from worldly men to whom
all worldly goods are rife:
That haue no hope nor part of ioy,
but in this preſent life.
16 Thou of thy ſtore their bellies fillſt,
with pleaſure to their mind:
Their Children haue inough and leaue,
to theirs the reſt behinde.

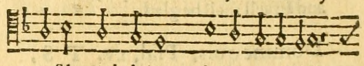
17 But I ſhall with pure conſcience,
behold thy gracious face:
So when I walke, I ſhall be full
of thine Image and grace.

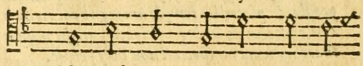
Diligam te Domine. Pſal. xviii. T. S.

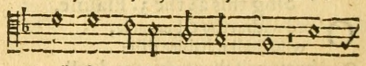
Dauid giueth thankes entring into his kingdome, extolling the maruilous grace of God in his preſeruation. Herein is the image of Chriſtes kingdome, which ſhall conquere through Chriſt, by the vnſpeakable loue of God, though all the world reſiſt.

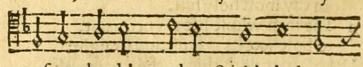


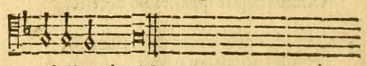












3 When I ſing laud vnto the Lord
moſt worthy to be ſerued.
Then from my foes I am right ſure,
that I ſhall be preſerued.
4 The pangues of death did compaſſe me
and bound me euery where
The flowing waues of wickedneſſe,
did put me in great feare.

5 The ſlie and ſubtill ſnares of hell,
were round about me ſet:
And for my death there was prepard,
a deadly trapping net.
6 I thus beſet with paine and griefe,
did pray to God for grace:
And he forthwith did heare my plaint,
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea the foundation of the mount,
of Baſan for to ſhake.

8 And

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8 And from his noſtrels came a ſmoke,
when kindled was his ire:
And from his mouth came kindled coales,
of hote conſuming fire.

9 The Lord deſcended from aboue,
and bowed the heauens hie:
And vnderneath his foote he caſt,
the darkenes of the skie.
10 On Cherubs and on Cherubins,
full royally he rode.
And on the wings of all the windes,
came flying all abroad.

The ſecond part.

11 And like a den moſt darke he made,
his hid and ſecret place:
With waters blacke and airie clouds,
enuironed he was.
12 But when the preſence of his face,
in brightneſſe ſhall appeare:
The clouds conſume, and in their ſtead,
come haile and coales of fire.

13 The fierie darts and thunderbolts,
diſperſe them here and there:
And with his often lightnings,
he puts them in great feare.
14 Lord at thy wrath and threatnings,
and at thy chiding cheare:
The ſprings and they foundations,
of all the world appeare.

15 And from aboue the Lord ſent downe,
to fetch me from below:
And pluckt me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
that would haue made me thrall:
Yea from ſuch foes as were too ſtrong,
for me to deale withall.

17 They did preuent me to oppreſſe,
in time of my great griefe:
But yet the Lord was my defence,
my ſuccour and reliefe.
18 He brought me forth in open place,
whereas I might be free:
And kept mee ſafe, becauſe he had,
a fauour vnto me.

19 And as I was an innocent,
ſo did he me regard:
And to the cleanneſſe of my hands,
he gaue me my reward.
20 For that I walked in his waies,
and in his paths haue trod:
And haue not wauered wickedly,
againſt my Lord my God.

The third part.

21 But euermore I haue reſpect,
to his lawes and decree:
His ſtatutes and commandements,
I caſt not out from me.
22 But pure and cleane and vncorrupt,
appeard before his face:
And did refraine from wickednoſſe,
and ſinne in any caſe.

23 The Lord therefore will me reward,
as I haue done aright:
And to the cleanneſſe of my hands
appearing in his ſight.
24 For Lord, with him that holy is,
wilt thou be holy too:
And with the good and vertuous men,
right vertuouſly wilt doo.

25 And to the louing and elect,
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue.
26 For thou doeſt ſaue the ſimple folke,
in trouble when they lie:
And doeſt bring downe the countenance,
of them that looke full hie.

27 The Lord will light my candle ſo,
that it ſhall ſhine full bright:
The Lord my God will make alſo,
my darkeneſſe to be light.
28 For by thy helpe an hoaſt of men,
diſcomfite Lord I ſhall:
By thee I ſcale and ouerleape,
the ſtrength of any wall,

29 Vnſpotted are the waies of God,
his word is purely tride:
He is a ſure defence to ſuch,
as in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or elſe who is omnipotent,
ſauing our God alone.

The fourth part.

31 The God that girdeth me with ſtrength,
is he that I doe meane:
That all the waies wherein I walke,
did euermore keepe cleane.
32 That made my feete like to the Harts,
in ſwiftneſſe of my pace:
And for my ſuretie brought me forth,
into an open place.

33 He did in order put my hands,
to battell and to fight:
To breake in ſunder bars of braſſe,
he gaue mine armes the might.
34 Thou teacheſt me thy ſauing health,
thy right hand is my tower?
Thy loue and familiaritie.
did full encreaſe my power.

35 And vnder me thou makeſt plaine,
the way where I ſhould walke:
So that my feete ſhal neuer ſlip,
nor ſtumble at a balke.
36 And fiercely I purſue and take,
my foes that me annoide:
And from the fielde doe not returne,
till they be all deſtroide.

37 So I ſuppreſſe and wound my foes,
that they can riſe no more.

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For at my feete they fall downe flat,
I ſtrike them all ſo ſore.
38 For thou doſt gird me with thy ſtrength,
to warre in ſuch a wiſe:
That they be all ſcattered abroad,
that vp againſt me riſe.

39 Lord thou haſt put into my hands,
my mortall enemies yoke.
And all my foes thou doeſt deuide,
in ſunder with thy ſtroke.
40 They cald for helpe but none gaue eare,
nor helpt them with reliefe:
Yea to the Lord they cald for helpe,
yet heard he not their griefe.

The firſt part.

41 And ſtill like duſt before the winde,
I driue them vnder feete:
And ſweepe them out like filthy clay,
that ſticketh in the ſtreete.
42 Thou keepſt mee from ſeditious folke,
that ſtill in ſtrife be lead:
And thou doeſt of the Heathen folke,
appointe me to be head.

43 A people ſtrange to me vnknowne,
and yet they ſhal me ſerue.
And at the firſt obay my word,
whereas mine owne will ſwerue.
44 I ſhall be irkeſome to mine owne,
they ſhall not ſee my light.
But wander wide out of their waies,
and hide them out of ſight.

45 But bleſſed be the liuing Lord,
moſt worthy of all praiſe:
That is my rocke and ſauing-health,
praiſed be hee alwaies.
46 For God it is that gaue me power,
reuenged for to be.
And with his holy word ſubdude,
the people vnto me.

47 And from my foes me deliuered,
and ſet me higher then thoſe:
That cruell and vngodly were,
and vp againſt me roſe.
48 And for this cauſe O Lord my God,
to thee giue thanks I ſhall:
And ſing our praiſes to thy name,
among the Gentiles all.

49 Thou gaueſt great proſperitie,
vnto the king I ſay:
To Dauid thine annointed king,
and to his ſeede for aye.

Cœli enarrant. Pſal. xix. T. S.

Hee moueth the faithfull to glorifie God by the workmanſhip, proportion, and ornaments of the heauens, and by the law wherein God is reueled familiarly to his choſen people.

Sing this as the 14. Pſalme.

THe heauens and the firmament,
doth wondrouſly declare:
The glory of God omnipotent,
his works and what they are.
2 The wondrous workes of God appeare,
by euery daies ſucceſſe:
The night likewiſe which their race runne,
the ſelfe ſame things expreſſe.

3 There is no language, tongue or ſpeech,
where their ſound is not heard,
In all the earth and coaſts thereof,
their knowledge is conferd,
4 In them the Lord made for the ſunne,
a place of great renowne:
Who like a bridegrome ready trimd,
doth from his chamber come.

5 And as a valiant champion,
who for to get a priſe:
With ioy doth haſt to take in hand,
ſome noble enterpriſe.
6 And all the skie from end to end,
he compaſſeth about:
Nothing can hide it from his heate,
but he will find it out.

7 How perfect is the law of God,
how is his couenant ſure?
Conuerting ſoules and making wiſe,
the ſimple and obſcure?
8 Iuſt are the Lords commandements,
and glad both heart and mind:
His precepts pure and giueth light,
to eies that be full blind.

9 The feare of God is excellent,
and doth endure for euer:
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be embraced alwaies,
then fined gold I ſay.
The hony and the hony comb,
are not ſo ſweete as they.

11 By them thy ſeruant i forewarnd,
to haue God in regard:
And in performance of the ſame,
there ſtand be great reward.
12 But Lord what earthly man doth know,
the terrors of his life?
Then cleanſe my ſoule from ſecret ſinnes,
which are in me moſt rife,

13 And keepe me, that preſumptuous ſinnes,
preuaile not ouer me.
And then I ſhall be innocent,
and great offences flee.
14 Accept my mouth and eke my hart,
my words and thoughts echone:
For my redeemer and my ſtrength,
O Lord thou art alone.

Exaudiat te Dominus. Pſal. xx. T. S.

The people pray to God to heare their king and receaue his ſacrifice, which hee offered before hee went to battel againſt the Ammonites, declaring that the heathen put their truſt in horſes: but they truſt onely in his name. Wherefore the other ſhall fall, but the king and his people ſhall ſtand.

Sing

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Sing this as the 14. Pſalme.

IN trouble and aduerſitie,
the Lord God heare thee ſtill:
The maieſtie of Iacobs God,
defend thee from all ill,
2 And ſend thee from his holy place,
his helpe at euery need:
And ſo in Sion ſtabliſh thee,
and make thee ſtrong in deed.
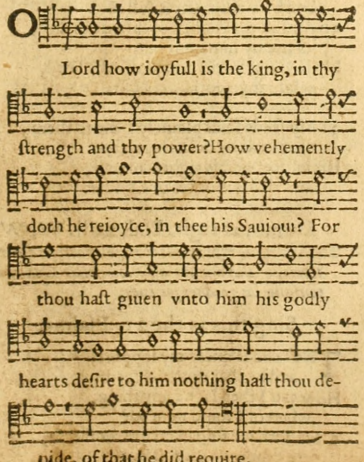
3 Remembring well the ſacrifice,
that now to him is done:
And ſo receiue right thankefully,
thy burnt offerings echone.
4 According to thy harts deſire,
the Lord graunt vnto thee:
And all thy counſell and deuiſe,
full well performe may he.

5 We ſhall reioyce when thou vs ſaueſt,
and our banners diſplay:
Vnto the Lord with thy requeſts
fulfilled haue alway.
6 The Lord will his annointed ſaue,
I know well by his might:
And ſend him health by his right hand,
out of his holy place.

7 In Chariots ſome put confidence,
and ſome in horſes truſt.
But we remember God our Lord,
that keepeth promiſe iuſt.
8 They fall downe flat, but we doe riſe,
and ſtand vp ſteadfaſtly:
Now ſaue and keepe vs Lord and king,
on thee when we doe cry.

Domine in virtute. Pſal. xxi. T. S.

Dauid in the perſon of the people prayſeth God for the victory giuen them againſt the Syrians and Ammonits, 1. Sam. 11. wherin he was crowned with the crown of the king of Ammon. 2. Sam. 12. and indued with the manifold bleſsings of God.



3 Thou didſt preuent him with thy gifts,
and bleſſings manifold:
And thou haſt ſet vpon his head,
a crowne of perfect gold.
4 And when he asked life of thee,
thereof thou madeſt him ſure:
To haue long life, yea ſuch a life,
as euer ſhould endure.

5 Great is his glory by thy helpe,
thy benefits and aide:
Great worſhip and great honour both,
thou haſt vpon him laide.
6 Thou wilt giue him felicitie,
that neuer ſhall decay:
And with thy chearefull countenance,
wilt comfort him alway.

7 For why? the king doth ſtrongly truſt,
in God for to preuaile:
Therefore his goodneſſe and his grace,
will not that he ſhall quaile.
8 But let thine enemies feele thy force,
and thoſe that thee withſtand:
Find out my foes and let them feele,
the power of thy right hand.

9 And like and Ouen burne them Lord,
in fiery flame and fume.
Thine anger ſhall deſtroy them Lord,
and fire ſhall them conſume.
10 And thou wilt roote out of the earth,
their fruite that ſhould encreaſe:
And from the number of thy folke,
their ſeede ſhall end and ceaſe,

11 For why? much miſchiefe did they muſe,
againſt thy holy name:
Yet did they faile and had no power,
for to performe the ſame.
12 But as a marke thou ſhalt them ſet,
in a moſt open place:
And charge thy bow ſtrings readily,
againſt thine enemies face.

13 Be thou exalted Lord therefore,
in thy ſtrength euery howre:
So ſhall we ſing right ſolemnely,
praiſing thy might and power.

Deus Deus meus. Pſal. xxii. T. S.

Dauid complaineth of his deſperate extremities, & declareth whereof he recouereth himſelfe from temptation. Under hu perſon is figured Chriſt.

Sing this as the 21. Pſalme.

O God my God wherefore doeſt thou
forſake me vtterly
And helpeſt not when I doe make,
my great complaint and crie.
2 To thee my God euen all day long,
I doe both cry and call:
I ceaſe not all the night, and yet
thou heareſt not at all.

3 Euen thou that in thy ſanctuary,
and holy place doeſt dwell:
Thou art the comfort and the ioy,
and glory of Iſraell.

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4 And he in whom our fathers old,
had all their hope for euer:
And when they put their truſt in thee,
ſo didſt thou them deliuer.

5 They were deliuered euer when,
they called on thy name:
And for the faith they had in thee,
they were not put to ſhame.
6 But I am now become a worme,
more like then any man:
An outcaſt whom the people ſcorne,
with all the ſpite they can.

7 And me deſpiſe as they behold,
me walking on the way:
They grin, they mow, they nod their heads,
and in this wiſe they ſay.
8 This man did glory in the Lord,
his fauour and his loue:
Let him redeeme and helpe him now,
his power if he will proue.

9 But Lord out of thy mothers wombe,
I came by thy requeſt:
Thou didſt preſerue me ſtill in hope,
while I did ſucke her breſt.
10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe,
thou haſt beene euer my God.

The ſecond part.

11 Then Lord depart not now from me,
in this my preſent griefe:
Since I haue none to be my helpe,
my ſuccour and reliefe,
12 So many Buls doe compaſſe me,
that be full ſtrong of head:
Yea Buls ſo fat as though they had,
in Baſan field beene fed.

13 They gape vpon me greedely,
as though they would me ſlay:
Much like a Lyon roaring out,
and ramping for his pray.
14 But I drop downe like water ſhed,
my iointes in ſunder breake:
My hart doth in my body melt,
like waxe againſt the heate.

15 And like a potſheard dryeth my ſtrength,
my tongue it cleaueth faſt:
Vnto my iawes, and I am brought
to duſt of death at laſt.
16 And many dogs doe compaſſe me,
and wicked counſell eke:
Conſpire againſt me curſedly,
they peerce my hands and feete.

17 I was tormented ſo, that I
might all my bones haue told:
Yea ſtill vpon me they did looke,
and ſtill they me behold.
18 My garments they deuided eke,
in partes among them all:
And for my coat they did caſt lots,
to whom it might befall.

19 Therefore I pray thee be not far,
from me in my great need:
But rather ſith thou art my ſtrength,
to helpe me Lord make ſpeed.
20 And from the ſword Lord ſaue my ſoule
by thy might and thy power:
And keepe my ſoule thy darling deare,
from dogs that would deuoure.

21 And from the Lyons mouth that would,
me all in ſunder ſhiuer:
And from the hornes of Vnicornes,
Lord ſafely me deliuer.
22 And I ſhall to my brethren all,
thy Maieſtie record:
And in thy Church ſhall praiſe thy name,
of thee the liuing Lord.

The third part.

23 All ye that feare him praiſe the Lord,
thou Iacob honour him:
And all ye ſeed of Iſraell
with reuerence worſhip him.
24 For he deſpiſeth not the poore,
he turneth not awry:
His countenance when they do call,
but graunteth to their cry.

25 Among the flocke that feare the Lord,
I will therefore proclaime,
Thy praiſe, and keepe thy promiſe made,
for ſetting forth thy name.
26 The poore ſhall eate and be ſuffiſed,
and thoſe that doe their deuer:
To know the Lord ſhall praiſe his name,
their harts ſhall liue for euer.

27 All coaſtes of earth ſhall praiſe the Lord
and turne to him for grace:
The Heathen folke ſhall worſhip him,
before his bleſſed face,
28 The kingdome of the Heathen folke,
the Lord ſhall haue therefore:
And he ſhall be their gouernour,
and king for euermore.

29 The rich men of his godly gifts,
ſhall feede and taſt alſo:
And in his preſence worſhip him,
and bow their knees full low.
30 And all that ſhall goe downe to duſt,
of life by him muſt taſt:
My ſeed ſhall ſerue and praiſe the Lord,
while any world ſhall laſt.

31 My ſeede ſhall plainely ſhew to them,
that ſhall be borne hereafter:
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

Dominus regit. Pſal. xxiij. W. W.

Dauid hauing tryed Gods manifold mercies diuers times, gathereth the aſſurance that God will continue his goodnes for euer.

Sing this as the 21. Pſalme.

THe Lord is onely my ſupport,
and he that doth me feed:
How can I then lacke any thing,
whereof I ſtand in need?
2 He doth me fold in coates moſt ſafe,
the tender graſſe faſt by.

And

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And after drines me to the ſtreames,
which run moſt pleaſantly.

3 And when I feele my ſelfe neare loſt,
then doth he me home take:
Conducting me in the right pathes,
euen for his owne names ſake.
4 And though I were euen at deaths dore,
yet would I feare none ill:
For with thy rod and ſhepheards crooke,
I am comforted ſtill.

5 Thou haſt my table richly deckt,
in deſpight of my foe:
Thou haſt my head with balme refreſht,
my cup doth ouerflow.
6 And finally while breath doth laſt,
thy grace ſhall me defend:
And in the houſe of God will I,
my life for euer ſpend.

Another of the ſame by. T. S.

Sing this as the 21. Pſalme.

MY ſhepheard is the liuing Lord,
nothing therefore I neede:
In paſtures faire with waters calme,
he ſet me for to feede.
2 He did conuert and glad my ſoule,
and brought my mind in frame.
To walke in pathes of righteouſneſſe,
for his moſt holy name.

3 Yea though I walke in vale of death,
yet will I feare none ill,
Thy rod, thy ſtaffe, doth comfort me,
and thou art with me ſtill.
4 And in the preſence of my foes,
my table thou ſhalt ſpread:
Thou ſhalt O Lord fulfill my cup,
and eke annoint my head.

5 Through all my life thy fauour is,
ſo franckly ſhewed to me:
That in thy houſe for euermore,
my dwelling place ſhall be.

Domini eſt terra. Pſal. xxiiii. I. H.

The grace of God being now vttered in the temple, more glorious then before in the tabernacle, Dauid with exclamation ſetteth forth the honour thereof moning the conſiderations of the eternall manſions prepared in heauen, whereof this was a figure.

Sing this as the 21. Pſalme.

THe earth is all the Lords, withall,
her ſtore and furniture:
Yea his is all the world, and all
that therein doe endure.
2 For he hath faſtly founded it,
aboue the Sea to ſtand:
And layd alow the liquid flouds,
to flow beneath the land.

3 For who is he (O Lord) that ſhall
aſcend into thy hill:
Or paſſe into thy holy place,
there to continue ſtill?

4 Whoſe hands are harmeleſſe, & whoſe hart,
no ſpot there doth defile:
His ſoule not ſet on vanitie,
who hath not ſworne to guile,
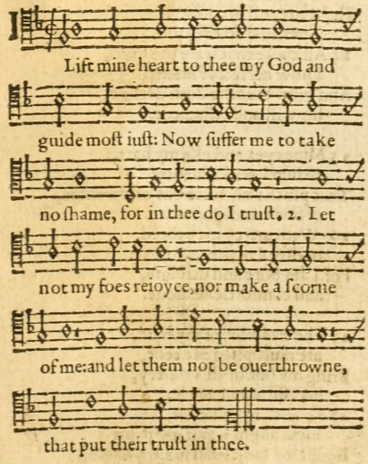
5 Him that is ſuch a one the Lord,
ſhall place in bliſfull plight:
And God his God and Sauiour,
ſhall yeeld to him his right.
6 This is the broode of trauelers,
in ſeeking of his grace:
As Iacob did the Iſralite,
in that time of his race.

7 Yee Princes open your gates, ſtand open
the euerlaſting gate:
For there ſhall enter in thereby,
the king of glorious ſtate.
8 What is the king of glorious ſtate,
the ſtrong and mightie Lord?
The mightie Lord in battell ſtout,
and triall of the ſword.

9 Ye Princes open your gates, ſtand open
the euerlaſting gate:
For there ſhall enter in thereby,
the king of glorious ſtate.
10 What is the king of glorious ſtate,
the Lord of hoaſts it is:
The kingdome and the royaltie,
of glorious ſtate is his.

Ad te Domine Pſal. xxv. T. S.

Dauid grieued at his ſins, and maluious enemies, moſt feruently prayeth for forgiuenes, eſpecially of ſuch as he committed in youth.



3 But ſhame ſhall them befall
that harme them wrongfully:
Therefore thy pathes and thy right waies,
vnto me Lord deſcrie.
4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Sauiour,
on thee I waite alway.

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5 Thy mercies manifold,
I pray thee Lord remember:
And eke thy pittie plentifull,
for they haue beene for euer.
6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant,
I haue beene of thy truth.

7 Nor after my deſertes,
let me thy mercy finde:
But of thine owne benignitie,
Lord haue me in thy minde.
8 His mercy is full ſweete,
his truth a perfect guide:
Therefore the Lord will ſinners teach,
and ſuch as goe aſide.

9 The humble he will teach,
his precepts for to keepe:
He will direct in all his waies,
the lowly and the meeke.
10 For all the waies of God,
are truth and mercy both:
To them that keepe his teſtament,
the witneſſe of his troth.

The ſecond part.

11 Now for thy holy name,
O Lord I thee intreat:
To graunt me pardon for my ſinne,
for it is wondrous great.
12 Who ſo doth feare the Lord,
the Lord doth him direct:
To leade his life in ſuch a way,
as he doth beſt accept.

13 His ſoule ſhall euermore,
in goodneſſe dwell and ſtand:
His ſeede and his poſteritie,
inherite all the land.
14 All thoſe that feare the Lord,
know his ſecret intent:
And vnto them he doth declare,
his will and teſtament.

15 Mine eyes and eke my hart,
to him I will aduance:
That pluckt my feete out of the ſnare,
of ſinne and ignorance.
16 With mercy me behold,
to thee I make my mone:
For I am pore and deſolate,
and comfortleſſe alone.

17 The troubles of my hart,
are multiplied in deede,
Bring me out of this miſery,
neceſſitie and neede.
18 Behold my pouertie,
mine anguiſh and my paine:
Remit my ſinnes and mine offence,
and make me cleane againe.

19 O Lord behold my foes,
how they do ſtill increaſe:
Purſuing me with deadly hate,
that faine would line in peace.
20 Preſerue and keepe my ſoule,
and eke deliuer me.
And let me not be ouerthrowne,
becauſe I truſt in thee.

21 Let my ſimple pureneſſe,
me from myne enemies ſhend,
Becauſe I looke as one of them,
that thou ſhouldſt me defend.
22 Deliuer Lord thy folke,
and ſend them ſome reliefe,
I meane thy choſen Iſrael,
from all their paine and griefe.

Iudica me Domine. Pſal. xxvi. T. S.

Dauid iniuriouſly oppreſſed and helpleſſe, yet aſſured of his integritie to Saul, calleth God to defend him cauſeleſſe afflicted. Then he deſireth to bee in the companie of the faithful in the congregation of God when he was baniſhed by Saule, promiſing godly life, open praiſes, thankeſgiuing, & ſacrifice for his deliuerance.

Sing this as the 14. Pſalme.

LOrd be my iudge, and thou ſhalt ſee,
my pathes be right and plaine:
I truſt in God and hope that he,
will ſtrength me to remaine.
2 Proue me my God I thee deſire,
my waies to ſearch and try:
As men do proue their gold with fire,
my raines and hart eſpie.

3 Thy goodneſſe laide before my face,
I durſt behold alwaies:
For of thy truth I tread the trace,
and will doe all my daies.
4 I doe not luſt to haunt and vſe,
with men whoſe words are vaine:
To come in houſe I doe refuſe,
with the deceitefull traine.

5 I much abhor the wicked ſort,
their deedes I doe deſpiſe:
I doe not once to them reſort,
that hurtfull things deuiſe.
6 My hands I waſh and doe proceede,
in works that walke vpright:
Then to thine altar I make ſpeede,
to offer there in ſight.

7 That I may ſpeake and preach the praiſe,
that doth belong to thee:
And ſo declare how wondrous waies,
thou haſt beene good to me.
8 O Lord thy houſe I loue moſt deare,
to me it doth excell:
I haue delight and would be neare,
whereas thy grace doth dwell.

9 O ſhut not vp my ſoule with them,
in ſinne that take their rill:
Nor yet my life among thoſe men,
that ſeeke much bloud to ſpill,
10 Whoſe hands are heapt with craft & guile
their lips thereof are ful:
And their right hand with wrench and wile,
for bribes doth plucke and pul,

11 But I in righteouſneſſe entend,
my time and daies to ſerue:

Haue

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Haue mercy Lord and me defend,
for that I doe not ſwerue.
12 My foote is ſtaide for all aſſaies,
it ſtandeth well and right:
Wherefore to God will I giue praiſe,
in all the peoples ſight.

Dominus illumi. Pſal. xxvii. I. H.

Dauid deliuered from great perils, giueth thanks, wherein we ſee his conſtant faith againſt the aſſaults of al enemies, and the end why he deſireth to liue and to be deliuered. Then he exhorteth to faith, and to attend upon the Lord.

Sing this as the 18. Pſalme.

THe Lord is both my health and light,
ſhall man make me diſmaide?
Sith God doth giue me ſtrength and might,
why ſhould I be afraide?
2 While that my foes with all their ſtrength
begin with me to braule:
And thinke to eate me vp at length,
themſelues haue caught the fall.

3 Though they in campe againſt me lie,
my hart is not afraide:
In battel plight if they will crie,
I truſt in God for aide.
4 One thing of God I doe require,
that he will not denie:
For which I pray and will deſire,
till he to me applie.

5 That I within his holy place,
my life throughout may dwell,
To ſee the beautie of his face,
and view his temple well.
6 In time of dread he ſhall me hide,
within his place moſt pure;
And keepe me ſecret by his ſide,
as on a rocke moſt ſure.

7 At length I know the Lords good grace,
ſhall make me ſtrong and ſtout:
My foes to foyle and cleane deface,
that compaſſe me about.
8 Therefore within thy houſe will I,
giue ſacrifice of praiſe:
With Pſalmes and ſongs I will apply,
to laud the Lord alwaies.

The ſecond part.

9 Lord heare the voice of my requeſt,
for which to thee I call:
Haue mercy Lord on me oppreſt,
and ſend me helpe with all.
10 My hart doth knowledge vnto thee,
I ſue to haue thy grace:
Then ſeeke my face ſaieſt thou to me,
Lord I will ſeeke thy face.

11 In wrath turne not thy ſelfe away,
nor ſuffer me to ſlide:
Thou art my helpe ſtill to this day,
be ſtill my God and guide.
12 My parents both their ſonne forſooke,
and caſt me off at large:
And then the Lord himſelfe yet tooke,
of me the cure and charge.

13 Teach me O Lord the way to thee,
and lead me on forth right:
For feare of ſuch as watch for me,
to trap me if they might.
14 Doe not betake me to the will,
of them that be my foes:
For they ſurmiſe againſt me ſtill,
falſe witneſſe to depoſe.

15 My hart would faint, but that in me,
this hope is fixed faſt:
The Lord Gods good grace ſhall it ſee,
in life that ſhall laſt.
16 Truſt ſtill in God, whoſe whole thou art,
his will abide thou muſt:
And he ſhall eaſe and ſtrength thy hart,
if thou in him doe truſt.

Ad te Domine. Pſal. xxviii. T. S.

Being in feare and penſiuenes to ſee God diſhonored by wicked men, he crieth for vengeance againſt them, and being aſſured that God hath hard him he commendeth all the faithfull to his tuition.

Sing this as the 21. Pſalme.

THou art O Lord my ſtrength and ſtay,
the ſuccour which I craue:
Neglect me not leaſt I be like,
to them that goe to graue.
2 The voice of thy ſuppliant heare,
that vnto thee doth cry:
When I liſt vp my hands vnto,
thy holy Arke moſt hie.

3 Repute me not among the ſort,
of wicked and peruert:
That ſpeake right faire vnto their friends,
and thinke full ill in heart.
4 According to thy handy worke,
as they deſerue in deede:
5 And after their inuentions,
let them receiue their meede.

6 For they regard nothing Gods workes,
his law, ne yet his lore.
Therefore he will them and their ſeede,
deſtroy for euermore.
7 To render thankes vnto the Lord,
how great a cauſe haue I?
My voice, my prater, and my complaint,
that heard ſo willingly.

7 He is my ſhield and fortitude,
and buckler in diſtreſſe.
My hope my health, my harts reliefe,
my ſong will him confeſſe.
8 He is our ſtrength and our defence,
our enemies to reſiſt:
The health and the ſaluation,
of his elect by Chriſt.

9 Thy people and thine heritage,
Lord bleſſe guide and preſerue:
Increaſe them Lord, and rule their hart,
that they may neuer ſwerue.

Afferte Domino. Pſal. xxix. I. H.

Dauid exhorteth Princes, (who for the moſt parte thinke

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thinke there is no God at the leaſt to feare him for the thunders and tempeſts. for feare whereof all creatures tremble. And albeit it threatneth ſinners yet it moueth his to praiſe his name.

Sing this as the 30. Pſalme.

GIue to the Lord ye Potentates,
ye rulers of the world.
Giue ye all praiſe, honour and ſtrength,
vnto the liuing Lord.
2 Giue honour to his holy name,
and honour him alone:
Worſhip him in his maieſtie,
within his holy throne.

3 His voice doth rule the waters all,
euen as himſelfe doth pleaſe:
He doth prepare the thunder claps,
and gouerns all the ſeas.
4 The voice of God is of great force,
and wondrous excellent:
It is moſt mightie in effect,
and moſt magnificent.

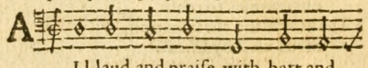
5 The voice of God doth rent and breake,
the Ceder trees ſo long:
The Ceder trees of Libanus,
which are moſt high and ſtrong.
6 And make them leape like as a Calfe,
or elſe the Vnicorne:
7 Not onely trees but mountaines great,
whereon the trees are borne.

8 His voice diuides the flames of fire,
and ſhakes the wilderneſſe:
It makes the deſert quake for feare,
that called is Cades.
9 It makes the Hindes for feare to calue,
and makes the couert plaine:
Then in his temple euery man,
his glory doth proclaime.

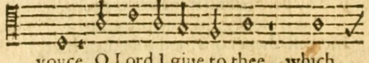
10 The Lord will ſit aboue the flouds,
ruling the raging ſea:
So ſhall he raigne as Lord and king,
for euer and for aie.
11 The Lord will giue his people power,
in vertue to encreaſe:
The Lord will bleſſe his choſen folke,
with euerlaſting peace.

Exultabo te Domine. Pſal. xxx. I. H.

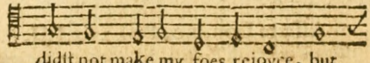
When Dauid ſhould dedicate his houſe to the Lord he fell extreme ſicke without all hope of life, and therfore without recouery, he thanketh God, exhorting al others to do the lik, & to learne by him that God is rather mercifull then ſeuere towards his, alſo that aduerſity is ſodaine. Then he praieth and promiſeth to praiſe God for euer.



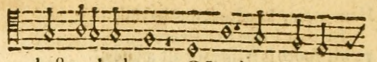
All laud and praiſe with hart and



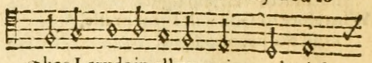
voyce, O Lord I giue to thee, which



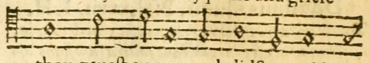
didſt not make my foes reioyce, but



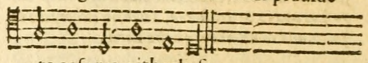
haſt exalted me. 2, O Lord my God to



thee I cryde in all my paine and griefe



thou ganeſt an eare and didſt prouide



to eaſe me with reliefe.

3 Of thy good will thou haſt cald backe,
my ſoule from hell to ſaue.
Thou didſt reuiue when ſtrength did lacke,
and keptſt me from the graue.
4 Sing praiſe ye ſaints that proue and ſee,
the goodneſſe of the Lord.
In memory of his maieſtie,
reioyce with one accord.

5 For why? his anger but a ſpace,
doth laſt and ſlake againe:
But in his fauour and his grace,
alwaies doth life remaine.
6 Though gripes of griefe & pangues ful ſore
ſhall lodge with vs all night:
7 The Lord to ioy ſhall vs reſtore,
before the day he light.

8 When I enioyde the world at will,
thus would I boaſt and ſay:
Tuſh I am ſure to feele none ill,
this wealth ſhall not decay.
9 For thou O Lord of thy good grace,
hadſt ſent me ſtrength and aide:
But when thou turndſt away thy face,
my mind was ſore diſmaide.

10 Wherefore againe yet did I cry,
to thee O Lord of might:
My God with plaints I did apply,
and praid both day and night.
11 What gaine is in my bloud, ſaid I,
if death deſtroy my daies:
Doth duſt declare thy maieſtie,
or yet thy truth doth praile.

12 Wherefore my God ſome pittie take,
O Lord I thee deſire.
Do not this ſimple ſoule forſake,
of helpe I thee require.
13 Then didſt thou turne my griefe and woe,
into a chearefull voice:
The morning weede thou tookeſt me fro,
and madeſt me to reioyce,

14 Wherefore my ſoule vnceſſantly,
ſhall ſing vnto thy praiſe:
My Lord my God, to thee will I,
giue laud and thanks alwaies.

In te Domine ſperaui. Pſal. xxxi. I. H.

Dauid deliuered from great danger, ſheweth firſt what meditation he had by the power of faith

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when death was before his eyes, and how the ſauiour of God alwaies is ready to thoſe that feare him. He exhorteth the faithfull to truſt in God, becauſe he preſerueth them.

Sing this as the 18. Pſalme.

O Lord in thee I put my truſt,
let nothing worke me ſhame:
As thou art iuſt deliuer me,
and ſet me quite from blame.
2 Heare me O Lord and that anone,
to helpe me make good ſpeede.
Be thou my rocke and houſe of ſtone,
my fence in time of neede.

3 For why? as ſtones thy ſtrength is tryde,
thou art my fort and tower:
For thy names ſake be thou my guide,
and leade me in thy power.
4 Plucke forth my feete out of the ſnare,
which they for me haue laide:
Thou art my ſtrength, and all my care,
is for thy might and aide.

5 Into thy hands Lord I commit,
my ſpirit which is thy due:
For why? thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folke as will not part,
from things to be abhord:
When they on trifles ſet their hart,
my truſt is in the Lord.

7 For I will in thy mercy ioy,
I ſee it doth excell:
Thou ſeeſt when ought would me annoy,
and knoweſt my ſoule full well.
8 Thou haſt not left me in their land,
that would me ouercharge:
But thou haſt ſet me out of band,
to walke abroad at large.

The ſecond part.

9 Great griefe O Lord doth me aſſaile,
ſome pittie on me take:
My eyes waxe dim, my ſight doth faile,
my wombe for woe doth ake.
10 My life is worne with griefe and paine,
my yeares in woe are paſt:
My ſtrength is gone, and through diſdaine,
my bones corrupt and waſt.

11 Among my foes I am a ſcorne,
my friends are all diſmaide:
My neighbours and my kinſmen borne,
to ſee me are afraide.
12 As men once dead are out of mind,
ſo am I now forgot
As ſmall effect in me they find,
as in a broken pot.

13 I heard the brags of all the rout,
their threates my mind did fray:
How they conſpird and went about,
to take my life away.
14 But Lord I truſt in thee for aide,
not to be ouertrode:
For I confeſſe and ſtill haue ſaide,
thou art my Lord and God.

15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage
of them that me withſtand.
16 To me thy ſeruant Lord expreſſe,
and ſhew thy ioyfull face:
And ſaue me Lord for thy goodneſſe,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their ſhame,
and in the graue to fall.
18 O how great good haſt thou in ſtore,
layde vp full ſafe for them
That feare and truſt in thee therefore,
before the ſonnes of men.

19 Thy preſence ſhall them fence and guide
from all proud brags and wrongs:
Within thy place thou ſhalt them hide,
from all the ſtrife of tongues.
20 Thankes to the Lord that hath declard,
on me his grace ſo farre:
Me to defend with watch and ward,
as in a towne of warre.

21 Thus did I ſay both day and night,
when I was ſore oppreſt:
Loe I was cleane caſt out of ſight,
yet heardſt thou my requeſt.
22 Ye ſaints loue ye the Lord I ſay,
the faithfull he doth guide:
And to the proud he will repay,
according to their pride.

23 Be ſtrong and God ſhall ſtay your hart,
be bold and haue a luſt:
For ſure the Lord will take your part,
ſith ye on him doe truſt.

Beati quorum. Pſal. xxxii. T. S.

Dauid puniſhed with grieuous ſickneſſe for his ſins counteth them happy to whom God doth not impute their tranſgreſſions. And after that he had confeſſed his ſins, and obtained pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30. Pſalme.

THe man is bleſt whoſe wickedneſſe
the Lord hath cleane remitted:
And he whoſe ſinne and wretchedneſſe
is hid and alſo couered.
2 And bleſt is he to whom the Lord,
imputeth not his ſinne:
Which in his hart hath hid no guile,
nor fraud is found therein.

3 For whileſt that I keepe cloſe my ſinne,
in ſilence and conſtraint:
My bones did weare and waſt away,
with dayly mone and plaint.
4 For night and day thy hand on me,
ſo grieuous was and ſmart:
That all my bloud and humors moiſt,
to dryneſſe did conuert.

5 I did therefore confeſſe my fault,
and all my ſinnes paſſe ouer.

Then

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Then thou O Lord didſt me forgiue,
and all my ſinnes paſſe ouer.
6 The humble men ſhall pray therefore,
and ſeeke thee in due time:
So that the flouds of waters great,
ſhall haue no power on him.

7 When trouble and aduerſitie,
doe compaſſe me about:
Thou art my refuge and my ioy,
and thou doeſt rid me out.
8 Come hither and I will thee teach,
how thou ſhouldſt walke aright:
And will thee guide as I my ſelfe,
haue learnd by proofe and ſight.

9 Be not ſo rude and ignorant,
as is the horſe and Mule.
Whoſe mouth without a raine or bit,
from harme thou canſt not rule.
10 The wicked man ſhall manifold,
ſorrowes and griefes ſuſtaine:
But vnto them that truſt in God,
his goodneſſe ſhall remaine.

11 Be merry therefore in the Lord,
ye iuſt lift vp your voice:
And ye of pure and perfect hart,
be glad and eke reioyce.

Exultate iuſti. Pſal. xxxiii. I. H.

He exhorteth good men to praiſe God for creating and gouerning all things, for his faithful promiſes, for ſcattering the counſel of the wicked, teaching that no creature preſerueth any man, but onely his mercy.

Sing this as the 30. Pſalme.

YE righteous in the Lord reioyce,
it is a ſeemely ſight:
That vpright men with thankfull voice,
ſhould praiſe the Lord of might.
2 Praiſe ye the Lord with harpe and ſong
in Pſalmes and pleaſant things:
With lute and inſtrument among,
that ſoundeth with ten ſtringes.

3 Sing to the Lord a ſong moſt new,
with courage giue him praiſe:
4 For why? his word is euer true,
his works and all his waies.
5 To iudgement, equitie and right,
he hath a great good will:
And with his gifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought:
Their hoſtes and power euery one,
his breath to paſſe hath brought.
7 The waters great gathered hath he,
on heapes within the more:
And hid them in the depth to be,
as in a houſe of ſtore.

8 All men on earth both leaſt and moſt,
feare God and keepe his law:
Ye that inhabit in each coaſt,
dread him and ſtand in awe.

9 What he commanded, wrought it was,
at once with perfect ſpeed:
What he doth will is brought to paſſe,
with full effect indeed.

10 The counſels of the nations rude,
the Lord doth bring to nought:
He doth defeat the multitude,
of their deuiſe and thought.
11 But his decrees continue ſtill,
they neuer ſlacke or ſwage:
12 The motions of his mind and will,
take place in euery age.

The ſecond part.

13 And bleſt are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuſe of meere accord,
to take them as his owne.
14 The Lord from heauen caſt his ſight,
on men mortall by birth:
Conſidering from his ſeate of might,
the dwellers of the earth.

15 The Lord I ſay whoſe hand hath wrought,
mans hart and doth it frame.
For he alone doth know the thought,
and working of the ſame.
16 A king that truſteth in his hoſt,
ſhall nought preuaile at length:
The man that of his might doth boſt,
ſhall faile for all his ſtrength.

17 The troupes of horſemen eke ſhall faile,
Their ſturdie ſteedes ſhall ſterue:
The ſtrengh of horſe ſhall not preuaile,
the rider to preſerue.
18 But loe the eies of God entend,
and watch to aide the iuſt:
With ſuch as feare him to offend,
and on his goodneſſe truſt.

19 That he of death and all diſtreſſe,
may ſet their ſoules from dread:
And if that dearth the land oppreſſe,
in hunger them to feed.
20 Wherefore our ſoules doe ſtill depend,
on God our ſtrength and ſtay:
He is the ſhield vs to defend,
and driue all dartes away.

21 Our ſoule in God hath ioy and game,
reioycing in his might:
For why? in his moſt holy name,
we hope and much delight.
22 Therefore let thy goodneſſe O Lord,
ſtill preſent with vs be:
As we alwaies with one accord,
doe onely truſt in thee.

Benedicam Dom. Pſal. xxxiiii. T. S.

Dauid hauing eſcaped Achis (1. Sam. 21) praiſeth God for his deliuerance, giuing other example to truſt in God, to feare and ſerue him, who defendeth the godly with his angels, and vtterly deſtroyeth the wicked in their ſinnes.

Sing this as the 30. Pſalme.

I Will giue laud and honour both,
vnto the Lord alwaies:

And

And eke my mouth for euermore,
ſhall ſpeake vnto his praiſe.
2 I doe delight to laud the Lord,
in ſoule and eke in voice:
That humble men and mortified,
may heare and ſo reioyce.

3 Therefore ſee that yee magnifie,
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
4 For I my ſelfe beſought the Lord,
he anſwered me againe:
And me deliuered incontinent,
from all my feare and paine.

5 Who ſo they be that him withhold,
ſhall ſee his light moſt cleare:
Their countenance ſhall not be daſht,
they need it not to feare.
6 This ſeely wretch for ſome reliefe,
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the Lord doth pitch,
his tents in euery place:
To ſaue all ſuch as feare the Lord,
that nothing them deface.
8 Taſt and conſider well therefore,
that God is good and iuſt:
O happy man that maketh him
his onely ſtay and truſt.

9 Feare ye the Lord yee holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are ſure to lacke nothing.
10 The Lions ſhall be hungerbit,
and pinde with famine much,
But as for them that feare the Lord,
no lacke ſhall be to ſuch.

The ſecond part.

11 Come neare therefore yee children deare,
and to my words giue eare:
I ſhall you teach the perfect way,
how ye the Lord ſhould feare,
12 Who is that man that would liue long,
and lead a bleſſed life:
13 See thou refraine thy tongue and lips,
from all deceite and ſtrife.

14 Turne backe thy face from doing ill,
and doe the godly deede:
Inquire for peace and righteouſneſſe,
and follow it with ſpeede.
15 For why the eies of God aboue,
vpon the iuſt are bent:
His eares likewiſe do heare the plaint,
of the poore innocent.

16 But he doth frowne and bend the browes,
vpon the wicked traine:
And cuts away the memorie,
that ſhould of them remaine.
17 But when the iuſt doe call and cry,
the Lord doth heare them ſo:
That out of paine and miſerie,
forthwith he lets them goe.

18 The Lord is kind and ſtraight at hand,
to ſuch as be contrite:
He ſaues alſo the ſorrowfull,
the meeke and poore in ſprite.
19 Full many be the miſeries,
that righteous men doe ſuffer:
But out of all aduerſities,
the Lord doth them deliuer.

20 The Lord doth ſo preſerue and keepe,
his very bones alwaie:
That not ſo much as one of them,
doth perith or decay.
21 The ſinne ſhall ſlea the wicked man,
which he himſelfe hath wrought:
And ſuch as hate the righteous man,
ſhall ſoone be brought to nought.

22 But they that ſerue the liuing Lord,
the Lord doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confound.

Iudica me. Pſal. xxxv. I. H.

Sauls flatterers perſecuted Dauid who prayeth for reuenge that his innocency may be declared, and that ſuch as take his part may reioyce, for which he promiſeth to magnifie Gods name all the dayes of his life.

Sing this as the humble ſute of a ſinner.

LOrd plead my cauſe againſt my foes,
confound their force and might:
Fight on my part againſt all thoſe,
that ſeeke with me to fight.
2 Lay hand vpon thy ſpeare and ſhield,
thy ſelfe in armour dreſſe:
Stand vp for me and fight the field,
to helpe me from diſtreſſe.

3 Gird on thy ſword and ſtop the way,
mine enemies to withſtand.
That thou vnto my ſoule mayſt ſay,
loe I thy helpe at hand.
4 Confound them with rebuke and blame,
that ſeeke my ſoule to ſpill:
Let them turne backe and flee with ſhame,
that thinke to worke me ill.

5 Let them diſperſe and flie abroad,
as winde doth driue the duſt:
And that the Angels of our God,
their might away may thruſt.
6 Let all their waies be voide of light,
and ſlipperie like to fall:
And ſend thine Angell with thy might,
to perſecute them all.

7 For why? without my fault they haue
in ſecret ſet their grin:
And for no cauſe haue digd a caue,
to take my ſoule therein.
8 When they thinke leaſt, and haue no care,
O Lord deſtroy them all.
Let them be trapt in their owne ſnare,
and in their miſchiefe fall.

9 And let my ſoule my hart and voice,
in God haue ioy and wealth:

That

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That in the Lord I may reioyce,
and in his ſauing health.
10 And then my bones ſhall ſpeake and ſay
my parts ſhall all agree:
O Lord though they doe ſeeme full gay,
what man is like to thee.

The ſecond part.

11 Thou didſt defend me weake from them,
that are both ſtout and ſtrong:
And rid the poore from wicked men,
that ſpoile and doe them wrong.
12 My cruell foes againſt me riſe,
to witneſſe things vntrue:
And to accuſe me they deuiſe,
of that I neuer knew.

13 When I to them doe owe good will,
they quite me with diſdaine:
That they ſhould pay my good with ill,
my ſoule doth ſore complaine.
14 When they were ſicke I mourned therfore
and clad my ſelfe in ſacke.
With faſting I did faint full ſore,
to pray I was not ſlacke.

15 As they had beene my brethren deare,
I did my ſelfe behaue:
As one that maketh wofull cheare,
about his mothers graue.
16 But they at my diſeaſe did ioy,
and gather on a rout:
Yea abiect ſlaues at me did toy,
with mocks and checkes full ſtout.

17 The belly Gods and flattering traine,
that all good things deride:
At me doe grin with great diſdaine,
and plucke their mouth aſide.
18 Lord when wilt thou amend this geare,
why doeſt thou ſtay and pauſe?
O rid my ſoule mine onely deare,
out of the Lyons clawes.

19 And then I will giue thanks to thee,
before thy Church alwaies:
And whereas moſt of people be,
there will I ſhew thy praiſe.
20 Let not my foes preuaile on me,
which hate mt for no fault:
Nor yet to winke or turne their eye,
that cauſeleſſe me aſſault.

The third part.

21 Of peace no word they thinke or ſay,
their talke is all vntrue:
They ſtill conſult and would betray,
all thoſe that peace enſue.
22 With open mouth they runne at me,
they gape, they laugh, they ſhiere,
Well, well, ſay they, our eye doth ſee,
the thing that we deſire.

23 But Lord thou ſeeſt what waies they take,
ceaſe not this geare to mend:
Be not far off, nor me forſake,
as men that faile their friend.
24 Awake, ariſe and ſtirre abroad,
defend me in my right:
Reuenge my cauſe, my Lord, my God,
and ayde me with thy might.
25 According to thy righteouſneſſe,
my Lord God ſet me free:
And let not them their pride expreſſe,
nor triumph ouer mee.
26 Let not their harts reioyce and cry,
there, there, this geare goeth trim:
Nor giue them cauſe to ſay on high,
we haue our will on him.

27 Confound them with rebuke and ſhame,
that ioy when I doe mourne:
And pay them home with ſpite and blame,
that brag at me with ſcorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way:
And they all times with hart and voice,
ſhall praiſe the Lord, and ſay,

29 Great is the Lord and doth excell,
for why? he doth delight:
To ſee his ſeruants proſper well,
that is his pleaſant ſight.
30 wherefore my tongue I will apply,
thy righteouſneſſe to praiſe:
Vnto the Lord my God will I,
ſing laud and thanks alwaies.

Dixit iniuſtus Pſal. xxxvi. I. H.

Dauid vexed by the wicked, complaineth of their malice, but conſidering gods great mercy to al creatures, ſpecially towards his children, by faith therof he is comforted and aſſured of his deliuerance.

Sing this as the humble ſute of a ſinner.

THe wicked with his works vniuſt,
doth thus perſwade his hart:
That of the Lord he hath no truſt,
his feare is ſet a part.
2 Yet doth he ioy in his eſtate,
to walke as he began:
So long till he deſerue the hate,
of God and eke of man.

3 His words are wicked vile and naught,
his tongue no truth doth tell:
Yet at no hand will he be taught,
which way he may doe well.
4 When he ſhould ſleepe then doth he muſe,
his miſchiefe to fulfill:
No wicked waies doth he refuſe,
nor nothing that is ill.

5 But Lord thy goodneſſe doth aſcend,
aboue the heauens high:
So doth thy truth it ſelfe extend,
vnto the ſtarry skie
6 Much more then hils ſo high and ſteepe,
thy iuſtice is expreſt:
Thy iudgement like to ſeas moſt deepe,
thou ſaueſt both man and beaſt.

7 Thy mercy is aboue all things,
O God it doth excell:
In truſt whereof as in thy wings,
the ſonnes of men ſhall dwell.
8 Within thy houſe they ſhall be fed,
with plentie at their will:
Of all delights they ſhall be ſped,
and take thereof their fill.

9 For

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9 For why the well of life ſo pure,
doth ouerflow from thee:
And in thy light we are full ſure,
the laſting light to ſee.
10 From ſuch as thee deſire to know,
let not thy grace depart:
Thy righteouſneſſe declare and ſhew,
to men of vpright hart.

11 Let not the proud on me preuaile,
O Lord of thy good grace:
Nor let the wicked on me aſſaile,
to throw me out of place.
12 But they in their deuiſe ſhall fall,
that wicked works maintaine:
They ſhall be ouerthrowne withall,
and neuer riſe againe.

Noli æmulari. Pſal. xxxvii. W. W.

Becauſe the godly ſhould not be daunted to ſee wicked men proſper, Dauid ſheweth that all thinges ſhal be graunted euen with harts deſire, to them that loue and feare God: but the wicked albeit they flouriſh for a time, ſhall at length periſh.

Sing this as the 35. Pſalme.

GRudge not to ſee the wicked men,
in wealth to flouriſh ſtill:
Nor yet enuie ſuch as to ill,
haue bent and ſet their will.
2 For as greene graſſe and flouriſhing hearbs
are cut and wither away:
So ſhall their great poſteritie
ſoone paſſe, fade and decay.

3 Truſt thou therefore in God alone,
to doe well giue thy mind:
So ſhalt thou haue the land as thine,
and there ſure foode ſhalt find.
4 In God ſet all thy harts deſire,
and looke what thou wouldſt haue:
Or elſe canſt wiſh in all the world,
thou needeſt not to craue.

5 Caſt both thy ſelfe and thine affaires,
on God with perfect truſt:
And thou ſhalt ſee with patience,
the effect both pure and inſt.
6 The perfect life and godly name,
he will cleare as the light:
So that the ſunne euen at noone daies
ſhall not ſhine halfe ſo bright.

7 Be ſtill therefore and ſtedfaſtly,
on God ſee thou waite then:
Not ſhrinking for the proſperous ſtate,
of lewde and wicked men.
8 Shake of deſpight, enuie and hate,
at leaſt in any wiſe:
Their wicked ſteps auoide and flee,
and follow not their guiſe.

9 For euery wicked man will God
deſtroy both more and leſſe:
But ſuch as truſt in God are ſure
the land for to poſſeſſe.
10 Watch but a while and thou ſhalt ſee,
no more the wicked traine:
No not ſo much as houſe or place,
where once he did remaine.

The ſecond part.

11 But merciſull and humble men,
enioy ſhall ſea and land:
In reſt and peace they ſhall reioyce,
for nought ſhall them withſtand.
12 The lewde men and malicious,
againſt the iuſt conſpire:
They guaſh their teeth at him, as men
which doe his bane deſire.

13 But while that lewde men thus doe thinke
the Lord laughs them to ſcorne:
For why? he ſeeth their time approch,
when they ſhall ſigh and mourne.
14 The wicked haue their ſword out drawn
their bow eke haue they bent:
To ouerthrow and kill the poore,
as they the right way went.

15 But the ſame ſword ſhal pearce their harts,
which was to kill the iuſt.
Likewiſe the bow ſhall breake to ſhiuers,
wherein they put their truſt.
16 Doubtleſſe the iuſt mans poore eſtate,
is better a great deale more:
Then all theſe lewd and worldly mens
rich pompe and heaped ſtore.

17 For be their power neuer ſo ſtrong,
God will it ouerthrow:
Where contrarie he doth preſerue,
the humble men and low.
18 He ſeeth by his great prouidence,
the good mans trade and way:
And will giue him inheritance,
which neuer ſhall decay.

19 They ſhall not be diſcouraged,
when ſome are hard beſted:
When other ſhall be hungerbit,
they ſhall be clad and fed.
20 For whoſoeuer wicked is,
and enemie to the Lord:
Shall quaile, yea melt euen as Lambes greaſe,
or ſmoke that flies abroad.

The third part.

21 Behold the wicked borroweth much,
and neuer payeth againe:
Whereas the iuſt by liberall gifts,
make many glad and faine.
22 For they whom God doth bleſſe ſhal haue,
the land for heritage:
And they whom he doth curſe likewiſe,
ſhall periſh in his rage.

23 The Lord the iuſt mans cauſe doth guide
and giue him good ſucceſſe:
To euery thing he takes in hand,
he ſendeth good addreſſe.
24 Though that he fal, yet is he ſure,
not vtterly to quaile:
Becauſe the Lord ſtretches out his hand,
at neede and doth not faile.

25 I haue beene young and now am old,
yet neuer did I ſee:
The iuſt man left, nor yet his ſeed,
to begge for my ſery.
26 But giues alwaies moſt liberally,
and lends whereas is need:
His children and poſteritie,
receiue of God their meede.

27 Flie

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27 Flee vice therefore and wickednesse,
and vertue doe embrace:
So God shall grant thee long to haue,
on earth a dwelling place.
28 For God so loueth equitie,
and sheweth to his such grace:
That he preserues them euermore,
but stroyes the wicked men.

29 Whereas the good and godly men,
inherite shall the land:
Hauing as Lords all things therein,
in their owne power and hand.
30 The iust mans mouth shall euer speake,
of matters wise and hie:
His tongue doth talke to edifie,
with truth and equitie.

31 For in his hart the law of God,
his Lord doth still abide:
So that where euer he goe or walke,
his foote can neuer slide.
32 The wicked like a rauening Wolfe,
the iust man doth beset.
By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence giue,
God will him yet defend.
34 Wait thou on God and keepe his way,
he shall preserue thee then:
The earth to rule and thou shalt see,
destroy de these wicked men.

35 The wicked haue I seene most strong,
and placed in high degree:
Florishing in all wealth and store,
as doth the Laurell tree.
36 But sodenly he passed away,
and loe he was quite gone:
Then I him sought but could scarce find,
the place where dwelt such one.

37 Marke and behold the perfect man,
how God doth him increase:
For the iust man shall haue at length,
great ioy with rest and peace.
38 As for transgressors woe to them,
destroyde they shall all be:
God will cut off their budding race,
and rich posteritie.

39 But the saluation of the iust,
doth come from God aboue:
Who in their trouble sendeth them aide,
of his meere grace and loue,
40 God doth them helpe saue and deliuer,
from lewd men and vniust:
And still will saue them whilest that they
in him do put their trust.

Domine ne in furore Psal. xxxviij. I. H

Dauid sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sins, and therefore praieth God to turn away his wrath, but in the end with firme confidence and commending his cause to God, hopeth for speedy helpe at his hand.

Sing this as the humble sute of a sinner.

PVt me not to rebuke O Lord,
in thy prouoked ire:
Ne in thy heaute wrath O Lord,
correct me I desire.
2 Thine arrowes doe sticke fast in me,
thy hand doth presse me sore:
And in my flesh no health at all,
appeareth any more.

3 And all this is by reason of
thy wrath that I am in,
Nor any rest is in my bones,
by reason of my sinne.
4 For loe my wicked doings Lord,
aboue my head are gone:
A greater lode then I can beare,
they lie me sore vpon.

5 My wounds stinke and are festred so,
as lothsome is to see,
Which all through mine owne foolishnesse,
betideth vnto me.
6 And I in carefull wise am brought,
in trouble and distresse:
That I goe wailing all the day,
my dolefull heauines.

7 My loynes are fild with sore disease,
my flesh hath no whole part:
8 I feeble am and broken sore,
I roare for griefe of hart:
9 Thou knowest Lord my desire, my grones,
are open in thy sight:
10 My hart doth pant, my strength doth faile,
mine eies haue lost their sight.

11 My louers and my wonted friends,
stand looking on my woe:
And eke my kinsmen farre away,
are me departed fro.
12 They that did seeke my life laide snares,
and they that sought the way
To doe me hurt, spake lies, and thought
on treason all the day,

The second part.

13 But as a deafe man I became,
that can not heare at all:
14 And as one dumbe that opens not
his mouth to speake withall.
15 For all my confidence O Lord,
is wholly set on thee:
16 O Lord, thou Lord that art my God,
thou shalt giue eare to me.

This day I craue, that they my foes,
triumph not ouer mee:
17 For when my foote did slip then they,
did ioye my fall to see.
And truely I poore wretch am set,
in plague a woefull wight:
And eke my grieuous heauinesse,
is euer in my sight.

18 For while that I my wickednesse,
in humble wise confesse:
And while I for my sinfull deedes,
my sorrowes doe expresse.

19 My

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19 My foes doe ſtill remaine aliue,
and mightie are alſo:
And they that hate me wrongfully,
in number hugely grow.

20 They ſtand againſt me that my good,
with euill doe repay:
Becauſe that good and honeſt things,
I doe enſue alwaie.
21 Forſake me not my Lord my God,
be thou not farre awaie:
Haſt mee to helpe my Lord my God,
my ſafetie and my ſtaie.

Dixi cuſtodiam. Pſal. xxxix. I. H.

Dauid hauing determined ſilence, yet braſt forth in to wordes that hee would not through his bitter griefe. For he maketh certaine requeſtes which taſt of mans infirmities, yet mixed with many praiers: and all to ſhew a minde wonderfully troubled, that it may appeare how he did ſtriue mightely againſt death and deſperation.

Sing this as the humble ſute of a ſinner.

I Saide I will looke to my waies,
for feare I ſhould go wrong:
I will take heede all times that I,
offend not in my tongue.
2 As with a bit I will keepe faſt,
my mouth with force and might:
Not once to whiſper all the while,
the wicked are in ſight.

3 I held my tongue and ſpake no word,
but kept me cloſe and ſtill:
Yea from good talke I did refraine,
but ſore againſt my will.
4 My hart waxt hote within my breſt,
with muſing thought, and doubt:
Which did increaſe and ſtirre the fire,
at laſt theſe words braſt out.

5 Lord number out my life and daies,
which yet I haue not paſt:
So that I may be certified,
how long my life ſhall laſt.
6 Lord thou haſt pointed out my life,
in length much like a ſpan:
Mine age is nothing vnto thee,
ſo vaine is euery man.

7 Man walketh like a ſhade, and doth
in vaine himſelfe annoy.
In getting goods and can not tell,
who ſhall the ſame enioy.
8 Now Lord ſith things this wiſe do frame,
what helpe doe I deſire?
Of truth my helpe doth ſtand on thee,
I nothing elſe require.

The ſecond part.

9 For all the ſinnes that I haue done,
Lord quite me out of hand:
And make me not a ſcorne to fooles,
that nothing vnderſtand.
10 I was as dumbe, and to complaine,
no trouble might me moue:
Becauſe I know it was thy worke,
my patience for to proue.

11 Lord take from me my ſcourge & plague
I can them not with ſtand.
I fainte and pine away with feare,
of thy moſt heauie hand.
12 When thou for ſinne doeſt man rebuke,
he waxeth woe and wan:
As doth a cloth that mothes haue fret,
ſo vaine a thing is man.

13 Lord heare my ſute and giue good heede,
regard my teares that fall:
I ſoiourne like a ſtranger here,
as did my fathers all.
14 O ſpare a little giue me ſpace,
my ſtrength for to reſtore:
Before I goe away from thee,
and ſhall be ſeene no more.

Expectans expectaui. Pſal. xl. I. H.

Dauid deliuered from great danger, doth magnifie God therefore, and commendeth his prouidence towards all mankind. Then he promiſeth to giue himſelfe wholy to Gods ſeruice, & declareth how God will be worſhipped. Afterwarde he giueth thankes, and hauing complained of his enemies he calleth for aide and ſuccour.

Sing this as the 35. Pſalme.

I Waited long and ſought the Lord,
and patiently did beare:
At length to me he did accord,
my voice and cry to heare.
2 He pluckt me from the lake ſo deepe,
out of the mire and clay:
And on a rocke did ſet my feete,
and he did guide my way.

3 To me he taught a Pſalme of praiſe,
which I muſt ſhew abroad:
And ſing new ſongs of thanks alwaies,
vnto the Lord our God.
4 When all the folke theſe things ſhall ſee
as people much afraide:
Then they vnto the Lord ſhall flie,
and truſt vpon his aide.

5 O bleſt is he whoſe hope and hart,
doth in the Lord remaine:
That with the proud doth take no part,
nor ſuch as lie and faine.
6 For Lord my God thy wondrous deedes,
in greatneſſe farre do paſſe:
Thy fauour towards vs exceedes,
all things that euer was.

7 When I entend and doe deuiſe,
thy works abroade to ſhow:
To ſuch a reckoning they do riſe,
thereof no end I know.
8 Burnt offrings thou delighteſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſinne,
thou doeſt no man require.

9 Meate offerings and ſacrifice,
thou wouldeſt not haue at all:
But thou O Lord haſt open made,
mine eares to heare with all.

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10 But then ſaid I, behold and ſee,
I come a meane to be:
For in the volume of thy booke,
thus is it ſaid of me.

11 That I O God ſhould doe thy mind,
which thing doth like me well:
For in my heart thy law I find,
faſt placed there to dwell.
12 Thy iuſtice and thy righteouſneſſe,
in great reſorts I tell:
Behold my tongue no time doth ceaſe,
O Lord thou knoweſt full well.

The ſecond part.

13 I haue not hid within my breſt,
thy goodneſſe as by ſtealth:
But I declare and haue expreſt,
thy truth and ſauing health.
14 I kept not cloſe thy louing mind,
that no man ſhould it know:
The truſt that in thy truth I find,
to all the church I ſhow.

For I with miſchiefs many one,
am ſore beſet about.
My ſinnes increaſe and ſo come on,
I can not ſpie them out.
15 For why? in number they exceed,
the haires vpon my head:
My heart doth faint for very dread,
that I am almoſt dead.

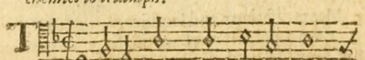
16 With ſpeed ſend helpe and ſet me free,
O Lord I thee require:
Make haſt with ſpeed to ſuccour me,
O Lord at my deſire.
17 Let them ſuſtaine rebuke and ſhame,
that ſeeke my ſoule to ſpill:
Draw backe my foes and them defame,
that with and would me ill.

18 For their ill feates doe them deſcry,
that would deface my name:
Alwaies at me they raile and cry,
fie on him, fie for ſhame.
19 Let them in thee haue ioy and wealth,
that ſeeke to thee alwaies:
That thoſe that loue thy ſauing health,
may ſay to God be praiſe.

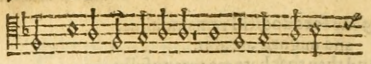
20 But as for me I am but poore,
oppreſt and brought full low:
Yet thou O Lord wilt me reſtore,
to health full well I know.
21 For why? thou art my hope and truſt,
my refuge, helpe and ſtay:
Wherefore my God as thou art iuſt,
with me no time delay.

Beatus qui intelligit, Pſal. xlj. T. S.

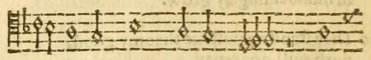
Dauid grieuouſly afflicted, bleſſeth them that pitty his caſe, complaineth of faithleſſe frends ſuch as Iudas. Ioh. 15. Then he giueth thankes for Gods mercy in chaſtiſing him gently: not ſuffering his enemies to triumph.



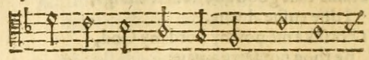
He man is bleſt that carefull is,



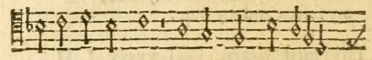
the needy to conſider: For in the ſeaſon



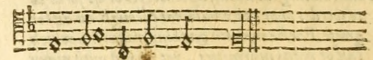
perilous the Lord will him deliuer. 2. The



Lord will make him ſafe and ſound, and



happie in the land: and he will not deliuer



him into his enemies hand.

3 And in his bed when he lieth ſicke,
the Lord will him reſtore:
And thou O Lord wilt turne to health,
his ſickenes and his ſore.
4 Then in my ſickenes thus ſay I,
haue mercy Lord on me:
And heale my ſoule which is full woe,
that I offended thee.

5 Mine enemies wiſhed me ill in hart,
and thus of me did ſay:
When ſhall he die that all his name,
may vaniſh quite away?
6 And when they come to viſit me,
they aske if I doe well.
But in their harts miſchiefe they hatch,
and to their mates it tell.

7 They bite their lips and whiſper ſo,
as though they would me charme:
And caſt their fetches how to trap,
me with ſome mortall harme.
8 Some grieuous ſinne hath brought him to
this ſickenes ſay they plaine:
He is ſo low that without doubt,
riſe can he not againe.

9 The man alſo that I did truſt,
with me did vſe deceite:
Who at my table eate my bread,
the ſame for me laide waite.
10 Haue mercy Lord on me therefore,
and let me be preſerued:
That I may render vnto them,
the things they haue deſerued.

11 By this I know aſſuredly,
I am beloued of thee:
When that mine enemies haue no cauſe,
to triumph ouer me.
12 But in my right thou haſt mee kept,
and maintained alway.
And in thy preſence place aſſignd,
where I ſhall dwell for aye.

13 The Lord thy God of Iſraell,
be praiſed enermore:
Euen ſo be it Lord will I ſay,
euen ſo be it therefore.

Quemad-

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Quemadmodum. Pſal. xlii. T.S.

Dauid is grieued that through perſecutors, he could not be preſent in the congregation, proteſting his preſence in hart, albeit in body ſeperate. At laſt he ſheweth that notwithſtanding theſe ſorrows, and thoughts, yet he continually putteth his confidence in the Lord,

Sing this as the humble ſute of a ſinner.

LIke as the Hart doth breath and bray,
the welſpring to obtaine.
So doth my ſoule deſire alway,
with thee Lord to remaine.
2 My ſoule doth thirſt and would draw neare
the liuing God of might:
Oh when ſhall I come and appeare,
in preſence of his ſight?

3 The teares all times are my repaſt,
which from mine eies do ſlide,
When wicked men cry out ſo faſt,
where now is God their guide?
4 Alas what griefe is this to thinke,
what freedome once I had?
Therefore my ſoule as at pits brinke,
is moſt heauie and ſad.

When I did march in good array,
furniſhed with my traine:
Vnto the temple was our way.
with ſongs and harts moſt faine.
5 My ſoule why art thou ſad alwaies,
and freſt thus in my breſt?
Truſt ſtill in God, for him to praiſe,
I hold it alwaies beſt.

By him I haue ſuccour at neede,
againſt all paine and griefe,
He is my God which with all ſpeede,
will haſt to ſend reliefe.
6 And thus my ſoule within the Lord,
doth faint to thinke vpon:
The land of Iordan, and record
the little hill Hermon.

The ſecond part.

7 One griefe an other in doth call,
as clouds burſt forth their voice:
The flouds of euill that doe fall,
runne ouer me with noice.
8 Yet I by day felt his goodnes,
and helpe at all aſſaies:
Likewiſe by night I will not ceaſe,
the liuing God to praiſe.

9 I am perſwaded thus to ſay,
to him with pure pretence.
O Lord thou art my guide and ſtay,
my rocke and my defence.
Why doe I then in penſiueneſſe,
hanging the head thus walke?
While that mine enemies me oppreſſe,
and vexe me with their talke?

10 For why? they vexe mine inward parts,
with pangues to be abhord.
When they cry out with ſtubborne harts,
where is thy God thy Lord?
11 So ſoone why doeſt thou faint and quaile
my ſoule within my breſt?
With thoughts why doſt thy ſelfe aſſaile,
ſo ſore within my breſt?

12 Truſt in the Lord thy God alwaies,
and thou the time ſhalt ſee:
To giue him thanks with laud and praiſe,
for health reſtord to thee.

Iudica me Domine. Pſal. xliii. T.S.

He praieth to be deliuered from them which conſpire with Abſolon, to the end that he might ioyfully praiſe God in his holy congregation.

Sing this as the 35. Pſalme.

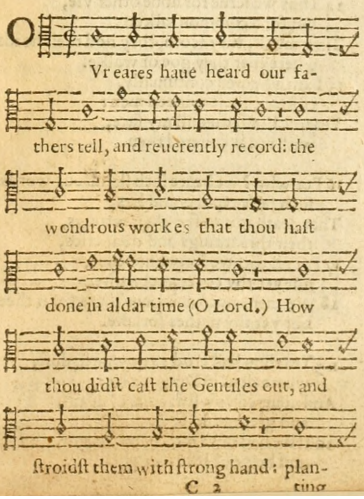
IVdge and reuenge my cauſe O Lord,
from them that euill be:
From wicked and deceitfull men,
good Lord deliuer me,
2 For of my ſtrength thou art the God,
why putſt thou me thee fro?
And why walke I ſo heauily,
oppreſſed with my foe?

3 Send out thy light and eke thy truth,
and leade me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the altar goe,
of God my ioy and cheare:
And on my harpe giue thanks to thee,
O God, my God moſt deare.

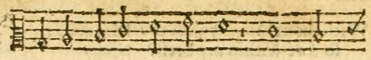
5 Why art thon then ſo ſad my ſoule,
and freſt thus in my breſt?
Still truſt in God for him to praiſe,
I hold it alwaies beſt.
6 By him I haue deliuerance,
againſt all paine and griefe:
He is my God which doth alway,
at neede ſend me reliefe,

Deus auribus, Pſal. xliiii. T. S.

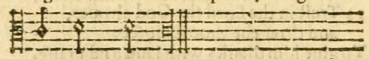
A moſt earneſt praier made in the name of the faithfull in perſecution, for ſuſtaining the quarrell of Gods word, as in S. Paul. Rom. 8.



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ting our fathers in their place, and gaueſt



to them their land.

3 They conquered not by ſword or ſtrength,
the land of thy b'heſt:
But by thy hand, thine arme and grace,
becauſe thou loueſt them beſt.
4 Thou art my king O God, that holpe
Iacob in ſundry wiſe:
5 Led with thy power we threw downe ſuch
as did againſt vs riſe.

6 I truſted not in bow or ſword,
they could not ſaue me ſound:
7 Thou keptſt vs from our enemies rage,
thou diddſt our foes confound.
8 And ſtill we boaſt of thee our God,
and praiſe thy holy name.
9 Yet now thou goeſt not with our hoſt,
but leaueſt vs to ſhame.

10 Thou madeſt vs flee before our foes,
and ſo were ouertrod:
Our enemies robd and ſpoild our goods,
whileſt we were ſparſt abroad.
11 Thou haſt vs giuen to our foes,
as ſheepe for to be ſlaine:
Among the heathen euery where,
ſcattred we doe remaine.

12 Thy people thou haſt ſold like ſlaues,
and as a thing of nought:
For profit none thou hadſt thereby,
no gaine at all was ſought.
13 And to our neighbours thou haſt made,
of vs a laughing ſtocke:
And thoſe that round about vs dwell,
at vs do grin and mocke.

The ſecond part.

14 Thus we ſerue for none other vſe,
but for a common talke:
They mock, they ſcorn, they nod their heads
where euer they goe or walke.
15 I am aſhamed continually,
to heare theſe wicked men:
Yea ſo I bluſh that all my face,
with red is couered then.

16 For why? we heare ſuch ſlandrous words,
ſuch falſe reports and lies,
That death it is to ſee their wrongs,
their threatnings and their cries,
17 For all this we forget not thee,
nor yet thy couenant breake:
18 We turne not backe our harts from thee,
nor yet thy pathes forſake.

19 Yea thou haſt trod vs downe to duſt,
where dens of Dragons be:
And couered vs with made of death,
and great aduerſitie.
20 If we had our Gods name forgot,
and helpe of Idols ſought:
21 Would not God then haue tried this out?
for he doth know our thought.

22 Nay, nay, for thy names ſake O Lord,
al waies are we ſlaine thus:
As ſheepe vnto the ſhambles ſent,
right ſo they deale with vs.
23 Vp Lord, why ſleepeſt thou? awake,
and leaue vs not for all:
24 Why hideſt thou thy countenance,
and doeſt forget our thrall?

25 For downe to duſt our ſoule is brought,
and we now at laſt caſt:
Our belly like as it were glude,
vnto the ground cleaues faſt.
26 Riſe vp therefore for our defence,
and helpe vs Lord at neede:
We thee beſeech of thy goodnes,
to reſcue vs with ſpeede.

Eructauit cor meum. Pſal. xlv. I.H

Salomon his maieſty, honour, ſtrength, beauty, riches, and power are praiſed: his mariage with the Egyptian an heathen woman is bleſt, if that ſhe renounce her people and country, and giue her ſelfe wholy to her husband. Here is figured the wonderfull maieſtie, and encreaſe of Chriſtes kingdome, and the Church his ſpouſe.

Sing this as the 25. Pſalme.

MY heart doth take in hand,
ſome godly ſong to ſing:
The praiſe that I ſhall ſhew therein,
pertaineth to the king.
2 My tongue ſhall be as quicke,
his honour to indite:
As is the pen of any Scribe,
that vſeth faſt to write.

3 O faireſt of all men,
thy ſpeech is pleaſant pure:
For God hath bleſſed thee with gifts,
for euer to endure.
4 About thee gird thy ſword,
O Prince of might elect:
With honour glory, and renowne,
thy perſon pure is deckt.

5 Go forth with godly ſpeede,
in meekeneſſe, truth and right:
And thy right hand ſhall thee inſtruct,
in workes of dreadfull might.
6 Thy arrowes ſharpe and keene,
their hearts ſo ſore ſhall ſting:
That folke ſhall fall and kneele to thee,
yea all thy foes (O king.)

7 Thy royall ſeare O Lord,
for euer ſhall remaine:
Becauſe the ſcepter of thy realme,
doth righteouſneſſe maintaine.
8 Becauſe thou loueſt the right,
and doeſt the ill deteſt.
God euen thy God hath nointed thee,
with ioy aboue the reſt.

9 With Mirre and ſauour ſweete,
thy clothes are all be ſpread,
When thou doeſt from thy pallace paſſe,
therein to make thee glad.

Kinges

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10 Kings daughters doe attend,
in fine and rich aray:
At thy right hand the Queene doth ſtand,
in golde and garments gay.

The ſecond part.

11 O daughter take good heede,
incline and giue good eare.
Thou muſt forget thy kinred all,
and fathers houſe moſt deare.
12 Then ſhall the king deſire,
thy beautie faire and trim:
For why? he is the Lord thy God,
and thou muſt worſhip him.

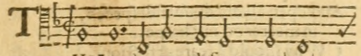
13 The daughters then of Tyre,
with gifts full rich to ſee:
And all the wealthy of the land
ſhall make their ſute to thee.
14 The daughter of the king,
is glorious to behold:
Within her cloſet ſhe doth ſit,
all deckt in beaten gold.

15 In robes well wrought with needle,
and many a pleaſant thing:
With virgins faire on her to waite,
ſhe commeth to the king.
16 Thus are they brought with ioy,
and mirth on euery ſide:
Into the pallace of the king,
and there they doe abide.

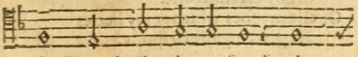
17 In ſtead of parents left,
(O Queene thy chance ſo ſtands)
Thou ſhalt haue ſonnes whom thou maiſt ſet,
as princes in all landes.
18 Wherefore thy holy name,
all ages ſhall record:
Thy people ſhall giue thankes to thee,
for euermore O Lord.

Deus noſter refugium Pſal. xlvi. I. H.

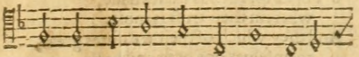
A ſong of thankeſgiuing for the deliuerance of Ieruſalem, after Senacherib with his armie was driuen away, or ſome other like ſodaine & marualous deliuerance by the mightie hand of God: whereby the Prophet commending this great benefit, doth exhort the faithfull to giue themſelues wholy into the hands of God, doubting nothing but that vnder his protection they ſhall be ſafe againſt all the aſſaultes of their enemies.



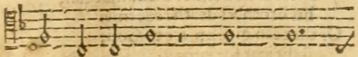
THe Lord is our defence and aide,



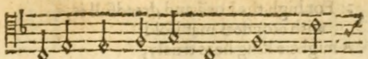
the ſtrength whereby we ſtand: when



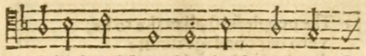
we with woe are much diſmaide, he is



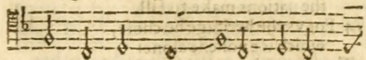
our helpe at hand. 2. Though thearth



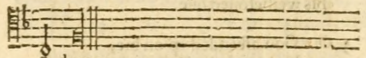
remoue we will not feare, though hils



ſo high and ſteepe bee thruſt and hur-



led here and there, within the ſea



ſo deepe.

3 No, though the waues do rage ſo ſore,
that all the banks it ſpils:
And though it ouerflow the ſhore,
and beate downe mightie hils,
4 For one faire floud doth ſend abroad,
his pleaſant ſtreames apace:
To freſh the cittie of our God,
and waſh his holy place.

5 In midſt of her the Lord doth dwell,
ſhe can no whit decay:
All things againſt her that rebell,
the Lord will truely ſlay.
6 The heathen flocke, the kingdomes feare,
the people make a noyſe:
The earth doth melt and not appeare,
when God puts forth his voice.

7 The Lord of hoaſtes doth take our part,
to vs he hath an eye:
Our hope of health with all our hart,
on Iacobs God doth lye.
8 Come here and ſee with mind and thought
the working of our God:
What wonders he himſelfe hath wrought,
throughout the earth abroad.

9 By him all wars are huſht and gone,
which countries did conſpire:
Their bowes he brake and ſpares eachone
their Chariots burnt with fire.
10 Leaue off therefore (ſaith he) and know
I am a God moſt ſtout:
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hoaſtes doth vs defend,
he is our ſtrength and tower.
On Iacobs God we doe depend,
and on his might and power.

Omnes gentes. Pſal. xlvii. I. H.

An exhortation to worſhip God for his mercies toward Iacobs poſteritie. Herein is prophecied the kingdome of Chriſt, in the time of the Goſpell.

Sing this as the 46. Pſalme.

YE people all with one accord,
clap hands and ekereioyce:
Be glad and ſing vnto the Lord,
with ſweete and pleaſant voice.

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2 For high the Lord and dreadfull is,
with wonders manifold:
A mightie king he is truely,
in all the earth extold.

3 The people he ſhall make to be,
vnto our bondage thrall:
And vnderneath our feete he ſhall,
the nations make to fall.
4 For vs the heritage he choſe,
which we poſſeſſe alone:
The flourſhing worſhip of Iacob
his welbeloued one.

5 Our God aſcended vp on hie,
with ioy and pleaſant noyſe:
The Lord goeth vp aboue the skie,
with trumpets royall voice.
6 Sing praiſes to our God, ſing praiſe,
ſing praiſes to our king:
For God is king of all the earth,
all skilfull praiſes ſing.

7 God on the heauen raignes and ſits,
vpon his holy throne:
The princes of the people haue,
them ioyned euery one.
8 To Abrahams people for our God
which is exalted hie:
As with a buckler doth defend
the earth continually.

Magnus Dominus. Pſal. xlviii. I. H.

Thankes are giuen to God for the notable deliuerance of Ieruſalem frō the hands of many kings: the ſtate whereof is praiſed, for that God is preſent at all times to defend it: this Pſalme ſeemeth to be made in the time of Ahaz, Ioſaphat, Aſa or Ezechias: for then chiefly was the citie by ſoraine Princes aſſaulted.

Sing this as the 45. Pſalme.

GReate is the Lord, and with great praiſe,
to be aduanced ſtill:
Within the Citie of our Lord,
vpon his holy hill.
2 Mount Sion is a pleaſant place,
it gladdeth all the land.
The Cittie of the mightie king,
on her North ſide doth ſtand.

3 Within the pallaces thereof,
God is a refuge knowne:
For loe the kings are gathered,and
together they are gone.
4 But when they did behold it ſo,
they wondred, and they were
Aſtonied much and ſodenly,
were driuen backe with feare.

5 Great terror there on them did fall,
for very woe they cry:
As doth a woman when ſhe ſhall,
goe trauell by and by.
6 As thou with Eaſterne windes the ſhips,
vpon the ſea doeſt breake:
So they were ſtaied, and euen as
we heard our fathers ſpeake.

7 So in the citie of our God,
we ſaw as it was told:
Yea in the citie of our God,
for euer will vphold.
8 O Lord we waite and doe attend,
on thy good helpe and grace:
For which we do all times attend,
within thy holy place.

9 O Lord according to thy name,
for euer is thy praiſe:
And thy right hand O Lord is full,
of righteouſneſſe alwaies.
10 Let for thy iudgements Sion mount,
fulfilled be with ioye:
And eke of Iuda graunt (O Lord)
the daughters to reioyce.

11 Goe walke about all Sion hill,
yea round about him goe:
And tell the towers that thereupon,
are builded on a roe.
12 And marke ye well her bulwarkes all,
behold her towers there:
That ye may tell thereof to them,
that after ſhall be here.

13 For this God is our God, our God
for euermore is he:
Yea and vnto the death alſo,
our guider ſhall he be.

Audite hæc omnes. Pſal. xlix. T. S.

Gods ſpirit moueth the conſideration of mans life, ſhewing that the wealthieſt are not happieſt, but noteth how all thinges are ruled by Gods prouidence, who as he iudgeth theſe worldly miſers to euerlaſting torments, ſo doth he preſerue his, & will reward them in the day of the reſurrection. Theſ. 2.

Sing this as the 45. Pſalme.

ALl people harken and giue eare,
to that that I ſhall tell:
2 Both hie and low, both rich and poore,
that in the world do dwell.
3 For why? my mouth ſhall make diſcourſe
of many things right wiſe:
In vnderſtanding ſhall my hart,
his ſtudy exerciſe.

4 I will incline mine eares to know,
the parables ſo darke:
And open all my doubtfull ſpeech,
in meeter on my harpe.
5 Why ſhould I feare aſflictions,
or any careſull toile:
Or elſe my foes which at my heeles
are preſt my life to ſpoile.

6 For as for ſuch as riches haue,
wherein their truſt is moſt:
And they which of their treaſures great,
themſelues doe brag and boſt.
7 There is not one of them that can,
his brothers death redeeme:
Or that can giue a price to God,
ſufficient for him.

8 Is

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8 It is too great a price to pay,
none can thereto attaine:
9 Or that he may his life prolong,
or not in graue remaine.
10 They ſee wiſe men as well as fooles,
ſubiect vnto deaths hands:
And being dead ſtrangers poſſeſſe,
their goods, their rents, their lands.

11 Their care is to build houſes faire,
and ſo determine ſure.
To make their name right great on earth,
for euer to endure.
12 Yet ſhall no man alwaies enioy,
high honour, wealth and reſt:
But ſhall at length taſt of deaths cup,
as well as the bruite beaſt.

The ſecond part.

13 And though they try their foliſh thoughts
to be moſt lewd and vaine:
Their children yet approue their talke,
and in like ſinne remaine.
14 As ſheepe into the fold are brought,
ſo ſhall they into graue:
Death ſhall them eate, and in that day,
the iuſt ſhall Lordſhip haue.

15 Their image and their royall port,
ſhall fade and quite decay:
When as from houſe to pit they paſſe,
with woe and weal away.
16 But God will ſurely preſerue me,
from death and endleſſe paine:
Becauſe he will of his good grace,
my ſoule receiue againe.

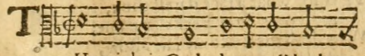
17 If any man waxe wondrous rich,
feare not I ſay therefore:
Although the glorie of his houſe,
increaſeth more and more.
18 For when he dyeth of all theſe things,
nothing ſhall he receiue:
His glory will not follow him,
his pompe will take her leaue.

19 Yet in this life he takes himſelfe,
the happieſt vnder ſunne:
And others likewiſe flatter him,
ſaying all is well done.
20 And preſuppoſe he liue as long,
as did his fathers olde:
Yet muſt he needes at length giue place,
and be brought to deaths folde.

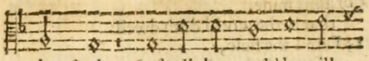
21 Thus man to honour God hath cald,
yet doth he not conſider:
But like bruite beaſts ſo doth he liue,
which turne to duſt and poulder.

Deus Deorum. Pſal. L. W. W.

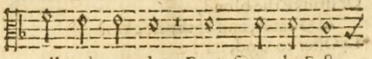
He prophecieth how God wil call all nations by the Goſpel & require no other ſacrifice of his people but confeſſion of his benefits, and thankeſgiuing, & how he deteſteth al ſuch as ſeem zealous of ceremonies, and not of the pure word of God onely.



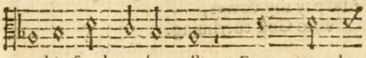
He mightie God, the eternall hath



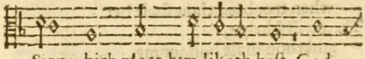
thus ſpoke: And all the world he will



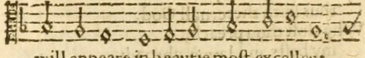
call and prouoke: Euen from the Eaſt



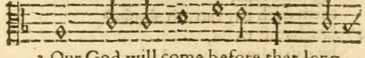
and ſo forth to the weſt 2. From toward



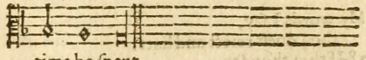
Sion which place him liketh beſt, God



will appeare in beautie moſt excellent.



3. Our God will come before that long



time be ſpent.

Deuouring fire,
ſhall goe before his face:
A great tempeſt,
ſhall round about him trace.
4 Then ſhall he call,
the earth and heauens bright:
To iudge his folke,
with equitie and right.
5 Saying goe too,
and now my ſaints aſſemble:
My peace they keepe,
their gifts doe not diſſemble.

6 The heauens ſhall,
declare his righteouſneſſe,
For God is iudge,
of all things more and leſſe.
7 Heare my people,
for I will now reueale:
Liſt Iſraell,
I will thee nought conceale:
Thy God, thy God,
am I, and will not blame thee,
8 For giuing not,
all manner offerings to mee.

9 I haue no neede,
to take of thee at all:
Goates of thy folde,
or Calfe out of thy ſtall,
10 For all the beaſtes,
are mine within the woods:
On thouſand hils,
cattel are mine owne goods.
11 I know for mine,
all birds that are on mountaines:
All beaſtes are mine,
which haunt the fields and fountaines.

12 Hungrie if I were,
I would it not thee tell:

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For all is mine,
that in the world doth dwell:
13 Eate I the fleſh,
of great Buls or Bullocks?
Or drinke the bloud,
of Goates, and of thy flockes?
14 Offer to God,
praiſe and hartie thankeſgiuing:
And pay thy vowes,
vnto God euerliuing.

15 Call vpon me,
when troubled thou ſhalt be:
Then will I helpe,
and thou ſhalt honour me,
16 To the wicked,
thus ſaith theternall God,
Why doſt thou preach,
my heſts and lawes abroad:
Seeing thou haſt,
them with thy mouth abuſed?
17 And hateſt to be,
by diſcipline reformed.

My words I ſay,
thou doeſt reiect and hate.
18 If that thou ſee,
a theefe as with thy mate.
Thou runneſt with him,
and ſo your pray doe ſeeke:
And art all one,
with baudes and Ruffians eke:
19 Thou giueſt thy ſelfe,
to backbite and to ſlaunder:
And how thy tongue,
deceiueth it is a wonder.

20 Thou ſitteſt muſing,
thy brother how to blame:
And how to put,
thy mothers ſonne to ſhame.
21 Theſe things thou didſt,
and whileſt I held my tongue:
Thou didſt me iudge,
becauſe I ſtaide ſo long.
Like to thy ſelfe,
yet though I kept long ſilence.
Once ſhalt thou feele,
of thy wrong iuſt recompence.

22 Conſider this,
yee that forget the Lord:
And feare not when,
he threatneth with his rod.
Leaſt without helpe,
I ſpoile you as a pray:
23 But he that thanks
offereth, praiſeth me aye.
Saith the Lord God,
and he that walketh this trace:
I will him teach,
Gods ſauing health to embrace.

Another of the ſame by. I. H.

THe God of Gods the Lord,
hath cald the earth by name:
From whence the ſunne doth riſe,
vnto the ſetting of the ſame.
2 From Sion his faire place,
his glory bright and cleare:
The perfect beautie of his grace,
from thence it did appeare.

3 Our God ſhall come in haſt,
to ſpeake he ſhall not doubt:
Before him ſhall the fire waſt,
and tempeſt round about.
4 The heauens from on high,
the earth below likewiſe:
He will call forth to iudge and trie,
his folke he did deuiſe.

5 Bring forth my Saints (ſaith he)
my faithfull flocke ſo deare:
Which art in bond and league with me,
my law to loue and feare.
6 And when thoſe things are tride,
the heauens ſhall record:
That God is iuſt, and all muſt bide,
the iudgement of the Lord.

7 My people, O giue heede,
Iſraell to thee I crie:
I am thy God thy helpe at neede,
thou canſt it not denie.
8 I doe not ſay to thee,
thy ſacrifice is ſlacke:
Thou offereſt dayly vnto mee,
much more then I doe lacke.

9 Thinkeſt thou that I doe neede,
thy cattell young or old?
Or elſe ſo much deſire to feede,
on Goates out of thy fold?
10 Nay, all the beaſts are mine,
in woods that eate their fils,
And thouſands more of neate and kine,
that runne wilde in the hils.

The ſecond part.

11 The birds that build on high,
in hils and out of ſight:
And beaſts that in the fields doe feede,
are ſubiect to my might.
12 Then though I hungred ſore,
what neede I ought of thine:
Sith that the earth with her great ſtore,
and all therein is mine.

13 To Buls fleſh haue I mind,
to eate it doeſt thou thinke?
Or ſuch a ſweetnes doe I find,
the bloud of Goats to drinke?
14 Giue to the Lord his praiſe,
with thankes to him apply:
And ſee thou pay thy vowes alwaies,
vnto the God moſt hye.

15 Then ſeeke and call to me,
when ought would worke thee blame:
And I will ſure deliuer thee,
that thou maieſt praiſe my name.
16 But to the wicked traine,
which talke of God each day:
And yet their works are foule and vaine,
to them the Lord will ſay.

17 With what a face dareſt thou,
my words once ſpeake or name:
Why doth thy talke my law allow,
thy deedes denie the ſame?

18 Whereas

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18 Whereas for to amend,
thy life thou art so slacke?
My word which thou dost pretend,
is cast behinde thy backe.

The third part.

19 When thou a theefe doest see,
by theft to liue in wealth:
With him thou runst and doest agree,
likewise to liue by stealth.
20 When thou doest them behold,
that wiues and maides defile:
Thou likest it well, and waxest bold,
to vse that life most vile.

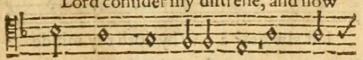
21 Thy lips thou doest apply,
to slaunder and defame:
Thy tongue is taught to craft and lie,
and still doth vse the same.
22 Thou studiest to reuile,
thy friends to thee so neare:
With slaunder thou wouldst needes defile,
thy mothers sonne most deare.

23 Here at while I doe winke,
as though I did not see:
Thou goest on still, and so doest thinke
that I am like to thee:
24 But sure I will not let,,
to strike when I begin:
Thy faults in order I will set,
and open all thy sinne.

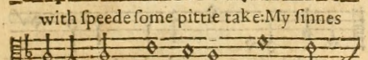
25 Marke this I you require,
that haue not God in mind:
Least when I plague you in mine ire,
your helpe is far to find.
26 He that doth giue to me,
the sacrifice of praise:
Doth please me well, and he shall see,
to walke in godly waies.

Miserere mei. Psal. Li. W. W.

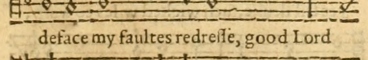
Dauid rebuked by the prophet Nathan for his great offences, acknowledged the same to God. protesting his naturall corruption. Wherfore he praieth God to forgiue his sinnes, and renue in him his holy spirite: promising that he will not bee vnmindfull of those great graces. Finally fearing least God would punish the whole Church for his fault he requireth that hee would rather increase his graces towards the same.



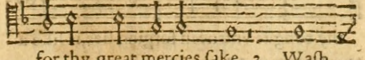
O Lord consider my distresse, and now



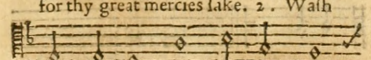
with speede some pittie take: My sinnes



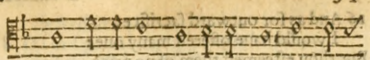
deface my faultes redresse, good Lord



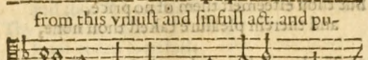
for thy great mercies sake. 2. Wash



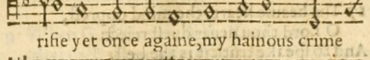
mee (O Lord) and make me cleane



from this vniust and sinfull act. and pu-



rifie yet once againe, my hainous crime



and bloudie fact.

3 Remorse and sorrow doe constraine,
me to acknowledge mine excesse.
My sinnes alas doth still remaine,
before my face without release.
4 For thee alone I haue offended,
committing euill in thy sight.
And if I were therefore condemned,
yet were thy iudgements iust and right.

5 It is too manifest alas,
that first I was conceiued in sinne:
Yea of my mother so borne was,
and yet vile wretch remaine therein.
6 Also behold Lord thou doest loue,
the inward truth of a pure hart:
Therefore thy wisedome from aboue,
thou hast reuealed me to conuert.

7 If thou with Hysope purge this blot,
I shall be cleaner then the glasse:
And if thou wash away my spot,
the snow in whitenes shall I passe.
8 Therefore O Lord such ioy me send,
that inwardly I may find grace:
And that my strength may now amend,
which thou hast swagde for my trespasse.

9 Turne backe thy face and frowning ire,
for I haue felt inough thy hand:
And purge my sinnes I thee desire,
which doe in number passe the sand.
10 Make new my heart within my brest,
and frame it to thy holy will:
Thy constant spirite in me let rest,
which may these raging enemies still.

The second part.

11 Cast me not Lord out from thy face,
but speedily my torments end:
Take not from me thy spirite and grace,
which may from dangers me defend.
12 Restore me to those ioyes againe,
which I was wont in thee to find,
And let me thy free spirite retaine,
which vnto thee may stir my mind.

13 Thus when I shall thy mercies know,
I shall instruct others therein.
And men that are likewise brought low,
by mine example shall flee sinne.
14 O God that of my health art Lord,
forgiue me this my bloudy vice.
My hart and tongue shall then accord,
to sing thy mercies and iustice.

15 Touch thou my lips my tongue vntie,
O Lord which art the onely kay,
And then my mouth shall testifie,
thy wondrous works and praise alway.

16 And

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16 And as for outward sacrifice,
I would haue offered many one:
But thou esteemest them of no price,
and therein pleasure takest thou none,

17 The heauie heart, the mind oppresst,
O Lord thou neuer doest reiect:
And to speake truth it is the best,
and of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
poure out thy mercies on thy hill:
And on Ierusalem thy grace,
build vp thy wals and loue it still.

19 Thou shalt accept then our offrings,
of peace and righteousnesse I say:
Yea Calues and many other things,
vpon thine altar will we lay.

An other of the same by T. N.

Sing this as the Lamentation.

HAue mercie on me God, after
thy great aboundant grace:
After thy mercies multitude,
doe thou my sinnes deface.
2 Yea wash me more from mine offence,
and clense me from my sinne:
For I doe know my faults and still
my sinnes are in mine eine.

3 Against thee, thee alone, I haue
offended in this case:
And euill haue I done before
the presence of thy face.
4 That in the things that thou hast done,
vpright thou maiest be tride:
And eke in iudging that the doome,
may passe vpon thy side.

5 Behold in wickednesse my kinde,
and shape I did receiue:
And loe my sinfull mother eke,
in sinne did me conceiue.
6 But loe the truth of inward parts,
is pleasant vnto thee:
And secrets of thy wisedome thou,
reuealed hast vnto me.

7 With Isope Lord besprinkle me,
I shall be clensed so:
Yea wash thou me, and so shall I
be whiter then the snow.
8 Of ioy and gladnesse make thou me,
to heare the pleasant voice,
That so the bruised bones which thou,
hast broken may reioyce.

9 From the beholding of my sinnes,
Lord turne away thy face:
And all my deedes of wickednesse,
doe vtterly deface.
10 O God create in me a hart,
vnspotted in thy sight
And eke within my bowels Lord,
renue a stabled sprite.

11 Ne cast me from thy sight, nor take
thy holy spirite away:
The comfort of thy sauing helpe,
giue me againe I pray.
12 With thy free spirite establish me,
and I will teach therefore,
Sinners thy waies, and wicked shall,
be turnd vnto thy lore.

The second part.

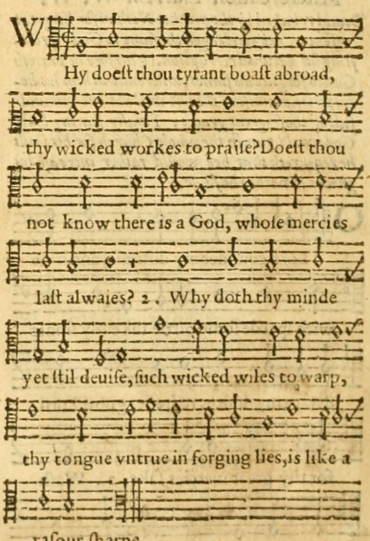
13 O God that art God of my health,
from bloud deliuer me:
That praises of thy righteousnesse,
my tongue may sing to thee.
14 My lips that yet fast closed be,
doe thou O Lord vnlose:
The praises of thy maiestie,
my mouth shall so disclose.

15 I would haue offered sacrifice,
if that had pleased thee:
But pleased with burnt offerings,
I know thou wilt not bee.
16 A troubled spirite a sacrifice,
delightfull in Gods eies:
A broken and an humble heart,
God thou wilt not despise.

17 In thy good will deale gently Lord,
to Sion and withall:
Graunt that of thy Ierusalem,
vpreard may be the wall.
18 Burnt offerings, gifts and sacrifice
of iustice in that day:
Thou shalt accept, and Calues they shall,
vpon thine altar lay.

Quid gloriaris. Psal. Lii. I. H.

Dauid describeth the arrogant tyrannie of Doeg Saul chiefe shepheard, who by false surmises caused Abimelech, and the priests to be slaine. Hee prophesieth his destruction, encourageth the faithfull to trust in God, whom most sharpely reuengeth his, & rendreth thanks for his deliuerance. Herein is liuely set forth the kingdome of Antichrist.



3 On

3 On miſchiefe why ſetſt thou thy mind,
and wilt not walke vpright:
Thou haſt more luſt falſe tales to find
then bring the truth to light.
4 Thou doſt delight in fraude and guile,
in miſchiefe, bloud, and wrong:
Thy lips haue learnd the flattering ſtile,
O falſe deceitefull tongue.

5 Therefore ſhall God for euer confound,
and plucke thee from thy place:
Thy ſeed roote out from of the ground,
and ſo ſhall thee deface.
5 The iuſt when they behold thy fall,
with feare will praiſe the Lord:
And in reproch of thee withall,
cry out with one accord.

7 Behold the man which would not take,
the Lord for his defence:
But of his goodes his God did make,
and truſt his corrupt ſence.
8 But I an Oliue freſh and greene,
will ſpring and ſpread abroad:
For why? my truſt all times hath beene,
vpon the liuing God:

6 For this therefore will I giue praiſe,
to thee with hart and voice:
I will ſet forth thy name alwaies,
wherein thy Saintes reioyce.

Dixit inſipiens. Pſal. Liii. T. N.

Dauid deſcribeth the crooked nature, the crueltie and puniſhments of the wicked, when they looke not for it, and deſireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46. Pſalme.

THe fooliſh man in that which he,
within his hart hath ſaide:
That there is any God at all,
hath vtterly denaide.
2 They are corrupt, and they alſo,
a hainous worke haue wrought
Among them all there is not one,
of good that worketh ought.

3 The Lord lookt downe on ſonnes of men,
from heauen all abroad:
To ſee if any were that would
be wiſe and ſeeke for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feede vpon:
My people as they feede on bread,
the Lord they call not on.
6 Euen there they were afraide, and ſtood
with trembling all diſmaide:
Whereas there was no cauſe at all,
why they ſhould be afraide.

7 For God his bones that thee beſiegde
hath ſcattered all abroad:
Thou haſt confounded them, for they
riected are of God.
8 O Lord giue thou thy people health,
and thou O Lord fulfill:
Thy promiſe made to Iſraell,
from out of Sion hill.

9 When God his people ſhall reſtore,
that earſt was captiue lad:
Then Iacob ſhall therein reioyce,
and Iſraell ſhall be glad.

Deus in nomine. Pſal. Liiii. I. H.

Dauid in great danger through Ziphims, calleth vpon God to deſtroy his enemies, promiſing ſacrifice for his deliuerance.

Sing this as the 46. Pſalme.

GOd ſaue me for thy holy name,
and for thy goodneſſe ſake:
Vnto the ſtrength Lord of the ſame,
I doe my cauſe betake.
2 Regard O Lord and giue an eare,
to me when I doe pray:
Bow downe thy ſelfe to me and heare,
the words that I doe ſay.

3 For ſtrangers vp againſt me riſe,
and tyrants vex me ſtill,
Which haue not God before their eyes,
they ſeeke my ſoule to ſpill.
4 But loe my God doth giue me aide,
the Lord is ſtraight at hand:
With them by whom my ſoule is ſtaid
the Lord doth euer ſtand.

5 With plagues repay againe all thoſe,
for me that lye in waite:
And in thy truth deſtroy my foes,
with their owne ſnare and baite.
6 An offering of free hart and will,
then I to thee ſhall make:
And praiſe thy name for therein ſtill,
great comfort I doe take.

7 O Lord at length do ſet me free,
from them that craft conſpire:
And how myne eye with ioy doth ſee,
on them my harts deſire.

Exaudi Deus. Pſal. Lv. I. H.

Dauid in great diſtreſſe complaineth of Sauls crueltie & falſhood of his familiar acquaintance effectually mouing the Lord to pittie him. Then aſſured of deliuerance, he ſetteth forth the grace of God as if he had already obtained his requeſt.

Sing this as the 35. Pſalme.

OGod giue eare and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy ſelfe away.
2 Take heede to me, graunt my requeſt,
and anſwere me againe:
With plaints I pray full ſore oppreſt,
great griefe doth me conſtraine.

3 Becauſe my foes with threats and cries,
oppreſſe me through deſpight:

And

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And so the wicked sort likewise,
to vexe me haue delight.
4 For they in counsell doe conspire,
to charge me with some ill:
So in their hastie wrath and ire,
they doe pursue me still.

5 My hart doth faint for want of breath,
it panteth in my brest:
The terrors and the dread of death,
doth worke me much vnrest.
6 Such dreadfull feare on me doth fall,
that I therewith do quake:
Such horror whelmeth me withall,
that I no shift can make.

7 But I do say, who will giue me
the swift and pleasant wings,
Of some faire doue, that I may flee,
and rest me from these thungs.
8 Loe then I would goe far away,
to flie I would not cease:
And I would hide my selfe and stay,
in some great wildernesse.

9 I would be gone in all the hast,
and not abide behinde:
That I were quite and ouerpast,
these blastes of boistrous winde.
10 Diuide them Lord, and from them pull
their diuelish double tongue:
For I haue spied their citie full,
of rapine, strife and wrong.

11 Which things both night & day through-
doe close her as a wall: (out,
In midst of her is mischiefe stout,
and sorrow eke withall.
12 Her priuie parts are wicked plaine,
her deedes are much too vile:
And in her streetes there doth remaine,
all craftie fraud and guile.

The second part.

13 If that my foes did seeke my shame,
I might it well abide:
From open enemies checke and blame,
some where I could me hide.
14 But thou it was my fellow deare,
which friendship didst pretend:
And didst my secret counsell heare,
as my familiar friend.

15 With whome I had delight to talke,
in secret and abroad:
And we together oft did walke,
within the house of God.
16 Let death in hast vpon them fall,
and send them quicke to hell:
For mischiefe raigneth in their hall,
and parlour where they dwell.

17 But I vnto my God doe cry,
to him for helpe I flee:
The Lord doth heare me by and by,
and he doth succour me.
18 At morning, noone and euening tide,
vnto the Lord I pray:
When I so instantly haue cryde,
he doth not say me nay.

19 To peace he shall restore me yet,
though warre be now at hand:
Although the number be full great,
that would against me stand.
20 The Lord that first and last doth raigne,
both now and euer more:
Will heare when I to him complaine,
and punish them full sore.

21 For sure there is no hope that they,
to turne will once accord:
For why? they will not God obey,
nor doe not feare the Lord.
22 Vpon their friends they layde their hands
which were in couenant knit:
Of friendship to neglect the bands,
they passe nor care no whit.

23 While they haue warre within their hart,
as butter are their words:
Although their words were smoth as oyle,
they cut as sharp as swords.
24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord,
the iust in thrall to see.

25 But God shall cast them deepe in pit,
that thirst for bloud alwaies:
He shall no guilefull man permit,
to liue out halfe his daies.
26 Though such be quite destroide and gone
in thee (O Lord) I trust:
I shall depend thy grace vpon
withall my hart and lust.

Miserere mei. Psal. Lvi. T. S.

Dauid being brought to Achus the king of Gath, 2. Sam. 21. 12. complaineth of his enemies, demaundeth succour, trusteth in god, & promiseth to performe his vow, which was to praise God in his Church.

Sing this as the Lamentation.

HAue mercy Lord on me I pray,
for man would me deuoure.
He fighteth with me day by day,
and troubleth me each houre.
2 Mine enemies dayly enterprise,
to swallow me outright:
To fight against me many rise,
O thou most high of might.

3 When they would make me much afraide
with boasts and brags of pride:
I trust in thee alone for aide,
by thee I will abide.
4 Gods promise I doe mind and praise,
O Lord I sticke to thee:
I doe not care at all assaies,
what flesh can doe to me.

5 What things I either did or spake,
they wrest them at their will:
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselues to hide,
close watch for me to lay:
They spie my pathes and snares haue tide,
to take my life away.

Shall

7 Shall they thus ſcape on miſchiefe ſet?
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe,
8 Thou ſeeſt how oft they make me flee,
and on my teares doeſt looke:
Reſerue them in a glaſſe by thee,
and write them in thy booke.

9 When I doe call vpon thy name,
my foes away do ſtart:
I well perceiue it by the ſame,
that God doth take my part.
10 I glory in the word of God,
to praiſe it I accord:
With ioy I will declare abroad,
the promiſe of the Lord.

11 I truſt in God, and yet I ſay,
as I before began:
The Lord he is my helpe and ſtay,
I doe not care for man.
12 I will performe with heart ſo free,
to God my vowes alwaies:
And I (O Lord) all times to thee,
will offer thankes and praiſe.

13 My ſoule from death thou doſt defend,
and keepe my feete vpright:
That I before thee may aſcend,
with ſuch as liue in light.

Miſerere mei. Pſal. Lvii. I. H.

Dauid in the deſert of Ziph betrayed by the inhabitants, & in the ſame Caue with Saul, calleth vnto God with full confidence that he will performe his promiſe, and ſhew his glory in heauen and earth againſt the cruell enemies. Therefore he rendreth laud and praiſe.

Sing this as the 44. Pſalme.

TAke pittie for thy promiſe ſake
haue mercy Lord on me:
For why? my ſoule doth her betake,
vnto the helpe of thee.
2 Within the ſhadow of thy wings,
I ſet my ſelfe full faſt:
Till miſchiefe, malice, and like things,
be gone and ouerpaſt.

3 I call vpon the God moſt hie,
to whom I ſticke and ſtand:
I meane the God that will ſtand by,
the cauſe I haue in hand,
4 From heauen he hath ſent his aide,
to ſaue me from their ſpight:
That to deuour me haue aſſaide,
his mercy truth and might.

5 I led my life with Lyons fell,
all ſet on wrath and ire:
And with ſuch wicked men I dwell,
that fret like flames of fire.
6 Their teeth are ſpares and arrowes long,
as ſharpe as I haue ſeene:
They wound and cut with their quicke tong,
like ſwords and weapons keene.

7 Set vp and ſhew thy ſelfe O God,
aboue the heauens bright:
Exalt thy praiſe in earth abroad,
thy maieſty and might.
8 They lay their net and do prepare,
a priuie caue and pit:
Wherein they thinke my ſoule to ſnare,
but they are fallen in it.

9 My heart is ſet to laude the Lord,
in him to ioy alwaies:
My hart I ſay doth well accord,
to ſing his laud and praiſe.
10 Awake my ioy, awake I ſay,
my Lute, my Harpe and ſtring:
For I my ſelfe before the day,
will riſe, reioyce, and ſing.

11 Among the people I will tell,
the goodneſſe of my God:
And ſhew his praiſe that doth excell,
in heathen lands abroad.
12 His mercy doth extend as far,
as heauens all are hie:
His truth as hie as any ſtarre,
that ſtandeth in the skie.

13 Set forth and ſhew thy ſelfe O God,
aboue the heauens bright:
Extoll thy praiſe on earth abroad,
thy maieſtie and might.

Si vere vtique. Pſal. Lviii. I. H.

He deſcribeth his malicious enemies Saules flatterers, who ſecretly & openly ſought his deſtruction, from whom he appealeth to Gods iudgement ſhewing that the iuſt ſhal reioyce, at the puniſhment of the wicked to Gods glory.

Sing this as the 48. Pſalme.

YE rulers that are put in truſt,
to iudge of wrong and right:
Be all your iudgements true and iuſt,
not knowing meede or might.
2 Nay in your harts yee marke and muſe,
in miſchiefe to conſent:
And where you ſhould true iuſtice vſe,
your hands to bribes are bent.

3 This wicked ſort in their birth day,
haue erred on this wiſe:
And from their mothers wombe alway,
haue vſed crafts and lies.
4 In them the poyſon and the breath,
of Serpents doe appeare:
Yea like the Adder that is deafe,
and faſt doth ſtop his eare.

5 Becauſe he will not heare the voice,
of one that charmeth well:
No though he were the chiefe of choiſe,
and did therein excell.
6 O God breake thou their teeth at once,
within their mouth throughout:
The tuskes that in their great chaw bones,
like Lyons whelps hang out.

7 Let them conſume away in waſt,
as water runnes forthright:
The ſhaftes that they doe ſhoote in haſt,
let them be broken in flight.

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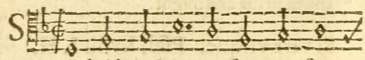
8 As ſnailes doe waſt within the ſhell,
and vnto ſlime doe runne:
As one before his time that fell,
and neuer ſaw the ſunne.

9 Before the thornes that now are young,
to buſhes big ſhall grow:
The ſtormes of anger waxing ſtrong,
ſhall take them ere they know.
10 The iuſt ſhall ioy, it doth them good,
that God doth vengeance take:
And they ſhall waſh their feete in blood,
of them that him forſake.

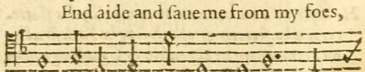
11 Then ſhall the world ſhew forth and tell,
that good men haue reward:
And that a God on earth doth dwell,
that iuſtice doth regard.

Eripe me. Pſal. Lix. I.H.

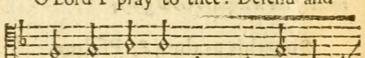
Dauid in great danger of Saule, who ſent to ſlay him in his bed, declareth his innocency & their fury, praying God to deſtroy al malicious ſinners who liue for a time to exerciſe his people, but in the end conſume in his wrath, to Gods glory. For this he ſingeth praiſe to God, aſſured of his mercies



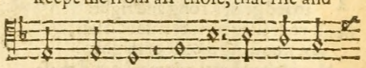
End aide and ſaue me from my foes,



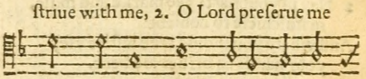
O Lord I pray to thee: Defend and



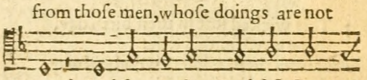
keepe me from all thoſe, that riſe and



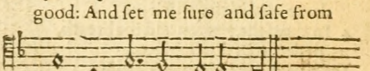
ſtriue with me, 2. O Lord preſerue me



from thoſe men, whoſe doings are not



good: And ſet me ſure and ſafe from



them that ſtill thirſt after bloud.

3 For loe they waite my ſoule to take,
they rage againſt me ſtill:
Yea for no fault that I did make,
I neuer did them ill.
4 They runne and doe themſelues prepare,
when I no whit offend:
Ariſe and ſaue me from the ſnare,
and ſee what they entend.

5 O Lord of hoaſts of Iſraell,
ariſe and ſtrike all lands:
And pittie none that doth rebell,
and in their miſchiefe ſtands,

6 At night they ſtir and ſeeke abroad,
as hounds they houle and grin:
And all the Citie cleane throughout,
from place to place they run.

7 They ſpeake of me with mouth alway,
but in their lips were ſwords,
They greed my death, and then would ſay,
what? none doth heare our words.
8 But Lord thou haſt their waies eſpide,
and laugh thereat a pace:
The Heathen folke thou ſhalt deride,
and mocke them to their face.

9 The ſtrength that doth my foes withſtand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.
10 The Lord to me doth ſhew his grace,
in great aboundance ſtill.
That I may ſee my foes in caſe,
ſuch as my heart doth will.

The ſecond part.

11 Deſtroy them not at once O God,
leaſt it from mind doe fall:
But with thy ſtrength driue them abroad,
and ſo conſume them all.
12 For their ill words and truthles tongue,
confound them in their pride:
Their wicked oathes with lies and wrong,
let all the world deride.

13 Conſume them in thy wrath (O Lord)
that nought of them remaine:
That men may know throughout the world
that Iacobs God doth raigne.
14 At euening they returne apace,
as dogs they grin and crie:
Throughout the ſtreetes in euery place,
they runne about and ſpie.

15 They ſeeke about for meate I ſay,
but let them not be ſped:
Nor find a houſe wherein they may,
be bold to put their head.
16 But I will ſhew thy ſtrength abroad,
thy goodneſſe I will praiſe:
For thou art my defence and God,
at neede in all aſſaies.

17 Thou art my ſtrength, thou haſt me ſtaid,
O Lord I ſing to thee:
Thou art my fort, my fence and aid,
a louing God to mee.

Deus repuliſti. Pſal. Lx. I.H.

Dauid now king ouer Iudeth, after many victories ſhewed by euident ſignes, that God elected him king, aſſuring the people that God will proſper them, if they approue the ſame. After he praieth vnto God to finiſh that that he had begun.

Sing this as the 59. Pſalme.

O Lord thou didſt vs cleane forſake,
and ſcatteredſt vs abroad.
Such great diſpleaſure thou didſt take,
returne to vs O God.
2 Thy might did moue the land ſo ſore,
that it in ſunder brake.

The

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The hart therefore O Lord reſtore,
for it doth bow and quake:

3 With heauie chaunce thou plagueſt thus,
the people that are thine,
And thou haſt giuen vnto vs,
a drinke of deadly wine.
4 But yet to ſuch as feare thy name,
a token ſhall enſue:
That they may triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keepe and ſaue,
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord graunt this to mee.
6 The Lord did ſpeake from his owne place,
this was his ioyfull tale.
I will deuide Sichem by pace,
and mete out Succothes vale.

7 Gilead is giuen to my hand,
Manaſſes mine beſide:
Ephraim the ſtrength of all my land,
my law doth Iuda guide.
8 In Moab I will waſh my feete,
ouer Edom throw my ſhoo:
And thou Paleſtine oughtſt to ſeeke,
for fauour vnto me.

9 But who will bring me at this tide,
vnto the Cittie ſtrong?
Or who to Edom will me guide,
ſo that I goe not wrong.
10 Wilt thou O God which didſt forſake,
thy folke, their land their coaſts?
Our wars in hand thou wouldſt not take,
nor walke among our hoaſts.

11 Giue aide O Lord, and vs relieue,
from them that vs diſdaine:
The helpe that hoſtes of men can giue,
it is but all in vaine.
12 But through our God we ſhall haue might
to take great things in hand.
He will treade downe and put to flight
all thoſe that vs withſtand.

Exaudi Deus. Pſal. Lxi. I. H.

Whether he were in danger of the Ammonites, or purſued of Abſalon, here he cryeth to be deliuered and confirmed in his kingdom, promiſing perpetuall praiſes.

Sing this as the 59. Pſalme.

REgard O Lord, for I complaine
and make my ſute to thee:
Let not my words returne in vaine,
but giue an eare to me.
2 From of the coaſtes and vtmoſt parte
of all the earth abroad:
In griefe and anguiſh of my hart,
I cry to thee O God.

3 Vpon the rocke of thy great power,
my wofull mind repoſe:
Thou art my hope, my fort and tower,
my fence againſt my foes.
4 Within thy tent I luſt to dwell,
for euer to endure:
Vnder thy winges I know right well,
I ſhall be ſafe and ſure.

5 The Lord doth my deſire regard,
and doth fulfill the ſame:
With godly giftes doth he reward,
all them that feare his name.
6 The king ſhall he in health maintaine,
and ſo prolong his daies:
That he from age to age ſhall raigne,
for euermore alwaies.

7 That he may haue a dwelling place,
before the Lord for aie:
O let thy mercy, truth and grace,
defend me from decay.
8 Then ſhall I ſing for euer ſtill,
with praiſe vnto thy name:
That all my vowes I may fulfill,
and dayly pay the ſame.

Nonne Deo. Pſal. Lxii. I. H.

Dauid declareth by example and nature of God, that he & all people muſt truſt in God alone ſeeing that all without God goeth to nought, who only is of power to ſaue, and that he rewardeth man according to his workes.

Sing this as the 61. Pſalme.

MY ſoule to God ſhall giue good heed,
and him alone entend:
For why? my health and hope to ſpeed
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health and aide:
He is my ſtay that no pretence,
ſhall make me much diſmaide.

3 O wicked folke how long will ye,
vſe craft? ſure you muſt fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue ye ſeeke alwaies,
to put him to the worſe:
Ye loue to lye, with mouth ye praiſe,
and yet your heart doth curſe.

5 Yet ſtill my ſoule doth whole depend,
on God my chiefe deſire:
From all ill feates me to defend,
none but him I require.
He is my rocke, my ſtrength and tower,
my health is of his grace:
6 He doth ſupport me that no power,
can moue me out of place.

7 God is my glory and my health,
my ſoules deſire and luſt.
My fort, my ſtrength, my ſtay, my wealth,
God is mine onely truſt.
8 Oh haue your hope in him alwaie,
ye folke with one accord:
Poure out your hearts to him and ſay,
our truſt is in the Lord.

9 The ſonnes of men deceitfull are,
on ballance but a fleight:

With

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With things most vile do them compare,
for they can keepe no wight.
10 Trust not in wrong, robbery nor stealth,
let vaine delights be gon:
Though goods well got flow in with wealth
set not thy hart thereon.

11 The Lord long sith one thing doth tell,
which here to mind I call:
He spake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kind,
thy mercy doth exceed:
So that all sorts with thee shall find,
according to their deed.

Deus Deus meus. Psal. Lxiii. T.S.

David after his danger in Ziph, giueth thankes to God for his wonderfull deliuerance, in whose mercies he trusteth euen in the middest of misery: prophecying the destruction of Gods enemies, and contrariwise hapinesse to all them that trust in the Lord. 1 Sam. 3.

Sing this as the 44. Psalme.

O God my God I watch betime,
to come to thee in hast:
For why? my soule and body both,
doe thirst of thee to taste.
2 And in this barren wilderneſſe,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wish alone.

3 That I might see yet once againe,
thy glory, strength and might:
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies far surmount,
this life and wretched daies:
My lips therfore shall giue to thee,
due honour, laud and praise.

5 And whileſt I liue, I will not faile,
to worship thee alwaie:
And in thy name I shall lift vp,
my hands when I doe pray.
6 My soule is filde as with marow,
which is both fat and sweete:
My mouth therefore shall sing such songs,
as are for thee most meete.

7 When as in bed I thinke on thee,
and eke all the night tide:
For vnder couert of thy winges,
thou art my ioyfull guide.
8 My soule doth surely sticke on thee,
thy right hand is my power:
9 And tho se that seeke my soule to stroy,
them death shall soone deuour.

10 The sword shall them deuour ech one,
their carkases shall feed
The hungry Foxes which doe runne,
their pray to seeke at need.
11 The King and all men shall reioyce,
that doe profesſe Gods word:
For lyers mouthes shall then be stopt,
which haue the truth disturbd

Exaudi Deus. Psal. Lxiiii. I. H.

David prayeth against the false reporters, & slanderers, he declareth their punishment and destruction to the comfort of the iust, and the glory of God.

Sing this as the 18. Psalme.

O Lord vnto my voice giue eare,
with plaintes when I doe pray:
And rid my life and soule from dread,
of foes that threat to slay.
2 Defend me from that sort of men,
which in deceates doe lurke:
And from the frowning face of them,
that all ill feates doe worke.

3 Who whet their tongues as we haue seene
men whet and sharpe their swords:
They shoote abroad their arrowes keene,
I meane most bitter words.
4 With priuy sleights shoote they their shafts
the vpright men to hit:
The iust vnwares to strike by craft,
they care or feare no whit.

5 A wicked worke they haue decreede,
in counsell thus they cry:
To vse deceite let vs not dreade,
what? who can it espie?
6 What waies to hurt they talke and muse,
all times within their hart:
They all consult what feates to vse,
each doth inuent his part.

7 But yet all this shall not auaile,
when they thinke least vpon:
God with his darte shall sure assaile,
and wound them euery one.
8 Their crafts and their ill tongues withall,
shall worke themselues such blame:
That they which then behold their fall,
shall wonder at the same.

9 Then all that see shall know right well,
that God the thing hath wrought:
And praise his wittie workes and tell,
what he to passe hath brought.
10 Yet shall the good in God reioyce,
still trusting in his might:
So shall they ioy with mind and voice,
whose harts are pure and right,

Te decet hymnus. Psal. Lxv. I. H.

A thankesgiuing vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chosing, preseruation and gouernance of them, and for the plentifull blessing poured vpon al the earth

Sing this as the 30. Psalme.

Thy praise alone (O Lord) doth raigne
in Sion thine owne hill:
Their vowes to thee they doe maintaine,
and their behests fulfill.
2 For that thou doest their praiers heare
and doest thereto agree:
Thy people all both farre and neare,
with trust shall come to thee.

3 Our wicked life so farre exceeds,
that we should fall therein:

But

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But Lord forgiue our great miſdeedes,
and purge vs from our ſinne.
4 The man is bleſt whom thou doeſt chuſe,
within thy courtes to dwell:
Thy houſe and temple he ſhall vſe,
with pleaſures that excel,

5 Of thy great iuſtice heare vs God,
our health of thee doth riſe:
The hope of all the earth abroad,
and the ſea coaſtes likewiſe.
6 With ſtrength thou art beſet about,
and compaſt with thy power:
Thou makeſt the mountaines ſtrong & ſtout,
to ſtand in euery ſhower.

7 The ſwelling ſeas thou doeſt aſſwage,
and make their ſtreames full ſtill:
Thou doeſt refraine the peoples rage,
and rule them at thy will.
8 The folke that dwell full far on earth,
ſhall dread thy ſignes to ſee,
Which morne and euening in great mirth,
do paſſe with praiſe to thee.

9 When that the earth is chapt and drie,
and thirſteth more and more:
Then with thy drops thou doeſt applie,
and much encreaſe her ſtore.
10 The flouds of God doth ouerflow,
and ſo doth cauſe to ſpring:
The ſeede and corne which men do ſow,
for he doth guide the thing.

11 With wet thou doeſt her furrowes fill,
whereby her clods do fall:
Thy drops on her thou doeſt diſtill,
and bleſſe her fruite withall.
12 Thou deckſt the earth of thy good grace,
with faire and pleaſant crop:
Thy clouds diſtill their drops apace,
great plentie they doe drop.

13 Where by the deſert ſhall begin,
full great increaſe to bring:
The little hils ſhall ioy therein,
much fruite in them ſhall ſpring.
14 In places plaine the flocke ſhall feed,
and couer all the earth:
Their vallies with corne ſhall ſo exceed,
that men ſhall ſing for mirth,

Iubilate Deo *Pſal.* Lxvi. I. H.

He exhorteth to praiſe the Lord in his wonderfull workes. He ſetteth forth the power of God to affray rebels, and ſheweth Gods mercy to Iſrael, & ſo prouoke all men to heare and praiſe his name.

Sing this as the 63. Pſalme.

YE men on earth in God reioyce,
with praiſe ſet forth his name:
Extoll his might with hart and voice,
giue glory to the ſame.
2 How wonderfull O Lord ſay ye,
in all thy works thou art:
Thy foes for feare doe ſeeke to thee,
full ſore againſt their hart.

3 All men that dwell the earth throughout,
doe praiſe the name of God:
The laud whereof the world about,
is ſhewed and ſet abroad.
4 All folke come forth, behold and ſee,
what things the Lord hath wrought:
Marke well the wondrous works that he,
for man to paſſe hath brought.

5 He laide the ſea like heapes on hie,
therein a way he had:
On foote to paſſe both faire and drie,
whereof their harts were glad.
6 His might doth rule the world alway,
his eyes all things behold:
All ſuch as would him diſobey,
by him ſhall be controld.

7 Ye people giue vnto our God,
due laude and thankes alwaies:
With ioyfull voice declare abroad,
and ſing vnto his praiſe.
8 Which doth endue our ſoule with life,
and it preſerue withall:
He ſtaieth our feete ſo that no ſtriſe,
can make vs ſlip or fall.

9 The Lord doth proue our deedes with fire,
if that they will abide:
As workemen doe when they deſire,
to haue their mettals tride.
10 Although thou ſuffer vs ſo long,
in priſon to be caſt:
And there with chaines and fetters ſtrong,
to lie in bondage faſt,

The ſecond part.

11 Although I ſay thou ſuffer men,
on vs to ride and raigne:
Though we through fire and water runne,
of very griefe and paine.
12 Yet ſure thou doeſt of thy good grace,
diſpoſe it to the beſt:
And bring vs out into a place,
to liue in wealth and reſt.

13 Vnto thy houſe reſort will I,
to offer and to pray:
And there I will my ſelfe apply,
my vowes to thee to pay.
14 The vowes that with my mouth I ſpake,
in all my griefe and ſmart:
The vowes I ſay which I did make,
in dolour of my hart.

15 Burnt offerings I will giue to thee,
of Oxen fat and Rams:
None other ſacrifice ſhall be,
of Bullocks, Goates and Lambes.
16 Come forth and hearken here full ſoone
all ye that feare the Lord:
What he for my poore ſoule hath doone,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth cry:
And thou my tongue make ſpeede apace,
to praiſe him by and by.
18 But if I feele my heart within,
in wicked works reioyce:

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Or if I haue delight to ſinne,
God will not heare my voice.

19 But ſurely God my voice hath heard,
and what I doe require:
My praiers he doth well regard,
and graunteth my deſire.
20 All praiſe to him that hath no part,
nor caſt me out of mind:
Nor yet his mercy from me ſhut,
which I doe euer finde.

Deus miſereatur Pſal. Lxvii. I.H.

A ſweete praier for the faithfull to obtaine the fauour of God, and to be lightned with his countenance, to the end that his way & iudgements may be known throughout the earth. Reioycing that God is the gouernour of all nations.

Sing this as the 30. Pſalme.

HAue mercy on vs Lord,
and graunt to vs thy grace:
To ſhew to vs doe thou accord,
the brightneſſe of thy face.
2 That all the earth may know,
the way to godly wealth:
And all the nations on a row,
may ſee thy ſauing health.

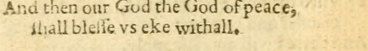
3 Let all the world O God,
giue praiſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
4 Throughout the world ſo wide,
let all reioyce with mirth:
For thou with truth and right doeſt guide,
the nations of the earth.

5 Let all the world O God,
giue praiſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
6 Then ſhall the earth encreaſe,
great ſtore of fruite ſhall fall,
And then our God the God of peace,
ſhall bleſſe vs eke withall.

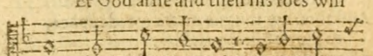
7 God ſhall vs bleſſe I ſay,
and then both far and neare:
The folke throughout the earth alway,
of him ſhall ſtand in feare.

Exurgat Deus Pſal. Lxviii. T. S.

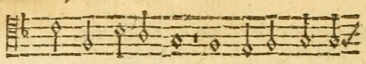
Dauid expreſſeth the wonderfull mercies of God towards his people, who by all meanes and moſt ſtraunge ſortes declareth himſelfe to them, Gods Church therefore by reaſon of his promiſes, grace and victories doth excel all worldly things, wherefore all men are moued to praiſe God for euer.



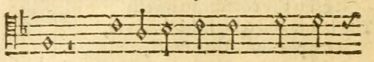
Et God ariſe and then his foes will



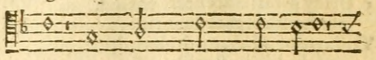
tume themſelues to flight: His enemies



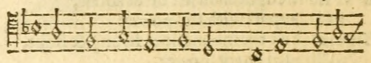
then will run abroad, and ſcatter out of



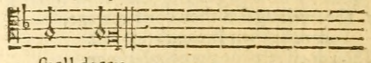
fight. 2. and as the fire doth melt the



waxe, and winde blowes ſmoke away:



So that the preſence of the Lord, the wicked



ſhall decay.

3 But righteous men before the Lord,
ſhall hartely reioyce:
They ſhall be glad and merry all,
and chearefull in their voice.
4 Sing praiſe, ſing praiſe vnto the Lord,
who rydeth on the skie:
Extoll the name of Iah our God,
and him do magnifie.

5 That ſame is he that is aboue,
within his holy place:
That father is of fatherleſſe,
and iudge of widowes caſe.
6 Houſes he giues and iſſue both,
vnto the comfortleſſe:
He bringeth bondmen out of thrall,
and rebels to diſtreſſe.

7 When thou didſt march before thy folke,
the Egyptians from among:
And broughtſt them through the wildernes,
that was both wide and long.
8 The earth did quake, the rain pourd down,
heard were great claps of thunder:
The mount Sinay ſhooke in ſuch ſort,
as it would cleaue a ſunder.

9 Thine heritage with drops of raine,
aboundantly was waſht:
And if ſo be it barren waxt,
by thee it was refreſht.
10 Thy choſen flocke doth there remaine,
thou haſt prepard that place:
And for the poore thou doeſt prouide,
of thine eſpeciall grace.

The ſecond part.

11 God will giue women cauſes iuſt,
to magnifie his name:
When as his people triumphes make,
and purchaſe brute and fame.
12 And puiſſant kinges for all their power,
ſhall flee and take the foile:
And women which remaine at home,
ſhall helpe to part the ſpoile:

13 And though ye were as blacke as pots,
your hue ſhall paſſe the Doue:
Whoſe winges and feshers ſeeme to haue,
ſilver and gold aboue.

14 When:

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24 When in this land God ſhall triumph,
ouer kings both high and low:
Then ſhall it be like Salmon hill,
as white as any ſnow.

25 Though Baſan be a fruitfull hill,
and in height others paſſe:
Yet Sion Gods moſt holy hill,
doth far excell in grace.
26 Why brag ye thus ye hils moſt high,
and leape for pride together?
This hill of Sion God doth loue,
and there will dwell for euer.

27 Gods armie is two millions,
of warriours good and ſtrong?
The Lord alſo in Sinai,
is preſent them among.
28 Thou didſt O Lord aſcend on high,
and captiues lead them all:
Which in times paſt thy choſen flocke,
in priſon kept and thrall.

Thou madeſt them tribute for to pay,
and ſuch as did repine:
Thou didſt ſubdue, that they might dwel,
in thy temple diuine.
29 Now praiſed be the Lord, for that
he poureth on vs ſuch grace:
From day to day he is the God,
of our health and ſolace.

The third part.

30 He is the God from whom alone,
ſaluation commeth plaine:
He is the God by whom we ſcape,
all dangers, death and paine:
31 Thus God will wound his enemies head,
and breake the hairy ſcalpe:
Of thoſe that in their wickedneſſe,
continually doe walke.

32 From Baſan will I bring ſaid he,
my people and my ſheepe:
And all mine owne as I haue done,
from danger of the deepe.
33 And make them dip their feete in bloud,
of thoſe that hate my name:
And dogs ſhall haue their tongues embrude,
with licking of the ſame.

34 All men may ſee how thou O God,
thine enemies doeſt deface:
And how thou goeſt as God and King,
into thine holy place,
35 The ſingers goe before with ioy,
the miniſtrels follow after,
And in the midſt the damſels play,
with Timbrel and with Taber.

36 Now in the congregations,
(O Iſraell) praiſe the Lord:
And Iacobs whole poſteritie,
giue thanks with one accord.
37 The chiefe was little Beniamin,
But Iuda made their hoaſts:
With Zabulon and Neptalim,
which dwelt about their coaſt.

38 As God hath giuen power to thee,
ſo Lord make firme and ſure:
The thing that thou haſt wrought in vs,
for euer to endure.
39 And in thy temple gifts will we,
giue vnto thee O Lord:
For thine vnto Ieruſalem,
ſure promiſe made by word.

The fourth part.

Yea and ſtrange Kings to vs ſubdude,
ſhall doe like in thoſe daies:
I meane to thee they ſhall preſent,
their gifts of laud and praiſe.
40 He ſhall deſtroy the ſpeare mens ranckes,
their Calues and Buls of might:
And cauſe them tribute pay, and daunt,
all ſuch as loue to fight.

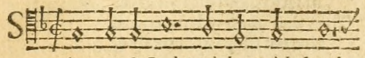
41 Then ſhall the Lords of Egypt come,
and preſents with them bring:
The Mores moſt black ſhal ſtretch their hāds,
vnto their Lord and King.
42 Therefore ye kingdomes of the earth,
giue praiſe vnto the Lord:
Sing Pſalmes to God with one conſent,
thereto let all accord.

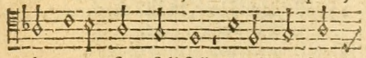
43 Who though he ride and euer hath,
aboue the heauens bright:
Yet by the fearefull thunderclaps,
men may well know his might.
44 Therefore the ſtrength of Iſraell,
aſcribe to God on high:
Whoſe might and power doth far extend,
aboue the cloudy skie.

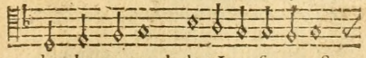
45 O God, thy holineſſe and power,
is dread for euermore:
The God of Iſraell giues vs ſtrength,
praiſed be God therefore.

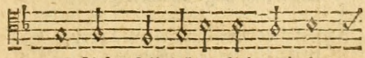
Saluum me fac. Pſal. Lxix. I.H

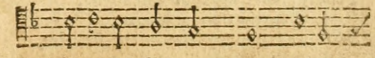
Chriſt and his elect are figured in Dauids zeale & anguiſh: the malicious cruelty of whoſe enemies & their puniſhment, noteth Iudas & ſuch traitours who are accurſed. Then gathereth he courage in afflictions, and offereth praiſes to God which are more acceptable then al ſacrifices. Finally he doth prouoke al creatures to praiſe, propheſying of the kingdome of Chriſt and building of Iuda, where all the faithfull and their ſeede ſhall dwell for euer.



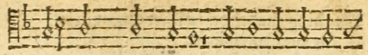




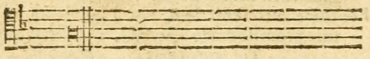




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into ſuch flouds I ſay, that I am like be



drownde.

3 With crying oft I faint and quaile,
my throte is hoarſe and dry:
With looking vp my ſight doth faile,
for helpe to God on high.
4 My foes that guiltleſſe doe oppreſſe,
my ſoule with hate are led:
In number ſure they are no leſſe,
then haires are on my head.

5 Though for no cauſe they vexe me ſore,
they proſper and are glad:
They doe compell me to reſtore,
the things I neuer had.
6 What I haue done for want of wit,
thou Lord all times canſt tell:
And all the faults that I commit,
to thee are knowne full well.

7 O God of hoaſts defend and ſtay,
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
for ought that chanceth me.
8 It is for thee and for thy ſake,
that I doe beare this blame.
In ſpite of thee they would me make,
to hide my face for ſhame.

9 My mothers ſonnes my brethren all,
forſake me on a row:
And as a ſtranger they me call,
my face they will not know.
10 Vnto thy houſe ſuch zeale I beare,
that it doth pine me much:
Their checks and taunts at thee to heare,
my very heart doth grutch.

The ſecond part.

11 Though I doe faſt my fleſh to chaſt,
yea if I weepe and mone:
Yet in my teeth this geare is caſt,
they paſſe not thereupon.
12 If I for griefe and paine of heart,
in ſackecloth vſe to walke:
Then they anon will it peruert,
thereof they ieſt and talke.

13 Both hie and low, and all the throng,
that ſit within the gate:
They haue me euer in their tongue,
of me they talke and prate.
14 The drunkards which in wine delight,
it is their chiefe paſtime:
To ſeeke which waies to worke me ſpite,
of me they ſing and rime.

15 But thee the while O Lord I pray,
that when it pleaſeth thee:
For thy great truth thou wilt alway,
ſend downe thine aide to me,
16 Plucke thou my feete out of the mire,
from drowning doe me keepe:
From ſuch as owe me wrath and ire,
and from the waters deepe.

17 Leaſt with the waues I ſhould be drownd,
and depth my ſoule deuour:
And that the pit ſhould be confound,
and ſhut me in her power.
18 O Lord of hoaſts to me giue eare,
as thou art good and kind:
And as thy mercy is moſt deare,
Lord haue me in thy mind.

19 And doe not from thy ſeruant hide,
nor turne thy face away:
I am oppreſt on euery ſide,
with haſt giue eare I ſay.
20 O Lord vnto my ſoule draw nigh,
the ſame with aide repoſe.
Becauſe of their great tyrannie,
acquite me from my foes.

The third part.

21 That I abide rebuke and ſhame,
thou knoweſt and thou canſt tell:
For thoſe that ſeeke and worke the ſame,
thou ſeeſt them all full well.
22 When they with brags do breake my hart
I ſeeke for helpe anon:
But find no friends to eaſe my ſmart,
to comfort me not one.

23 But in my meate they gaue me gall,
too cruell for to thinke:
And gaue me in my thirſt withall,
ſtrong vineger to drinke.
24 Lord turne their table to a ſnare,
to take themſelues therein:
And when they thinke full well to fare,
then trap them in the gin.

25 And let their eies be darke and blind,
that they may nothing ſee:
Bow downe their backe, and do them bind,
in thraldome for to be.
26 Poure out thy wrath as hote as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire,
take hold vpon them all.

27 As deſert drie their houſe diſgrace,
their offſprings eke expell:
That none thereof poſſeſſe their place,
nor in their tents doe dwel'.
28 If thou doeſt ſtrike the man to tame,
on him they lie full ſore:
And if that thou doe wound the ſame,
they ſeeke to hurt him more.

29 Then let them heape vp miſchiefe ſtill,
ſith they are all peruert:
That of thy fauour and good will,
they neuer haue apart.
30 And race them cleane out of the booke,
of hope, of life, of truſt:
That for their names they neuer looke,
in number of the iuſt.

The fourth part.

31 Though I (O Lord) with woe and griefe,
haue beene full ſore oppreſt:
Thy helpe ſhall giue me ſuch reliefe,
that all ſhall be redreſt.

32 Than

32 That I may giue thy name the praise,
and shew it with a song:
I wil extoll the same alwaies,
with hartie thankes among.

33 Which is more pleasant vnto thee,
such mind thy grace hath borne:
Then either Oxe or Calfe can be,
that hath both hoofe and horne.
34 When simple folke doth this behold,
it shall reioyce them sure:
All ye that seeke the Lord behold.
your life for aye shall dure.

35 For why? the Lord of hoasts doth heare
the poore when they complaine:
His prisoners are to him full deare,
he doth them not disdaine.
36 Wherefore the skie and earth below,
the sea with floud and streame:
His praise they shall declare and shew,
with all that liue in them.

37 For sure our God will Sion saue,
and Iudaes Cities build:
Much folke possession there shall haue,
her streetes shall all be fild.
38 His seruants seede shall keepe the same,
all ages out of mind:
39 And there all they that loue his name,
a dwelling place shall find.

Deus adiutor. Psal. Lxx. I.H.

He praieth to be right speedily deliuered, his enemies to be ashamed, and all that seeke the Lord to be comforted.

Sing this as the 72. Psalme.

O God to me take heede,
of helpe I thee require.
O Lord of hoastes with hast and speede,
helpe, helpe I thee desire.
2 With shame confound them all,
that seeke my soule to spill:
Rebuke them backe with blame to fall,
that thinke and wish me ill.

3 Confound them that apply,
and seeke to worke me shame:
And at my harme do laugh and cry,
so, so, there goeth the game.
4 But let them ioyfull be,
in thee with ioy and wealth:
Which onely trust and seeke to thee,
and to thy sauing health.

5 That they may say alwaies,
in mirth and one accord:
All honour, glory, laud and praise,
be giuen to thee (O Lord).
6 But I am weake and poore,
come Lord thine aide I lacke:
Thou art my stay and helpe therefore
make speede and be not slacke.

In te Domine, Psal. Lxxi. I.H.

He praieth in faith established by promise, & confirmed by the worke of God from his youth, to be deliuerd from his wicked and cruell sonne Absolon, with his cofederacy, promising to be thankfull therefore.

Sing this as the 69. Psalme.

MY Lord my God, in all distresse,
my hope is whole in thee.
Then let no shame my soule oppresse,
nor once take hold of mee.
2 As thou art iust defend me Lord,
and rid me out of dreade:
Giue eare and to my sute accord,
and send me helpe at neede.

3 Be thou my rocke to whom I may,
for aide all times resort:
Thy promise is to helpe alway,
thou art my fence and fort.
4 Saue me my God from wicked men,
and from their strength and power:
From folke vniust and eke from them,
that cruelly deuour.

5 Thou art the stay wherein I trust,
thou Lord of hoasts art he:
Yea from my youth I had a lust,
still to depend on thee.
6 Thou hast me kept euen from my birth,
and I through thee was borne:
Wherefore I will thee praise with mirth,
both euening and at morne.

7 As to a monster seldome seene,
much folke about me throng:
But thou art now and still hast beene,
my fence and aide so strong.
8 Wherefore my mouth no time shall lacke,
thy glory and thy praise:
And eke my tongue shall not be slacke,
to honour thee alwaies.

9 Refuse me not O Lord I say,
when age my lims doth take:
And when my strength doth waste away,
doe not my soule forsake.
10 Among themselues my foes inquire,
to take me through deceite:
And they against me do conspire,
that for my soule laide waite.

The second part.

11 Lay hand and take him now they said,
for God from him is gone:
Dispatch him quite for to his aide,
I wis there commeth none.
12 Do not absent thy selfe away,
O Lord when neede shall be:
But that in time of griefe thou maist
in hast giue helpe to me.

13 With shame confound and ouerthrow,
all those that seeke my life:
Oppresse them with rebuke also,
that faine would worke me strife.
14 But I will patiently abide,
thy helpe at all assaies:
Still more and more each time and tide,
I will set forth thy praise.

15 My mouth thy iustice shall record,
that dayly helpe doth send:

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But of thy benefits O Lord,
I know no count nor end.
16 Yet will I goe and ſeeke forth one,
with thy good helpe O God:
The ſauing health of thee alone,
to ſhew and ſet abroad.

17 For of my youth thou takeſt the care,
and doeſt inſtruct me ſtill:
Therefore thy wonders to declare,
I haue great mind and will.
18 And as in youth from wanton rage,
thou didſt me keepe and ſtay:
Forſake me not vnto mine age,
and till my head waxe gray.

The third part.

19 That I the ſtrength and might may ſhew,
to them that now be here:
And that our ſeed thy power may know,
hereafter many a yeare.
20 O Lord thy iuſtice doth exceed,
thy doings all may ſee:
Thy works are wonderfull in deed,
oh, who is like to thee?

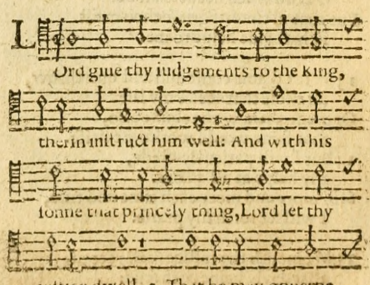
21 Thou madeſt me feele afflictions ſore,
and yet thou didſt me ſaue:
Yea thou didſt helpe and me reſtore,
and tookeſt me from the graue.
22 And thou mine honour doeſt encreaſe,
my dignitie maintaine:
Yea thou doeſt make all ſtrife to ceaſe,
and comfortſt me againe.

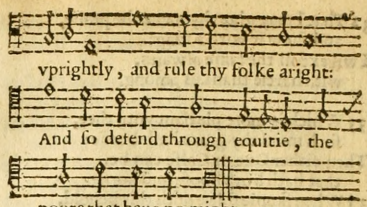
23 Therefore thy faithfulneſſe to praiſe,
I will both lute and ſing:
My Harpe ſhall ſound thy laud alwaies,
O Iſraels holy king.
24 My mouth ſhall ioy with pleaſant voice,
when I ſhall ſing to thee.
And eke my ſoule ſhall much reioyce,
for thou haſt made me free.

25 My tongue thy vprightneſſe ſhall ſound,
and ſpeake it dayly ſtill:
For griefe and ſhame doe them confound,
that ſought to worke me ill.

Deus iudicium. Pſal. Lxxii. I. H.

Gods kingdom by Chriſt is repreſented by Salomon vnder whom ſhall be righteouſneſſe, peace & felicitie, vnto whom all thinges and nations ſhall do homage, whoſe name and power ſhall endure for euer.





3 And let the mountaines that are high,
vnto their folke giue place:
And eke let little hils apply,
in iuſtice to encreaſe.
4 That he may helpe the weake and poore,
with aide and make them ſtrong:
And eke deſtroy for euermore,
all thoſe that doe them wrong.

5 And then from age to age ſhall they,
regard and feare thy might:
So long as Sunne ſhall ſhine by day,
or elſe the Moone by night.
6 Lord make the king vnto the iuſt,
like raine to fieldes new mowne
And like to drops that lay the duſt,
and freſh the land vnſowne.

7 The iuſt ſhall flouriſh in his time,
and all ſhall be at peace:
Vntill the Moone ſhall leaue to prime,
waſt, chaunge and to encreaſe.
8 He ſhall be Lord of ſea and land,
from ſhore to ſhore throughout:
And from the flouds within the land,
through all the earth about.

9 The people that in deſert dwell,
ſhall kneele to him full thicke:
And all his enemies that rebell,
the earth and duſt ſhall licke.
10 The Lord of all the Iſles thereby,
great gifts to him ſhall bring:
The Kings of Saba, and Arabie,
giue many a coſtly thing.

The ſecond part.

11 All Kings ſhall ſeeke with one accord,
in thy good grace to ſtand:
And all the people of the world,
ſhall ſerue him at his hand.
12 For he the needy ſort doth ſaue,
that vnto him doe call:
And eke the ſimple folke that haue,
no helpe of man at all.

13 He taketh pittie on the poore,
that are with neede oppreſt:
He doth preſerue them euermore,
and brings their ſoules to reſt.
14 He ſhall redeeme their life from dread,
from fraud, from wrong, from might:
And eke the bloud that they ſhall bleede,
is precious in his ſight.

15 But he ſhall liue and they ſhall bring,
to him of Sabaes gold.
He ſhall be honoured as a King,
and dayly be extold.

16 The

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16 The mightie mountaines of his land,
of corne ſhall beare ſuch throng:
That it like Cedar trees ſhall ſtand,
in Libanus full long.

17 Their Cities eke full well ſhall ſpeede,
the fruites thereof ſhall paſſe:
In plentie it ſhall far exceed,
and ſpring as greene as graſſe.
18 For euer they ſhall praiſe his name,
while that the Sunne is light:
And thinke them happy through the ſame,
all folke ſhall bleſſe his might.

19 Praiſe ye the Lord of hoaſts, and ſing,
to Iſraels God eachone:
For he doth euery wondrous thing,
yea he himſelfe alone.
20 And bleſſed be his holy name,
all times eternally:
That all the earth may praiſe the ſame,
Amen, Amen, ſay I,

Quam bonus Deus. Pſal. Lxxii. I. H.

Dauid teacheth, that neither the proſperitie of the vngodly, nor the affliction of the good, ought to diſcourage Gods children, but rather moue them to conſider Gods prouidence, and to reuerence his iudgements for that the wicked vaniſh away like ſmoake, and the godly enter into life euerlaſting, in hope whereof he reſigneth himſelfe into Gods hands.

Sing this as the 44. Pſalme.

HOw euer it be yet God is good,
and kind to Iſraell:
And to all ſuch as ſafely keepe,
their conſcience pure and well,
2 Yet like a foole I almoſt ſlipt,
my feete began to ſlide:
And ere I wiſt euen at a pinch,
my ſteps awry gan glide.

3 For when I ſaw ſuch fooliſh men,
I grudged, and did diſdaine.
That wicked men all things ſhould haue,
without turmoile or paine.
4 They neuer ſuffer pangs nor griefe,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and euer in good plight.

5 And free from all aduerſitie,
when other men be ſhent:
And with the reſt they take no part,
of plague and puniſhment.
6 Therefore preſumption doth embrace,
their neckes as doth a chaine:
And are euen wrapt as in a robe,
with rapine and diſdaine.

7 They are ſo fed, that euen for fat,
their eies oft times out ſtart:
And as for worldly goods they haue,
more then can wiſh their hart,
8 Their life is moſt licentious,
boaſting much of their wrong:
Which they haue done to ſimple men,
and euer pride among.

The heauens and the liuing Lord,
they ſpare not to blaſpheme:
And prate they doe of worldly things,
no wight they doe eſteeme.
10 The people of God oft times turne backe,
to ſee their proſperous ſtate:
And almoſt drinke the ſelfe ſame cup,
and follow the ſame rate.

The ſecond part.

11 How can it be that God ſay they,
ſhould know or vnderſtand:
Theſe worldly things, ſince worldly men,
be Lords of ſea and land.
12 For we may ſee how wicked men,
in riches ſtill increaſe:
Rewarded well with worldly goods,
and liue in reſt and peace.

13 Then why doe I from wickednes,
my fantaſie refraine:
And waſh my hands with innocents,
and cleanſe my hart in vaine?
14 And ſuffer ſcourges euery day,
as ſubiect to all blame:
And euery morning from my youth,
ſuſtaine rebuke and ſhame.

15 And I had almoſt ſaide as they,
miſliking mine eſtate:
But that I ſhould thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might
this matter vnderſtand:
But yet the labour was too great,
for me to take in hand.

17 Vntill the time I went vnto,
thy holy place, and then:
I vnderſtood right perfectly,
the end of all theſe men.
18 And namely how thou ſetteſt them,
vpon a ſlipperie place:
And at thy pleaſure and thy will,
thou doeſt them all deface.

19 Then all men muſe at that ſtrange ſight,
to ſee how ſodenly:
They are deſtroyd, diſpatcht, conſumde,
and dead ſo horribly.
20 Much like a dreame when one awakes,
ſo ſhall their wealth decay:
Their famous names in all mens ſight,
ſhall ebbe and paſſe away.

The third part.

21 Yet thus my heart was grieued then,
my mind was much oppreſt:
22 So fond was I and ignorant,
and in this point a beaſt.
23 Yet neuertheleſſe by my right hand,
thou holdeſt me alwaies faſt:
24 And with thy counſell doeſt me guide,
to glory at the laſt.

25 What thing is there that I can wiſh,
but thee in heauen aboue?
And in the earth there is nothing,
like thee that I can loue.
26 My fleſh and eke my heart doth faile,
but God doth faile me neuer.

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For of my heart God is the ſtrength,
my portion eke for euer.

27 And loe all ſuch as thee forſake,
thou ſhalt deſtroy eachone:
And thoſe that truſt in any thing,
ſauing in thee alone.
28 Therefore I will draw neare to God.
and euer with him dwell:
In God alone I put my truſt,
his wonders will I tell.

Vt quid Deus. Pſal. Lxxiiii. I. H.

A complaint of the deſtruction of the Church, & true religion, vnder the name of Sion and the altars deſtroyd. But truſting in the might & free mercies of God, by his couenant, requireth helpe and ſuccour to the glory of his name, the ſaluation of his poore afflicted ſeruants, and the confuſion of his proud enemies,

Sing this as the 72. Pſalme.

WHy art thou Lord ſo long from vs,
in all this danger deepe:
Why doth thine anger kindle thus,
at thine owne paſture ſheepe?
2 Lord call the people to thy thought,
which haue beene thine ſo long:
The which thou haſt redeemd and brought,
from bondage ſore and ſtrong.

3 Haue mind therefore and thinke vpon,
remember it full well:
Thy pleaſaunt place, thy mount Sion,
where thou wait wont to dwell.
4 Lift vp thy foote and come in haſt,
and all thy foes deface:
Which now at pleaſure rob and waſt,
within thy holy place.

5 Amid the congregations all,
thine enemies roare O God:
They ſet as ſignes on euery wall,
their banners ſplaid abroad.
6 As men with axes hew downe trees,
that on the hils doe grow.
So ſhine the bils and ſwords of theſe,
within the temple now.

7 The ſeeling ſawde, the carued bords,
the goodly grauen ſtones:
With axes, hammers, bils, and ſwords,
they beate them downe at once.
8 Thy places they conſume with flame,
and eke in all this toile.
The houſe appointed to thy name,
they race downe to the ſoile.

9 And thus they ſaid within their heart,
diſpatch him out of hand:
Then burnt they vp in euery part,
Gods houſes through the land.
10 Yet thou no ſigne or helpe doeſt ſend,
our Prophets all are gone:
To tell when this our plague ſhall end,
among vs there is none.

11 When wilt thou Lord once end this ſhame
and ceaſe thine enemies ſtrong?
Shall they alway blaſpheme thy name,
and rayle on thee ſo long.
12 Why doeſt withdraw thy hand abacke,
and hide it in thy lap?
O plucke it out and be not ſlacke,
to giue thy foes a rap.

The ſecond part.

13 O God thou art my king and Lord,
and euermore haſt beene:
Yea thy goodneſſe throughout the world,
for our good helpe hath ſeene.
14 The ſeas that are ſo deepe and dead,
thy might doth make them drie:
And thou didſt breake the ſerpents head,
that he therein did die.

15 Yea thou didſt breake the heads ſo great,
of Whales that are ſo fell:
And gaueſt them to the folke to eate,
that in the deſart dwell.
16 Thou madeſt a ſpring with ſtreams to riſe
from rocke ſo hard and hie:
And eke thy hand hath made likewiſe,
deepe riuers to be drie.

17 Both day and eke the night are thine,
by thee they were begun:
Thou ſetſt to ſerue vs with their ſhine,
the light and eke the ſunne.
18 Thou doeſt appoint the ends and coaſts
of all the earth about:
Both ſummer heats and winter froſts,
thy hand hath found them out.

19 Thinke on O Lord, no time forget,
thy foes that thee defame?
And how the fooliſh folke are ſet,
to raile vpon thy name.
20 O let no cruell beaſt deuour,
the Turtle that is true:
Forget not alwaies in thy power,
the poore that much do rue.

21 Regard thy couenant and behold,
thy foes poſſeſſe the land:
All ſad, and darke, forewarne and old,
our Realme as now doth ſtand.
22 Let not the ſimple goe away,
with diſappointed ſhame:
But let the poore and needie aye,
giue praiſe vnto thy name.

23 Riſe Lord, let be by thee maintaind,
the cauſe that is thine owne:
Remember how that thou blaſphemd,
art by the fooliſh one.
24 The voice forget not of my foes,
for their preſuming high:
Is more and more increaſt of thoſe,
that hate thee ſpitefully.

Confitebimur tibi. Pſal Lxxv. N.

The faithfull praiſe the Lorde who ſhall come to iudge at his time, when the wicked ſhall drinke the cup of his wrath. But the righteous ſhall bee exalted to honour.

Sing this as the 44. Pſalme.

VNto thee God we will giue thanks,
we will giue thankes to thee:

Sith

Sith thy name is ſo neare, declare
thy wondrous works will we.
2 I will vprightly iudge, when get
conuenient time I may:
The earth is weake and all therein,
but I her pillers ſtay.

3 I did to the mad people ſay,
deale not ſo furiouſly.
And vnto the vngodly ones,
ſet not your hornes on hie,
4 I ſaid vnto them, ſet not vp,
your raiſed hornes on hie:
And ſee that ye doe with ſtiffe necks,
not ſpeake preſumptuouſly.

5 For neither from the Eaſtern parts,
nor from the Weſterne ſide?
Nor from forſaken wildernes,
promotion doth proceede.
6 For why? the Lord our God he is,
the righteous iudge alone:
He putteth downe the one, and ſets
an other in the throne.

7 For why? a cup of mightie wine,
is in the hand of God:
And all the mightie wine therein,
himſelfe doth poure abroad.
8 As for the lees and filthy dregs,
that doe remaine of it:
The wicked of the earth ſhall drinke,
and ſucke them euery whit.

9 But I will talke of God I ſay,
of Iacobs God therefore:
And will not ceaſe to celebrate,
his praiſe for euermore.
10 In ſunder breake the hornes of all,
vngodly men will I:
But then the hornes of righteous men,
ſhall be exalted high.

Gloria patri.

To Father, Sonne, and holy Ghoſt,
all glory be therefore:
As in beginning was, is now,
and ſhall be euermore:

In Iudea. *Pſal.* Lxxvi. I. H

Here is deſcribed the power of God and care for the deliuerance of his people, by the deſtruction of Senacheribs army, for which the faithfull are exhorted to be thankfull.

Sing this as the *66.* Pſalme.

TO all that now in Iury dwell,
the Lord is clearely knowne:
His name is great in Iſraell,
a people of his owne.
2 At Salem he his tent hath pight,
to tarry there a ſpace:
In Sion eke he doth delight,
to make a dwelling place.

3 And there he brake both ſhaft and bow,
the ſword, the ſpare, the ſhield,
And brake the ray to ouerthrow,
in battell on the field.

4 Thou art more worthy honour Lord,
more might in thee doth lie:
Then in the ſtrongeſt of the world,
that rob on mountaines hie.

5 But now the proud are ſpoild through thee
and they are fallen on ſleepe:
Through men of war no helpe can be,
themſelues they could not keepe,
6 At thy rebuke O Iacobs God,
when thou doeſt them reproue,
As halfe on ſleepe their chariots ſtood,
no horſemen once did moue.

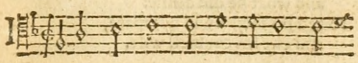
7 For thou art feareſull Lord in deede,
what man the courage hath:
To bide thy ſight, and doth not dread
when thou art in thy wrath?
8 When thou doſt make thy iudgemēts heard
from heauen through the ground:
Then all the earth full ſore afraid,
in ſilence ſhall be found.

9 And that when thou O God doeſt ſtand,
in iudgement for to ſpeake:
To ſaue the afflicted of the land,
on earth that are full weake.
10 The fury that in man doth raigne,
ſhall turne vnto thy praiſe:
Hereafter Lord doeſt thou reſtraine,
their wrath and threats alwaies.

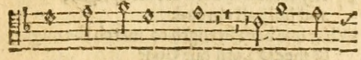
11 Make vowes and pay them to your God,
ye folke that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadfull ſure is he.
12 For he doth take both life and might,
from Princes great of birth:
And full of terrors is his ſight,
to all the Kings on earth.

Voce mea ad. Pſal. Lxxvii. I. H.

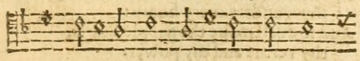
Dauid rehearſeth his great afflictions & grieuous temptations, whereby he is driuen to conſider his former conuerſatiō, & the courſe of Gods works in the preſeruation of his ſeruants, and ſo he confirmeth his faith againſt theſe temptations.



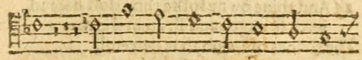
With my voice to God do cry, with



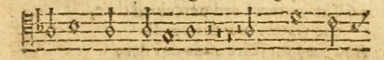
hart and heartie cheare: my voice to



God I lift on hie: and he my ſute doth

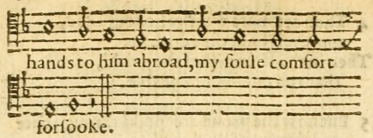


heare. 2. In time of griefe I ſought to God



by night no reſt I tooke: but ſtrecht my
hands

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hands to him abroad, my ſoule comfort

forſooke.

3 When I to thinke on God intend,
my trouble then is more:
I ſpake but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou holdſt mine eies alwaies from reſt,
that I alwaies awake:
With feare I am ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The daies of old in mind I caſt,
and oft did thinke vpon:
The times and ages that are paſt,
full many yeares agone,
6 By night my ſongs I call to minde,
one made thy praiſe to ſhew:
And with my heart much talke I finde,
my ſpirites doe ſearch and know.

7 Will God ſaid I at once for all,
caſt off his people thus?
So that no time henceforth he ſhall,
be friendly vnto vs.
8 What is his goodneſſe cleane decayd,
for euer and a day?
Or is his promiſe now delayd,
and doth his truth decay?

9 And will the Lord our God forget,
his mercies manifold?
Or ſhall his wrath increaſe ſo hote,
his mercies to withhold?
10 At laſt I ſaid my weakenes is,
the cauſe of my miſtruſt:
Gods mightie hand can helpe all this,
and chaunge it when he luſt.

The ſecond part.

11 I will regard and thinke vpon,
the working of the Lord:
Of all his wonders paſt and gone,
I gladly will record.
12 Yea all his workes I will declare,
and what he did deuiſe:
To tell his facts I will not ſpare,
and eke his counſell wiſe.

13 Thy works O Lord are all vpright,
and holy all abroad:
What one hath ſtrength to match the might,
of thee O Lord our God?
14 Thou art a God that oft doth ſhew,
thy wonders euery houre:
And ſo doeſt make the people know,
thy vertue and thy power.

15 And thine owne folke thou doſt defend,
with ſtrength and ſtretched arme:
The ſonnes of Iacob that deſcend,
and Ioſephs ſeede from harme.

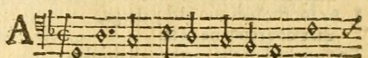
16 The waters Lord perceiued thee,
the waters ſaw thee well:
And they for feare aſide did flee,
the depths on trembling fell.

17 The clouds that were both thicke and (black,
did raine full plentiouſly:
The thunder in the aire did cracke,
the ſhafts abroad did flie.
18 The thunder in the aire was heard,
the lightning from aboue:
With flaſhes great made them afeard,
the earth did quake and moue.

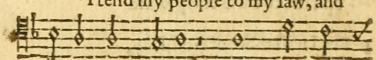
19 Thy waies within the ſea doe lie,
thy pathes in waters deepe:
Yet none can there thy ſteps eſpie,
nor know thy pathes to keepe.
20 Thou leadeſt thy folke vpon the land,
as ſheepe on euery ſide:
Through Moyſes, and through Aarons hand,
thou didſt them ſafely guide.

Attendite populi. Pſal. Lxxviii T. S.

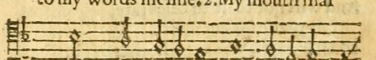
He ſheweth how God of his mercy choſe his Church of the poſteritie of Abrahã, caſting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies and be aſhamed of their peruerſe anceſtors. The holy ghoſt hath comprehended, as it were the ſumme of all Gods benefits, that the groſſe people might ſee in few words the effect of the whole hiſtories.



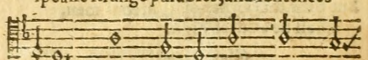
A Trend my people to my law, and



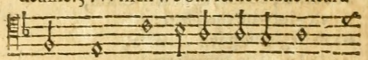
to my words incline. 2. My mouth ſhal



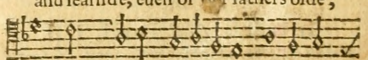
ſpeake ſtrange parables, and ſentences



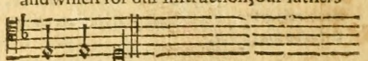
deuine. 3. Which we our ſelues haue heard



and learnde, euen of our fathers olde,



and which for our inſtruction, our fathers



haue vs tolde.

4 Becauſe I ſhould not keepe it cloſe,
from them that ſhould come after,
Who ſhould Gods power to their race praiſe,
and all his works of wonder.
5 To Iacob he commandement gaue,
how Iſraell ſhould liue:
Willing our fathers ſhould the ſame,
vnto their children giue.

6 That they and their poſteritie,
which were not ſprung vp tho:
Should haue the knowledge of the law,
and teach their ſeede alſo.

7 That

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7 That they may haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as our fathers were,
rebelling in Gods ſight:
And would not frame their wicked hearts,
to know their God aright.
9 How went the people of Ephraim,
their neighbours for to ſpoile.
Shooting their dartes the day of war,
and yet they tooke the foile.

10 For why? they did not keepe with God,
the couenant that was made:
Nor yet would walke or leade their life,
according to his trade.
11 But put into obliuion,
his counſell and his will:
And all his works moſt magnifique,
which he declareth ſtill,

The ſecond part.

12 What wonders to our forefathers,
did he himſelfe diſcloſe:
In Egypt land within the field,
that called is Thaneos?
13 He did deuide and cut the ſea,
that they might paſſe at once:
And made the waters ſtand as ſtill,
as doth an heape of ſtones.

14 He led them ſecret in a cloud,
by day when it was bright:
And in the night when darke it was,
with fire he gaue them light.
15 He brake the rockes in wilderneſſe,
and gaue the people drinke:
As plentifull as when the deepes,
doe flow vp to the brinke.

16 He drew out riuers out of rockes,
that were both drie and hard:
Of ſuch aboundance that no floudes,
to them might be compard.
17 Yet for all this againſt the Lord,
their ſinne they did encreaſe:
And ſtirred him that is moſt high,
to wrath in wilderneſſe.

18 They tempted him within their harts,
like people of miſtruſt:
Requiring ſuch a kinde of meate,
as ſerued for their luſt.
19 Saying with murmuration,
in their vnfaithfulneſſe.
What? can this God prepare for vs,
a feaſt in wilderneſſe?

20 Behold he ſtroke the ſtonie rocke,
and flouds forthwith did flow:
But can he now giue to his folke,
both bread and fleſh alſo?
21 When God heard this he waxed wroth,
with Iacob and his ſeede:
So did his indignation,
on Iſraell proceede

The third part.

22 Becauſe they did not faithfully,
beliefe and hope that he:
Could alwaies helpe and ſuccour them,
in their neceſſitie.
23 Wherefore he did command the cloudes,
forth with they brake in ſunder:
24 And raind downe Manna for them to eate,
a foode of mickle wonder.

25 When earthly men with Angels food,
were fed at their requeſt:
26 He bad the Eaſt winde blow away,
and brought in the Southweſt.
27 And rained fleſh as thicke as duſt,
and foule as thicke as ſand.
28 Which he did caſt amid the place,
where all their tents did ſtand.

29 Then did they eate exceedingly,
and all men had their fils:
Yet more and more they did deſire,
to ſerue their luſts and wils.
30 But as the meate was in their mouthes,
his wrath vpon them fell:
31 And ſlew the flower of all their youth,
and chone of Iſraell.

32 Yet fell they to their wonted ſinne,
and ſtill they did him grieue:
For all the wonders that he wrought,
they would him not beleeue.
33 Their daies therefore he ſhortened,
and made their honour vaine:
Their yeares did waſt and paſſe away,
with terrour and with paine.

34 But euer when he plagued them,
they ſought him by and by:
Remembring then he was their ſtrength,
their helpe and God moſt hie.
35 Though in their hearts they did but gloſe,
and flatter with the Lord:
And with their tongues and in their harts,
diſſembled euery word.

The fourth part.

36 For why? their harts were nothing bent,
to him nor to his trade:
Ne yet to keepe or to performe,
the couenant that was made.
37 Yet was he ſtill ſo mercifull,
when they deſerud to die:
That he forgaue them their miſdeedes,
and would them not deſtroy.

38 Yea many a time he turned his wrath,
and did himſelfe aduiſe:
And would not ſuffer all his whole
diſpleaſure to ariſe.
39 Conſidering that they were but fleſh,
and euen as a wind:
That paſſeth away and can not weil
returne by his owne kind.

40 How often times in wilderneſſe,
did they their Lord prouoke:
How did they moue and ſtir the Lord,
to plague them with his ſtroke?
41 Yet did they turne againe to ſinne,
and tempted God eftſoones:
Preſcribing to the holy Lord,
what things they would haue done,

42 Not

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42 Not thinking of his hand and power,
nor of the day when he:
Deliuered them out of the bands,
of the fierce enemie.
43 Nor how he wrought his miracles,
as they themſelues beheld:
In Egypt and the wonders that,
he did in Zoan field.

44 Nor how he turned by his power,
their waters into bloud:
That no man might receiue his drinke,
at riuer nor at floud.
45 Nor how he ſent them ſwarmes of flies,
which did them ſore annoy:
And filde their country full of frogs,
which ſhould their land deſtroy.

The fift part.

46 Nor how he did commit their fruites,
vnto the Caterpiller:
And all the labour of their hands,
he gaue to the Graſhopper.
47 With haileſtones he deſtroied their vines,
ſo that they were all loſt:
And not ſo much as wilde fig trees,
but he conſumde with froſt.

48 And yet with haileſtones once againe,
the Lord their cattell ſmote:
And all their flockes and heardes likewiſe,
with thunder bolts full hote.
49 He caſt vpon them in his ire,
and in his furie ſtrong:
Diſpleaſure, wrath and euill ſpirits,
to trouble them among.

50 Then to his wrath he made a way,
and ſpared not the leaſt:
But gaue vnto the peſtilence,
the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that vp in Egypt came:
And all the chiefe of men and beaſts,
within the tents of Ham.

52 But as for all his owne deare folke,
he did preſerue and keepe,
And carried them through wilderneſſe,
euen like a flocke of ſheepe.
53 Without all feare both ſafe and ſound,
he brought them out of thrall:
Where as their foes with rage of ſea,
were ouerwhelmed all.

54 And brought them out into the coaſtes,
of his owne holy land:
Euen to the mount which he had got,
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did their land deuide:
And in their tents he ſet the tribes,
of Iſraell to abide.

56 Yet for all this their God moſt high,
they ſtirred and tempted ſtill:
And would not keepe his teſtament,
nor yet obey his will.
57 But as their fathers turned backe,
euen ſo they went aſtray:
Much like a bow that would not bend,
but ſlip and ſtart away.

The ſixt part.

58 And grieued them with their hill alters,
with offerings and with fire:
And with their Idols vehemently,
prouoked him to ire.
59 Therewith his wrath began againe,
to kindle in his breſt:
The naughtineſſe of Iſraell,
he did ſo much deteſt.

60 Then he forſooke the tabernacle,
of Silo where he was:
Right conuerſant with earthly men,
euen as his dwelling place.
61 Then ſuffered he his might and power,
in bondage for to ſtand:
And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage:
63 The young men were deuourd with fire,
maides had no marriage.
64 And with the ſword the prieſtes alſo,
did periſh euery one:
And not a widow left aliue,
their death for to bemone.

65 And then the Lord began to wake,
like one that ſlept a time:
And as a valiant man of war,
refreſhed after wine.
66 With Emrods in the hinder parts,
he ſtrake his enemies all:
And put them euen vnto a ſhame,
that was perpetuall.

67 Then he the tent and tabernacle,
of Ioſeph did refuſe:
As for the tribe of Ephraim,
he would in no wiſe chuſe.
68 But choſe the tribe of Iehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
which he did loue ſo well.

69 Whereas he did his temple builde,
both ſumptuouſly and ſure:
Like as the earth which he hath made,
for euer to endure.
70 Then choſe he Dauid him to ſerue,
his people for to keepe:
Which he tooke vp and brought away,
euen from the folds of ſheepe.

71 As he did follow the ewes with young,
the Lord did him aduance:
To feede his people Iſraell,
and his inheritance.
72 Then Dauid with a faithfull hart,
his flocke and charge did feede:
And prudently with all his power,
did gouerne them in deede.

Deus

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Deus venerunt. Psal. Lxxix. I.H

The Israelites complain to God for the calamity that they suffered whē Antiochus destroid their temple and cities, desiring ayd against his tiranny lest God and religion should be condemned by heatiē who should see them forsaken and perish.

Sing this as the 77. Psalme.

O Lord the Gentiles doe inuade,
thine heritage to spoile:
Hierusalem an heape is made,
thy temple they defoile.
2 The bodies of thy Saints most deare,
abroad to birds they cast:
The flesh of them that doe thee feare,
the beasts deuour and wast.

3 Their bloud throughout Ierusalem,
as water spilt they haue:
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing stocke,
almost the world throughout:
The enemies at vs iest and mocke,
which dwell our coasts about.

5 Wilt thou O Lord thus in thine ire,
against vs euer fume:
And shew thy wrath as hote as fire,
thy folke for to consume?
6 Vpon those people poure the same,
which did thee neuer know:
All realmes which cast not on thy name,
consume and ouerthrow.

7 For they haue got the vpper hand,
and Iacobs seede destroyd:
His habitation and his land,
they haue left wast and voyd.
8 Beare not in mind our former faults,
with speede some pittie show:
And aide vs Lord in all assaults,
for we are weake and low.

The second part.

9 O God that giuest all health and grace,
on vs declare the same:
Weigh not our works, our sinnes deface,
for honour of thy name.
10 Why shall the wicked still alway,
to vs as people dumme:
In thy reproch reioyce and say,
where is their God become?

11 Require O Lord as thou seest good,
before our eyes in sight:
Of all those folke thy seruants blood,
which they spilt in despight.
12 Receiue into thy sight in hast,
the clamors, griefe and wrong:
Of such as are in prison cast,
sustaining irons strong.

Thy force and strength to celebrate,
Lord set them out of band:
Which vnto death are destinate,
and in their enemies hand.
13 The nations which haue beene so bold,
as to blaspheme thy name:
Into their laps with seuen fold,
repay againe the same.

14 So we thy folke and pasture sheepe,
will praise thee euermore:
And teach all ages for to keepe,
for thee like praise in store.

Qui regis Israel. Psal. Lxxx. I.H.

A lamentable prater to God to help the miseries of the Church, desiring him to consider their first estate, when his sauour shined towards them, that he might finish that worke which he begun.

Sing this as the 67. Psalme.

THou heard that Israell doest keepe,
giue eare and take good heede:
Which leadest Ioseph like a sheepe,
and doest him watch and feede.
2 Thou Lord I say whose seate is set,
on Cherubins so bright:
Shew forth thy selfe and doe not let,
send downe thy beames of light.

3 Before Ephraim and Beniamin,
Manasses eke likewise:
To shew thy power doe thou begin,
come helpe vs Lord arise.
4 Direct our harts vnto thy grace,
conuert vs Lord to thee:
Shew vs the brightnesse of thy face,
and then full safe are we.

5 Lord God of hoasts of Israell,
how long wilt thou I say:
Against thy folke in anger swell,
and wilt not heare them pray?
6 Thou doest them feed with sorrowes deep,
their bread with teares they eate:
And drinke the teares that they doe weepe,
in measure full and great.

7 Thou hast vs made a very strife,
to those that dwell about:
And that our foes doe loue of life,
they laugh and iest it out.
8 O take vs Lord vnto thy grace,
conuert our minds to thee:
Shew forth to vs thy ioyfull face,
and we full safe shall be.

9 From Egypt where it grew not well,
thou broughtst a vine full deare:
The heathen folke thou didst expell,
and thou didst plant it here.
10 Thou didst prepare for it a place,
and set her rootes full fast:
That it did grow and spring apace,
and fild the land at last.

The second part.

11 The hils were couered round about,
with shade that from it came:
And eke the Cedars high and stout,
with branches of the same.
12 Why then didst thou her wall destroy,
her hedge pluckt vp thou hast:
That all the folke that passe thereby,
the vine shall spoile and wast.

13 The Bore out of the wood so wilde,
doth dig and roote it out:
The furious beastes out of the field,
deuour it all about.

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14 O Lord of hoaſts returne againe,
from heauen looke betime:
Behold and with thy helpe ſuſtaine,
this poore vineyard of thine.

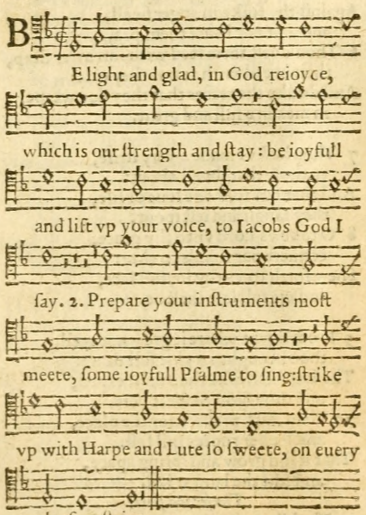
15 Thy plant, I ſay, thine Iſraell,
whome thy right hand hath ſet,
The ſame which thou didſt loue ſo well,
O Lord doe not forget.
16 They lop and cut it downe apace,
they burne it eke with fire:
And through the frowning of the face,
we periſh in thine ire,

17 Let thy right hand be with them now,
whom thou haſt kept ſo long:
And with the ſonne of man whom thou
to thee haſt made ſo ſtrong.
And ſo when thou haſt ſet vs free,
and ſaued vs from ſhame
18 Then will we neuer flee from thee,
but call vpon thy name.

19 O Lord of hoaſts of thy good grace,
conuert vs vnto thee:
Behold vs with a pleaſant face,
and then full ſafe are wee.

Exultate Deo. Pſal. Lxxxi. I. H.

An exhortation to praiſe God for his beneſits, condemning their ingratitude.



3 Blow as it were in the new Moone,
with trumpets of the beſt:
As it is vſed to bee done,
at any ſolemne feaſt.
4 For this is vnto Iſraell,
a ſtatute and a trade:
A law that muſt be kept full well,
which Iacobs God hath made.

5 This clauſe with Ioſeph was decreed,
when he from Egypt came:
That as a witneſſe all his ſeede,
ſhould ſtill obſerue the ſame.
6 When God I ſay had thus prepard,
to bring them from their land:
Whereas the ſpeech which he had heard,
he did not vnderſtand.

7 I from his ſhoulders tooke (ſaith he)
the burthen cleane away:
And from the furnace quite him free,
from burning bricke or clay.
8 When thou in griefe didſt cry and call,
I holpe thee by and by.
And I did aunſwere thee withall,
in thunder ſecretly.

9 Yea at the waters of diſcord,
I did thee tempt and proue:
Whereas the goodnes of the Lord,
with muttering thou didſt moue.
10 Heare O my folke, O Iſraell,
and I aſſure it thee:
Regard and marke my words full well,
if thou wilt cleaue to me:

The ſecond part.

11 Thou ſhalt no God in thee reſerue,
of any land abroad:
Nor in no wiſe to bow or ſerue,
a ſtraunge and forraine God.
12 I am the Lord thy God, and I
from Egypt ſet thee free:
Then aske of me aboundantly,
and I will giue it thee.

13 And yet my people would not heare,
my voice when that I ſpake:
Nor Iſraell would not obay,
but did me quite forſake.
14 Then did I leaue them to their will,
in hardnes of their hart:
To walke in their owne counſell ſtill,
themſelues they might peruert.

15 O that my people would haue heard,
the words that I did ſay:
And eke that Iſraell would regard,
to walke within my way.
16 How ſoone would I confound their foes,
and bring them downe full low:
And turne my hand vpon all thoſe,
that would them ouerthrow.

17 And they that at the Lord doe rage,
as ſlaues ſhould ſeeke him till:
But of his folke the time and age,
ſhould flouriſh euer ſtill.
18 I would haue fed them with the crop,
and fineſt of the wheat:
And made the rocke with honie drop,
that they their fils ſhould eate.

Deus ſtetit in. Pſal. Lxxxii. I. H.

Dauid declaring God to be preſent with iudges & Maieſtrates, reproueth their partiality, and vnright couſnes, and exhorteth them to doe iuſtice. but ſeeing no amendment, he deſireth God to execute iuſtice himſelfe.

Sing this as the 77. Pſalme.

AMid the preaſe with men of might,
the Lord himſelfe doth ſtand.

To

To pleade the cauſe of truth and right,
with iudges of the land:
2 How long (ſaide he) will you proceed,
falſe iudgement to award:
And haue reſpect for loue of meede,
the wicked to regard.

3 Whereas of due you ſhould defend,
the fatherleſſe and weake:
And when the poore man doth contend,
in iudgement iuſtly ſpeake.
4 If ye be wiſe defend the cauſe,
of poore men in their right:
And rid the needy from the clawes,
of tyrants force and might.

5 But nothing will they know or learne,
in vaine to them I talke:
They will not ſee or ought diſcerne,
but ſtill in darkeneſſe walke.
For loe, euen now the time is come,
that all things fall to nought:
And likewiſe lawes both all and ſome,
for gaine are ſold and bought.

6 I had decreed it in my ſight,
as Gods to take you all:
And children to the moſt of might,
for loue I did you call.
7 But notwithſtanding ye ſhall die,
as men and ſo decay:
O tyrants I ſhall you deſtroy,
and plucke you quite away.

8 Vp Lord and let thy ſtrength be knowne,
and iudge the world with might:
For why? all nations are thine owne,
to take them as thy right.

Deus qui ſimilis. Pſal. Lxxxiii. I. H.

The Iſraelites pray the Lord to deliuer them from their enemies, both at home and far off: alſo that all ſuch wicked people may be ſtricken with his ſtormy tempeſt: that they may know his power.

Sing this as the 77. Pſalme.

DO not O God refraine thy tongue,
in ſilence doe not ſtay:
Withhold not Lord thy ſelfe ſo long,
nor make no more delay.
2 For why? behold thy foes and ſee,
how they doe rage and cry:
And thoſe that beare an hate to thee,
hold vp their heads on hie.

3 Againſt thy folke they vſe deceite,
and craftely they enquire:
For thine elect to lie in waite,
their counſell doth conſpire.
4 Come on ſay they, let vs expell,
and plucke theſe folke away:
So that the name of Iſraell,
may vtterly decay.

5 They all conſpire within their harts,
how they may thee withſtand:
Againſt the Lord to take a part,
they are in league and band.
6 The tents of all the Edomites,
the Iſmaelites alſo:
The Hagarens and Moabites,
with diuers other moe.

7 Gebal, with Ammon, and likewiſe,
doth Amalecke conſpire:
The Paleſtines againſt thee riſe,
with them that dwell at Tyre.
8 And Aſſiureke is well appaide,
with them in league to be:
And doth become a fence and aide,
to Lots poſteritie.

9 As thou didſt to the Madianites,
ſo ſeeme them Lord eachone:
As to Sicer and to Iabin,
beſide the brooke Kiſon.
10 Whom thou in Endor didſt deſtroy,
and waſt them through thy might:
That they like dung on earth did lye,
and that in open ſight.

The ſecond part.

11 Marke them now and their Lords appeare,
like Zeb and Oreb than:
As Zeba and Zalmana were,
the kinges of Madian.
12 Which ſaid, let vs throughout the land,
in all the coaſtes abroad:
Poſſeſſe and take into our hand,
the faire houſes of God.

13 Turne them O God with ſtormes, as faſt
as wheeles that haue no ſtay:
Or like the chaffe which men do caſt
with windes to flie away.
14 Like as the fire with rage and fume,
the mightie foreſts ſpils,
And as the flame doth quite conſume,
the mountaines and the hils.

15 And let the tempeſt of thy wrath,
vpon their neckes be laide:
So of thy ſtormie winde and ſhower,
Lord make them all afraide.
16 Lord bring them all I thee deſire,
to ſuch rebuke and ſhame:
That it may cauſe them to require,
and learne to ſeeke thy name.

17 And let them euermore dayly,
to ſhame and ſlaunder fall:
And in rebuke and obloquie,
to periſh eke withall:
18 That they may know and feele full well,
that thou art called Lord:
And that alone thou doeſt excell,
and raigne throughout the world.

Quam dilecta. Pſal. Lxxxiiii. I. H.

Dauid exiled his countrie, deſireth ardently to returne to Gods tabernacle and aſſemblie of the Saintes to praiſe God. Then he praiſeth the courage of the people, that paſſe the wilderneſſe to aſſemble themſelues in Sion.

Sing this as the 67. Pſalme.

HOw pleaſant is thy dwelling place,
O Lord of hoſtes to mee:
The tabernacles of thy grace,
how pleaſant Lord they bee.
2 My ſoule doth long full ſore to go,
into thy courtes abroad,

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My hart doth luſt, my fleſh alſo,
in thee the liuing God.

3 The Sparrowes find a roome to reſt,
and ſaue themſelues from wrong:
And eke the ſwallow hath a neſt,
wherein to keepe her young.
4 Theſe birdes full nigh thine altar may,
haue place to ſit and ſing,
O Lord of hoſtes thou art I ſay,
my God and eke my king.

5 O they be bleſſed that may dwell,
within thy houſe alwaies:
For they all times thy actes doe tell,
and euer giue thee praiſe.
6 Yea happie ſure likewiſe are they,
whoſe ſtay and ſtrength thou art:
Which to thy houſe doe mind the way,
and ſeeke thee in their hart.

7 As they goe through the vale of teares,
they digge vp fountaines ſtill:
That as a ſpring it all appeares,
and thou therr pits doeſt fill.
8 From ſtrength to ſtrēgth they walk ful faſt
no faintneſſe there ſhall be:
And ſo the God of Gods at laſt,
in Sion they doe ſee.

9 O Lord of hoſtes to me giue heed,
and heare when I doe pray:
And let it through thine eares proceed,
O Iacobs God I ſay.
10 O Lord our ſhield of thy good grace,
regard and ſo draw neare:
Regard I ſay, behold the face,
of thine annointed deare.

11 For why? within thy courtes one day,
is better to abide:
Then other where to keepe or ſtay,
a thouſand daies beſide.
12 Much rather would I keepe a doore,
within the houſe of God:
Then in the tents of wickedneſſe,
to ſettle mine abode.

13 For God the Lord, light and defence,
will grace and worſhip giue:
And no good thing will he withhold,
from them that purely liue.
14 O Lord of hoſtes that man is bleſt,
and happie ſure is he:
That is perſwaded in his breſt,
to truſt all times in thee.

Benedixiſti Dom. Pſal. Lxxxv. I. H.

Becauſe God withdrew not his rods frō his Church after the returne frō Babylon, firſt they put him in mind that he ſhould not leaue the worke of his grace vnperfit, & complaine of their long afflictions. Then they reioyce in hope of promiſed deliuerance, which was a figure of Chriſts kingdome vnder which ſhould be perfect felicitie.

Sing this as the 81. Pſalme.

THou haſt beene mercifull in deede,
O Lord vnto thy land:
For thou reſtoredſt Iacobs ſeede,
from thraldome out of band.

2 The wicked waies that they were in,
thou didſt them cleane remit:
And thou didſt hide thy peoples ſinne,
full cloſe thou coueredſt it.

3 Thine anger eke thou didſt aſſwage,
that all thy wrath was gone:
And ſo didſt turne thee from thy rage,
with them to be at one.
4 O God of health doe now conuert,
thy people vnto thee:
Put all thy wrath from vs apart,
and angry ceaſe to be.

5 Why? ſhall thine anger neuer end,
but ſtill proceede on vs.
And ſhall thy wrath it ſelfe extend,
vpon all ages thus?
6 Wilt thou not rather turne therefore,
and quicken vs, that we
And all thy folke may euermore,
be glad and ioy in thee.

7 O Lord on vs doe thou declare,
thy goodneſſe to our wealth:
Shew forth to vs and doe not ſpare,
thine aide and ſauing health.
8 I will harke what God ſaith, for he
ſpeakes to his people peace.
And to his Saints that neuer they,
returne to fooliſhneſſe.

9 For why? his health is ſtill at hand,
to ſuch as doe him feare:
Whereby great glory in the land,
ſhall dwell and flouriſh there.
10 For truth and mercy theere ſhall meete,
in one to take their place:
And peace ſhall iuſtice with kiſſe greete
and there they ſhall embrace.

11 As truth from earth ſhall ſpring apace,
and flouriſh pleaſantly:
So righteouſneſſe ſhall ſhew her face,
and looke from heauen hie.
12 Yea God himſelfe doth take in hand,
to giue vs each good thing:
And through the coaſts of all the land,
the earth her fruites ſhall bring.

13 Before his face ſhall iuſtice goe,
much like a guide or ſtay:
He ſhall direct his ſteps alſo,
and keepe them in the way.

Inclina Domine. Pſal. Lxxxvi. I. H.

Dauid ſore afflicted prayeth feruently for deliuerance: ſometimes rehearſing his miſeries & mercies receiued: deſiring alſo to be inſtructed of the Lord, that he may feare and glorify his name. He complaineth alſo of his aduerſaries, and requireth to be deliuered from them.

Sing this as the 81. Pſalme.

LOrd bow thine eare to my requeſt,
and heare me by and by:
With grieuous plaintes and griefe oppreſt,
full poore and weake am I.
2 Preſerue my ſoule, becauſe my way,
and doings holy be:

And

And saue thy seruant O my Lord,
that puts his trust in thee.

3 Thy mercy Lord on me expresse,
defend me eke withall:
For through the day I doe not cease,
on thee to cry and call.
4 Comfort O Lord thy seruants soule,
that now with paine is pinde:
For vnto thee Lord I extoll,
and lift my soule and minde.

5 For thou art good and mercifull,
thy gifts of grace are free:
And eke thy mercy plentifull,
to all that call on thee.
6 O Lord likewise when I doe pray,
regard and giue an eare:
Marke well the words that I doe say,
and all my praiers heare.

7 In time when trouble doth me moue,
to thee I doe complaine:
For why? I know and well doe proue,
thou answerest me againe.
8 Among the Gods (O Lord) is none,
with thee to be comparde:
And none can doe as thou alone,
the like hath not beene heard.

The second part.

9 The Gentiles and the people all,
which thou didst make and frame:
Before thy face on knees will fall,
and glorifie thy name.
10 For why? thou art so much of might,
all power is thine owne:
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed:
O ioyne my hart so nie to thee,
that I thy name may dread.
12 To thee my God I will giue praise,
with all my hart O Lord:
And glorifie thy name alwaies,
for euer through the world.

13 For why? thy mercy shewed to me,
is great and doth excell:
Thou setst my soule at libertie
out from the lower hell.
14 O Lord the proud against me rise,
and heapes of men of might:
They seeke my soule and in no wise,
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath:
Thy goodnesse is full great, and eke,
thy truth no measure hath.
16 O turne to me and mercy graunt,
thy strength to me apply:
O helpe and saue thine owne seruant,
thy handmaide sonne am I.

17 On me some signe of mercy shew
that all my foes may see:
And be ashamed because Lord thou,
doest helpe and comfort mee.

Fundamenta eius. Psal. Lxxxvii. I. H.

The holy Ghost promiseth that the Church, as yet in misery after the captiuitie of Babylon should be restored to great excellencie, so that nothing should be more comfortable then to be numbred among the members thereof.

Sing this as the 81. Psalme.

THat Citie shall full well endure,
her groundworke still doth stay:
Vpon the holy hils full sure,
it can no time decay.
2 God loues the gates of Sion best,
his grace doth there abide.
He loues them more then all the rest,
of Iacobs tents beside.

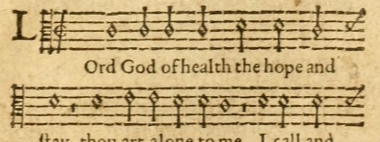
3 Full glorious things reported be,
in Sion and abroad:
Great things I say are said of thee,
thou Citie of our God.
4 On Rahab I will cast an eye,
and beare in mind the same:
And Babylon shall eke apply,
and learne to know my name.

5 Loe Palestine and Tyre also,
with Ethyope likewise:
A people old full long agoe,
were borne and there did rise:
6 Of Sion they shall say abroad,
that diuers men of fame:
Haue there sprung vp, and the high God,
hath founded fast the same.

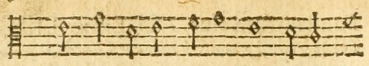
7 In their records to them it shall,
through Gods deuise appeare:
Of Sion that the chiefe of all,
had his beginning there.
8 The trumpeters with such as sing,
therein great plentie be:
My fountaines and my pleasant springs,
are compast all in thee.

Domine Deus. Psal. Lxxxviii. I. H.

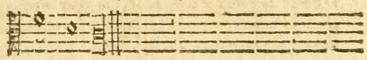
The faithfull sore afflicted by sickness, persecution, aduersitie, and as it were left of God without any consolation: yet call on God by faith, and striue against desperation.



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thine eare (O Lord) entend and harken



to my cry.

3 For why? my ſoule with woe is fild,
and doth in trouble dwell:
My life and breath almoſt doth yeeld,
and draweth nigh to hell.
4 I am eſteemd as one of them,
that in the pit doe fall:
And made as one among thoſe men,
that haue no ſtrength at all.

5 As one among the dead and free,
from things that there remaine:
It were more eaſe for me to be,
with them the which are ſlaine.
6 As thoſe that lie in graue I ſay,
whom thou haſt cleane forgot:
The which thy hand hath cut away,
and thou regardſt them not.

7 Yea like to one ſhut vp full ſure,
within the lower pit:
In places darke and all obſcure,
and in the depth of it.
8 Thine anger and thy wrath likewiſe,
full ſore on me doth lie:
And all thy ſtormes againſt me riſe,
my ſoule to vexe and trie.

9 Thou putſt my friends far off from me,
and makeſt them hate me ſore:
I am ſhut vp in priſon faſt:
and can come forth no more.
10 My ſight doth faile through griefe & woe,
I call to thee O God:
Throughout the day my hand alſo,
to thee I ſtretch abroad.

The ſecond part.

11 Doeſt thou vnto the dead declare,
thy wondrous works of fame?
Shall dead to life againe repaire,
and praiſe thee for the ſame?
12 Or ſhall thy louing kindnes Lord,
be preached in the graue:
Or ſhall with them that are deſtroyde,
thy truth her honour haue.

13 Shall they that lie in darke full low,
of all thy wonders wot?
Or there ſhall they thy iuſtice know,
where all things are forgot?
14 But I O Lord to thee alwaies,
doe cry and call apace:
My praier, eke ere it be day,
ſhall come before thy face.

15 Why doeſt thou Lord abhorre my ſoule
in griefe that ſeeketh thee?
And now O Lord why doeſt thou hide
thy face away from me?
16 I am afflict as dying ſtill,
from youth this many a yeare:
Thy terrors which doe vexe me ill,
with troubled mind I beare.

17 The furies of thy wrathfull rage
full ſore vpon me fall:
Thy terrors eke do not aſſwage,
but me oppreſſe withall.
18 All day they compaſſe me about,
as water at the tide:
And all at once with ſtreames full ſtout,
beſet me on each ſide.

19 Thou ſetteſt far from me my friends,
and louers euery one:
Yea and mine old acquaintance all
out of my ſight are gone.

Miſericordias. Pſal. Lxxxix. I. H.

Dauid praiſeth God for his couenãt made between him and his elect by Ieſus Chriſt, then hee complaineth of the deſolation of his kingdome, ſo that the promiſe ſemeth to be broken. Finally he praieth to be deliuered from afflictions, mentioning the ſhortneſſe of mans life, and confirming him ſelfe by Gods promiſes.

Sing this as the 67. Pſalme.

TO ſing the mercies of the Lord,
my tongue ſhall neuer ſpare:
And with my mouth from age to age,
thy truth I will declare.
2 For I haue ſaid that mercy ſhall,
for euermore remaine:
In that thou doeſt the heauens ſtay,
thy truth appeareth plaine.

3 To mine elect (ſaith God) I made,
a couenant and beheſt:
My ſeruant Dauid to perſwade,
I ſwore and did proteſt.
4 Thy ſeede for euer I will ſtay,
and ſtabliſh it full faſt:
And ſtill vphold thy throne alway,
from age to age to laſt.

5 The heauens ſhew with ioy and mirth,
thy wondrous works O Lord:
Thy ſaints within thy Church on earth,
thy faith and truth record.
6 Who with the Lord is equall then,
in all the clouds abroad?
Among the ſonnes of all the Gods,
what one is like our God?

7 God in aſſemblie of his ſaintes,
is greatly to be dreade:
And ouer all that dwell about,
in terror to be had.
8 Lord God of hoaſts in all the world,
what one is like to thee?
On euery ſide moſt mightie Lord,
thy truth is ſeene to be.

9 The raging ſea by thine aduiſe,
thou ruleſt at thy will:
And when the waues thereof ariſe,
thou makeſt them calme and ſtill.
10 And Egypt Lord thou haſt ſubdude,
and thou haſt it deſtroide:
Yea thou thy foes with mightie arme,
haſt ſcattered all abroade

The

The ſecond part.

11 The heauens are thine and ſtil haue beene,
likewiſe the earth and land:
The world and all that is therein,
thou foundeſt with thy hand.
12 Both North and South, with Eaſt & Weſt,
thy ſelfe didſt make and frame:
Both Tabor mount and eke Hermon,
reioyce and praiſe thy name.

13 Thine arme is ſtrong and full of power,
all might therein doth lie:
The ſtrength of thy right hand ech houre,
thou litteſt vp on hie.
14 In righteouſnes and equitie,
thou haſt thy ſeate and place:
Mercy and truth are ſtill with thee,
and goe before thy face.

15 That folke is bleſt that knoweth aright
thy preſent power O God:
For in the fauour of thy ſight,
they walke full ſafe abroad.
16 For in thy name throughout the day,
they ioy and much reioyce:
And through thy righteouſnes haue they,
a pleaſant fame and noyce.

17 For why? their glory, ſtrength and ayd,
in thee alone doth lie:
Thy goodnes eke that hath vs ſtayd,
ſhall lift our horne on hie.
18 Our ſtrength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Iſraell,
he is our guide and king.

19 Sometime thy will vnto thy ſaints,
in viſions thou didſt ſhow:
And thus then didſt thou ſay to them,
thy mind to make them know.
20 A man of might I haue erect,
your king and guide to be:
And ſet him vp whom I elect,
among the folke to me.

The third part.

21 My ſeruant Dauid I appoint,
whom I haue ſearched out:
And with my holy oyle annoint,
him king of all the rout.
22 For why? my hand is ready ſtill,
with him for to remaine:
And with mine arme alſo I will,
him ſtrengthen and ſuſtaine.

23 The enemies ſhall him not oppreſſe,
they ſhall him not deuour.
Ne yet the ſonnes of wickedneſſe,
on him ſhall haue no power.
24 His foes likewiſe I will deſtroy,
before his face in ſight:
And thoſe that hate him I will plague,
and ſtrike them with my might,

25 My truth and mercy eke withall,
ſhall ſtill vpon him lie:
And in my name his horne eke ſhall,
be lifted vp on hie.
26 His kingdome I will ſet to be,
vpon the ſea and land:
And eke the running flouds ſhall he,
embrace with his right hand.

27 He ſhall depend with all his hart,
on me and thus ſhall ſay:
My father and my God thou art,
my rocke of health and ſtay.
28 As one firſt borne I will not take,
of all the earth that ſprings:
His might and honour I ſhall make,
aboue all worldly kings.

29 My mercy ſhall be with him ſtill,
as I my ſelfe haue told:
My faithfull couenant to fulfill,
my mercy I will hold.
30 And eke his ſeede I will ſuſtaine,
for euer ſtrong and ſure:
So that his ſeate ſhall ſtill remaine,
while heauen doth endure.

The fourth part.

31 If that his ſonnes forſake my law,
and doe begin to ſwerue:
And of my iudgements haue none awe,
nor will not them obſerue.
32 Or if they doe not vſe aright,
my ſtatutes to them made,
And ſet all my commandements light,
and will not keepe my trade.

33 Then with the rod will I begin,
their doings to amend:
And ſo with ſcourging for their ſinne,
when that they doe offend.
34 My mercy yet and my goodneſſe,
I will not take him fro:
Nor handle him with craftineſſe,
and ſo my truth forgoe.

35 But ſure my couenant I will keepe,
withall that I haue ſpoke:
No word the which my lips haue told,
ſhall alter or be broke.
36 Once ſware I by my holines,
and that performe will I:
With Dauid I ſhall keepe promiſe,
to him I ſhall not lie.

37 His ſeede for euermore ſhall raigne,
and eke his throne of might:
As doth the ſunne it ſhall remaine,
for euer in my ſight.
38 And as the Moone within the skie,
for euer ſtandeth faſt:
A faithfull witnes from on hie,
ſo ſhall his kingdome laſt.

39 But now O Lord thou doeſt reiect,
and now thou changeſt cheare:
Yea thou art wrath with thine elect,
thine owne annointed deare.
40 The couenant with thy ſeruant made,
Lord thou haſt quite vndone:
And downe vpon the ground alſo,
haſt caſt his royall crowne.

The fift part.

41 Thou pluckeſt his hedges vp with might,
his wals thou doeſt confound.

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Thou beateſt downe his bulwarks all,
and breakeſt them to the ground:
42 That he is ſore deſtroid and torne,
of commers by throughout:
And ſo is made a mocke and ſcorne,
to all that dwell about.

43 Thou their right hand haſt lifted vp,
that him ſo ſore annoy:
And all his foes that him deuour,
loe thou haſt made to ioy.
44 His ſword edge thou doeſt take away,
that ſhould his foes withſtand:
To him in warre no victorie,
thou giueſt, nor vpper hand.

45 His glory thou doeſt alſo waſt,
his throne, his ioy and mirth:
By thee is ouerthrowne and caſt,
full low vpon the earth.
46 Thou haſt cut off and made full ſhort
his youth and luſty daies:
And raide of him an ill report,
with ſhame and great diſpraiſe.

47 How long away from me O Lord,
for euer wilt thou turne?
And ſhall thine anger ſtill alway,
as fire conſume and burne?
48 O call to minde, remember then,
my time conſumeth faſt:
Why haſt thou made the ſonnes of men,
as things in vaine to waſt?

49 What man is he that liueth here,
and death ſhall neuer ſee?
Or from the hand of hell, his ſoule
ſhall he deliuer free?
50 Where is O Lord thine old goodneſſe,
ſo oft declarde beforne?
Which by thy truth and vprightnes,
to Dauid thou haſt ſworne.

51 The great rebukes to mind I call,
that on thy ſeruant lie:
The raiſing of the people eke,
borne in my breſt haue I.
52 Wherewith O Lord thine enemies,
blaſphemed haue thy name:
The ſteps of thine annointed one,
they ceaſe not to defame.

53 All praiſe to thee O Lord of hoaſts,
both now and eke for aie:
Through skie, and earth, and all the coaſts,
Amen, Amen I ſay.

Domine refugium. Pſal. XC. I. H.

Moſes ſeeing the people, neither admoniſhed by the breuitie of their life, nor by plagues to be thankfull, praieth God to turne their harts and continue his mercies towardes them, and their poſteritie for euer.

Sing this as the 78. Pſalme.

THou Lord haſt beene our ſure defence,
our place of eaſe and reſt:
In all times paſt, yea ſo long ſince,
as can not be expreſt.
2 Ere there was made mountaine or hill,
the earth or world abroad:
From age to age and alwaies ſtill,
for euer thou art God.

3 Thou grindeſt man through griefe & paine
to duſt or clay, and then:
And then thou ſaieſt againe, returne
againe ye ſonnes of men.
4 The laſting of a thouſand yeares,
what is it in thy ſight?
As yeſterday it doth appeare,
or as a watch by night.

5 So ſoone as thou doeſt ſcatter them,
then is their life and trade:
Alas a ſleepe, and like the graſſe,
whoſe beautie ſoone doth fade.
6 Which in the morning ſhines full bright,
but fadeth by and by:
And is cut downe ere it be night,
all withered, dead and dry.

7 For through thine anger we conſume,
our might is much diſmaide:
And of thy feruent wrath and fume,
we are full ſore afraid,
8 The wicked works that we haue wrought,
thou ſetſt before thine eye:
Our priuie faults, yea eke our thoughts,
thy countenance doth ſpie.

9 For through thy wrath our daies doe waſt,
thereof doth nought remaine,
Our yeares conſume as words and blaſts,
and are not calde againe.
10 Our time is threeſcore yeares and ten,
that we do liue on mold:
If on ſee foureſcore, ſurely then,
we count him wondrous old.

The ſecond part.

11 Yet of his time the ſtrength and chiefe,
the which we count vpon:
Is nothing elſe but painefull griefe,
and we like blaſtes are gone.
12 Who once doth know what ſtrength is there,
what might thine honour hath
Or in his hart who doth thee feare,
according to thy wrath?

13 Inſtruct vs Lord to know and try,
how long our daies remaine:
That then we may our harts apply,
true wiſedome to attaine.
14 Returne O Lord, how long wilt thou
forth on in wrath proceede?
Shew fauour to thy ſeruant now,
and helpe them at their neede.

15 Refreſh vs with thy mercie ſoone,
and thou our ioy ſhalt be:
All times as long as life ſhall laſt,
in hart reioyce ſhall we.
16 As thou haſt plagued vs before,
now alſo make vs glad:
And for the yeares wherein ſull ſore,
affliction we haue had.

17 O let thy works and power appeare,
and on thy ſeruants light:
And ſhew vnto thy children deare,
thy glory and thy might.

18 Lord

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18 Lord let thy grace and glory ſtand,
OR vs thy ſeruants thus:
Confirme the works we take in hand,
Lord proſper them to vs.

Qui habitat. Pſal. XCi. I. H.

Here is deſcribed the aſſurance hee liueth in, that committeth himſelfe wholy to Gods protection in all temptations. A promiſe of God to thoſe that loue him, know him, and truſt in him to deliuer them and giue them immortall glory.

Sing this as the 99. Pſalme.

HE that within the ſecret place,
of God moſt hie doth dwell,
In ſhadow of thy mightieſt grace,
at reſt ſhall keepe him well.
2 Thou art my hope and my ſtrong hold,
I to the Lord will ſay:
My God he is in him will I
my whole affiance ſtay.

3 He ſhall defend thee from the ſnare,
the which the hunter laide:
And from the deadly plague and care,
whereof thou art afraide.
4 And with his winges will couer thee,
and keepe thee ſafely there:
His faith and truth thy fence ſhall be,
as ſure as ſhield and ſpeare.

5 So that thou ſhalt not neede I ſay,
to feare or be affright:
Of all the ſhafts that flie by day,
nor terror of the night.
6 Nor of the plague that priuily,
doth walke in darke ſo faſt:
Nor yet of that which doth deſtroy,
and at noone daies doth waſt.

7 Yea at thy ſide as thou doeſt ſtand,
a thouſand dead ſhall be:
Ten thouſand eke at thy right hand,
and yet thou ſhalt be free.
8 But thou ſhalt ſee it for thy part,
thine eyes ſhall well regard:
That euen like to their deſert,
the wicked haue reward.

9 For why? (O Lord) I onely luſt,
to ſtay my hope on thee:
And in the hieſt I put my truſt,
my ſure defence is hee.
10 Thou ſhalt not neede none ill to feare,
with thee it ſhall not mel,
Nor yet the plague ſhall once come neare,
the houſe where thou doeſt dwell.

11 For why? vnto his Angels all,
with charge commandeth he:
That ſtill in all thy waies they ſhall,
preſerue and proſper thee.
12 And in their hands ſhall beare thee vp,
ſtill waiting thee vpon:
So that thy foote ſhall neuer chaunce,
to ſpurne at any ſtone.

13 Vpon the Lyon thou ſhalt goe,
the Adder fell and long:
And tread vpon the Lyons young,
with Dragons ſtout and ſtrong.
14 For he that truſteth vnto me,
I will diſpatch him quite:
And him defend becauſe that he,
doth know my name aright.

15 When he for helpe to me doth cry,
an anſweere I will giue:
And from his griefe take him will I,
in glory for to liue.
16 With length of yeares and daies of wealth
I will fulfill his time:
The goodneſſe of my ſauing health,
I will declare to him.

Bonum eſt. Pſal. XCii. I. H.

A Pſalme for the Sabboth to ſtirre vp the people to acknowledge and praiſe God in his workes. Dauid reioyceth therein: but the wicked conſider not that the vngodly, when he is moſt flouriſhing ſhal moſt ſpeedely periſh. In the end is deſcribed the felicity of the iuſt, planted in the houſe of God to praiſe the Lord.

Sing this as the 88. Pſalme.

IT is a thing both good and meete,
to praiſe the hieſt Lord:
And to thy name O thou moſt high,
to ſing with one accord.
2 To ſhew the kindneſſe of the Lord,
be time ere day be light:
And eke declare his truth abroad,
when it doth draw to night.

3 Vpon ten ſtringed inſtrument,
on Lute and Harpe ſo ſweete:
With all the mirth you can inuent,
of inſtruments moſt meete.
4 For thou haſt made me to reioyce,
in things ſo wrought by thee:
And I haue ioy in hart and voice,
thy handy worke to ſee.

5 O Lord how glorious and how great,
are all thy works ſo ſtout:
So deepely are thy counſels ſet,
that none can try them out.
6 The man vnwiſe hath not the wit,
this geare to paſſe to bring:
And all ſuch fooles are nothing fit,
to vnderſtand this thing.

7 When ſo the wicked at their will,
as graſſe doe ſpring full faſt:
They when they flouriſh in their ill,
for euer ſhall be waſt.
8 But thou art mightie Lord moſt hie,
yet thou doeſt raigne therefore,
In euery time eternally,
both now and euermore.

9 For why? O Lord behold and ſee,
behold thy foes I ſay:
How all that worke iniquitie,
ſhall periſh and decay.
10 But thou like as an Vnicorne,
ſhalt lift mine horne on hie:
With freſh and new prepared oyle,
thine oynted king am I.

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11 And of my foes before mine eyes,
ſhall ſee the fall and ſhame:
Of all that vp againſt me riſe,
mine eares ſhall heare the ſame.
12 The iuſt ſhall flouriſh vp on hie,
as date trees bud and blow:
And as the Cedars multiply,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God:
Within his courtes they ſpring apace,
and flouriſh all abroad.
14 And in their age much fruite ſhall bring,
both fat and well beſeene:
And pleaſantly both bud and ſpring,
with boughes and branches greene.

15 To ſhew that God is good and iuſt,
and vpright in his will:
He is my rocke, my hope and truſt,
in him there is none ill.

Dominus regnauit. Pſal. XCiii. I.H.

He praiſeth the power of God in the creation of the world, and beateth downe all people which lift themſelues vp againſt his maieſty, & prouoketh to conſider his promiſes.

Sing this as the 77. Pſalme.

THe Lord as king aloft doth raigne,
in glory goodly dight:
And he to ſhew his ſtrength and maine,
hath girt him ſelfe with might.
2 The Lord likewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can make it moue or fade,
at ſtay it doth endure.

3 Ere that the world was made or wrought,
thy ſeat was ſet before:
Beyond all time that can be thought,
thou haſt beene euermore.
4 The flouds (O Lord) the flouds do riſe,
they roare and keepe a noyſe:
The flouds (I ſay) did enterpriſe,
and lifted vp their voice.

5 Yea though the ſtormes ariſe in ſight,
though ſeas do rage and ſwell:
The Lord is ſtrong and more of might,
for he on hie doth dwell.
6 And looke what promiſe he doth make,
his houſhold to defend:
For iuſt and true they ſhall it take,
all times without end.

Deus vltionum. Pſal. XCiiii. I.H.

He praieth God againſt the violence of tyrants, & comforteth the afflicted by the good iſſue of their afflictions, and by the ruine of the wicked.

Sing this as the 78. Pſalme.

O God thou doeſt reuenge all wrong,
that office longes to thee.
Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelfe for thou of right,
the earth doeſt iudge and guide.
Reward the proud and men of might,
according to their pride.

3 How long ſhall wicked men beare ſway,
with lifting vp their voice:
How long ſhall wicked men I ſay,
thus triumph and reioyce?
4 How long ſhall they with brags burſt out,
and proudly prate their fill?
Shall they reioyce which be ſo ſtout,
whoſe works are euer ill.

5 Thy flocke O Lord, thine heritage,
they ſpoile and vexe full ſore:
Againſt the people they doe rage,
ſtill dayly more and more.
6 The widowes which are comfortleſſe,
and ſtraungers they deſtroy:
They ſlay their children fatherleſſe,
and none doth put them by.

7 And when they take theſe things in hand,
this talke they haue of thee:
Can Iacobs God this vnderſtand,
tuſh no he can not ſee.
8 O folke vnwiſe and people rude,
ſome knowledge now diſcerne:
Ye fooles among the multitude,
at length begin to learne.

9 The Lord that made the eare of man,
he needes of right muſt heare:
He made the eyne, all things muſt then,
before his ſight appeare.
10 The Lord doth all the world correct,
and make them vnderſtand:
Shall he not then your deedes detect,
how can ye eſcape his hand?

The ſecond part.

11 The Lord doth know the thought of man
his hart he ſeeth full plaine:
The Lord I ſay mens harts doth ſcan,
and findeth them but vaine.
12 O Lord that man is happy ſure,
whom thou doeſt keepe in awe:
And through correction doeſt procure,
to teach him in thy law.

13 Whereby he ſhall in quiet reſt,
in time of trouble ſit:
When wicked men ſhall be ſuppreſt,
and fall into the pit.
14 For ſure the Lord will not refuſe,
his people for to take:
His heritage whom he doth chuſe,
he will no time forſake.

15 Vntill that iudgement be decreed,
to iuſtice to conuert:
That all may follow her with ſpeed,
that are of vpright hart.
16 But who vpon my part ſhall ſtand,
againſt the curſed traine.
Or who ſhall rid me from their hand,
that wicked works maintaine.

17 Except the Lord had beene mine aide,
mine enemies to expell:
My ſoule and life had now beene laid,
almoſt as low as hell.
18 When I did ſay my foote did ſlip,
and I am like to fall.

Thy

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Thy goodneſſe Lord did ſo prouide,
to ſtay me vp withall.

19 When with my ſelfe I muſed much,
and could no comfort finde:
Then Lord thy goodneſſe did me touch,
and that did eaſe my minde.
20 Wilt thou inhaunt thy ſelfe and draw,
with wicked men to ſit:
Which with pretence inſtead of law,
much miſchiefe do commit.

21 For they conſult againſt the life,
of righteous men and good:
And in their counſels they are rife,
to ſhed the guiltleſſe bloud.
22 But yet the Lord he is to me,
a ſtrong defence and locke:
He is my God to whom I flee,
he is my ſtrength and rocke.

23 And he ſhall cauſe their miſchiefs all,
themſelues for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite exultemus. Pſal. XCv. I. H.

An earneſt exhortation to praiſe God for the gouernment of the world & election of his Church to eſchewe the rebellion of the olde fathers, who tempted God in the wildernes, and therefore entred not into the land of promiſe.

Sing this as the 77. Pſalme.

O Come let vs liſt vp our voice,
and ſing vnto the Lord:
In him our rocke of health reioyce,
let vs with one accord.
2 Yea let vs come before his face,
to giue him thanks and praiſe.
In ſinging Pſalmes vnto his grace,
let vs be glad alwaies,

3 For why? the Lord he is no doubt,
a great and mightie God:
A King aboue all Gods throughout,
in all the world abroad.
4 The ſecrets of the earth ſo deepe,
and corners of the land:
The tops of hils that are ſo ſteepe,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praiſe the Lord,
before him let vs fall:
And kneele to him with one accord,
the which hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouide:
We are his folke he doth vs feede,
his ſheepe and he our guide.
8 To day if ye his voice will heare,
then harden not your hart:
As ye with grutching many a yeare,
prouokt me in deſert.

9 Whereas your fathers tempted me,
my power for to proue:
My wondrous works when they did ſee,
yet ſtill they would me moue.
10 Twiſe twentie yeares they did me grieue,
and I to them did ſay:
They erre in hart and not belieue,
they haue not knowen my way.

11 Wherefore I ſware that when my wrath,
was kindled in my breſt:
That they ſhould neuer tread the path,
to enter in my reſt.

Cantate Domino. Pſal. XCvi. I. H.

An exhortation to the Iews and Gentiles, to praiſe God for his mercy. And this eſpecially ought to be referred to the kingdome of Chriſt.

Sing this as the 77. Pſalme.

SIng ye with praiſe vnto the Lord,
new ſongs of ioy and mirth:
Sing vnto him with one accord,
all people on the earth.
2 Yea ſing vnto the Lord I ſay,
praiſe ye his holy name.
Declare and ſhew from day to day,
ſaluation by the ſame.

3 Among the Heathen eke declare,
his honour round about:
To ſhew his wonders doe not ſpare,
in all the world throughout,
4 For why? the Lord is much of might,
and worthy praiſe alway:
And he is to be dread of right,
aboue all Gods I ſay.

5 For all the Gods of Heathen folke,
are Idols that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All praiſe and honour eke doe dwell,
for aye before his face:
Both power and might likewiſe excell,
within his holy place.

7 Aſcribe vnto the Lord alway,
ye people of the world:
All might and worſhip eke I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glory of his name:
And eke vnto his courts do goe
with gifts vnto the ſame.

The ſecond part.

9 Fall downe and worſhip ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his ſight.
10 Tell all the world be not aguſt,
the Lord doth raigne aboue:
Yea he hath ſet the earth ſo faſt,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with princely might:
To iudge the nations euery one,
with equitie and right.

12 The heauens ſhall great ioy begin,
the earth eke ſhall reioyce:
The ſea with all that is therein,
ſhall ſhout and make a noyſe.

13 The field ſhall ioy, and euery thing,
that ſpringeth of the earth:
The wood and euery tree ſhall ſing,
with gladnes and with mirth.
14 Before the preſence of the Lord,
and comming of his might:
When he ſhall iuſtly iudge the world,
and rule his folke with right.

Dominus reg. Pſal. XCvii. I.H.

Dauid exhorteth all to reioyce for the comming of the kingdome of Chriſt, dreadful to the rebels and Idolaters, and ioyful to the iuſt, whom he exhorteth to innocencie, to reioyſing & thankſgiuing.

Sing this as the 95. Pſalme.

THe Lord doth raigne whereat the earth,
may ioye with pleſant voyce:
And eke the Iles with ioyfull mirth,
may triumph and reioyce.
2 Both clouds and darkneſſe eke do ſwell,
and round about him beate:
Yea right and iuſtice euer dwell,
and bide about his ſeate.

3 Yea fire and heate at once doe runne,
and goe before his face:
Which ſhall his foes and enemies burne,
abroad in euery place.
4 His lightnings eke full bright did blaſe,
and to the world appeare:
Whereat the earth did looke and gaſe,
with dread and deadly feare.

5 The hils like waxe did melt in ſight
and preſence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heauens eke declare and ſhew,
his iuſtice forth abroad:
That all the world may ſee and know,
the goodneſſe of our God.

7 Confuſion ſure ſhall come to ſuch,
as worſhip Idols vaine:
And eke to thoſe that glory much,
dum pictures to maintaine.
8 For all the Idols of the world,
which they as Gods do call:
Shall feele the power of the Lord,
and downe to him ſhall fall.

9 With ioy ſhall Sion heare this thing,
and Iuda ſhall reioyce:
For at thy iudgements they ſhall ſing,
and make a pleaſant noyſe.
10 That thou O Lord art ſet on hie,
in all the earth abroad:
And art exalted wondrouſly,
aboue each other God.

11 All ye that feare the Lord doe this,
hate all things that are ill:
For he doth keepe the ſoule of his,
from ſuch as would them ſpill.

12 And light doth ſpring vp to the iuſt,
with pleaſure for his part:
Great ioy, with gladnes, mirth and luſt,
to them of vpright hart.

13 Ye righteous in the Lord reioyce,
his holineſſe proclaime:
Be thankfull eke with hart and voyce,
and mindfull of the ſame.

Cantate Domi. Pſal. XCviii. I.H.

An earneſt exhortation to all creatures, to praiſe the Lord for his power, mercy and fidelity in his promiſe by Chriſt, by whom he hath communicated his ſaluation to all nations.

Sing this as the 95. Pſalme.

O Sing ye now vnto the Lord,
a new and pleſant ſong:
For he hath wrought throughout the world,
his wonders great and ſtrong.
2 With his right hand right worthely,
he doth his foes deuour:
And get himſelfe the victory,
with his owne arme and power.

3 The Lord doth make the people know,
his ſauing health and might.
The Lord doth eke his iuſtice ſhew,
in all the heauens ſight.
4 His grace and truth to Iſraell,
in mind he doth record:
That all the earth hath ſeene right well,
the goodnes of the Lord.

5 Be glad in him with ioyfull voice,
all people of the earth:
Giue thanks to God, ſing and reioyce,
to him with ioy and mirth.
6 Vpon the Harpe vnto him ſing,
giue thanks to God with Pſalmes,
Reioyce before the Lord our king,
with trumpets and with ſhalmes.

7 Yea let the ſea with all therein,
for ioy both roare and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the flouds reioyce their fils,
and clap their hands apace:
And eke the mountaines and the hils,
before the Lord his face.

9 For he ſhall come to iudge and try,
the world and euery wight:
And rule the people mightely,
with iuſtice and with right.

Dominus regnauit. Pſal. XCix. I.H.

He commendeth the power equitie & excellency of the kingdome of God by Chriſt, ouer the Iewes & Gentiles, prouoking thē to magnifie the ſame and to feare the Lord as the auncient fathers, Moyſes, Aaron, and Samuel, who calling vpon God we heard in their praier.

Sing this as the 95. Pſalme.

THe Lord doth raigne although at it,
the people rage full ſore:

Yea

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Yea he on Cherubins doth ſit,
though all the world would rore:
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folke he doth excell,
and he aloft is ſet.

3 Let all men praiſe thy mightie name,
for it is feareſull ſure:
And let them magnifie the ſame,
that holy is and pure.
4 The princely power of our king,
doth loue iudgement and right:
Thou rightly ruleſt euery thing,
in Iacob through thy might.

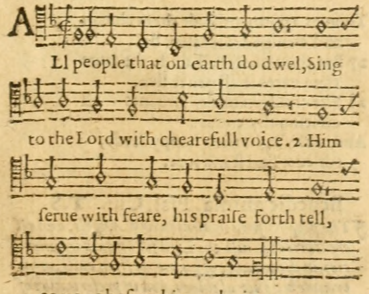
5 To praiſe the Lord our God deuiſe,
all honour to him doo:
His footeſtoole worſhip him before,
for he is holy too.
6 Moyſes, Aaron and Samuel,
as Prieſts on him did call:
When they did pray, he heard them well,
and gaue them aunſwere all.

7 Within the cloud to them he ſpake,
then did they labour ſtill:
To keepe ſuch lawes as he did make,
and pointed them vntill.
8 O Lord thou God thou didſt them heare,
and aunſweredſt them againe:
9 Thy mercy did on them appeare,
their deedes didſt not maintaine.

10 O laud and praiſe our Lord and God,
within his holy hill:
For why? our God throughout the world,
is holy euer ſtill.

Iubilate Deo omnis. Pſal. C.

He exhorteth all men to ſerue the Lord, who hath made vs to enter into his Courts, and aſſemble to praiſe his name.



3 The Lord ye know is God in deede,
without our ayde he did vs make,
We are his flocke he doth vs feede,
and for his ſheepe he doth vs take.

4 O enter then his gates with praiſe,
approch with ioy his courts vnto,
Praiſe laud and bleſſe his name alwaies,
for it is ſeemely ſo to doo.

5 For why? the Lord our God is good,
his mercy is for euer ſure:
His truth at all times firmely ſtood,
and ſhall from age to age endure.

An other of the ſame.

Sing this as the 68. Pſalme.

IN God the Lord be glad and light,
praiſe him throughout the earth,
Serue him and come before his ſight,
with ſinging and with mirth.
2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our ſelues, for we are his,
owne flocke and paſture ſheepe.

3 O goe into his gates alwaies,
giue thanks within the ſame:
Within his courts ſet forth his praiſe,
and laud his holy name.
4 For why? the goodneſſe of the Lord,
for euermore doth raigne:
From age to age throughout the world,
his truth doth ſtill remaine.

Miſericordiam. Pſal. Ci. N.

Dauid deſcribeth what gouernment he wil obſerue in his houſe and kingdome, by rooting out the wicked, and cheriſhing the godly perſons.

Sing this as the 81. Pſalme.

I Mercy will and iudgement ſing,
O Lord God vnto thee:
2 And wiſely doe in perfect way,
vntill thou come to me.
3 And in the midſt of thy houſe walke,
in pureneſſe of my ſpirite:
And I no kinde of wicked thing,
will ſet before my ſight.

4 I hate their worke that fall away,
it ſhall not cleaue to me:
From me ſhall part the froward hart,
none euill will I ſee.
5 Him will I ſtroy that ſlaundereth,
his neighbour priuily:
The loftie heart I cannot beare,
nor him that looketh hie.

6 Mine eyes ſhall be on them, within
the land that faithfull be:
In perfect way who worketh ſhall,
be ſeruant vnto me.
7 I will no guilefull perſon haue,
within my houſe to dwell:
And in my preſence he ſhall not,
remaine that lies doth tell.

8 Betimes I will deſtroy euen all,
the wicked of the land:
That I may from Gods cittie cut,
the wicked workers band.

Domine exaudi. Pſal. Cii. I. H.

It ſeemeth that this prayer was appointed to the faithfull to pray, in the captiuitie of Babylon, for conſolatiō for the building for the Churche: whereof ſolloweth

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followeth the praiſe of God to be publiſhed vnto all poſteritie. The conuerſion of the Gentiles, & ſtabilitie of the Church.

Sing this as the 76. Pſalme.

O Heare my prayer Lord, and let
my cry come vnto thee:
2 In time of trouble doe not hide,
thy face away from me.
3 Incline thine eares to me, make haſt
to heare me when I call:
For as the ſmoke doth fade, ſo doe,
my daies conſume and fall.

4 And as a harth my bones are burnt,
my heart is ſmitten dead:
And withers as the graſſe, that I,
forget to eate my bread.
5 By reaſon of my groning voice,
my bones cleaue to my skin:
6 As Pelican in wilderneſſe,
ſuch one now am I in.

7 And as an Owle in deſert is,
loe I am ſuch a one:
I watch, and as a ſparrow on
the houſe top, am alone.
8 Loe dayly in reprochfull wiſe,
mine enemies doe my ſcorne:
And they that doe againſt me rage,
againſt me they haue ſworne.

9 Surely with aſhes as with bread,
my hunger I haue fild:
And mingled haue my drinke with teares,
that from mine eyes haue ſtild.
10 Becauſe of thy diſpleaſure Lord,
thy wrath and thy diſdaine:
For thou haſt lifted me aloft,
and caſt me downe againe.

11 The daies wherein I paſſe my life,
are like the fleeting ſhade:
And I am withered like the graſſe,
that ſoone away doth fade.
12 But thou O Lord for euer doeſt,
remaine in ſteady place:
And thy remembrance euer doth,
abide from race to race,

The ſecond part.

13 Thou wilt ariſe, and mercy thou,
to Sion wilt extend:
The time of mercy, now the time
foreſet is come to end.
14 For euen in the ſtones thereof,
thy ſeruants doe delight:
And on the duſt thereof they haue,
compaſſion in their ſprite.

15 Then ſhall the heathen people feare,
the Lords moſt holy name:
And all the Kings on earth ſhall dread,
thy glory and thy fame.
16 Then when the Lord the mightie God,
againe ſhall Sion reare:
And then when he moſt nobly in
his glory ſhall appeare.

17 To prayer of the deſolate,
when he himſelfe ſhall bend
When he ſhall not diſdaine vnto,
their prayers to attend.
18 This ſhall be written for the age,
that after ſhall ſucceede:
The people yet vncreated,
the Lords renowne ſhall ſpread.

19 For he from his hie ſanctuarie,
hath looked downe below:
And out of heauen hath the Lord,
beheld the earth alſo.
20 That of the morning captiue he,
might heare the wofull cry:
And that he might deliuer thoſe,
that damned are to die.

21 That they in Sion might declare,
the Lords moſt holy name:
And in Ieruſalem ſet forth,
the praiſes of the ſame.
22 Then when the people of the land,
and kingdomes with accord:
Shall be aſſembled for to do,
their ſeruice to the Lord.

The third part.

23 My former force of ſtrength he hath,
abated in the way.
And ſhorter he did cut my daies,
thus I therefore did ſay.
24 My God in midſt of all my daies,
now make me not away:
Thy yeares endure eternally,
from age to age for aye.

25 Thou the foundation of the earth,
before all times haſt laide:
And Lord the heauens are the worke,
which thine owne hands haue made.
26 Yea they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time waxe olde,
euen as a garment will.

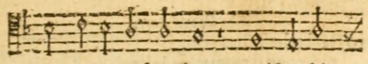
Thou as a garment ſhalt them change,
and changed ſhall they be:
27 But thou doeſt ſtill abide the ſame
thy yeares ſhall neuer flee.
28 The children of thy ſeruants ſhall
continually endure:
And in thy ſight their happy ſeede,
for euer ſhal ſtand ſure.

Benedic anima. Pſal. Ciii. T.S.

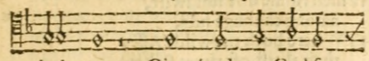
The prophet prouoketh men and Angels, and all creatures to praiſe the Lord for his fatherly mercies, in deliuerance of his people from exils, in his prouidence ouer all things, and in preſeruation of the faithfull.

My ſoule giue laud vnto the Lord,

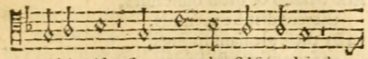
my ſprite ſhall doe the ſame: And all
the



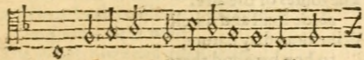
the secrets of my heart, praise ye his



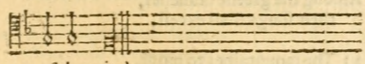
holy name 2. Giue thanks to God for



al his gifts, shew not thy selfe vnkind:



And suffer not his benefits to slip out



of thy mind.

3 That gaue thee pardon for thy faults,
and thee restord againe.
For all thy weake and fraile disease,
and healde thee of thy paine.
4 That did redeeme thy life from death,
from which thou couldest not flee:
His mercy and compassion both,
he did extend to thee.

5 That fild with goodnesse thy desire,
and did prolong thy youth:
Like as the Eagle casteth her bill,
whereby her age renueth.
6 The Lord with iustice doth repay,
all such as be oppresst:
So that their suffrings and their wrongs,
are turned to the best.

7 His waies and his commandements,
to Moyses did he shew:
His counsels and his valiant actes,
the Isralites did know.
8 The Lord is kind and mercifull,
when sinners doe him grieue:
The slowest to conceiue a wrath,
and readiest to forgiue.

9 He chides not vs continually,
though we be full of strife:
Nor keepes our faults in memory,
for all our sinfull life.
10 Nor yet according to our sinnes,
the Lord doth vs regard:
Nor after our iniquities,
he doth vs not reward,

11 But as the space is wondrous great,
twixt earth and heauen aboue:
So is his goodnesse much more large,
to them that do him loue.
12 God doth remeue our sins from vs,
and our offences all:
As farre as is the Sunne rysing,
full distant from his fall.

The second part.

13 And looke what pitie parents deare,
vnto their children beare.
Like pittie beareth God to such,
as worship him in feare.

14 The Lord that made vs knowes our shape,
our mould and fashion iust:
How weake and fraile our nature is,
and how we be but dust.

15 And how the time of mortall men,
is like the withering hay.
Or like the flower right faire in field,
that fadeth full soone away.
16 Whose glosse and beautie stormie windes,
do vtterly disgrace:
And makes that after their assaultes,
such blossoms haue no place.

17 But yet the goodnesse of the Lord,
with his shall euer stand:
Their childrens children do receiue,
his righteousnesse at hand.
18 I meane which keepe his couenant,
with all their whole desire:
And not forget to do the thing,
that he doth them require.

19 The heauens hie are made the seate,
and footstoole of the Lord:
And by his power imperiall,
he gouerns all the world.
20 Ye Angels which are great in power,
praise ye and blesse the Lord:
Which to obey and do his will,
immediatly accord.

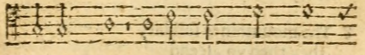
21 Ye noble hostes and ministers,
cease not to laud him still:
Which ready are to execute,
his pleasure and his will.
22 Yea all his works in euery place,
praise ye his holy name:
My hart, my mind, and eke my soule,
praise ye also the same.

Benedic anima. Psal. Ciiii. W. K.

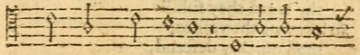
A thankesgiuing for the creation of the world, and gouernance of the same by his marueilous prouidence. Also a prayer against the wicked, who are occasions that God diminisheth his blessings.



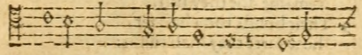
MY soule praise the Lord, speak good



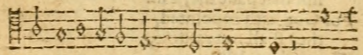
of his name. O Lord our great God,



how doest thou appeare? So passing in
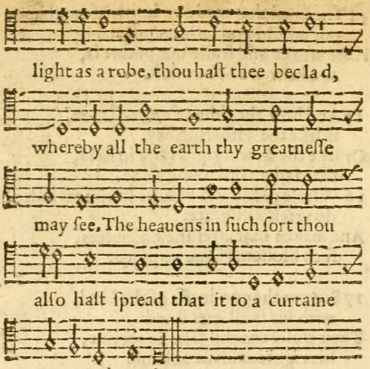


glory that great is thy fame? Honour



and maiesty in thee so fine most cleare. With

light



light as a robe, thou haſt thee beclad,
whereby all the earth thy greatneſſe
may ſee. The heauens in ſuch ſort thou
alſo haſt ſpread that it to a curtaine
compared may be.

3 His chamber beames lye,
in the clouds full ſure,
Which as his Chariot,
are made him to beare:
And there with much ſwiftneſſe
his courſe doth endure,
Vpon the winde ryding,
of cloudes in the ayre.
4 He maketh his ſpirits,
as Heralds to goe,
And lightnings to ſerue
we ſee alſo preſt:
His will to accompliſh,
they runne to and fro,
To ſaue or conſume things,
as ſeemeth him beſt.

5 He groundeth the earth
ſo firmely and faſt,
That it once to moue,
none ſhall haue ſuch power:
6 The deepe a faire couering,
for it made thou haſt,
Which by his owne nature,
the hils would deuour.
7 But at thy rebuke,
the waters doe flie,
And ſo giue due place,
thy word to obey:
At thy voice of thunder,
ſo fearefull they be.
That in their great raging,
they haſt ſoone away.

8 The mountaines full hie,
they then vp aſcend
If thou doe but ſpeake,
thy word they fulfill:
So likewiſe the vallies,
moſt quickly deſcend,
Where thou them appointeſt,
remaine doe they ſtill.
9 Their bonds thou haſt ſet,
how farre they ſhall runne:
So as in their rage,
not that paſſe they can:
For God hath appointed,
they ſhall not returne,
The earth to deſtroy more,
which made was for man.

The ſecond part.

10 He ſendeth the ſprings,
to ſtrong ſtreames or lakes,
Which runne doe full ſwift,
among the huge hils,
11 Where both the wilde Aſſes
their thirſt oft times ſlakes.
And beaſtes of the mountaines,
thereof drinke their fils.
12 By theſe pleaſant ſprings,
of fountaines full faire.
The foules of the aire,
abide ſhall and dwell:
Who moued by nature,
to hop here and there,
Among the greene branches,
their ſongs ſhall excell.

13 The mountaines to moiſt,
the cloudes he doth vſe,
The earth with his works,
is wholy repleat:
14 So as the brute cattell,
he doth not refuſe:
But graſſe doth prouide them,
and hearbes for mans meate,
15 Yea bread, wine and oyle,
he made for mans ſake,
His face to refreſh
and heart to make ſtrong:
16 The Cedars of Liban,
this great God did make,
Which trees he doth nouriſh
that grow vp ſo long.

17 In thoſe may birdes build,
and make there their neſt,
In firre trees the Storkes,
remaine and abide:
18 The hie hils are ſuccours,
for wilde Goates to reſt,
And eke the rockes ſtonie,
for Conies to hide.
19 The Moone then is ſet,
her ſeaſons to runne,
The daies from the nights,
thereby to diſcerne:
And by the deſcending
alſo of the ſunne,
The cold from heat alway,
thereby we doe learne.

20 When darkneſſe doth come,
by Gods will and power,
Then creepe forth do all,
the beaſtes of the wood:
21 The Lyons raunge roaring,
their pray to deuour.
But yet it is thou Lord,
which giueſt them food,
22 As ſoone as the Sunne
is vp, they retire,
To couch in their dens
then are they full faine:
23 That man to his worke may,
as right doth require,
Till night come and call him,
to take reſt againe.

The third part.

24 How ſundry O Lord,

are

are all thy works found?
With wiſedome full great,
they are indeede wrought:
So that the whole world,
of thy praiſe doth ſound,
And as for thy riches,
they paſſe all mens thought.
25 So is the great ſea,
which large is and broad:
Where things that creepe ſwarme,
and beaſts of each ſort:
26 There both mightie ſhips ſaile,
and ſome lie at road:
The Whale huge and monſtrous,
there alſo doth ſport.

27 All things on thee waite,
thou doeſt them relieue:
And thou in due time,
full well doeſt them feede:
28 Now when it doth pleaſe thee,
the ſame for to giue:
They gather full gladly,
thoſe things which they neede.
Thou openeſt thy hand,
and they find ſuch grace,
That they with good things,
are filled we ſee:
29 But ſore are they troubled,
if thou turne thy face:
For if thou their breath take,
vile duſt then they be.

30 Againe when thy ſpirite,
from them doth proceede:
All things to appointe,
and what ſhall enſue:
Then are they created,
as thou haſt decreede:
And doeſt by thy goodneſſe,
the drie earth renue.
31 The praiſe of the Lord,
for euer ſhall laſt:
Who may in his workes,
by right well reioyce:
32 His looke can the earth make,
to tremble full faſt:
And likewiſe the mountaines,
to ſmoke at his voice.

33 To this Lord and God,
ſing will I alwaies:
So long as I liue,
my God praiſe will I:
34 Then am I moſt certaine,
my words ſhall him pleaſe:
I will reioyce in him,
to him will I cry.
35 The ſinners O Lord,
conſume in thine ire:
And eke the peruerſe,
them roote out with ſhame:
And as for my ſoule now,
let it ſtill deſire:
And ſay with the faithfull,
praiſe ye the Lords name.

Confitemini Dom. Pſal. Cv. N.

He praiſeth the ſingular goodneſſe of God, for chuſing a peculiar people to himſelfe, never ceaſing to doe them good euen for his promiſe ſake.

Sing this as the Lamentation.

GIue praiſe vnto God the Lord,
and call vpon his name,
Among the people eke declare,
his works to ſpread his fame.
2 Sing ye vnto the Lord I ſay,
and ſing vnto him praiſe:
And talke of all his wondrous workes,
that he hath wrought alwaies.

3 In honour of his holy name,
reioyce with one accord:
And let the heart alſo reioyce,
of them that ſeeke the Lord,
4 Seeke ye the Lord, and ſeeke the ſtrength,
of his eternall might:
And ſeeke his face continually,
and preſence of his ſight.

5 The wondrous works that he hath done,
keepe ſtill in mindfull hart:
Ne let the iudgements of his mouth,
out of thy mind depart.
6 Ye that of faithfull Abraham,
his ſeruants are the ſeede:
Ye his elect the children that,
of Iacob doe proceede.

7 For he, he onely is I ſay,
the mightie Lord our God:
And his moſt rightfull iudgements are,
through all the earth abroad:
8 His promiſe and his couenant,
which he hath made to his:
He hath remembred euer more,
to thouſands of degrees.

The ſecond part.

9 The couenant which he hath made,
with Abraham long agoe:
And faithfull oath which he hath ſworne,
to Iſaac alſo.
10 And did confirme the ſame for law,
that Iacob ſhould obey:
And for eternall couenant,
to Iſraell for aye.

11 When thus he ſaid, loe I to you,
all Canaan land will giue:
The lot of your inheritance,
wherein your ſeede ſhall liue.
12 Although the number at that time,
did very ſmall appeare:
Yea very ſmall, and in the land,
they then but ſtrangers were.

13 While yet they walkt from land to land,
without a ſure abode:
And while from ſundry kingdomes they,
did wander all abroad.
14 And wrong at no oppreſſors hand,
he ſuffered them to take:
But euen the great and mighty kings,
reproued for their ſake.

15 And thus he ſaid, touch ye not thoſe,
that mine annointed be:

Ne

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Ne doe the Prophets any harme,
that doe pertaine to me.
16 He called a dearth vpon the land,
of bread he ſtroyd the ſtore:
But he againſt their time of neede,
had ſent a man before.

The third part.

17 Euen Ioſeph which had once beene ſolde
to liue a ſlaue in woe:
18 Whoſe feete they hurt in ſtocks, whoſe
the iron pearſt alſo. (ſoule,
19 Vntill the time came when his cauſe,
was knowne apparently:
The mightie word of God the Lord,
his faultleſſe truth to try.

20 The king ſent and deliuered him,
from priſon where he was.
The ruler of the people then,
did freely let him paſſe.
21 And ouer all his houſe he made,
him Lord to beare the ſway:
And of his ſubſtance made him haue,
the rule and all the ſtay.

22 That he might to his will inſtruct,
the Princes of his land:
And wiſedomes lore his auncient men,
might teach to vnderſtand.
23 Then into the Egyptian land,
came Iſraell alſo:
And Iacob in the land of Ham,
did liue a ſtranger tho.

24 His people he exceedingly,
in number made to flow.
And ouer all their enemies,
in ſtrength he made them grow.
25 Whoſe hart he turnd, that they with hate
his people did intreate:
And did his ſeruants wrongfully,
abuſe with falſe deceite.

The fourth part.

26 His faithfull ſeruant Moyſes then,
and Aaron whom he choſe:
He did command to goe to them,
his meſſage to diſcloſe.
27 The wondrous meſſage of his ſignes,
among them he did ſhow:
And wonders in the land of Ham,
then did they worke alſo.

28 Darkeneſſe he ſent and made it darke,
in ſtead of brighter day:
And vnto his commiſſion,
they did not diſobay.
29 He turnd their waters into bloud,
he did their fiſhes ſlay:
30 Their lands brought frogs euē in the place
where their king Pharao lay.

31 He ſpake, and at his voice there came,
great ſwarme of noyſome flies:
And all the quarters of their land.
were filld with crawling lice.
32 He gaue them cold and ſtony haile,
in ſtead of milder raine:
And fiery flames within their land,
he ſent vnto their paine.

33 He ſmote their vines and all their trees,
whereon their figs did grow:
And all their trees within their coaſts,
downe did he ouerthrow.
34 He ſpake, then Catterpillers did
and Graſhoppers abound:
35 Which eate the graſſe in all their land,
and fruit of all their ground.

The fift part.

36 The firſt begotten in their land,
eke deadly did he ſmite:
Yea the beginning and firſt fruite,
of all their ſtrength and might.
37 With gold and ſiluer he them brought,
from Egypt land to paſſe:
And in the number of the tribes,
no feeble one there was.

38 Egypt was glad and ioyfull then,
when they did thence depart.
For terror and the feare of them,
was fallen into their hart.
39 To ſhroud them from the parching heat
a cloud he did diſplay:
And fire he ſent to giue them light,
when night had hid the day.

40 They asked, and he cauſed quailes,
to raine at their requeſt:
And fully with the bread of heauen,
their hunger he repreſt.
41 He opened then the ſtonie rocke,
and waters guſhed out:
And in the drie and parched grounds,
like riuers ran about.

42 For of his holy couenant,
aye mindfull was he tho:
Which to his ſeruant Abraham,
he plighted long agoe.
43 He brought his people forth with mirth,
and his elect with ioy:
Out of the cruell land where they,
had liued in great annoy.

44 And of the Heathen men he gaue,
to them the fruitfull lands:
The labours of the people eke,
they tooke into their hands.
45 That they his holy ſtatutes might,
obſerue for euermore:
And faithfully obey his law,
praiſe ye the Lord therefore.

Confitemini Dom. Pſal Cvi. N.

The people diſperſed vnder Antiochus doe magnifie the goodnes of God among the repentant and pray to bee gathered from among the heathen that they may praiſe his name.

Sing this as the 95. Pſalme.

PRaiſe ye the Lord, for he is good,
his mercy dures for aye:
2 Who can expreſſe his holy actes,
or all his praiſe diſplay?
3 They bleſſed are that iudgement keepe,
and iuſtly do alway:
4 With fauour of thy people Lord,
remember me I pray,

And

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And with thy saving health O Lord,
vouchsafe deliuer me?
5 That I the great felicitie,
of thine elect may see.
And with thy peoples ioy I may,
a ioyfull mind possesse:
And may with thine inheritance,
a glorying hart expresse.

6 Both we and eke our fathers all,
haue sinned euery one:
We haue committed wickednesse,
and lewdly we haue done.
7 The wonders great which thou O Lord,
hast done in Egypt land:
Our fathers though they saw them all,
yet did not vnderstand.

Nor they thy mercies multitude,
did keepe in thankefull mind,
But at the sea, yea the red sea,
rebelled most vnkind.
8 Neuertheless he saued them,
for honour of his name:
That he might make his power knowne,
and spred about with fame.

9 The red sea he did then rebuke,
and forthwith it was dride:
And as in wilderness, so through
the deepe he did them guide.
10 He saued them from the cruell hand,
of their despightfull foe:
And from the enemies hand he did,
deliuer them also.

The second part.

11 The waters their oppressors whelmd,
not one was left aliue:
12 Then they beleeued his words and praise
in song they did him giue.
13 But by and by vnthankfully,
his works they cleane forgot:
And for his counsell and his will,
they did neglect to waite.

14 But lusted in the wildernesse,
with fond and greedy lust:
And in the desert tempted God,
the stay of all their trust,
15 And then their wanton minds desire,
he suffered them to haue:
But wasting leanness therewithall,
into their soules he gaue,

16 Then when they lodged in their tents,
at Moyses they did grutch:
Aaron the holy of the Lord,
so did they enuie much.
17 Therefore the earth did open wide,
and Dathan did deuour:
And all Abirams companie,
did perish in that houre.

18 In their assembly kindled was,
the hote consuming fire:
And wasting flames did then burne vp,
the wicked in his ire.
19 Vpon the hill of Horeb they
an Idol Calfe did frame:
And there the molten image they,
did worship of the same.

Into the likenesse of a Calfe,
that feedeth on the grasse:
20 Thus they their glory turnd, and all
their honour did deface.
21 And God their onely Sauiour,
vnkindly they forgot:
Which many great and mightie things,
in Egypt land had wrought.

The third part.

22 And in the land of Ham for them
most wondrous works had done:
And by the red sea dreadfull things,
performed long agone.
23 Therefore for their so shewing them,
forgetfull and vnkind:
To bring destruction on them all,
he purposde in his mind.

Had not his chosen Moyses stood
before them in the brake,
To turne his wrath least he on them
with slaughter should him wreake.
24 They did despise the pleasant land,
that he behight to giue:
Yea and the words that he had spoke,
they did no whit beleeue.

25 But in their tents with grutching hart
they wickedly repinde:
Nor to the voice of God the Lord,
they gaue an harkening minde.
26 Therefore against them lifted he
his strong reuenging hand:
Them to destroy in wildernesse,
ere they should see the land.

27 And to destroy their seede among
the nations with his rod:
And through the countries of the world,
to scatter them abroad.
28 To Baal Peor then they did
adioyne themselues vnto:
And eate the offerings of the dead,
so they forsooke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his so inkindled wrath,
the plague vpon them broke.
30 But Phinees stood vp with zeale,
the sinners vile to slay:
And iudgement he did execute,
and then the plague did stay.

The fourth part.

31 It was imputed vnto him,
for righteousnesse that day
And from thence forth so counted is,
from race to race for aye.
32 At waters eke of Meribah,
they did him angry make:
Yea so far forth that Moyses was,
then punisht for their sake.

33 Because they vext his spirit so sore,
that in impatient heate:
His lips spake viraduisedly,
his feruour was so great.

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34 Nor as the Lord commanded them,
they ſlew the people tho:
35 But were among the Heathen mixt,
and learnd their works alſo.

36 And did their Idols ſerue, which were
their ruine and decay:
37 To fiends their ſons and daughters they
did offer vp and ſlay.
38 Yea with vnkindly murthering knife,
the guiltleſſe bloud they ſpilt:
Yea their owne ſonnes and daughters bloud
without all cauſe of guilt.

Whom they to Canaan Idols then,
offred with wicked hand:
And ſo with bloud of Innocents,
defiled was the land.
39 Thus were they ſtained with the works
of their owne filthy way:
And with their owne inuentions.
a whoring they did ſtray.

40 Therefore againſt his people was,
the Lords wrath kindled ſore:
And euen his owne inheritance,
therefore he did abhorre.
41 Into the hands of heathen men,
he gaue them for a pray:
And made their foes their Lords, whom they
were forced to obay.

The firſt part.

42 Yea and their hatefull enemies,
oppreſt them in the land:
And they were humbly made to ſtoupe,
as ſubiect to their hand.
43 Full often times from thrall had he,
deliuered them before:
But with their counſels they to wrath,
prouokt him euermore,

Therefore they by their wickedneſſe,
were brought full low to lye:
44 Yet when he ſaw them in diſtreſſe
he harkened to their cry.
45 He cald to mind his couenant,
which he to them had ſwore.
And by his mercies multitude,
repented him therefore.

46 And fauour he them made to finde
before the ſight of thoſe:
That led them captiues from their land,
when earſt they were their foes.
47 Saue vs O Lord that art our God,
ſaue vs O Lord we pray:
And from among the Heathen folke,
Lord gather vs away.

48 That we may ſpread the noble praiſe:
of thy moſt holy name:
That we may glory in thy praiſe,
and ſounding of thy fame.
49 The Lord the God of Iſrael,
be bleſt for euermore:
Let all the people ſay Amen,
praiſe ye the Lord therefore.

Confitemini Deo. Pſal. Cvii. W. K.

Dauid exhorteth al that are redeemed by the Lord and gathered vnto him, to giue thanks therfore, who by ſending proſperitie & aduerſity bringeth men vnto him. Therefore as the righteous therat reioyce, ſo ſhall the wicked haue their mouthes ſtopped.

Sing this as the 96. Pſalme.

Giue thankes vnto the Lord our God,
for gracious is hee:
And that his mercy hath none end,
all mortall men may ſee.
2 Such as the Lord redeemed hath,
with thanks ſhould praiſe his name:
And ſhew how they from foes were freed,
and how he wrought the ſame.

3 He gathered them forth of the lands
that lay ſo far about:
From Eaſt to Weſt, from North to South,
his hand did find them out.
4 They wandred in the wilderneſſe,
and ſtrayed from the way:
And found no Citie where to dwell,
that ſerue might for their ſtay.

5 Whoſe thirſt and hunger was ſo great,
in theſe deſerts ſo voide:
That faintneſſe did them ſore aſſault,
and eke their ſoules annoide.
6 Then did they cry in their diſtreſſe,
vnto the Lord for aide:
Who did remoue their troublous ſtate,
according as they praide.

7 And by that way which was moſt right,
he led them like a guide:
That they might to a Citie goe,
and there alſo abide.
8 Let men therefore before the Lord,
confeſſe his kindneſſe then:
And ſhew the wonders that he doth
before the ſonnes of men.

9 For he the emptie ſoule ſuſtainde,
whom thirſt hath made to faint:
The hungry ſoule with goodneſſe fild,
and did them eke acquaint.
10 Such as doe dwell in darkenes deepe,
where they of death do waite:
Faſt bound to taſt ſuch troublous ſtormes,
as iron chaines doe threat.

The ſecond part.

11 For that againſt the Lords owne wordes
they ſought ſo to rebell:
Elteeming light his counſell hie,
which doth ſo far excell.
12 But when he humbled them full low,
they then fell downe with griefe:
And none was found ſo much to helpe,
whereby to get reliefe.

13 Then did they cry in their diſtreſſe,
vnto the Lord for aide:
Who did remoue their troublous ſtate,
according as they praide.
14 For he from darkenes out them brought,
and from deathes dreadfull ſhade:
Burſting with force the iron bandes,
which did before them lade.

15 Let men therefore before the Lord,
confeſſe

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confeſſe his kindneſſe then:
And ſhew the wonders that he doth
before the ſonnes of men.
16 For he threw downe the gates of braſſe,
and brake them with ſtrong hand:
Their iron bars he ſmote in two,
nothing could him withſtand.

17 The foliſh folke great plagues do feele,
and can not from them wend:
But heape on more to thoſe they haue,
becauſe they doe offend.
18 Their ſoules ſo much did loath all meate,
that none they could abide:
Whereby death did them almoſt catch,
as they full truely tride.

19 Then did they cry in their diſtreſſe,
vnto the Lord for aide:
Who did remoue their troublous ſtate,
according as they praide.
20 For he then ſent to them his word,
which health did ſo reſtore:
And brought them from thoſe dangers deepe,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confeſſe his kindneſſe then:
And ſhew the wonders that he doth,
before the ſonnes of men.
22 And let them offer ſacrifice,
with thanks and alſo feare:
And ſpeake of all his wondrous works,
with glad and ioyfull cheare.

23 Such as in ſhips or brittle barkes,
into the ſeas deſcend:
Their marchandiſe through fearefull flouds,
to compaſſe and to end.
24 Thoſe men are forced to behold,
the Lords works what they bee:
And in the daungerous deepe the ſame,
moſt maruellous they ſee.

25 For all his word the ſtormy winde,
ariſeth in a rage:
And ſtirreth vp the ſurges ſo,
as nought can them aſſwage.
26 Then are they lifted vp ſo hie,
the clouds they ſeeme to gaine:
And plunging downe the depth, vntill
their ſoules conſume with paine.

27 And like a drunkard to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of ſence no feele.
28 Then did they cry in their diſtreſſe,
vnto the Lord for aide:
Who did remoue their troublous ſtate,
according as they praide.

29 For at his word the Lord did make,
the ſturdy ſtormes to ceaſe:
hat the great waues from their rage,
Sc tare brought to reſt and peace.
30 Then are men glad when reſt is come,
which they ſo much do craue:
And are by him in heauen brought,
which they ſo faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confeſſe his kindnes then:
And ſhew the wonders that he doth,
before the ſonnes of men.
32 Let them in preſence of thy folke,
with praiſe extoll his name:
And where the elders do conuent,
let them there doe the ſame.

33 For running flouds to dry deſerts,
he doth oft chaunge and turne:
And dryeth vp as it were duſt,
the ſpringing well and bourne.
34 A fruitfull land with pleaſures deckt,
full barren he doth make:
When on their ſins that dwell therein,
he doth iuſt vengeance take.

35 Againe the wilderneſſe full rude,
he maketh fruite to beare:
With pleaſant ſprings of waters cleare,
though none before were there.
36 Wherein ſuch hungry ſoules were ſet,
as he doth freely chuſe
That they a Citie may them build,
to dwell in for their vſe.

37 That they may ſow their pleaſant land,
and vineyards alſo plant:
To yeeld them fruite of ſuch encreaſe,
as none may ſeeme to want.
38 They multiply exceedingly,
the Lord doth bleſſe them ſo:
Who doth alſo their bruite beaſtes make,
by numbers great to grow.

39 But when the faithfull are low brought,
by the oppreſſours ſtout:
And miniſh do through many plagues,
that compaſſe them about.
40 Then doth he Princes bring to ſhame
which did them ſore oppreſſe:
And likewiſe cauſed them to erre,
within the wilderneſſe.

41 But yet the poore he raiſeth vp,
out of his troubles deepe:
And oft times doth his traine augment,
much like a flocke of ſheepe.
42 The righteous ſhall behold his ſight,
and alſo much reioyce:
Whereas the wicked and peruerſe,
with griefe ſhall ſtop their voice.

43 But who is wiſe that now full well,
he may theſe things record:
For certanely ſuch ſhall perceiue,
the kindneſſe of the Lord.

Paratum cor. Pſal. Cviii. N.

Dauid with hart and voice praiſeth the Lord, and aſſureth him ſelfe of the promiſe of God concerning his kingdom ouer Iſrael, and his power againſt other nations, who though he ſeeme to forſake vs for a time, yet he alone in the end will caſt downe his enemies.

Sing this as the 95. Pſalme.

O God my hart prepared is,
and eke my tongue is ſo;

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I will aduance my voice in ſong,
in giuing praiſe alſo:
2 Awake my viol and my harpe,
ſweete melody to make:
And in the morning I my ſelfe,
right early will awake.

3 By me among the people Lord,
ſtill praiſed ſhalt thou be:
And I among the heathen folke,
wil ſing (O Lord) to thee.
4 Becauſe thy mercy Lord is great,
aboue the heauens hie.
And eke thy truth doth reach the cloudes,
within the loftie skie.

5 Aboue the ſtarrie heauens hie,
exalt thy ſelfe O God:
And Lord diſplay vpon the earth,
thy glory all abroad.
6 That thy dearely beloued may
be ſet at libertie:
Helpe O my God with thy right hand,
and hearken vnto me.

7 God in his holyneſſe hath ſpoke,
wherefore my ioyes abound:
Sichem I ſhall diuide, and mete
the vale of Succoth ground.
8 And Gilead ſhall be mine owne,
Manaſſes mine ſhall be:
My head ſtrength Ephraim, and law
ſhall Iuda giue for me.

9 Moab my waſh pot and my ſhoe,
on Edom will I throw:
Vpon the land of Paleſtine,
in triumph will I goe.
10 Who ſhall into the Citie ſtrong,
be guide to conduct me:
Or how by whom to Edom land,
conueied ſhall I be?

11 It is not thou, O God, which late
hadſt vs forſaken quite:
And thou O Lord which with our hoaſt,
didſt not goe forth to fight?
12 Giue vs, O Lord, thy ſauing aide,
when troubles do aſſaile:
For all the helpe of man is vaine,
and can no whit auaile.

13 Through God we ſhall do valiant acts,
and worthy of renowne:
He it all ſubdue our enemies,
yea he ſhall tread them downe.

Deus laudem tuam. Pſal. Cix. N.

Dauid being falſly accuſed by Sauls flatterers, praieth God to helpe him to deſtroy his enemies, who repreſent Iudas the traitor vnto Ieſus Chriſt: & all like enemies of the children of God.

Sing this as the 98. Pſalme.

IN ſpeechleſſe ſilence do not hold,
O God thy tongue alwaies:
O God euen thou I lay that art,
the God of all my praiſe.

2 The wicked mouth and guilefull mouth,
on me diſcloſed be:
And they with falſe and lying tongue,
haue ſpoken vnto me.

3 They did beſet me round about,
with words of hatefull ſpight:
Without all cauſe of my deſert,
againſt me did they fight.
4 For my good will they were my foes,
but then gan I to pray:
My good with ill, my friendlineſſe,
with hate they did repay.

5 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke ſuffer thou,
his hatefull foe to ſtand.
6 When he is iudged let him then,
commended be therein:
7 And let the praier that he make,
be turned into ſinne.

8 Few be his daies, his charge alſo
let thou another take:
9 His children let be fatherleſſe,
his wife a widow make.
10 Let his offspring be vagabonds,
to beg and ſeeke their bread:
Wandring out of the waſted place,
where erſt they haue beene fed.

11 Let couetous extortioner,
catch all his goods in ſtore:
And let the ſtraungers ſpoile their fruites,
of all his toyle before.
12 Let there be none to pittie him,
let there be none at all:
That on his children fatherleſſe,
will let their mercy fall.

The ſecond part.

13 And ſo let his poſteritie,
for euer be deſtroyde:
Their name out blotted in the age,
that after ſhall ſucceed.
14 Let not his fathers wickedneſſe,
from Gods remembrance fall:
And let thou not his mothers ſinne,
be done away at all.

15 But in the preſence of the Lord,
let them remaine for aye:
That from the earth their memory,
he may cut cleane away.
16 Sith mercy he forgat to ſhew,
but did purſue with ſpight:
The troubled man, and ſought to ſlay,
the wofull harted wight.

17 As he did curſing loue, it ſhall
betide vnto him ſo:
And as he did not bleſſing loue:
it ſhall be far him fro.
18 As he with curſing clad himſelfe,
ſo it like water ſhall:
Into his bowels, and like oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:

And as a girdle wherewith he,
ſhall girded be alway:
20 Loe let the ſame be from the Lord,
the guerdon of my foe:
Yea and of thoſe that euill ſpeake,
againſt my ſoule alſo.

21 But thou (O Lord) that art my God,
deale thou I ſay with me:
After thy name deliuer me;
for good thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I needy am and poore.
And eke within my pained breſt,
my hart is wounded ſore.

The third part.

23 Euen ſo do I depart away,
as doth declining ſhade:
And as the Graſhopper, ſo I
am ſhaken off and fade.
24 With faſting long from needfull foode,
enfeebled are my knees:
And all her fatneſſe hath my fleſh,
enforced beene to leeſe.

25 And I alſo a vile reproch,
to them was made to be:
And they that did vpon me looke,
did ſhake their heads at me.
26 But thou O Lord that art my God,
mine aide and ſuccour be:
According to thy mercy Lord,
ſaue and deliuer me,

27 And they ſhall know thereby, that this
Lord is the mightie hand:
And that thou, thou haſt done it Lord,
ſo ſhall they vnderſtand.
28 Although they curſe with ſpite, yet thou
ſhalt bleſſe with louing voice:
They ſhall ariſe and come to ſhame,
thy ſeruant ſhall reioyce.

29 Let them be clothed all with ſhame,
that enemies are to me:
And with confuſion as a cloke,
eke couered let them be.
30 But greatly I will with my mouth,
giue thanks vnto the Lord,
And I among the multitude,
his praiſes will record.

31 For he with helpe at his right hand,
will ſtand the poore man by:
To ſaue him from the man that would
condemne his ſoule to die.

Dixit Dominus. Pſal. Cx. N.

Dauid propheſieth of the power, and euerlaſting kingdome of Chriſt, and of the Prieſtood, which ſhould put an end to the Prieſtood of Leuie.

Sing this as the 68. Pſalme.

THe Lord did ſay vnto my Lord,
ſit thou at my right hand:
Till I haue made thy foes a ſtoole,
whereon thy feete ſhall ſtand.
2 The Lord ſhall out of Sion ſend,
the ſcepter of thy might:
Amid thy mortall foes be thou,
the ruler in their ſight.

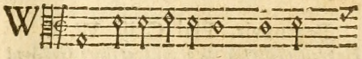
3 And in the day on which thy raigne,
and power they ſhall ſee.
Then thereby freewill offerings ſhall
the people offer thee.
Yea with an holy worſhipping,
then ſhall they offer all:
Thy birth dew is the dew that doth,
from wombe of morning fall.

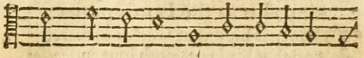
4 The Lord hath ſworne, and neuer will,
repent what he doth ſay:
By the order of Melchiſedech,
thou art a Prieſt for aye.
5 The Lord thy God on thy right hand,
that ſtandeth for thy ſtay:
Shall wound for thee thy ſtately kings,
vpon his wrathfull day.

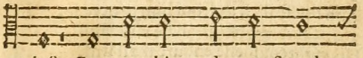
6 The Heathen he ſhall iudge, and fill,
the place with bodies dead:
And ouer diuers countries ſhall
in ſunder ſmite the head.
7 And he ſhall drinke out of the brooke
that runneth in the way:
Therefore he ſhall lift vp on hie,
his royall head that day.

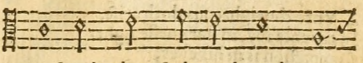
Confitebor tibi. Pſal. Cxi. N.

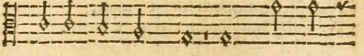
He giueth thãks to the Lord, for his merciful works towards his Church, and declareth wherein true wiſedome and true knowledge conſiſteth.

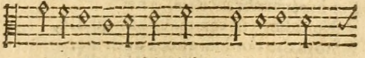


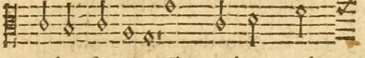


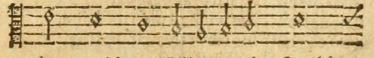




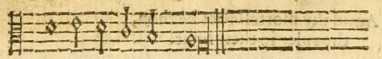








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his mercy faileth neuer.

5 Such as to him loue beare,
A portion full faire.
He hath vp for them laide,
For this they ſhall well find,
He will them haue in mind,
And keepe them as he ſaid,
6 For he did not diſdaine,
His works to ſhew them plaine:
By lightnings and by thunders.
When he the Heathen land:
Did giue into their hand?
Where they beheld his wonders.

7 Of all his works enſueth,
Both iudgement, right and truth:
Where to his ſtatutes tend.
8 They are decreed ſure.
For euer to endure.
Which equitie doth end.
Redemption he gaue:
His people for to ſaue,
9 And hath alſo required,
His people not to faile:
But alwaies to preuaile,
His holy name be feared.

10 Who ſo with hart full faine,
True wiſedome would attaine:
The Lord feare and obey,
Such as his lawes do keepe,
Such knowledge haue full deepe,
His praiſe ſhall laſt for aye.

Beatus vir. Pſal. Cxii. W. K.

He praiſeth the felicitie of ehē that feare God, and codemneth the curſed ſtate of the contemners of God

Sing this as the Lords praier

THe man is bleſt that God doth feare,
And that his lawes doth loue indeede:
2 His ſeede on earth God will vpreare.
And bleſſe ſuch as from him proceede.
3 His houſe with good he will fulfill,
His righteouſneſſe endure ſhall ſtill.

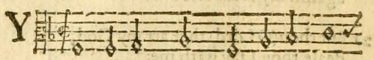
4 Vnto the righteous doth ariſe,
In trouble ioy, in darkneſſe light:
Compaſſion is in his eyes,
And mercy alwaies in his ſight.
5 Yea pittie moueth ſuch to lend,
He doth by iudgement things expend.

6 And ſurely ſuch ſhall neuer faile,
For in remembrance had is he:
7 No tidings ill can make him quaile,
Who in the Lord ſure hope doth ſee.
8 His hart is firme, his feare is paſt.
For he ſhall ſee his foes downe caſt.

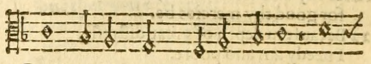
9 He did well for the poore prouide,
His righteouſnes ſhall ſtill remaine:
And his eſtate with praiſe abide,
Though that the wicked man diſdaine,
10 Yea gnaſh his teeth thereat ſhall he.
And ſo conſume his ſtate to ſee.

Laudate pueri. Pſal. Cxiii. W. K

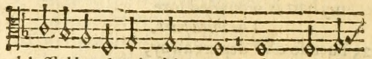
An exhortation to praiſe the Lord for his prouidēce in that, that contrarie to the courſe of nature hee worketh in his Church.



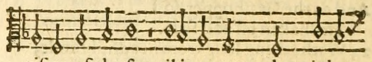
YE Children which do ſerue the Lord,



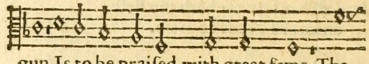
Praiſe ye his name with one accord, Yea



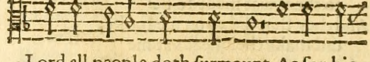
bleſſed be alwaies his name, Who from the



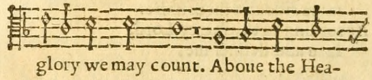
riſing of the ſun, til it returne where it be-



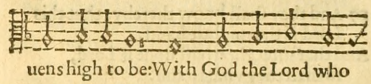
gun. Is to be praiſed with great fame. The



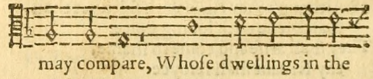
Lord all people doth ſurmount. As for his



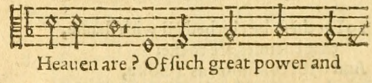
glory we may count. Aboue the Hea-



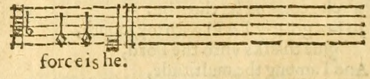
uens high to be: With God the Lord who



may compare, Whoſe dwellings in the



Heauen are? Of ſuch great power and



force is he.

6 He doth abaſe himſelfe we know,
Things to behold both here below, ⅌
and alſo in heauen aboue.
7 The needy out of duſt to draw,
And eke the poore which helpe none ſaw,
his onely mercy did him moue.
8 And ſo him ſet in high degree,
With Princes of great dignitie,
that rule his people with great fame.
The barren he doth make to beare,
And with great ioy her fruits to reare.
therefore praiſe ye his holy name.

In exitu Iſrael, Pſal. Cxiiii. W. W.

Iſraels deliuery out of Egypt, putteth vs in remembraunce of Gods great mercies towards his children, and of our vnthankfulnes for the ſame.

Sing

Sing this as the 85. Pſalme.

WHen Iſraell by Gods addreſſe,
from Pharaos land was bent:
And Iacobs houſe the ſtraungers left,
and in the ſame traine went.
2 In Iuda God his glory ſhewed,
his holineſſe moſt bright:
So did the Iſraelites declare,
his kingdome power and might.

3 The ſea it ſaw, and ſodenly,
as all amazde did flie:
The roaring ſtreames of Iordaines floud,
reculed backwardly.
4 As Rams afraide the mountaines skipt,
their ſtrength did them forſake:
And as the ſeely trembling Lambs,
their tops did beate and ſhake.

5 What aild the ſea as all amazde,
ſo ſodenly to flie?
Yea rowling waues of Iordaines floud,
why ran ye backwardly?
6 Why ſhooke ye hils as Rams afraide,
why did your ſtrength ſo ſhake?
Why did your tops as trembling Lambes,
for feare quiuer and quake?

7 O earth confeſſe thy ſoueraigne Lord,
and dread his mightie hand:
Before the face of Iacobs God,
feare ye both ſea and land.
8 I meane the God which from hard rockes,
doth cauſe maine flouds appeare:
And from the ſtonie flint doth make,
guſh out the fountaines cleare.

Non nobis Dom. Pſal. Cxv. N.

The faithful opreſſed by idolatrous tyrants, promiſe that they will not be vnmindfull of ſo great a benefit, if it would pleaſe God to heare their praier and deliuer them by his omnipotent power.

Sing this as the 68. Pſalme.

NOt vnto vs Lord, not to vs,
but to thy name be praiſe:
Both for thy mercy and thy truth,
that are in thee alwaies.
2 Why ſhall the Heathen ſcorners ſay,
where is their God become?
3 Our God in heauen is, and what
he will that hath he done.

4 Their Idols ſiluer are and gold,
works of mens hands they be:
5 They haue a mouth and doe not ſpeake,
and eyes and doe not ſee.
6 And they haue eares ioinde to their heads,
and doe not heare at all:
And noſes eke they formed haue,
and doe not ſmel withall.

7 And hands they haue and handle not,
and feete and doe not goe:
A throate they haue and through the ſame,
they make no ſound to blow.
8 Thoſe that make them be like to them,
and thoſe whoſe truſt they be:
9 O Iſraell truſt in the Lord,
their helpe and ſhield is he.

10 O Aarons houſe truſt in the Lord,
their helpe and ſhield is he:
11 Truſt ye the Lord that feare the Lord,
their helpe and ſhield is he.
12 The Lord hath mindfull beene of vs,
and will bleſſe vs alſo:
On Iſraels and on Aarons houſe,
his bleſſings he will ſhow.

13 Them that be fearers of the Lord,
the Lord doth bleſſe them all.
Euen he will bleſſe them euery one,
the great and eke the ſmall.
14 To you (I ſay the louing Lord,
will multiply his grace:
To you and to the children that
ſhall follow of your race.

15 Ye are the bleſſed of the Lord,
euen of the Lord I ſay:
Which both the heauen and the earth,
hath made and ſet in ſtay.
16 The heauens yea the heauens hie,
belong vnto the Lord:
The earth vnto the ſonnes of men,
he gaue of free accord.

17 They that be dead doe not with praiſe,
ſet forth the Lords renowne:
Nor any that into the place,
of ſilence do goe downe.
18 But we will praiſe the Lord our God,
from henceforth and for aye:
Sound ye the praiſes of the Lord,
praiſe ye the Lord I ſay.

Dilexi quoniam. Pſal. Cxvi. M.

Dauid being in great danger of Saule in the deſert of Maon, perceiuing the great and ineſtimable loue of God towards him, magnifieth ſuch great mercies, and proteſteth that he will be thankfull for the ſame.

Sing this as the 111. Pſalme.

I Loue the Lord becauſe my voice,
and praier heard hath he:
2 When in my daies I call on him,
he bowed his eare to me.
3 Euen when the ſnares of cruell death,
about beſet me round:
When paines of hell me caught, and when
I woe and ſorrow found.

4 Vpon the name of God my Lord,
then did I call and ſay:
Deliuer thou my ſoule O Lord,
I doe thee humbly pray.
5 The Lord is very mercifull,
and iuſt he is alſo:
And in our God compaſſion,
doth plentifully flow.

6 The Lord in ſafetie doth preſerue,
all thoſe that ſimple be,
I was in wofull miſerie,
and he deliuered me.

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7 And now my ſoule ſith thou art iuſt,
returne vnto thy reſt:
For largely loe the Lord to thee,
his bounty hath expreſt.

8 Becauſe thou haſt deliuered,
my ſoule from deadly thrall:
My moiſtned eyne from mournfull teares,
my ſliding feete from fall.
9 Before the Lord I in the land,
of life will walke therefore.
10 I did believe, therefore I ſpake,
for I was troubled ſore.

The ſecond part.

11 I ſaide in my diſtreſſe and feare,
that all men lyers be:
12 What ſhall I pay the Lord for all
his benefits to me?
13 The wholeſome cup of ſauing health,
I thankfully will take:
And on the Lords name I will call,
when I my praier make.

14 I to the Lord will pay my vowes,
that I haue him behight:
Yea euen at this preſent time,
in all the peoples ſight.
15 Right deare and precious in his ſight,
the Lord doth aye eſteeme:
The death of all his holy ones,
what euer men do deeme.

16 Thy ſeruant Lord, thy ſeruant loe,
I doe my ſelfe confeſſe:
Sonne of thy handmaid, thou haſt broke
the bonds of my diſtreſſe.
17 And I will offer vp to thee,
a ſacrifice of praiſe.
And I will call vpon the name,
Of God the Lord alwaies.

18 I to the Lord will pay the vowes,
that I haue him behight:
Yea euen at this preſent time,
in all his peoples ſight.
19 Yea in the courtes of Gods owne houſes,
and in the midſt of thee:
O thou Ieruſalem I ſay,
wherefore the Lord praiſe ye.

Laudate Dom. Pſal. Cxvii. N.

He exhorteth the Gentiles to praiſe God becauſe he hath accompliſhed as wel to them as to the Iews the promiſe of life euerlaſting by Ieſus Chriſt.

Sing this as the 98. Pſalme.

O All ye nations of the world,
praiſe ye the Lord alwaies:
And all the people euery where,
ſet forth his noble praiſe:
2 For great his kindneſſe is to vs,
his truth endureth for aye:
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord I ſay.

Confitemini Dom. Pſal. Cxviii.

Dauid reiected of Saul & of the people, at the time appointed obtained the kingdom, for the which he biddeth al them that feare the Lord, to be thankful: vnder whoſe perſon, Chriſt is liuely ſet forth, who ſhould be of the people reiected.

Sing this as the 84. Pſalme.

O Giue ye thanks vnto the Lord,
for gracious is he:
Becauſe his mercy doth endure,
for euer towards thee,
2 Let Iſraell confeſſe and ſay,
his mercy dures for aye.
3 Now let the houſe of Aaron ſay,
his mercy dures for aye.

4 Let all that feare the Lord our God,
euen now confeſſe and ſay:
The mercy of the Lord our God,
endureth ſtill for aye.
5 In trouble and in heauines;
vnto the Lord I cride.
Which louingly heard me at large,
my ſute was not denide.

6 The Lord himſelfe is on my ſide,
I will not ſtand in doubt:
Nor feare what man can doe to me,
when God ſtands me about.
7 The Lord doth take my part with them,
that helpe to ſuccour me:
Therefore I ſhall ſee my deſire,
vpon mine enemie.

8 Better it is to truſt in God,
then in mans mortall ſeede,
Or to put confidence in kings,
or princes in our neede.
9 All nations haue enclоſed me,
and compaſſed me round:
10 But in the name of God I ſhall I,
mine enemies confound.

11 They kept me in on euery ſide,
they kept me in I ſay.
But through the Lords moſt mightie name,
I ſhall worke their decay.
12 They came about me all like Bees;
but yet in the Lords name:
I quencht their thornes that were on fire,
and will deſtroy the ſame.

The ſecond part.

13 Thou haſt with force thruſt ſore at me,
that I in deede might fall:
But through the Lord I found ſuch helpe,
that they were vanquiſht all.
14 The Lord is my defence and ſtrength,
my ioy, my mirth, and ſong.
He is become to me in deed,
a Sauiour moſt ſtrong.

15 The right hand of the Lord our God,
doth bring to paſſe great things:
He cauſeth voice of ioy and health,
in righteous mens dwellings.
16 The right hand of the Lord doth bring,
moſt mightie things to paſſe:
His hand hath the preheminence,
his force is as it was.

17 I will not die but euer liue,
to vtter and declare:

The

The Lord his might and wondrous power,
his works and what they are:
18 The Lord himſelfe hath chaſtened,
and hath corrected mee:
But hath not giuen me ouer yet,
to death, as ye may ſee.

19 Set open vnto me the gates,
of truth and righteouſneſſe:
That I may enter into them,
the Lords praiſe to confeſſe.
20 This is the gate euen of the Lord,
which ſhall not ſo be ſhut:
But good and righteous men alway,
ſhall enter into it.

The third part.

21 I will giue thanks to thee O Lord,
becauſe thou haſt heard me:
And art become moſt louingly,
a Sauiour vnto me:
22 The ſtone which ere this time among,
the builders was refuſed:
Is now become the corner ſtone,
and chiefly to be vſed.

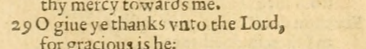
23 This was the mightie worke of God,
this was the Lords owne fact:
And it is marueilous to behold,
with eyes that noble fact.
24 This is that ioyfull day in deed,
which God himſelfe hath wrought,
Let vs be glad and ioy therein,
in hart, in mind, in thought.

25 Now helpe vs Lord and proſper vs,
we wiſh with one accord:
26 Bleſſed is he that comes to vs,
in the name of the Lord.
27 God is the Lord that ſheweth vs light,
binde ye therefore with cord:
Your ſacrifice to the altar,
and giue thanks to the Lord.

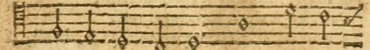
28 Thou art my God I will confeſſe,
and render thanks to thee:
Thou art my God, and I will praiſe,
thy mercy towards me.
29 O giue ye thanks vnto the Lord,
for gracious is he:
Becauſe his mercy doth endure,
for euer towards thee.

Beati immaculati. Pſal. Cxix. W. W

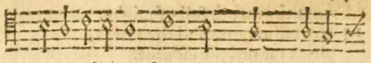
The Prophet wonderfully commendeth Gods law, wherein he cannot ſatisfie himſelfe, nor expreſſe ſufficiently his affection, thereunto adding notable complaints and conſiderations meete for the faithfull to haue, both in hart & voice: & in the Hebrue euery eight verſes begin with one letter of the Alphabet.



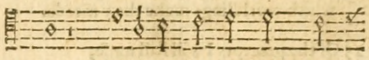
Bleſſed are they that perfect are, and



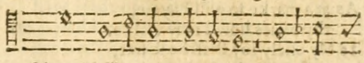
pure in mind and hart, whoſe liues and



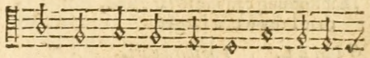
conuerſation, from Gods lawes neuer



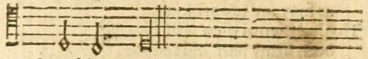
ſtart. 2. Bleſſed are they that giue them-



ſelues, his ſtatutes to obſerue: Seeking



the Lord with all their hart, and neuer



from him ſwerue.

3 Doubtleſſe ſuch men goe not aſtray,
nor doe no wicked thing:
Which ſtedfaſtly walkes in his pathes,
without any wandring.
4 It is thy will and commandement,
that with attentiue heede:
Thy noble and diuine precepts,
we learne and keepe in deede.

5 Oh would to God it may thee pleaſe,
my waies ſo to addreſſe:
That I might both in heart and voice,
thy lawes keepe and confeſſe.
6 So ſhall no ſhame my life attaint,
whilſt I thus ſet mine eyes:
And bend my mind alwaies to muſe,
on thy ſacred decrees.

7 Then will I praiſe with vpright hart,
and magnifie thy name:
When I ſhall learne thy iudgements iuſt,
and likewiſe proue the ſame.
8 And wholly will I giue my ſelfe,
to keepe thy lawes moſt right:
Forſake me not for euer Lord,
but ſhew thy grace and might.

BETH. The ſecond part.

9 By what meanes may a young man beſt,
his life learne to amend?
If that he make and keepe thy word,
and therein his time ſpend.
10 Vnfainedly I haue thee ſought,
and thus ſeeking abide:
O neuer ſuffer me (O Lord)
from thy precepts to ſlide.

11 Within my hart and ſecret thoughts,
thy words I haue hid ſtill:
That I might not at any time,
offend thy godly will.
12 We magnifie thy name O Lord,
and praiſe thee euermore:
Thy ſtatutes of moſt worthy fame,
O Lord teach me therefore.

13 My lips haue neuer ceaſt to preach,
and publiſh day and night:
The iudgements all which did proceede,

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from thy mouth full of might.
14 Thy teſtimonies and thy lawes,
pleaſe me no leſſe indeede:
Then all the treaſures of the earth,
which worldlings make their meede.

15 Of thy precepts I will ſtill muſe,
and there to frame my talke:
As at a marke ſo will I ayme,
thy waies how I may walke.
16 My onely ioy ſhall be ſo fixt,
and on thy lawes ſo ſet:
That nothing can me ſo far blind,
that I thy word forget.

GIMEL. The third part.

17 Grant to thy ſeruant now ſuch grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my hart and tongue.
18 Mine eyes which were dim and ſhut vp,
ſo open and make bright:
That of thy law and marueilous works,
I may haue the cleare ſight.

19 I am a ſtranger in this earth,
wandring now here now there:
Thy word therefore to me diſcloſe:
my footeſteps for to cleare.
20 My ſoule is rauiſht with deſire:
and neuer is at reſt:
But ſeekes to know thy iudgements hie,
and what may pleaſe thee beſt.

21 The proud men and malicious,
thou haſt deſtroid each one:
And curſed are ſuch as do not,
thy heſtes attend vpon.
22 Lord turne from mee rebuke and ſhame,
which wicked men conſpire:
For I haue kept thy couenants,
with zeale as hote as fire.

23 The Princes great in counſell ſate,
and did againſt me ſpeake:
But then thy ſeruant thought how he,
thy ſtatutes might not breake:
24 For why thy couenants are my ioy,
and my great hearts ſolace:
They ſerue in ſteede of counſellers,
my matters for to paſſe.

DALETH. The fourth part.

25 I am alas as brought to graue,
and almoſt turnd to duſt:
Reſtore therefore my life againe,
as thy promiſe is iuſt:
26 My waies when I acknowledged,
with mercy thou didſt heare:
Heare now eftſoones and me inſtruct,
thy lawes to loue and feare.

27 Teach me once throughly for to know,
thy precepts and thy lore:
Thy words then will I meditate,
and lay them vp in ſtore.
28 My ſoule I feele ſo ſore oppreſt,
that it melteth for griefe:
According to thy word therefore,
haſt Lord to ſend reliefe.

29 From lying and deceitfull lips,
let thy grace me defend:
And that I may learne thee to loue,
thy holy law me ſend.
30 The way of truth both ſtraight and ſure,
I haue choſen and found:
I ſet thy iudgements me before,
which keepe me ſafe and ſound.

31 Since then O Lord I forced my ſelfe,
thy couenant to embrace:
Let me therefore haue no rebuke,
nor checke in any caſe.
32 Then will I runne with ioyfull cheare,
where thy word doth me call,
When thou haſt ſet my heart at large,
and rid me out of thrall.

HE The fift part.

33 Inſtruct me Lord in the right trade,
of thy ſtatutes diuine:
And it to keepe euen to the end,
my heart will I incline.
34 Grant me the knowledge of thy law,
and I ſhall it obey.
With heart and mind and all my might,
I wil it keepe I ſay.

35 In the right path of thy precepts,
guide me Lord I require:
None other pleaſure doe I wiſh,
nor greater thing deſire,
36 Incline my hart thy lawes to keepe,
and couenants to embrace:
And from all filthy auarice,
Lord ſhield me with thy grace.

37 From vaine deſires and worldly luſts,
turne backe mine eyes and ſight:
Giue me the ſpirit of life and power,
to walke thy lawes aright.
38 Confirme thy gracious promiſe Lord,
which thou haſt made to me:
Which am thy ſeruant and do loue,
and feare nothing but thee.

39 Reproch and ſhame which I do feare,
from mee O Lord expell:
For thou doeſt iudge with equitie,
and therein doeſt excell.
40 Behold my hearts deſire is bent,
thy lawes to keepe for aye:
Lord ſtrengthen me ſo with thy grace,
that it performe I may.

VAV. The ſixt part.

41 Thy mercies great and manifold,
let me obtaine (O Lord)
Thy ſauing health let me enioy,
according to thy word.
42 So ſhall I ſtop the ſlandrous mouths,
of lewde men and vniuſt:
For in thy faithfull promiſes,
ſtands my comfort and truſt.

43 The word of truth within my mouth,
let euer ſtill be preſt:
For in thy iudgements wonderfull,
my hope doth ſtand and reſt.
44 And whilſt that breath within my breſt,
doth naturall life preſerue.

Yea

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Yea till this world ſhall be diſſolude,
thy lawes will I obſerue,

45 So walke will I as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keepe,
thy precepts and thy trade.
46 Thy noble actes I will deſcribe,
as things of moſt great fame:
Euen before Kings I will them blaſe,
and ſhrinke no whit for ſhame.

47 I will reioyce then to obey,
thy worthy heſtes and will:
Which euermore I haue loued beſt,
and ſo will loue them ſtill.
My hands will I lift to thy lawes,
which I haue dearely ſought:
And practiſe thy commandements,
in will, in deede, in thought.

ZAIN. *The vii. part.*

49 Thy promiſe which thou madeſt to me,
thy ſeruant Lord remember:
For therein haue I put my truſt,
and confidence for euer.
50 It is my comfort and my ioy,
when troubles me aſſaile:
For were my life not by thy word,
my life would ſoone me faile.

51 The proud and ſuch as God contemne,
ſtill made of me a ſcorne:
Yet would I not thy law forſake,
as he that were forlorne.
52 But call to mind Lord thy great works,
ſhewed to our fathers old:
Whereby I felt thy ioy ſurmount,
my griefe an hundred fold.

53 But yet alas for feare I quaile,
ſeeing how wicked men:
Thy law forſooke and did procure,
thy iudgements who knoweth when,
54 And as for me I framde my ſongs,
thy ſtatutes to exalt:
When I among the ſtrangers dwelt,
and thought gan me aſſault.

55 I thought vpon thy name O Lord,
by night when others ſleepe:
As for thy law alſo I kept,
and euer will it keepe,
56 This grace I did obtaine, becauſe
thy couenants ſweete and deare:
I did embrace and alſo keepe,
with reuerence and with feare.

HETH. *The viii. part.*

57 O God which art my part and lot,
my comfort and my ſtay:
I haue decreed and promiſed,
thy lawes to keepe alway.
58 Mine earneſt hart did humbly ſue,
in preſence of thy face.
As thou therefore haſt promiſed,
Lord graunt me of thy grace.

59 My life I haue examined,
and tride my ſecret hart:
Which to thy ſtatutes cauſed me,
my feete ſtraight to conuert.
60 I did not ſtay nor linger long,
as they that ſlouthfull are:
But haſtely thy lawes to keepe,
I did my feete prepare.

61 The cruell hands of wicked men,
haue made of me their pray:
Yet would I not thy lawes forget,
nor from thee goe aſtray.
62 Thy righteous iudgement toward me,
ſo great is and ſo hie?
That euen at midnight I will riſe,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their hart:
And neither will for feare nor dread,
from thy commandements ſtart.
64 Thy mercy Lord moſt plentiouſly,
doe all the world fulfill:
O teach me how I may obey,
thy ſtatutes and thy will.

TETH. *The ix. part.*

65 According to thy promiſe Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundrie ſorts,
haue I thy ſeruant felt.
66 Teach me alwaies to iudge aright,
and giue me knowledge ſure:
For certainely beliewe I doe,
that thy precepts are pure.

67 Ere thou didſt touch me with thy rod,
I erred and went aſtray:
But now I keepe thy holy word,
and make it all my ſtay.
68 Thou art both good and gracious,
and giueſt moſt liberally.
Thy ordinances how to keepe,
therefore (O Lord) teach me,

69 The proud and wicked men haue forgde
againſt me many a lie:
Yet thy commandements ſtill obſerue,
with all my hart will I.
70 Their harts are ſwoln with worldly wealth
as greaſe ſo are they fat:
But in thy law doe I delight,
and nothing ſeeke but that:

71 O happy time I may welſay,
when thou didſt me correct:
For as a guide to learne thy lawes,
thy rods did me direct.
72 So that to me thy word and law,
is dearer manifold:
Then thouſands great of ſiluer and gold,
or ought that can be tolde.

IOD. *The x. part.*

73 Seeing thy hands haue made me Lord,
to be thy creature:
Grant knowledge likewiſe how to learne,
to put thy lawes in vre.
74 So they that feare thee ſhall reioyce,
when euer they me ſee:
Becauſe I haue learnde by thy word,
to put my truſt in thee.

75 When

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75 When with thy rod the world is plagued,
I know the cauſe is iuſt:
So when thou doeſt correct me Lord,
the cauſe iuſt needs be muſt.
76 Now of thy goodneſſe I thee pray,
ſome comfort to me ſend:
As thou to me thy ſeruant hetſt,
ſo from all ill me ſhend.

77 Thy tender mercies poure on me,
and I ſhall ſurely liue:
For ioy and conſolation both,
thy lawes to me doe giue.
78 Confound the proud whoſe falſe pretẽce,
is me for to deſtroy.
But as for me thy heſtes to know,
I will my ſelfe imploy.

79 Who ſo with reuerence doe thee feare,
to me let them retire:
And ſuch as doe thy couenant know,
and them alone deſire.
80 My hart without all wauering,
let on thy lawes be bent:
That no confuſion come to me,
whereby I ſhould be ſhent.

CAPH. *The xi. part.*

81 My ſoule doth faint and ceaſeth not,
thy ſauing health to craue:
And for thy word ſake ſtill I truſt,
my harts deſire to haue.
82 Mine eyes doe faile with looking for,
thy word, and thus I ſay:
Oh when wilt thou me comfort Lord,
why doeſt thou thus delay?

83 As a skin bottel in the ſmoke,
ſo am I parcht and dride,
Yet will I not out of my hart,
let thy commandements ſlide.
84 Alas how long ſhall I yee liue,
before I ſee the houre:
That of my foes which me torment,
thy vengeance thou wilt proue.

85 Preſumptuous men haue digged pits,
thinking to make me ſure:
Thus contrary againſt thy law,
my hurt they doe procure,
86 But thy commandements are all true,
and cauſeleſſe they me grieue:
To thee therefore I doe complaine,
that thou mightſt me relieue.

87 Almoſt they had me cleane deſtroyd,
and brought me quite to ground:
Yet by thy ſtatutes I abode,
and therein ſuccour found.
88 Reſtore me Lord againe to life,
for thy mercies excell:
And ſo ſhall I thy couenants keepe,
till death my life expell.

LAMED. *The xii. part.*

89 In heauen Lord where thou doeſt dwell,
thy word is ſtabliſht ſure:
And ſhall for all eternitie,
faſt grauen there endure.
90 From age to age thy truth abideth,
as doth the earth witneſſe:
Whoſe ground worke thou haſt laid ſo ſure,
as no tongue can expreſſe.

91 Euen to this day we may well ſay,
how all things perſeuere:
According to thy ordinance,
for all things thee reuere.
92 Had it not beene that in thy law,
my ſoule had comfort ſought:
Long time ere now in my diſtreſſe,
I had beene brought to nought.

93 Therefore will I thy precepts aye,
in memorie keepe faſt:
By them thou haſt my life reſtorde,
when I was at laſt caſt.
94 No wight to me can title make,
for I am onely thine:
Saue me therefore for to thy laws,
my eares and hart incline.

95 The wicked men doe ſeeke my bane,
and thereto lye in waite:
But I the while conſidered,
thy noble acts and great.
96 I ſee nothing in this wide world,
at length which hath not end:
But thy commandements and thy word,
beyond all end extend.

MEM. *The xiii. part.*

97 What great deſire and feruent loue,
doe I beare to thy law:
Al the day long my whole deuiſe:
is onely on thy ſaw.
98 Thy word hath taught me far to paſſe,
my foes in pollicy:
For that I kept it as a thing,
of moſt excellency.

99 My teachers which did me inſtruct,
in knowledge I excell:
Becauſe I doe thy couenants keepe,
and them to others tell.
100 In wiſedome I doe paſſe alſo,
the auncient men in deede:
And all becauſe to keepe thy lawes,
I held it aye beſtreede.

101 My feete I haue refrained eke,
from euery euill way:
Becauſe that I continually,
thy word might keepe I ſay.
102 I haue not ſwarud from thy iudgements,
nor yet ſhronke any del:
For why? thou haſt me taught thereby,
to liue godly and well.

103 O Lord how ſweete vnto my taſt,
find I thy words alway?
Doubtleſſe no hony in my mouth,
feele ought ſo ſweete I may.
104 Thy lawes haue me ſuch wiſedom learnd
that vtterly I hate:
All wicked and vngodly waies,
in euery kinde and rate.

NVN. *The xiiii. part.*

105 Euen as a lanthorn to my feete,
ſo doth thy word ſhine bright:

And

And to my pathes where euer I go,
it is a flaming light.
106 I haue both ſworne and will performe,
moſt certainely doubtleſſe:
That I will keepe thy couenants iuſt,
and them in life expreſſe.

107 Affliction hath me ſore oppreſt,
and brought me to deathes doore:
O Lord as thou haſt promiſed,
ſo me to life reſtore.
108 The offerings which with hart and voice,
moſt frankly I thee giue:
Accept and teach me how I may,
after thy iudgements liue.

109 My ſoule is aye ſo in my hand,
that dangers me aſſaile:
Yet doe I not thy law forget,
nor it to keepe will faile.
110 Although the wicked laide their nets,
to catch me at a bay:
Yet did I not from thy precepts,
once ſwerue or go aſtray.

111 Thy law I haue ſo claimed alway,
as mine owne heritage:
And why? for therein I delight,
and let my whole courage.
112 For euermore I haue beene bent,
thy ſtatutes to fulfill.
Euen ſo likewiſe vnto the end,
I will continue ſtill.

SAMECH. The xv. part.

113 The craftie thoughts and double harts,
I doe alwaies deteſt:
But as for thy law and precepts
I loue them euer beſt.
114 Thou art my hid and ſecret place,
my ſhield of ſtrong defence:
Therefore haue I thy promiſes,
lookt for with patience.

115 Go to therefore ye wicked men,
depart from me anone:
For the commandements will I keepe,
of God my Lord alone.
116 As thou haſt promiſed ſo performe,
that death me not aſſaile:
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vphold me and I ſhall be ſafe,
for ought I doe or ſay:
And in thy ſtatutes pleaſure take,
will I both night and day.
118 Thou haſt trod ſuch vnder my feete,
as doe thy ſtatutes breake:
For nought auailes their ſubtiltie,
their counſell is but weake.

119 Like drops thou caſteſt the wicked out,
where euer they goe or dwell:
Therefore can I as thy ſtatutes,
loue nothing halfe ſo well.
120 My fleſh alas is taken with feare,
as though it were benumbd:
For when I ſee thy iudgements, ſtraight
I am as one aſtond.

AIN. The xvi. part.

121 I doe the thing that lawfull is,
and giue to all men right:
Reſigne me not to them that would,
oppreſſe me with their might.
122 But for thy ſeruant ſuretie be,
in that thing that is good:
That proud men giue me not the foile,
which rage as they were wood.

123 Mine eyes with watching are now blind,
thy health ſo much I craue:
And eke thy righteous promiſe Lord,
whereby thou wilt me ſaue.
124 Intreate thy ſeruant louingly,
and fauour to him ſhow:
Thy ſtatutes of moſt excellencie,
teach me alſo to know.

125 Thy humble ſeruant Lord I am,
graunt me to vnderſtand:
How by thy ſtatutes I may know,
beſt what to take in hand.
126 It is now time Lord to begin,
for truth is quite decaide:
Thy law likewiſe they haue tranſgreſt,
and none againſt them ſaide.

127 This is the cauſe wherefore I loue,
thy lawes better then gold:
Or Iewels fine that are eſteemd,
moſt coſtly to be ſold.
128 I thought thy precepts all moſt iuſt,
and ſo them laide in ſtore:
All craftie and malicious waies,
I did abhorre therefore.

PE. The xvii. part.

129 Thy couenants are moſt wonderfull,
and full of things profound:
My ſoule therefore doth keepe them ſure,
when they are tride and found.
130 When men firſt enter into thy word,
they find a light moſt cleare:
And very Idiots vnderſtand,
when they it read or heare.

131 For ioy I haue both gaped and breathd,
to know thy commandement.
That I might guide my life thereby,
I ſought what thing it meant.
132 With mercy and compaſſion Lord,
behold me from aboue:
As thou art wont to behold ſuch,
as thy name feare and loue.

133 Direct my footſteps by thy word,
that I thy will may know:
And neuer let iniquitie,
thy ſeruant ouerthrow.
134 From ſlandrous tongues & deadly harms
preſerue and keepe me ſure:
Thy precepts then will I performe,
and put them eke in vre.

135 Thy countenance which doth ſurmount,
the ſunne in his bright hue:
Let ſhine on me and by thy law,
teach me what to eſchew.

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136 Out of mine eyes great flouds guſh out
of dreary teares and fell:
When I behold how wicked men,
thy lawes keepe neuer a deale:

ZADE. The xviii. part.

137 In euery point Lord thou art iuſt,
the wicked when they grudge:
And when thou doeſt ſentence pronounce,
thou art a righteous iudge.
138 To render right and flee from guile,
are two chiefe points full hie:
And ſuch as thou haſt in thy law,
commaunded vs ſtraightly.

139 With zeale and wrath I am conſumde,
and euen pinde away:
To ſee my foes thy word forget,
for ought that I doe may.
140 So pure and perfect is thy word,
as any hart can deeme:
And I thy ſeruant nothing more,
doe loue or yet eſteeme.

141 And though I be nothing ſet by,
as one of baſe degree:
Yet doe I not thy heſts forget,
nor ſhrinke away from thee.
142 Thy righteouſneſſe Lord is moſt iuſt,
for euer to endure:
Alſo thy law is truth it ſelfe,
moſt conſtant and moſt pure.

143 Trouble and griefe haue ſeazed on me,
and brought me wondrous low:
Yet doe I ſtill of thy precepts
delight to heare and know.
144 The righteouſneſſe of thy iudgements,
doth laſt for euermore:
Then teach them me, for euen in them
my life lieth vp in ſtore.

KOPH. The xix. part.

145 With feruent hart I cald and cride,
now anſwere me O Lord:
That thy commandements to obſerue,
I may fully accord.
146 To thee my God I make my ſute,
with moſt humble requeſt:
Saue me therefore and I will keepe,
thy precepts and thy heſt.

147 To thee I cry euen in the morne,
before the day waxe light:
Becauſe that I haue in thy word,
my confidence whole plight.
148 Mine eyes preuent the watch by night,
and ere I call I wake:
That by deuiſing of thy word,
I might ſome comfort take.

149 Incline thine eares to heare my voice,
and pittie on me take:
As thou haſt wont to iudge me Lord,
leaſt life ſhould me forſake.
150 My foes draw neare and doe procure,
my death maliciouſly:
Which from thy lawes are far gone backe,
and ſtraide from it lewdly.

151 Therefore (O Lord) approch thou neare,
for need doth ſo require:
And all thy precepts true they are,
then helpe I thee deſire.
152 But thy commandements I haue learnd,
not now but long agoe:
That they remaine for euermore,
thou haſt them grounded ſo.

RESH. The xx part.

153 My trouble and affliction,
conſider and behold:
Deliuer me for of thy law,
Ieuer take faſt hold.
154 Defend my good and righteous cauſe,
with ſpeede ſome ſuccour ſend:
From death as thou haſt promiſed,
Lord keepe me and defend.

155 As for the wicked far they are,
from hauing health and grace:
Whereby they might thy ſtatutes know,
they enter not the race.
156 Great are thy mercies Lord I graunt,
what tongue can them attaine?
And as thou haſt me iudged ere now,
ſo let me life obtaine.

157 Though many men did trouble me,
and perſecute moſt ſore:
Yet from thy lawes I neuer ſhronke,
nor went awry therefore.
158 And truth it is for griefe I die,
when I theſe traitors ſee:
Becauſe they keepe no whit thy word,
nor yet ſeeke to know thee.

159 Behold, for I doe loue thy lawes,
with hart moſt glad and faine:
As thou art good and gracious Lord,
reſtore my life againe:
160 What thy word doth decree muſt be,
and ſo it hath beene euer:
Thy righteous iudgements are alſo,
moſt true and decay neuer.

SCHIN. The xxi. part.

161 Princes haue ſought by crueltie,
cauſeleſſe to make me couch:
But all in vaine for of thy word,
the feare did my hart touch.
162 And certainely euen of thy word,
I was more mery and glad:
Then he which of rich ſpoiles and pray,
great ſtore and plentie had.

163 As for all lies and falſitie,
I hate moſt and deteſt:
For why? thy holy lawes doe I,
aboue all things loue beſt.
164 Seuen times a day I praiſe the Lord,
ſinging with hart and voice:
Thy righteous acts and wonderfull,
ſo cauſe me to reioyce.

165 Great reſt and peace ſhall all ſuch haue
as doe thy ſtatutes loue:
No daunger ſhall their quiet ſtate,
impaire or once remoue.

166 Mine

166 Mine onely health and comfort Lord,
I looke for at thy hand:
And therefore haue I done those things,
that thou didst me command.

167 Thy lawes haue beene my exercise,
which my soule much desired:
So much to them my loue was bent,
that nought else I required.
168 Thy statutes and commandements,
I kept thou knowest aright:
For all the things that I haue done,
are present in thy sight.

TAV. The xxii.

169 O Lord let my complaint and cry,
before thy face appeare:
And as thou hast me promise made,
so teach me thee to feare.
170 Mine humble supplication,
toward thee let find accesse:
And graunt me Lord deliuerance,
for so is thy promise.

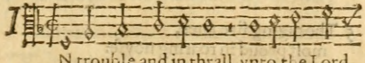
171 Then shall my lips thy praises speake,
after most humble sort:
When thou thy statutes hast me taught,
wherein stands my comfort.
172 My tongue shall sing and preach thy word,
and on this wise say shall:
Gods famous acts and noble lawes,
are iust and perfect all.

173 Stretch out thy hand I thee beseech,
and speedily me saue:
For thy commandements to obserue,
chosen O Lord I haue.
174 Of thee alone Lord I craue health,
for other I craue none:
And in thy law and nothing else,
I doe delight alone.

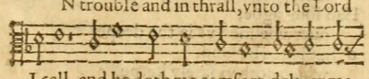
175 Grant me therefore long dayes to liue,
thy name to magnifie:
And of thy iudgements mercifull,
let me thy fauour try.
176 For I was lost and went astray,
much like a wandring sheepe:
Oh seeke me for I haue not faild,
thy commandements to keepe.

Ad dominum. Psal. Cxx. T. S.

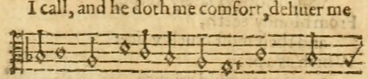
Dauid banished from among the barbarous Arabians through false reports of enuious flatterers, lamenteth his long abode among such infidels, giuen to all kinds of wickednes and contention.



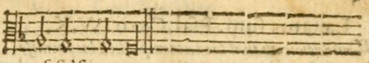
N trouble and in thrall, vnto the Lord



I call, and he doth me comfort, deliuer me



I say, from lyers lips alway, and tongue



of false report.

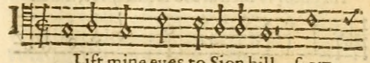
4 What vantage or what thing,
Getst thou thus for to sting,
Thou false and flattering lier.
5 Thy tongue doth hurt I weene,
No lesse then arrowes keene:
Of hote consuming fire.

6 Alas to long I slacke,
Within these tents so blacke:
Which Kedars are by name.
By whom the flocke elect,
And all of Isaackes sect:
Are put to open shame.

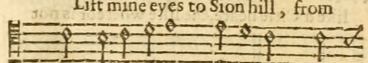
7 With them that peace did hate,
I came a peace to make,
And set a quiet life.
8 But when my word was told,
Causelesse I was controld:
By them that would haue strife.

Leuaui oculos. Psal. Cxxi. W. W.

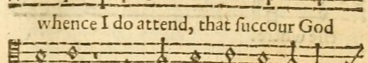
The Prophet sheweth by his owne example that the faithful ought to look for al their succour of God alone, who wil gouerne and giue good successe to all their godly enterprises.



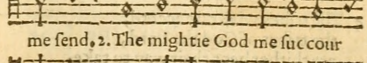
Lift mine eyes to Sion hill, from



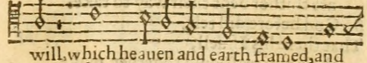
whence I do attend, that succour God



me send, 2. The mightie God me succour



will, which heauen and earth framed, and



all things therein named.

3 Thy foote from slip he will preserue,
and will thee safely keepe:
for he will neuer sleepe.
4 For he that doth Israell conserue,
no sleepe at all can him catch:
but his eyes doe euer watch.

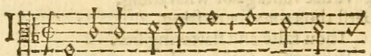
5 The Lord is thy warrant alway,
the Lord eke doth thee couer:
as at thy right hand euer.
6 The sunne shall not thee parch by day,
nor the Moone not halfe so bright:
shall with cold hurt thee by night.

7 The Lord will keepe thee from distresse,
and will thy life sure saue:
and thou also shalt haue.
8 In all thy busines good successe,
where euer thou goest in or out:
God will the things bring about.

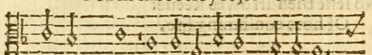
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Lætatus ſum. Pſal. Cxxii. W. K.

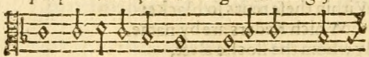
Dauid reioiceth that God accompliſhed his promiſe and placed his Arke in Sion giuing thanks, and praying for the proſperity of his Church.



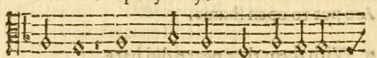
I Did in hart reioyce, to heare the



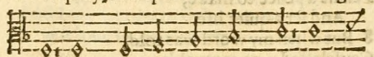
peoples voice, in offering ſo willingly:



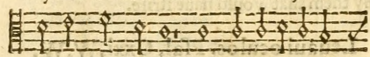
For let vs vp ſay they, and in the Lords



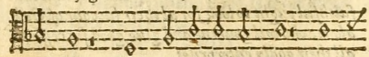
houſe pray, thus ſpake the folke ful louing-



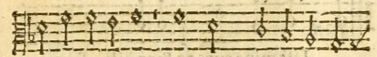
ly. Our feete that wandred wide, ſhall



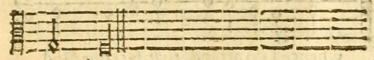
in thy gates abide, O thou Ieruſalem



ful faire: Which are ſo ſeemely ſet, much



like a Citie neate, the like whereof is not



elſe where.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take.
So God before did tell,
That there his Iſraell,
their praiers ſhould together make.
5 For there are thrones erect,
and that for this reſpect:
to ſet forth iuſtice orderly:
Which thrones right to maintaine,
To Dauids houſe pertaine,
his folke to iudge accordingly.

6 To pray let vs not ceaſe,
for Ieruſalems peace,
thy friends God proſper mightely.
7 Peace be thy wals about,
And proſper thee throughout,
thy places eke continually:
8 I wiſh thy proſperous ſtate,
for thy poore brethrens ſake.
that comfort haue by meanes of thee:
9 Gods houſe doth me allure,
Thy wealth for to procure:
ſo much alwaies as lieth in me:

Ad te leuaui Pſal. Cxxiii. T. S.

A prayer of the faithful which are afflicted by the wicked worldlings and contemners of God.

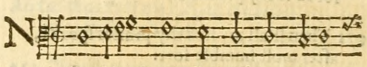
Sing this as the 119. Pſalme.

O Lord that heauen doeſt poſſeſſe,
I lift mine eyes to thee:
Euen as the ſeruant lifteth his,
his maſters hands to ſee.
2 As handmaids watch their miſtreſſe hands,
ſome grace for to atchiue:
So we behold the Lord our God,
till he doe vs forgiue.

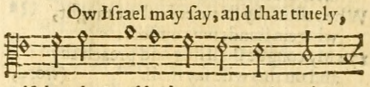
3 Lord grant vs thy compaſſion,
and mercy in thy ſight:
For we are filled and ouercome,
with hatred and deſpight,
4 Our minds be ſtuffed with great rebuke,
the rich and worldly wiſe:
Doe make of vs their mocking ſtocks,
the proud doe vs deſpiſe.

Niſi quia Domi. Pſal. Cxxiiii. W. W.

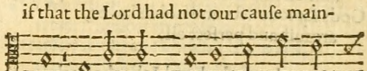
The faithful deliuered out of great danger, acknowledge not to haue eſcaped by their own power, but through the fauour of God.



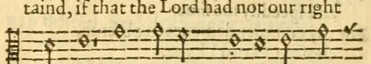
N Ow Iſrael may ſay, and that truely,



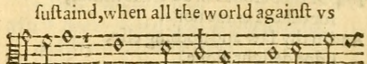
if that the Lord had not our cauſe main-



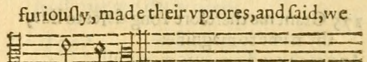
taind, if that the Lord had not our right



ſuſtaind, when all the world againſt vs



furiouſly, made their vprores, and ſaid, we



ſhould all die.

3 Now long agoe.
they had deuoured vs all:
And ſwallowed quicke:
for ought that they could deeme:
Such was their rage,
as we might well eſteeme,
4 And as the flouds,
with mightie force doe fall,
So had they now,
our lines euen brought to thrall.

5 The raging ſtreames,
moſt proud in roaring noyſe:
Had long agoe,
ouerwhelmed vs in the deepe:
6 But loued be God,
which doth vs ſafely keepe,
From bloudy teeth,
and their moſt cruell voice:
Which as a pray,
to eate vs would reioyce,

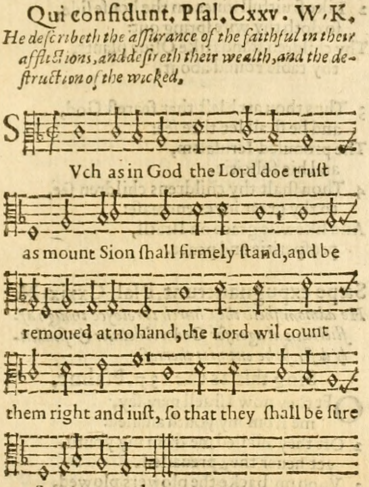
7 Euen

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7 Euen as a bird,
out of the fowlers grin:
Eſcapeth away:
right ſo it fareth with vs:
Broke are their nets,
and we haue eſcaped thus.
8 God that made heauen and earth,
is our helpe then:
His name hath ſaued vs,
from theſe wicked men.

Qui confidunt. Pſal. Cxxv. W. K.

He deſcribeth the aſſurance of the faithful in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.



2 As mightie mountaines huge and great,
Ieruſalem about do cloſe:
So will the Lord be vnto thoſe,
Who on his godly will do waite.
Such are to him ſo deare,
They neuer need to feare.

3 For though the righteous trie doth he,
By making wicked men his rod:
Leaſt they through griefe forſake their God,
It ſhall not as their lot ſtill be.
4 Giue Lord to thoſe thy light,
Whoſe harts are true and right.

5 But as for ſuch as turne aſide,
By crooked waies which they out ſought,
The Lord will ſurely bring to nought.
With works moſt vile they ſhall abide,
But peace with Iſraell.
For euermore ſhall dwell.

An other of the ſame by R. W.

Sing this as the X. Commandements.

THoſe that doe put their confidence,
Vpon the Lord our God onely:
And flee to him for their defence,
In all their neede and miſery.
Their faith is ſure, firme to endure,
Grounded on Chriſt the corner ſtone.
Moued with none euill, but ſtandeth ſtill,
Stedfaſt like the mount Sion.

And as about Ieruſalem,
The mightie hils do it compaſſe:
So that none enemies come to them,
To hurt that towne in any caſe.
So that in deed in euery neede,
His faithfull people doth defend:
Standing them by aſſuredly,
From this time forth world without end.

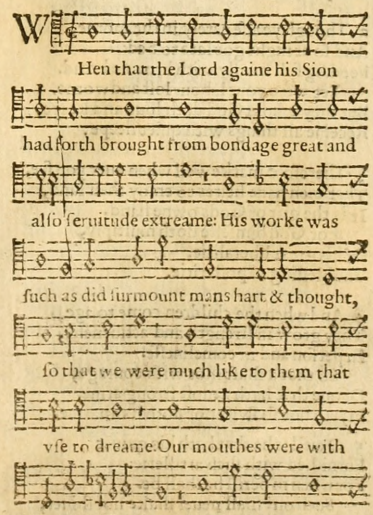
Right wiſe and good is our Lord God,
And will not ſuffer certainely,
The ſinners and yngodlies rod,
To tarry vpon his family.
Leaſt they alſo from God ſhould go,
Falling to ſinne and wickedneſſe:
O Lord defend world without end,
Thy Chriſtian flock through thy goodneſſe.

O Lord doe good to Chriſtians all,
That ſtedfaſt in thy word abide:
Such as willingly from God fall,
And to falſe doctrine dayly ſlide.
Such will the Lord ſcatter abroad,
With hipocrites throwne downe to hell,
God will them ſend paines without end,
But Lord graunt peace to Iſraell.

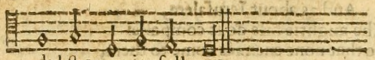
Glory to God the father of might,
And to his ſonne our Sauiour:
And to the holy Ghoſt whoſe light,
Shine in our harts and vs ſuccour.
That thy right way from day to day,
We may walke and him glorifie:
With harts deſire all that are here,
Worſhip the Lord and ſay, Amen.

In conuertendo. Pſal. Cxxvi. W. K.

This pſalme was made after the return of the people from Babilon, and ſheweth that the meane of their deliuerance was wonderfull, after the ſeuenty yeares of captiuitie foreſpoken by Jeremy, 25.12 and 29.10.



did



did ſhew vs ioyfull men.

2 The heathen folke,
were forced then this to confeſſe,
How that the Lord,
for them alſo great things hath done:
3 But much more we,
and therefore can confeſſe no leſſe,
Wherefore to ſay,
we haue good cauſe as we begun.
4 O Lord go forth,
thou canſt our bondage end:
As to deſerts
the flowing riuers ſend.

6 Full true it is,
that they wich ſow in teares in deed,
A time will come,
when they ſhal reape with mirth and ioy,
They went and wept,
in bearing of their precious ſeed,
For that their foes,
full often times did them annoy.
But their returne,
with ioy they ſhall ſure ſee:
Their ſheaues home bring,
and not impaired be.

Niſi Dominus Pſal. Cxxvii. W. W.

It is not mans wit, power, or labour, but the free goodnes of God that giueth riches, preſerueth townes and countries, granteth nouriſhment & children.

Sing this as the Lords praier.

EXcept the Lord the houſe do build,
And thereunto do ſet his hand:
What men do build it can not ſtand.
Likewiſe in vaine men vndertake,
Cities and holde to watch and warde,
Except the Lord be their ſafegard.

2 Though ye riſe earely in the morne,
And ſo at night goe late to bed:
Feeding full hardly with browne bread.
Yet were your labour loſt and worne.
But they whom God doth loue and keepe,
Receiue all things with quiet ſleepe.

3 Therefore marke well when euer you ſee,
That men haue heires to enioy their land,
It is the gift of Gods owne hand.
For God himſelfe doth multiply,
Of his great liberalitie,
The bleſſing of poſteritie.

4 And when the children come to age,
They grow in ſtrength and actiueneſſe,
In perſon and in comelineſſe.
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme:
Flyeth not ſo ſwift nor doth like harme.

5 O well is he that hath his quiuer
Furniſhed with ſuch artillerie:
For when in perill he ſhall be.
Such one ſhall neuer ſhake nor ſhiuer,
When that he pleadeth before the iudge,
Againſt his foes that beare him grudge.

Beati omnes. Pſal. Cxxviii. T. S.

Here is deſcribed the proſperous eſtate of perſons married in the feare of God, and the promiſe of Gods bleſſinges, to all them that liue in this honourable eſtate according to his commandements

Sing this as the 137. Pſalme.

BLeſſed art thou that feareſt God,
and walkeſt in his way:
For of thy labour thou ſhalt eate,
happy art thou I ſay.
2 Like fruitfull vines on the houſe ſide,
ſo doth thy wife ſpring out:
Thy children ſtands like Oliue plants,
thy table round about.

3 Thus thou art bleſt that feareſt God,
and he ſhall let thee ſee:
The promiſed Ieruſalem,
and his felicitie.
4 Thou ſhalt thy childrens children ſee,
to thy great ioyes encreaſe:
And likewiſe grace on Iſraell,
proſperitie and peace.

Sæpe expugnauerunt. Pſal. Cxxix. N.

He admoniſheth the Church to reioyce though afflicted in al ages: for God wil deliuer & ſuddenly deſtroyt he enemies thereof.

Sing this as the 137. Pſalme.

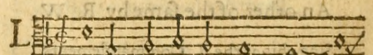
OFt they now Iſraell may ſay,
me from my youth aſſailed:
2 Oft they aſſailed me from my youth,
yet neuer they preuailed.
3 Vpon my backe the plowers plowed,
and furrowes long did caſt:
4 The righteous Lord hath cut the cordes,
of wicked foes at laſt.

5 They that hate me ſhall be aſhamed,
and turned backe alſo:
6 And made as graſſe vpon the houſe,
that withereth ere it grow.
7 Wherefore the mower can not find,
inough to fill his hand.
Nor he can fill his hand that goeth,
to gleane vpon the land.

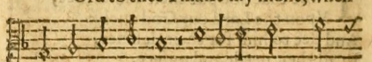
8 Nor paſſers by pray God on them,
to let his mercy fall:
Nor ſay we bleſſe you in his name,
of God the Lord at all.

De profundis. Pſal. Cxxx. W. W.

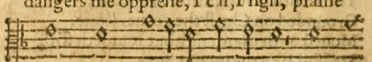
An effectuous prater to obtaine mercy & forgiuenes of his ſinnes, and at length deliuerance from all euils.



LOrd to thee I make my mone, when



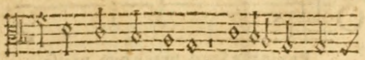
dangers me oppreſſe, I cal, I ſigh, plaine



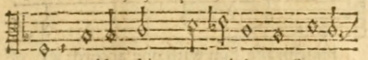
and grone, truſting to find releaſe. Heare

now

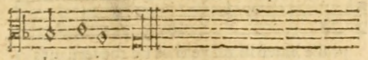
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Now O Lord, my request, for it is full due



time: and let thine eares aie be prest, vnto



this praier mine.

3 O Lord our God if thou waie,
our sinnes and them peruse:
Who shall then escape and say,
I can my selfe excuse?
4 But Lord thou art mercifull,
and turnst to vs thy grace:
That we with harts most carefull,
should feare before thy face.

5 In God I put my whole trust,
my soule waiteth on his will:
For his promise is most iust,
and I hope therein still.
6 My soule to God hath regard,
wishing for him alway:
More then they that watch and ward,
to see the dawning day.

7 Let Israell then boldly,
in the Lord put his trust:
He is that God of mercy,
that his deliuer must.
8 For he it is that must saue,
Israell from his sinne:
And all such as surely haue
their confidence in him.

Domine non est. Psal. Cxxxi. M.

Dauid charged with ambition, protesteth his humblitie before God.

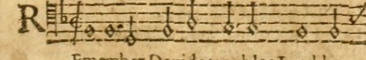
Sing this as the Lamentation.

O Lord I am not puft in mind,
I haue no scornefull eye:
I do not exercise my selfe,
in things that be too hie.
2 But as a childe that wained is,
euen from his mothers brest:
So haue I Lord behaued my selfe,
in silence and in rest.

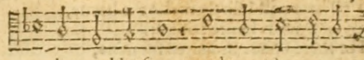
3 O Israell trust in the Lord,
let him be all thy stay:
From this time forth for euermore,
from age to age for aye.

Memento Domine. Psal. Cxxxii. M.

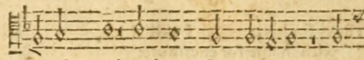
The faithfull grounded on Gods promise made vnto Dauid, desireth that hee would establish the same, both as touching his posterity, and the building of the temple, to pray there as was foresposke



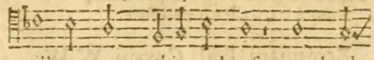
Remember Dauids troubles Lord, how



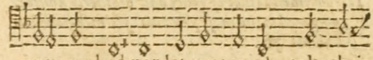
to the Lord he swore, and vowd a vow to



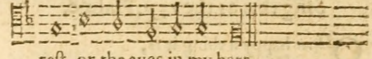
Iacobs God, to keepe for euermore. I



will not come within my house, nor clymbe



vp to my bed, nor let my temples take their



rest, or the eyes in my hart.

5 Till I haue found out for the Lord,
a place to sit thereon:
An house for Iacobs God to be,
an habitation.
6 We heard of it at Euphrata,
there did we heare this sound:
And in the fields and forrests there,
these voices first were found.

7 We will assay and goe in now,
his tabernacle there:
Before his footstoole to fall downe,
vpon our knees in feare.
8 Arise O Lord, arise I say,
into thy resting place.
Both thou and the Arke of thy strength,
the presence of thy grace.

9 Let all thy priestes be clothed Lord,
with truth and righteousnesse:
Let all thy Saints and holy men,
sing all with ioyfulnesse.
10 And for thy seruant Dauids sake,
refuse not Lord I say:
The face of thine annointed Lord,
nor turne thy face away.

The second part.

11 The Lord to Dauid swore in truth,
and will not shrinke from it:
Saying the fruit of thy body,
vpon thy seate shall sit.
12 And if thy sonnes my couenant keepe,
that I shall learne eachone:
Then shall their sonnes for euer sit,
vpon thy princely throne.

13 The Lord himselfe hath chose Sion,
and loues therein to dwell:
14 Saying this is my resting place,
I loue and like it well.
15 And I will blesse with great increase
her victuals euery where:
And I will satisfie with bread,
the needy that be there.

16 Yea I will decke and cloth her priestes,
with my saluation:
And all her saints shall sing for ioy,
of my protection.

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17 There will I ſurely make the horne,
of Dauids houſe to bud:
For there I haue ordained for mine,
a lanthorne bright and good.

18 As for his enemies I will cloth,
with ſhame for euermore:
But I will cauſe his crowne to ſhine,
more freſh then heretofore.

Ecce quam. Pſal. Cxxxiii. W. W.

The commendation of godly and brotherly amitie, compared to the moſt precious oyle mentioned in Exodus. 30.

Sing this as the 137. Pſalme.

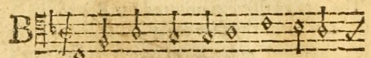
O How happy a thing it is,
and ioyfull for to ſee,
Brethren together faſt to hold,
the band of amitie.
2 It cals to mind the ſweete perfume,
and that coſtly ointment:
Which on the ſacrificers head:
by Gods precept was ſpent.

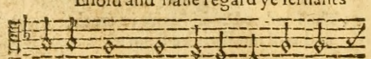
3 It wet not Aarons head alone,
but drencht his beard throughout:
And finally, it did run downe
his rich attire about.
4 And as the lower ground doth drinke,
the dew of Hermon hill:
And Sion with his ſiluer drops,
the fields with fruite doth fill.

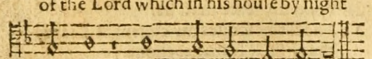
5 Euen ſo the Lord doth poure on them,
his bleſſings manifold:
Whoſe harts and minds without all guile,
this knot doe keepe and hold.

Ecce nunc. Pſal. Cxxxiiii. W. K.

He exhorteth the Leuits that watch in the temple, to praiſe the Lord.



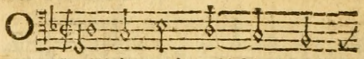


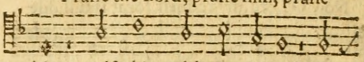


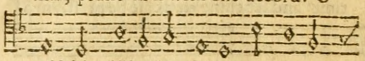
2 Lift vp your hands on high,
vnto his holy place:
And giue the Lord his praiſes due,
his benefits embrace.
3 For why? the Lord who did,
both earth and heauen frame:
Doth Sion bleſſe, and will conſerue,
or euermore the ſame.

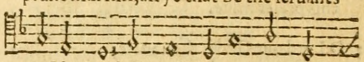
Laudate Domi. Pſal. Cxxxv. N.

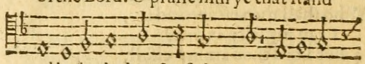
He exhorteth all the faithfull to praiſe God for his marueilous works and graces wherin he hath declared his maieſty to the confuſion of al Idolaters.

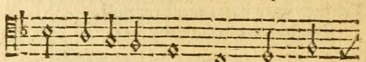


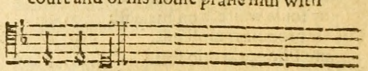












3 Praiſe ye the Lord for he is good,
ſing praiſes to his name:
It is a comely and good thing,
alwaies to doe the ſame.
4 For why? the Lord hath choſe Iacob,
his very one ye ſee:
So hath he choſen Iſraell,
his treaſure for to be.

5 For this I know and am right ſure,
the Lord is very great:
He is in deed aboue all Gods,
moſt eaſie to intreat.
6 For whatſoeuer pleaſed him,
all that full well he wrought:
In heauen, in earth and in the ſea,
which he hath framde of nought.

7 He lifteth vp clouds euen from the earth,
he makes lightnings and raine:
He bringeth forth the windes alſo,
he made nothing in vaine.
8 He ſmote the firſt borne of ech thing,
in Egypt that tooke reſt:
He ſpared there no liuing thing,
the man nor yet the beaſt.

9 He hath in thee ſhewed wonders great,
O Egypt voide of vaunts:
On Pharao thy curſed king,
and his ſeuere ſeruants.
10 He ſmote then many nations,
and did great acts and things:
He ſlue the great and mightieſt,
and chiefeſt of their kings.

11 Sehon king of the Amorites,
and Og king of Baſan:
He ſlue alſo the kingdomes all,
that were of Canaan,
12 And gaue their land to Iſraell,
an heritage we ſee.

To

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To Iſraell his owne people,
an heritage to be.

The ſecond part.

13 Thy name O Lord ſhall ſtill endure,
and thy memoriall:
Throughout all generations,
that are or euer ſhall.
14 The Lord ſhall ſurely now auenge,
his people now in deede,
And to his ſeruant he will ſhew,
fauour in time of neede.

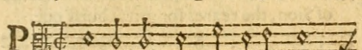
15 The Idols of the Heathen are made,
in all their coaſtes and landes:
Of ſiluer and of gold be they,
the worke euen of mens handes.
16 They haue their mouths & can not ſpeake
and eyes that haue no ſight:
17 They haue eke eares and heare nothing,
their mouths are breathles quite,

18 Wherefore all they are like to them,
that ſo doe ſet them forth:
And likewiſe thoſe that truſt in them,
or thinke they be ought worth:
19 O all ye houſe of Iſraell,
ſee that ye praiſe the Lord:
And ye that be of Aarons houſe,
praiſe him with one accord.

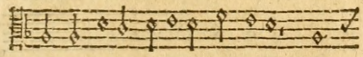
20 And ye that be of Leuies houſe,
praiſe ye likewiſe the Lord?
All ye that ſtand in awe of him,
praiſe him with one accord.
21 And out of Sion ſound his praiſe,
the great praiſe of the Lord:
Which dwelleth in Ieruſalem,
praiſe him withone accord.

Confitemini. Pſal. Cxxxvi. N.

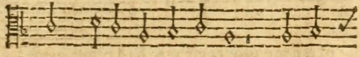
A moſt earneſt exhortation to giue thankes vnto God for the creation and gouerning of al things.



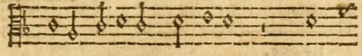
Raiſe ye the Lord for hee is good,



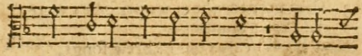
for his mercy endureth for euer. 2. Giue



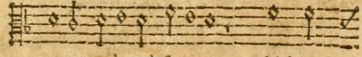
praiſe vnto the God of Gods, for his



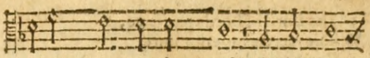
mercy endureth for euer, 3. Giue



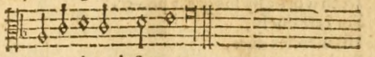
praiſe vnto the Lord of Lordes, for his



mercy endureth for euer. 4. Which on-



ly doth great wonders worke: for his mer-



cy endureth for euer.

5 Which by his wiſedome made the heauens
for his mercy endureth for euer.
6 Which on the waters ſtretcht the earth,
for his mercy endureth, &c.
7 Which made great light to ſhine abroad,
for his mercy endureth. &c.
8 As Sunne to rule the lightſome day,
for his mercy endureth. &c.

9 The Moone and Stars to guide the night,
for his mercy endureth. &c.
10 Which ſmote Egypt with their firſt borne,
for his mercy endureth. &c.
11 And Iſraell brought out from them,
for his mercy endureth. &c.
12 With mightie hand and ſtretched arme,
for his mercy endureth. &c.

13 Which cut the red ſea in two parts,
for his mercy endureth. &c.
14 And Iſraell made paſſe there through,
for his mercy endureth. &c.
15 And drowned Pharao and his hoſt,
for his mercy endureth. &c:
16 Through wilderneſſe his people led,
for his mercy endureth. &c.

17 He which did ſmite great noble kings,
for his mercy endureth. &c.
18 And which hath ſlaine the mightie kings,
for his mercy endureth. &c.
19 As Sehon king of the Amorites,
for his mercy endureth. &c.
20 And Og the king of Baſan land,
for his mercy endureth. &c.

21 And gaue the ſame for heritage,
for his mercy endureth. &c.
22 Euen to his ſeruant Iſraell,
for his mercy endureth. &c.
23 Remembring vs in baſe eſtate,
for his mercy endureth. &c.
24 And from oppreſſors reſcued vs,
for his mercy endureth. &c.

25 Which giueth foode vnto all fleſh,
for his mercy endureth. &c.
26 Praiſe ye the God of heauen aboue,
for his mercy endureth. &c.
27 Giue thanks vnto the Lord of Lords,
for his mercy endureth. &c,

Another of the ſame by. T. C.

Sing this as the 68. Pſalme.

O Laud the Lord benigne,
Whoſe mercies laſt for aye:
Great thankes and praiſes ſing,
To God of Gods I ſay.
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

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3 The Lord of Lords praise ye,
Whose mercies aye doe dure:
4 Great wonders onely he,
Doth worke by his great power,
For certainely,
His mercies dure,
Both firme and sure,
Eternally.

5 Which God omnipotent,
By his great wisedome high:
The heauenly firmament,
Did frame as we doe see.
For certainely,
His mercies dure,
Both firme and sure,
Eternally.

6 Yea he the heauie charge,
Of all the earth did stretch,
And on the waters large,
The same he did out reach.
For certainely. &c.

7 Great light he made to vs,
For why his loue is aye.
8 Such as the sunne we see,
To rule the lightsome day.
For certainely. &c.

9 And eke the Moone so cleare,
Which shineth in our sight:
And starres that doe appeare,
To guide the darkesome night.
For certainely. &c.

10 With grieuous plagues and sore,
All Egypt smote he thun:
The first borne lesse and more:
He slew of beast and man.
For certainely, &c.

11 And from amidst their land,
His Israell forth brought.
12 Which he with mightie hand.
And stretched arme hath wrought,
For certainely. &c.

13 The sea he cut in two,
Which stoode vp like a wall:
14 And made through it to goe,
His chosen children all.
For certainely. &c.

15 But there he whelmed then,
The proud king Pharao:
With his huge host of men.
And Chariots eke also.
For certainely. &c.

16 Who led through wildernesse,
His people safe and sound:
And for his loue endlesse,
17 Great kings he brought to ground,
For certainely. &c.

18 And slew with puissant hand,
Kings mightie and of fame:
As of Amorites land,

19 Sehon the king by name.
For certainely. &c.

20 And Og the Giant large,
Of Basan king also:
21 Whose land for heritage,
He gaue his people tho.
For certainely. &c.

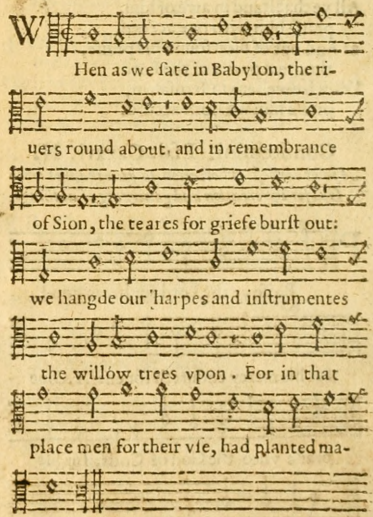
22 Euen vnto Israell,
His seruant deare I say:
He gaue the same to dwell,
And there abide for aye.
For certainely. &c.

23 To minde he did vs call,
In our most base degree:
24 And from oppressors all,
In safety set vs free.
For certainely. &c.

25 All flesh in earth abroad,
With foode he doth fulfill:
26 Wherefore of heauen the God,
To laud be it your will.
For certainely, &c.

Super flumina. Psal. Cxxxvii. W. W.

The Israelits in their captiuity hearing the Caldeans reproch & blaspheme God, & his religion, desire God to punish the Edomites, who prouoked the Babilonians against them, & prophecied the destruction of Babylon.



3 Then they to whom we prisoners were,
said to vs tauntingly:
Now let vs heare your Hebrew songs,
and pleasant melody.
4 Alas said we who can once frame,
his sorrow full hart to sing:
The praises of our louing God,
thus vnder a strange king.

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5 But yet if I Ieruſalem.
out of my hart let ſlide:
Then let my fingers quite forget,
the warbling harpe to guide.
6 And let my tongue within my mouth,
be tide for euer faſt:
If that I ioy before I ſee,
thy full deliuerance paſt.

7 Therefore O Lord remember now,
the curſed noyſe and cry:
That Edoms ſonnes againſt vs made,
when they razde our Citie.
Remember Lord, the cruell words,
when as with one accord:
They cryed onſacke, and razde their walles,
in deſpight of the Lord.

8 Euen ſo ſhalt thou (O Babilon)
at length to duſt be brought:
And happy ſhall that man be cald,
that our reuenge hath wrought.
9 Yea bleſſed ſhall that man be cald,
that takes thy children young:
To daſh their bones againſt hard ſtones,
which lie the ſtreetes among.

Confitebor tibi. Pſal. Cxxxviii. N.

Dauid praiſeth the goodneſſe of God towards him, for which, euen forraine princes ſhall praiſe the Lord together with him. And he is aſſured to haue like comfort of God hereafter, as heretofore.

Sing this as the 47. Pſalme.

THee will I praiſe with my whole hart,
my Lord my God alwaies:
Euen in the preſence of the Gods,
I will aduance thy praiſe.
2 Towards thy holy temple I,
will looke and worſhip thee:
And praiſed in my thankfull mouth,
thy holy name ſhall be.

Euen for thy louing kindneſſe ſake,
and for thy truth withall:
For thou thy name haſt by thy word,
aduanced ouer all.
3 When I did cal thou heardeſt me,
and thou haſt made alſo:
The powers of encreaſed ſtrength,
within my ſoule to grow.

4 Yea all the kinges on earth they ſhall,
giue praiſe to thee O Lord:
For they of thy moſt holy mouth,
haue heard the mightie word.
5 They of the waies of God the Lord,
in ſinging ſhall intreate:
Becauſe the glory of the Lord,
it is exceeding great.

6 The Lord is high, and yet he doth
behold the lowly ſpirit:
But he contemning knowes a farre,
the proud and loftie wight.
7 Although in midſt of trouble I
doe walke, yet ſhall I ſtand.
Renewed by thee (O my Lord)
thou wilt ſtretch out thy hand.
8 Vpon the wrath of all my foes,
and ſaued ſhall I be.
By thy right hand the Lord God will
performe his worke to me.
9 Thy mercy Lord endureth for aye,
Lord doe me not forſake:
Forſake me not that am the worke,
which thine owne hand did make.

Domine probaſti. Pſal. Cxxxix. N.

Dauid to cleanſe his hart frō al hipocriſie, ſheweth that nothing is ſo ſecret which God ſeeth not. After, declaring his zeale and feare of God, hee proteſteth to be enemy to al them that contemne God.

Sing this as the 137. Pſalme.

O Lord thou haſt me tride and knowne,
my ſitting thou doeſt know:
2 And riſing eke, my thoughts a farre,
thou vnderſtandſt alſo.
3 My pathes yea and my lying downe,
thou compaſſeſt alwaies:
And by familiar cuſtome art,
acquainted with my waies.

4 No word is in my tongue O Lord,
but knowne it is to thee:
5 Thou me behinde holdſt and before,
thou layeſt thy hand on me.
6 Too wonderfull aboue my reach,
Lord is thy cunning skill:
It is ſo hie that I the ſame,
can not attaine vntill.

7 From ſight of thy all ſeeing ſpirit,
Lord whether ſhall I goe?
Or whether ſhall I flee away,
thy preſence to ſcape fro?
8 To heauen if I mount aloft,
loe thou art preſent there:
In hell if I lie downe below,
euen there thou doeſt appeare.

9 Yea let me take the morning wings,
and let me goe and hide:
Euen there where are the fartheſt partes,
where flowing ſea doth ſlide.
10 Yea euen thither alſo ſhall
thy reaching hand me guide:
And thy right hand ſhall hold me faſt,
and make me to abide.

11 Yea if I ſay the darkeneſſe ſhall,
yet ſhroud me from thy ſight:
Loe euen alſo the darkeſt night,
about me ſhall be light.
12 Yea darkneſſe hideth not from thee,
but night doth ſhine as day:
To thee the darkneſſe and the light,
are both alike alway.

The ſecond part.

13 For thou poſſeſſed haſt my raines,
and thou haſt couered me:
When I within my mothers wombe,
enclоſed was by thee.
14 Thee will I praiſe, made fearefully,
and wondrouſly I am:
Thy works are marueilous, right well
my ſoule doth know the ſame.

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15 My bones they are not hid from thee,
although in ſecret place:
I haue beene made and in the earth
beneath I ſhaped was.
16 When I was formeles then thine eye
ſaw me, for in thy booke:
Were writen all, nought was before,
that after faſhion tooke.

17 The thoughts therefore of thee (O God)
how deare are they to me?
And of them all how paſſing great,
the endleſſe number be?
18 If I ſhould count them, loe their ſumme,
more then the ſand I ſee?
And whenſoeuer I awake,
yet am I ſtill with thee.

19 The wicked and the bloudy man,
oh that thou wouldeſt ſlay:
Euen thoſe (O God) to whom depart,
depart from me I ſay.
20 Euen thoſe of thee O Lord my God,
that ſpeake full wickedly:
Thoſe that are lifted vp in vaine,
being enemies to thee.

21 Hate I not them that hate thee Lord,
and that in earneſt wiſe?
Contend I not againſt them all,
againſt thee that ariſe?
22 I hate them with vnfained hate,
euen as my vtter foes:
23 Trie me O God, and know my hart,
my thoughts proue and diſcloſe.

24 Conſider Lord if wickednesſe,
in me there any be:
And in thy way O God my guide,
for euer lead thou me.

Eripe me Dom. Pſal. Cxl. N.

Dauid praieth vnto the Lord againſt the cruelty, falſhood and iniuries of his enimies, aſſiſting himſelfe of his ſuccour. Wherefore he prouoketh the iuſt to praiſe the Lord, and to aſſure themſelues of his tuition.

Sing this as the Lamentation.

LOrd ſaue me from the euill man,
and from the cruell wight:
2 Deliuer me which euill doe,
imagine in their ſpirits.
Which make on me continuall warre,
their tongues loe they haue whett
3 Like ſerpents vnderneath their lips
is Adders poyſon ſet.

4 Keepe me O Lord from wicked hands,
preſerue me to abide:
Free from the cruell man that meanes,
to ouſe my ſteps to ſlide.
5 The proud haue laide a ſnare for me,
and they haue ſpred a net:
With cordes in my path waies, and gins
for me eke haue they ſet.

6 Therefore I ſaid vnto the Lord,
thou art my God alone:
Heare me O Lord, O heare the voice,
wherewith I pray and mone.
7 O Lord my God thou onely art,
the ſtrength that ſaueth me:
My head in day of battaile hath
beene couered ſtill by thee.

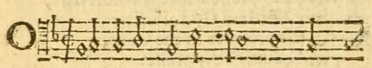
8 Let not O Lord the wicked haue
the end of his deſire:
Performe not his ill thoughts, leaſt he
with pride beſet on fire.
9 Of them that compaſſe me about,
the chiefeſt of them all:
Lord let the miſchiefe of their lips
vpon themſelues befall.

10 Let coales fall on them, let him caſt
them in conſuming flame:
And in deepe pits ſo as they may
not riſe out of the ſame.
11 For no backbiter ſhall on earth,
be ſet in ſtable plight:
And euill to deſtruction ſtill,
ſhall hunt the cruell wight.

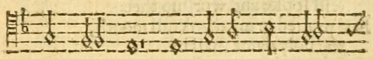
12 I know the Lord the afflicted will,
reuenge, and iudge the poore:
The iuſt ſhall praiſe thy name, iuſt ſhall
dwell with thee euermore.

Domine clamaui. Pſal. Cxli. N.

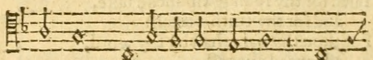
Dauid being grieuouſly perſecuted vnder Saul, deſireth ſuccour and patience till God take vengeance of his enemies.



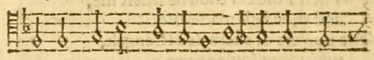
Lord vpon thee do I cal, Lord haſt



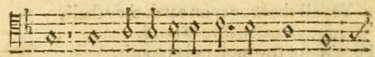
thee vnto me: And harken Lord vnto



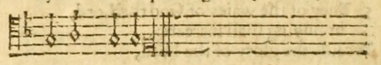
my voice when I doe cry to thee. 2. As



incenſe let my praier be directed in thine



eyes: and the vplifting of my hands, as



euening ſacrifice.

3 My Lord for guiding of my mouth,
ſet thou a watch before:
And alſo of my mouing lips,
O Lord keepe thou the doore.
4 That I ſhould wicked works commit,
incline thou not my hart:
With ill men in their delicates,
Lord let me eate no part.

5 But

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5 But let the righteous smite me Lord,
for that is good for me:
Let him reproue me and the same,
a precious oyle shall be.
Such smiting shall not breake my head,
the time shall shortly fall,
When I shall in their misery,
make praiers for them all.

6 Then when in stonie places downe,
their iudges shall be cast:
Then shall they heare my words, for then
they haue a pleasant tast.
7 Our bones about the graues mouth,
loe scattered are they found:
As he that heweth wood, or he
that diggeth vp the ground.

8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my trust, let not,
my soule forsaken be.
9 Which they haue laide to catch me in,
Lord keepe me from the snare:
And from the subtill grins of them,
that wicked workers are.

10 The wicked into their owne nets,
together let them fall:
While I doe by thy helpe escape,
the dangers of them all.

Voce mea ad Dom. Psal. Cxlii. N

Dauid neither for feare, nor anger, would kil Saule but with a quiet mind praieth vnto God, whom he serued him.

Sing this as the 141. Psalme.

BEfore the Lord God with my voice,
I did send out my cry:
And with my stayed voice vnto
the Lord God praied I.
2 My meditation in his sight,
to poure I did not spare:
And in the presence of the Lord,
my trouble did declare.

3 Although perplexed was my spirite,
my path was knowen to thee:
In way where I did walke, a snare,
they slily laide for me.
4 I viewed and lookt on my right hand,
but none there would me know:
All refuge failed me, and for
my soule none cared tho.

5 Then cryed I Lord to thee: and said,
my hope thou onely art:
Thou in the land of liuing art,
my portion and my part.
6 Harke to my cry, for I am brought,
full low, deliuer me:
From them that doe me persecute,
for me too strong they be.

7 That I may praise thy name, my soule
from prison Lord bring out:
When thou art good to me, the iust
shall prease me round about.

Domine exaudi. Psal. Cxliii. N.

An earneste praier for remission of sins, acknowledging that the enemies did cruelly persecute him by Gods iust iudgement. He desireth to be restored to grace, to be gouerned by his holy spirit, that he may spend the rest of his life in true feare and seruice of God.

Sing this as the 141. Psalme.

LOrd heare my praier, harke the plaint,
that I doe make to thee:
Lord in thy natiue truth, and in
thy iustice aunswere me.
2 In iudgement with thy seruant Lord,
oh enter not at all:
For iustified be in thy sight,
not one that liueth shall.

3 The enemy hath pursued my soule,
my life to ground hath throwne:
And laid me in the darke like them,
that dead are long agone.
4 Within me in perplexitie,
was mine accombred sprite:
And in me was my troubled heart,
amased and affright.

5 Yet I record time past, in all,
thy works I meditate:
Yea in thy works I meditate,
that thy hands haue create.
6 To thee O Lord my God loe I,
doe stretch my crauing hands:
My soule desireth after thee,
as doe the thirstie lands.

7 Heare me with speede, my spirite doth faile
hide not thy face me fro:
Els shall I be like them that downe,
into the pit doe goe.
8 Let me thy louing kindnes in
the morning heare and know:
For in thee is my trust shew me
the way that I shall goe.

9 For I lift vp my soule to thee,
O Lord deliuer me:
From all mine enemies, for I
haue hidden me with thee.
10 Teach me to doe thy will, for then
thou art my God I say:
Let thy good spirit vnto the land,
of mercy me conuay.

11 For thy names sake with quickning grace,
aliue doe thou me make:
And out of trouble bring my soule,
euen for thy iustice sake.
12 And of thy mercy stay my foes,
O Lord destroy them all:
That doe oppresse my soule, for I
thy seruant am and shall.

Benedictus Domi, Psal. Cxliiii. N.

Dauid praiseth the Lord for his victories, & kingdom restored, yet calling for the destruction of the wicked: and declareth wherin the felicitie of any people consisteth.

Since

Sing this as the 141. Pſalme.

BLeſt be the Lord my ſtrength, that doth
inſtruct my hands to fight:
The Lord that doth my ſingers frame,
to battel by his might.
2 He is my goodnes, fort and tower,
deliuerer and ſhield:
In him I truſt, my people he
ſubdues to me to yeeld.

3 O Lord what thing is man that him
thou holdeſt ſo in price?
Or ſonne of man that vpon him
thou thinkeſt in this wiſe?
4 Man is but like to vanitie,
ſo paſſe his daies to end:
5 As fleeting ſhade bow downe O Lord,
the heauens and deſcend.

6 The mountaines touch, and they ſhal ſmoak
caſt forth thy lightning flame:
And ſcatter them, thine arrowes ſhoote,
conſume them with the ſame.
7 Send downe thy hand euen from aboue,
O Lord deliuer me:
Take me from waters great, from hand
of ſtrangers make me free.

8 Whoſe ſubtill mouth of vanitie,
and fondneſſe doth intreat:
And their right hand is a right hand,
of falſhood and deceite.
9 A new ſong will I ſing to God,
and ſinging will I be.
On Viole and on inſtrument,
ten ſtringed vnto thee.

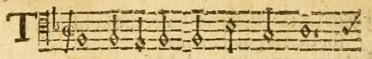
10 Euen he it is that onely giues,
deliuerance to Kings:
Vnto his ſeruant Dauid helpe,
from hurtfull ſword he brings.
11 From ſtrangers hand me ſaue and ſhield,
whoſe mouths talke vanitie:
And their right hand is a right hand,
of guile and ſubtilte.

12 That our ſonnes may be as the plants,
whom growing youth doth reare:
Our daughters as carude corner ſtones,
like to a pallace faire:
13 Our garners full, and plentie may,
with ſundry ſorts be found:
Our ſheepe bring thouſands in our ſtreetes,
ten thouſands may abound.

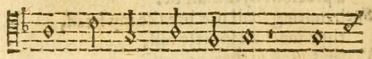
14 Our Oxen be to labour ſtrong,
that none doe vs inuade:
There be no going out no cries,
within our ſtreetes be made.
15 The people bleſſed are, that with
ſuch bleſſings are ſo ſtorde:
Yea bleſſed alk the people are,
whoſe God is God the Lord.

Exaltabo te, Pſal. Cxlv. N.

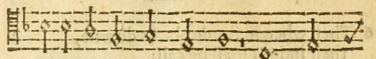
Dauid deſcribeth the wonderful prouidence of God in gouerning & in preſeruing al the other creatures, He praiſeth God for his iuſtice, mercy, and ſpeciall louing kindnes towards theſe that cal vpō him, that feare him, and loue him.



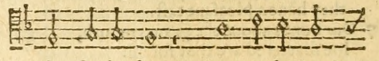
Thee will I laud my God and king,



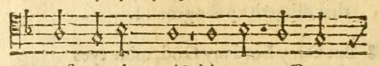
and bleſſe thy name for aye: 2. For



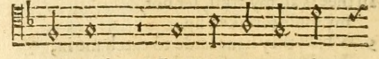
euer will I praiſe thy name, and bleſſe



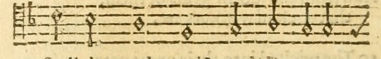
thee day by day. 3. Great is the Lord



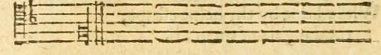
moſt worthy praiſe, his greatneſſe none



can reach. 4. From race to race they



ſhall thy works praiſe, and thy power



preach.

5 I of thy glorious maieſtie,
the beautie will record:
And meditate vpon thy works,
moſt wonderfull O Lord.
6 And they ſhall of thy power, and of
thy fearefull acts declare:
And I doe publiſh all abroad,
thy greatneſſe will not ſpare.

7 And they into the mention ſhall
breake of thy goodneſſe great:
And I aloud thy righteouſneſſe,
in ſinging will repeate.
8 The Lord our God is gracious,
and mercifull alſo.
Of great abounding mercy, and
to anger he is ſlow.

9 Yea good to all, and all his works,
his mercy doth exceede:
10 Loe all thy works doe praiſe thee Lord,
and doe thy honour ſpread.
11 The Saints doe bleſſe thee, and they doe,
thy kingdomes glory ſhew:
12 And blaſe thy power to cauſe the ſonnes,
of men his power to know.

The ſecond part.

And of his mightie kingdome eke,
to ſpread the glorious praiſe:
13 Thy kingdome Lord a kingdome is,
that doth endure alwaies.
And thy dominion through each age,
endures without decay:
14 The Lord vpholdeth them that fall,
their ſlyding he doth ſtay.

15 The

15 The eyes of all doe waite on thee,
thou doeſt them all relieue:
And thou to each ſuffiſing foode,
in ſeaſon due doeſt giue.
16 Thou openeſt thy plenteous hand,
and plenteouſly doeſt fill:
All things whatſoeuer doe liue,
with gifts of thy good will.

17 The Lord is iuſt in all his waies,
his works are holy all:
18 Neare all he is that call on him,
in truth that on him call.
18 He the deſires which they require,
that feare him will fulfill:
And he will heare them when they cry,
and ſaue them all he will.

20 The Lord preſerues all thoſe to him,
that beare a louing heart:
But he them all that wicked are,
will vtterly ſubuert.
21 My thankefull mouth ſhall gladly ſpeake,
the praiſes of the Lord:
All fleſh to praiſe his holy name,
for euer ſhall accord.

Lauda anima mea. Pſal. Cxlvi. I. H.

Dauid teacheth that none ſhould put their truſt in men but in God alone, who is almighty and deliuereth the afflicted, nourisheth the poore, ſetteth priſoners at libertie, comforteth the fatherles, widowes, ſtrangers, and is king for euer.

Sing this as the 137. Pſalme.

MY ſoule praiſe thou the Lord alwaies,
my God I will confeſſe:
2 While breath and life prolong my daies,
my tongue no time ſhall ceaſe.
3 Truſt not in worldly Princes then,
though they abound in wealth:
Nor in the ſonnes of mortall men,
in whom there is no health.

4 For why? their breath doth ſoone depart,
to earth anon they fall:
And then the counſels of their hart,
decay and periſh all.
5 O happy is the man I ſay,
whom Iacobs God doth ayde:
And he whoſe hope doth not decay,
but on the Lord is ſtayde.

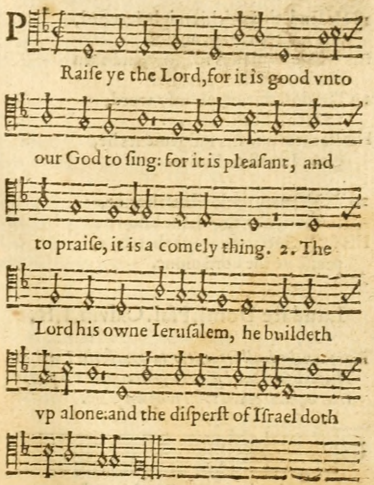
6 Which made the earth and waters deepe,
the heauens high withall:
Which doth his word and promiſe keepe,
in truth and euer ſhall.
7 With right alwaies doth he proceede,
for ſuch as ſuffer wrong:
The poore and hungry he doth feede,
and loſe the fetters ſtrong.

8 The Lord doth ſend the blind their ſight,
the lame to him reſtore:
The Lord I ſay doth loue the right,
and iuſt man euermore.
9 He doth defend the fatherleſſe,
& the ſtranger ſad in heare,
And quit the widow from diſtreſſe,
and all mens waies ſubuert.

10 Thy Lord and God eternally,
O Sion ſtill ſhall raigne:
In time of all poſteritie,
for euer to remaine.

Laudate Dominum. Pſal. Cxlvii. N.

The Prophet praiſeth the bounty, wiſedome, power iuſtice, and prouidence of God vpon all his creatures, but ſpecially vpon his Church, which he gathered to-gether after their diſperſion, declaring his word and iudgement ſo vnto them, as he hath done to no other people.



3 He heales the broken in their hart,
their ſores vp doth he binde:
4 He counts the number of the ſtars,
and names them in their kinde.
5 Great is the Lord, great is his power,
his wiſedome infinite:
6 The Lord relieues the meeke, and throwes
to ground the wicked wight.

7 Sing vnto God the Lord with praiſe,
vnto the Lord reioyce:
And to our God vpon the Harpe,
aduance your ſinging voyce.
8 He couers heauen with clouds, and for
the earth prepareth raine:
And on the mountaines he doth make,
the graſſe to grow againe.

9 He giues the beaſts their food, and to
yoong Rauens when they cry:
10 His pleaſure not in ſtrength of Horſe,
nor in mans legs doth lye.
11 But in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuch as do attend vpon,
his mercies ſhining light.

The

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12 O praiſe the Lord Ieruſalem,
thy God O Sion praiſe:
13 For he the bars hath forged ſtrong,
wherewith thy gates he ſtayes.
14 Thy children he hath bleſt in thee,
and in thy borders he:
Doth ſettle peace, and with the flower,
of wheate he filleth thee.
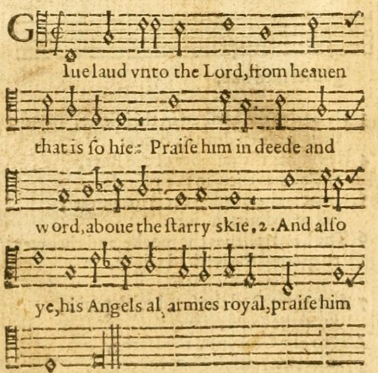
15 And his commandement vpon,
the earth he ſendeth out:
And eke his word with ſpeedy courſe,
doth ſwiftly run about.
16 He giueth ſnow like wol, hore froſt
like aſhes doth he ſpread:
17 Like morſels caſts his iſe, thereof
the cold who can abide?

18 He ſendeth forth his mightie word,
and melteth them againe:
His winde he makes to blow, and then
the waters flow amaine.
19 The doctrine of his holy word,
to Iacob doth he ſhow:
His ſtatutes and his iudgements he,
gines Iſraell to know.

20 With euery nation hath he not,
ſo dealt, nor they haue knowne:
His ſecret iudgements ye therefore,
praiſe ye the Lord alone.

Laudate Domi. Pſal. Cxlviii. I. H.

Hee prouoketh all creatures to praiſe the Lord, in Heauen, and in al places, eſpecially for the power that he hath giuen to his people Iſrael.



3 Praiſe him both Moone and Sunne,
Which are ſo cleare and bright:
The ſame of you be done,
Ye gliſtring ſtars of light.
4 And eke no leſſe,
Ye heauens faire,
And cloudes of the ayre,
His laud expreſſe.

5 For at his word they were,
All framed as we ſee:
At his voice did appeare,
All things in their degree,
6 Which he ſet faſt:
To them he made
A law and trade,
For aye to laſt.

7 Extoll and praiſe Gods name,
On earth ye Dragons fell:
All depths doe ye the ſame,
For it becommeth you well,
8 Him magnifie,
Fire, haile, iſe, ſnow,
And ſtormes that blow,
At his decree.

9 The hils and mountaines all,
And trees that fruitfull are:
The Cedars great and tall,
His worthy praiſe declare.
10 Beaſtes and cattell,
Yea birds flying:
And wormes creeping,
That on earth dwell.

11 All Kings both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the world remaine,
Exalt his name.
12 Yoong men and maides,
Old men and babes,
Doe ye the ſame.

13 For his name ſhall we proue,
To be moſt excellent:
Whoſe praiſe is far aboue,
The earth and firmament.
14 For ſure he ſhall,
Exalt with bliſſe,
The horne of his,
And helpe them all,

His Saints all ſhall forth tell,
His praiſe and worthineſſe:
The children of Iſraell,
Eeh one both more and leſſe.
15 And alſo they,
That with good will,
His words fulfill,
and him obey.

Cantate Domino, Pſal. Cxlix. N.

An exhortation to the Church, to praiſe the Lord for his victorie and conqueſt that hee giueth his Saints againſt all mans power.

Sing this as the 145. Pſalme.

SIng ye vnto the Lord our God,
a new and pleaſant ſong:
And let the praiſe of him be heard,
his holy Saints among.
Let Iſraell reioyce in him,
that made him of nothing
And let the ſeede of Sion hill,
be ioyfull in their King.

2 Let them ſound praiſe with voice of ſtore
vnto his holy name.

And

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And with the Timbrel and the Harpe,
ſing praiſes of the ſame.
4 For why? the Lord his pleaſure all:
hath in his people ſet:
And by deliuerance he will raiſe,
the meeke to glory great.

5 With glory and with honour now,
let all the Saints reioyce:
And now aloud vpon their beds,
aduance their ſinging voice.
6 And in their mouthes let be the acts,
of God the mightie Lord:
And in their hands eke let them beare,
a double edged ſword.

7 To plague the heathen, and correct
the people with their hand:
8 To binde their ſtately kings in chaines,
their Lords in iron bands.
9 To execute on them the doome,
that written is before:
This honour all his Saintes ſhall haue,
praiſe ye the Lord therefore.

Laudate Dominum. Pſal. CL. N.

An exhortation to praiſe the Lord without ceaſing by all maner of waies, for all his mightie and wonderfull works.

Sing this as the 147. Pſalme.

YEeld vnto God the mightie Lord,
praiſe in his Sanctuary:
And praiſe him in the firmament,
that ſhewes his power on hie.
2 Aduance his name and praiſe him in
his mightie acts alwaies:
According to his excellencie
of greatneſſe giue him praiſe.

3 His praiſes with a princely noyſe,
of ſounding trumpets blow:
Praiſe him vpon the Viole, and
vpon the Harpe alſo.
4 Praiſe him with Timbrel and with Flute,
Organs and Virginals:
5 With ſounding Cimbals praiſe ye him,
praiſe him with loud Cimbals.

6 What euer hath the benefit,
of breathing praiſe the Lord:
To praiſe the name of God the Lord,
agree with one accord.

The end of the Pſalmes of Dauid.

An exhortation vnto the praiſe of God
to be ſung before Morning
Praier. T. B.

Sing this as the 100. Pſalme.

PRaiſe the Lord, O ye Gentiles all,
which haue brought you into his light:
O praiſe him all people mortall:
as it is moſt worthy and right.
For he is full determined,
on vs to poure out his mercy:
And the Lords truth be ye aſſured,
abideth perpetually,

Glory be to God the Father,
And to Ieſus Chriſt his true Sonne:
With the holy Ghoſt in like maner,
Now and at euery ſeaſon.

An exhortation vnto the praiſe of God
to be ſung before Euening
Praier. T. B.

Sing this as the 100. Pſalme.

BEhold now giue heed ſuch as be,
The Lords ſeruants faithful and true:
Come praiſe the Lord euery degree,
With ſuch ſongs as to him are due.

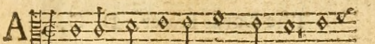
O ye that ſtand in the Lords houſe,
Euen in our owne Gods manſion:
Praiſe ye the Lord ſo bounteous,
Which worketh our ſaluation.

Lift vp your hands in his holy place,
Yea and that in the time of night:
Praiſe the Lord which giueth all grace,
For he is a Lord of great might.

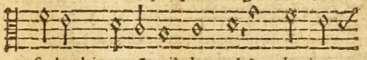
Then ſhall the Lord out of Sion,
Which made heauen and earth by his power,
Giue to you and your nation,
His bleſſing, mercy, and fauour.

Glory to God the Father, As before.

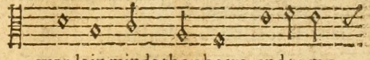
Audi Iſrael. Exod. xx. W. W.



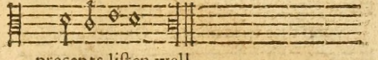
Ttend my people and giue eare, of



ferly thinges I wil thee tel: See that my



words in minde thou beare, and to my



precepts liſten well.

1 I am thy ſoueraigne Lord and God,
Which haue thee brought from carefull thrall
And eke reclaimde from Pharaos rod,
Make thee no Gods on them to cal.

2 Nor faſhioned forme of any thing,
In heauen or earth to worſhip it:
For I thy God by reuenging,
With grieuous plagues this ſinne will ſmite.

3 Take not in vaine his holy name,
Abuſe it not after thy will:
For ſo thou mightſt ſoone purchaſe blame,
And in his wrath he would thee ſpill.

4 The Lord from work the ſeuenth day ceaſt
And brought all things to perfect end:
So thou and thine that day take reſt,
That to Gods heſts ye may attend.

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5 Vnto thy parents honour giue,
As Gods commande ments do pretend:
That thou long daies and good maiest liue,
In earth where God a place doth lend.

6 Beware of murther and cruell hate,
7 All filthy fornication feare:
8 See thou steale not in any rate,
9 False witnesse against no man beare.

10 Thy neighbours house wish not to haue,
His wife or ought that he calth mine:
His field, his Oxe, his Asse, his slaue,
Or any thing which is not thine.

A Praier.

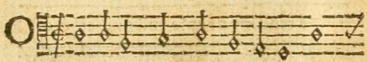
The spirit of grace graunt vs O Lord,
To keepe these lawes our harts restore,
And cause vs all with one accord,
To magnifie thy name therefore.

For of our selues no strength we haue,
To keepe these lawes after thy will:
Thy might therefore O Christ we craue,
That we in thee may them fulfill.

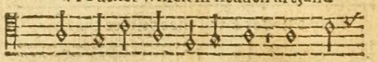
Lord for thy name sake graunt vs this,
Thou art our strength O Sauiour Christ,
Of thee to speede how should we misse,
In whom our treasure doth consist.

To thee for euermore be praise,
With the father in each respect:
And with the holy spirit alwaies,
The comforter of thine elect.

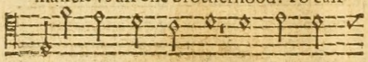
The Lords Praier. D. C.



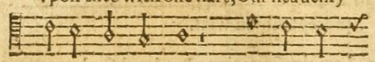
Vr Father which in heauen art, and



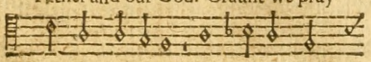
makest vs all one brotherhood: To call



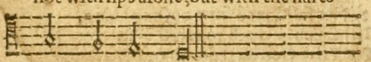
vpon thee with one hart, Our heauenly



Father and our God: Graunt we pray



not with lips alone, but with the harts



deepe sigh and grone.

Thy blessed name be sanctified,
Thy holy word might vs inflame:
In holy life for to abide,
To magnifie thy holy name.
From all errours defend and keepe,
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth euerlastingly:

Thine holy Ghost into vs poure,
With all his gifts most plenteously.
From Sathans rage and filthy band,
Defend vs with thy mightie hand.

Thy will be done with diligence,
Like as in heauen in earth also:
In trouble graunt vs patience,
Thee to obey in wealth and woe.
Let not flesh, bloud or any ill,
Preuaile against thy holy will.

Giue vs this day our dayly bread,
And all other good gifts of thine:
Keepe vs from warre and from bloudshed,
Also from sickenesse, death and paine.
That we may liue in quietnesse,
Without all greedy carefulnesse.

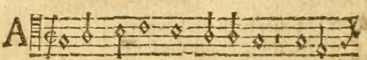
Forgiue vs our offences all,
Relieue our carefull conscience:
As we forgiue both great and small,
Which vnto vs haue done offence,
Prepare vs Lord for to serue thee,
In perfect loue and vnitie.

O Lord into temptation,
Lead vs not when the fiend doth rage:
To withstand his inuasion,
Giue power and strength to euery age.
Arme and make strong thy feeble host,
With faith and with the holy Ghost.

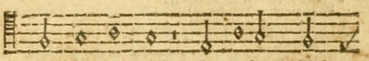
O Lord from euill deliuer vs,
The daies and times are daungerous:
From euerlasting death saue vs,
And in our last neede comfort vs.
A blessed end to vs bequeath,
Into thy hands our soules receiue.

For thou O Lord art king of kings,
And thou hast power ouer all:
Thy glory shineth in all things,
In the wide world vniuersall.
Amen let it be done O Lord,
That we haue praied with one accord.

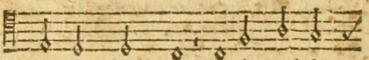
The Creede.



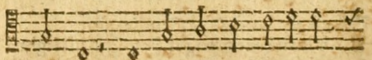
All my beliefe and confidence, is in



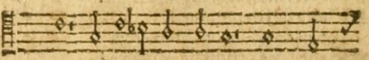
the Lord of might. The Father, which



all things hath made, the day and eke



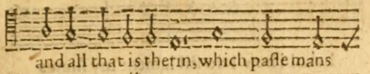
the night. The heauens and the firma-



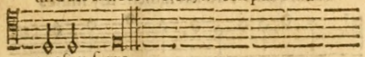
ment, and also many a star: The earth

and

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and all that is therin, which passe mans



reason farre.

And in like manner I beleiue
In Christ our Lord his sonne,
Coequall with the deitie,
And man in flesh and bone.
Conceiued by the holy Ghost,
His word doth me assure:
And of his mother Mary borne,
Yet shee a virgine pure.

Because mankind to Sathan was,
For sin in bond and thrall:
He came and offered vp himselfe,
To death, to saue vs all.
And suffering most grieuous paine,
Then Pilate being iudge:
Was crucified on the Crosse,
And thereat did not grudge.

And so he dyed in the flesh,
But quickned in the spirite:
His body then was buried,
As is our vse and rite.
His spirite did after this descend,
Into the lower parts,
To them that long in darkenesse were,
The true light of their harts.

And in the third day of his death,
He rose to life againe:
To thend he might be glorified,
Out of all griefe and paine.
Ascending to the heauens hie,
To sit in glory still:
On Gods right hand his father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe:
With Angels power, (yet of that day
We all be vncertaine.)
To iudge all people righteously,
Whom he hath dearely bought,
The liuing and the dead also,
Which he hath made of nought.

And in the holy spirite of God,
My faith to satisfie:
The third person in Trinitie,
Beleiue I stedfastly.
The holy and Catholicke Church,
That Gods word doth maintaine,
And holy scripture doth allow,
Which Sathan doth disdaine.

And also I doe trust to haue,
By Iesu Christ his death,
Release and pardon of my sinnes,
And that onely by faith.
What time all flesh shall rise againe,
Before the Lord of might.
And see him with their bodily eyes,
Which now doe giue them light.

And then shall Christ our Sauiour,
The sheepe and goates diuide:
And giue life euerlastingly.
To those whom he hath tride.
Which is his Realme celestiall,
In glory for to rest:
With all the holy companie,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And praise for euermore.

A praier to the holy Ghost, to be sung *before the Sermon.*

Sing this as the 119. Psalme.

COme holy spirit the God of might,
comforter of vs all:
Teach vs to know thy word aright,
that we doe neuer fall.
O holy Ghost visite our coast,
defend vs with thy shield,
Against all sin and wickednesse,
Lord helpe vs win the field.

Lord keepe our Queene and her Counsel,
and giue them will and might:
To perseuere in the Gospell,
which can put sin to flight.
O Lord that giuest thy holy word,
send Preachers plenteously:
That in the same we may accord,
and therein liue and die.

O holy spirit direct aright,
the Preachers of thy word:
That thou by them maiest cut downe sinne,
as it were with a sword.
Depart not from those pastors pure,
but ayde them at all neede:
Which breake to vs the bread of life,
whereon our soules doe feede.

O blessed spirit of truth, keepe vs
in peace and vnitie
Keepe vs from sectes and errors all,
and from all Papistrie.
Conuert all those that are our foes,
and bring them to thy light:
That they and we may well agree,
and praise thee day and night.

O Lord increase our faith in vs,
and loue so to abound:
That man and wife be voide of strife,
and neighbours about vs round.
In our time giue thy peace O Lord,
to nations far and nye:
And teach them all thy holy word,
that we may sing to thee.

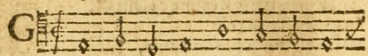
All glory to the Trinitie,
that is of mightes most:
The liuing Father, and the Sonne,
and eke the holy Ghost.
As it hath beene in all the time,
that hath beene heretofore,

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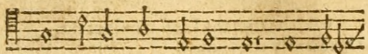
Da pacem Domine. The Lamentation. A thankesgiuing.

As it is now, and so shall be,
hence forth for euermore.

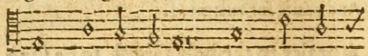
Da pacem Domine. E. G.



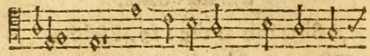
Giue peace in these our daies O Lord,



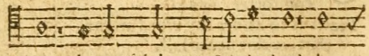
great dangers are now at hand, thine ene-



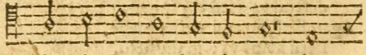
mies with one accord, Christes name in



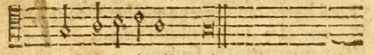
euery land, seeke to deface, roote out and



race, thy true right worship in deede: be



thou the stay, Lord we thee pray, thou



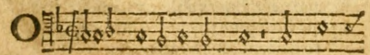
helpst alone in all neede.

Giue vs that peace which we doe lacke,
Through misbeliefe and ill life,
Thy word to offer thou doest not slacke,
Which we vnkindly gainestriue.
With fire and sword,
This healthfull word.
Some persecute and oppresse:
Some with the mouth,
Confesse the truth,
Without sincere godlinesse.

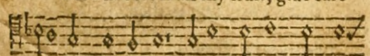
Giue peace and vs thy spirit downe send,
With griefe, and repentance true:
Do pearce our harts, our liues to amend,
And by faith Christ renue.
That feare and dread,
Warre and bloudshed.
Through thy sweete mercy and grace:
May from vs slide,
Thy truth to abide:
And shine in euery place.

The Lamentation.

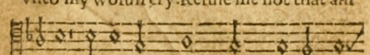
Through perfect repentance the sinner hath a sure trust in God, that his sins shalbe washed away in Christes bloud.



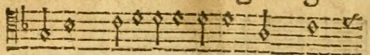
O Lord in thee is all my trust, giue eare



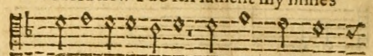
vnto my wofull cry: Refuse me not that am



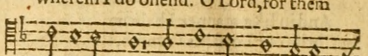
vniust, but bowing down thy heauenly eye,



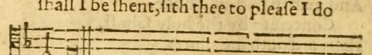
behold how I do stil lament my sinnes



wherein I do offend. O Lord, for them



shall I be shent, sith thee to please I do



intend.

No, no, not so thy will is bent,
to deale with sinners in thine ire,
But when in hart they shall repent.
thou graunt it with speed that they desire,
To thee therefore still shall I cry,
to wash away my sinful crime,
Thy bloud O Lord is not yet dry,
but that it may helpe me in time.

Hast thee O Lord, hast thee I say,
to poure on me the gifts of grace:
That when this life shall flit away,
in heauen with thee I may haue place.
Where thou doest raigne eternally,
with God which once did down thee send,
Where Angels sing continually,
to thee be praise world without end.

A thankesgiuing after the receiuing of the Lords Supper

Sing this as the 137. Psalme.

THe Lord be thanked for his gifts,
and mercies euermore:
That he doth shew vnto his Saints,
to him be laud therefore.
Our tongues cannot so praise the Lord,
as he doth right deserue:
Our harts cannot of him so thinke,
as he doth vs preserue.

His benefits they be so great,
to vs that be but sin:
That at our hands for recompence,
there is no hope to win.
O sinfull flesh, that thou shouldst haue,
such mercies of the Lord:
Thou doest deserue more worthely,
of him to be abhord.

Nought els but sin and wretchednes,
doth rest within our hearts:
And stubbornly against the Lord,
we dayly play our parts.
The Sunne aboue the firmament,
that is to vs a light:
Doth shew it selfe more cleare and pure,
then we be in his sight.

The heauens aboue and all therein,
more holy are then we:
They serue the Lord in their estate,
each one in their degree.

They

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A Thankesgiuing.

They doe not striue for maistership,
nor slacke their ofice set:
But feare the Lord and doe his will,
hate is to them no let.

Also the earth and all therein,
of God it is in awe.
It doth obserue the formers will,
by skilfull natures law.
The sea, and all that is therein,
doth bend when he doth becke:
The spirits beneath doe tremble all,
and feare his wrathfull checke.

But we alas for whom all these,
were made them for to rule:
Do not so know or feare the Lord,
as doth the Oxe or Mule.
A law he gaue for vs to know,
what was his holy will:
He would vs good, but we would not
auoide the thing is ill.

Not one of vs that seeketh out,
the Lord of life to please:
Nor doe the thing that might vs ioyne,
to Christ and quiet ease.
Thus are we all his enemies,
we can it not denie:
And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs vnto life:
The Sonne of God our flesh he tooke,
to end our mortall strife.
And all the law of God the Lord,
he did it full obay:
And for our sinnes vpon the Crosse,
his bloud our debts did pay.

And that we should not yet forget,
what good he to vs wrought:
A signe he left our eyes to tell,
that he our bodies bought.
In bread and wine here visible,
vnto thine eyes and tast:
His mercy great thou maiest record,
if that his spirit thou hast.

As once the corne did liue and grow,
and was cut downe with sithe:
And threshed out with many stripes,
out from his huske to driue.
And as the mill with violence
did teare it out so small.
And made it like to earthly dust,
not sparing it all.

And as the Ouen with fire hote,
did close it vp in heat:
And all this done that I haue saide,
that it should be our meat.
So was the Lord in his ripe age,
cut downe with cruell death:
His soule he gaue in torments great,
and yeelded vp his breath.

Because that he to vs might be,
an euerlasting bread:

A Praier.

With much reproch and troubles great,
on earth his life he led:
And as the grapes in pleasant time:
are pressed very sore.
And plucked downe when they be ripe,
and let to grow no more.

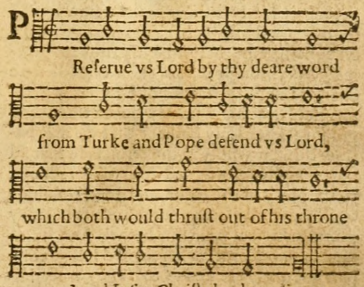
Because the iuyce that in them is,
as comfortable drinke:
We might receiue and ioyfull be,
when sorrowes make vs shrinke.
So Christes bloud out pressed was,
with nayles and eke with speare:
The iuice whereof doth saue all those,
that rightly doe him feare.

And as the cornes by vnitie,
into one loafe is knit:
So is the Lord and his whole Church,
though he in heauen sit.
As many grapes make but one wine,
so should we be but one:
In faithfull loue in Christ aboue,
and vnto Christ alone.

Leading a life without all strife,
in quiet rest and peace:
From enuie and from malice both,
our harts and tongues to cease.
Which if we doe, then shall we shew,
that we his chosen be:
By faith in him to lead a life,
as alwaies willed he.

And that we may so doe in deed,
God send vs all his grace:
Then after death we shall be sure,
with him to haue a place.

Robert Wisedome.



Lord Iesus Christ shew forth thy might,
that thou art Lord of Lords by right:
Thy poore afflicted flocke defend.
that they may praise thee without end.
God holy Ghost our comforter,
be our patrone, helpe and succour:
Giue vs one mind and perfect peace,
all gifts of grace in vs increase.

Thou liuing God in persons three,
thy name be praised in vnitie:
In all our need so vs defend,
that we may praise thee world without end.

FINIS.

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¶ A forme of Praier to be vsed in priuate houses, euery Morning and Euening.

Morning Prayer.



Almightie God and moſt merciſull Father, wee doe not preſent our ſelues here before thy maieſtie truſting in our owne merites or worthineſſe, but in thy manifolde mercies which haſt promiſed to heare our praiers and graunt our requeſtes which we ſhall make to thee in the name of thy beloued ſonne Ieſus Chriſt our Lord: who alſo hath commanded vs to aſſemble our ſelues together in his name, with full aſſurance that he will not onely be amongſt vs, but alſo be our mediatour and aduocate towards thy maieſty, that we may obtaine al thinges which ſhall ſeeme expedient to thy bleſſed will for our neceſſities. Therefore we beſeech thee ſweete Father to turne thy louing countenance to wardes vs, and impute not vnto vs our manifold ſinnes and offences, whereby wee iuſtly deſerue thy wrath and ſharpe puniſhment, but rather receiue vs to thy mercy for Ieſu Chriſtes ſake, accepting his death and paſſion as a iuſt recompence for all our offences, in whom only thou art pleaſed, and through whom thou canſt not bee offended with vs. And ſeeing that of thy great mercies, wee haue quietly paſſed this night: graunt (O heauenly Father) that we may beſtow this day wholy in thy ſeruice, ſo that all our thoughts, words and deeds may redound to the glory of thy name, and good enſample to all men, who ſeeing our good works, may glorifie thee our heauenly Father. And foraſmuch as of thy meere fauour and loue, thou haſt not onely created vs to thine owne ſimilitude and likenes, but alſo haſt choſen vs to be heires with thy deare ſonne Ieſus Chriſt, of that immortall kingdome which thou haſt prepared for vs before the beginning of the world: we beſeech thee to encreaſe our faith and knowledge, and to lighten our harts with thy holy ſpirit, that we may in the meane time liue in godly conuerſation and integrity of life, knowing that idolaters, adulterers, couetous men, contentious perſons, drunkards, gluttons, and ſuch like, ſhall not inherit the kingdome of God.

And becauſe thou haſt commanded vs to pray one for another, we doe not onely make requeſt (O Lord) for our ſelues and for them that thou haſt already called to the true vnderſtanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderfull works that thou art God ouer all, ſo they may bee inſtructed by thy holy ſpirite, to beliene in thee their onely ſauiour and redeemer. But foraſmuch as they can not beliene except they heare, nor can not heare but by preaching, and none can preach except he be ſent: therefore (O Lord) raiſe vp faithful diſtributers of thy miſteries, who ſetting apart all worldly reſpectes, may both in their life and doctrine only ſeeke thy glory. Contrarily confound Sathan, Antichriſt with all hirelings, whom thou haſt already caſt off into a reprobate ſenſe, that they may not by ſectes, ſchiſmes, hereſies and errors diſquiet thy little flocke. And becauſe (O Lord) we be fallen into the latter daies and daungerous times wherein ignorance hath gotten the vpper hand, and Sathan by his miniſters ſeekes by all meanes to quench the light of thy Goſpell: we beſeech thee to maintaine thy cauſe againſt theſe rauening wolues, and ſtrengthen all thy ſeruants whom they keepe in priſon and bondage. Let not thy long ſuffering be an occaſion, either to encreaſe their tyrannie, or to diſcourage thy children: neyther let our ſins and wickedneſſe bee an hinderance to thy mercies, but with ſpeed O Lord conſider theſe great miſeries. For thy people Iſraell many times by their ſinnes prouoked thine anger, and thou puniſhedſt them by thy iuſt iudgement, yet though their ſins were neuer ſo grieuous, if they once returned from their iniquitie, thou receiuedſt them to mercy. Wee therefore moſt wretched ſinners bewaile our manifold ſins, and earneſtly repent vs of our former wickednes and vngodly behauiour towards thee: and whereas wee can not of our ſelues purchaſe thy pardon, yet we humbly beſeech thee for Ieſus Chriſtes ſake, to ſhew thy mercies vpon vs, and receiue vs againe to thy fauour. Graunt vs deare Father theſe our requeſts, and all other things neceſſary for vs and thy whole Church, according to thy promiſe in Ieſus Chriſt our Lord. In whoſe name wee beſeech thee, as hee hath taught vs ſaying. *Our Father which art &c.*

Euening Praier.

O Lord God Father euerlaſting and full of pity, we acknowledge & confeſſe that we

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be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy maiestie with confidence that thou wilt heare our praiers and grant our requests, if we consider our own deseruings, for our consciences do accuse vs, and our sins do witnesse against vs, & we know that thou art an vpright iudge which doest not iustifie the sinners & wicked men, but punishest the faultes of all such as transgresse thy commandements. Yet most merciful father, sith it hath pleased thee to cõmand vs to cal on thee in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues (as it were) swallowed vp of death and desperation: we vtterly renounce al worldly confidence, and flie to thy soueraigne bountie, as our onely stay and refuge: beseeching thee not to cal to remẽbrãce our manifold sins & wickednes: whereby wee continually prouoke thy wrath & indignatiõ against vs: neither our negligence & vnkindnesse, which haue neither worthely esteemed, nor in our liues sufficiẽtly expressed the sweet comfort of thy Gospell reuealed vnto vs: but rather to accept the obedience and death of thy sonne Iesus Christ, who by offering vp his body in sacrifice once for al, hath made a sufficient recompence for all our sins. Haue mercy therefore vpon vs O Lord, and forgiue vs our offentes. Teach vs by thy holy spirit, that we may rightly way them & earnestly repent for the same. And so much the rather (O Lord) because that the reprobate and such as thou hast forsaken can not praise thee nor call vpon thy name, but the repenting hart, the sorrowfull mind, the conscience oppressed, hungring and thirsting for thy grace, shal euer set forth thy praise and glory.

And albeit we be but wormes and dust, yet thou art our creator, and we are the worke of thy hand: yea, thou art our Father, and we thy children: thou art our Sheepeheard, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God & we thine inheritance. Correct vs not therefore in thine anger (O Lord) neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affectiõ, that al the world may know that at what time soeuer a sinner doth repent him of his sins from the bottom of his hart, thou wilt put away al his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauell, graunt (O deare Father) that we may so take our bodily rest, that our soules may cõtinually watch for the time that our Lorde Iesus Christ shall appeare for our deliuerance out of this morall life, & in the meane season, that we not ouercome by any fantises, dreames, or other temptatiõs, may fully set our minds vpõ thee, loue thee, feare thee, & rest in thee. Furthermore, that our sleepe be not excessiue or ouernuch after the insatiable desires of our flesh, but only sufficient to cõtent our weake nature that we may bee the better disposed to liuing all godly conuersation, to the glory of thy holy name and profit of our brethren. So bet.

A godly praier to be saide at all times.

HOnour & praise bee giuen to thee O Lord God almighty, most deare Father of heauẽ, for al thy mercies & louing kindnes shewed vnto vs, in that it hath pleased thy gracious goodnes freely & of thine owne accord, to elect & chuse vs to saluation before the beginning of the world: and euen like continuall thankes be giuen to thee for creating vs after thine owne Image: for redeeming vs with the precious bloud of thy deare sonne, when wee were vtterly lost: for sanctifiyng vs with thy holy spirit in the reuelation & knowledge of thy holy word: for helping and succouring vs in all our needes and necessities: for sauing vs from al dangers of body & soule: for comforting vs so fatherly in all our tribulations and persecutions: for sparing vs so long, & giuing vs so large a time of repentance. These benefits (O most merciful Father) like as we knowledge to haue receiued them of thy only goodnesse, euen so wee beseech thee for thy deare sonne Iesus Christes sake, graunt vs alwaies thy holy spirit, that we may continually grow in thankfulnesse towards thee, to bee led into all truth, & comforted in all our aduersities. O Lord strengthen our faith, kindle it more in feruentnes & loue towards thee & our neighbours for thy sake. Suffer vs not (most deare father) to receiue thy word any more invaine, but grant vs alwaies the assistãce of thy grace and holy spirit, that in hart, word, & deed, we may sanctifie & do worship to thy name, help to amplifie & increase thy kingdom, & whatsoeuer thou sendest, wee may bee hartely well content with thy good pleasure & will. Let vs not lacke the thing (O Father) without the which we can not serue thee: but blesse thou so al the works of our hãds, that we may haue sufficient, and not bee chargeable but rather helpful to others. Be merciful (O Lord) to our offences, and seeing our debt is great which thou hast forgiuen vs in Iesus Christ, make vs to loue thee and our neighbours so much the more. Be thou our Father, our Captaine and defender in all temptations, holde thou vs by thy mercifull hand, that we may be deliuered from all inconueniences, and end our liues in the sanctifying and honour of thy holy name, through Iesus Christ our Lord & only Sauior.

Let thy mightie hand and out-stretched arme (O Lord) be still our defence: thy mercy and louing kindnesse in Iesus Christ thy deare sonne our saluation, thy true and holy word, our instruction, thy grace and holy spirit our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our faith.

A confession for all estates *and times.*

OEternal God and most merciful Father, we confesse & acknowledge here before thy diuine maiestie, that we are miserable sinners cõceiued & born in sin and iniquitie, so that in vs there is no goodnesse. For the flesh euermore rebelleth against the spirit, whereby we

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continually transgresse thy holy precepts and commandements, & so purchase to our selues through thy iust iust iudgemēt, death, & damnation. Notwithstanding O heauenly father) forasmuch as we are displeased with our selus for the sins that wee haue committed against thee, & do vnfainedly repent vs of the same, we most humbly beseech thee for Iesus Christ sake to shew thy mercy vpon vs to forgiue vs all our sinnes, and increase thy holy spirite in vs, that we acknowledging from the bottom of our harts, our owne vnrighteousnesse, may from hence forth not only mortifie our sinful lustes and affections but also bring forth such fruites as may be agreeable to thy most blessed wil, not for the worthinesse thereof, but for the merites of thy dearely beloued sonne Iesus Christ our onely Sauiour, whom thou hast already giuen an oblation and offering for our sinnes, and for whose sake we are certainly perswaded that thou wilt denie vs nothing that wee shall aske in his name according to thy wil. For thy spirit doth assure our consciences that thou art our merciful father and so louest vs thy children through him, that nothing is able to remoue thy heauenly grace & fauour from vs. To thee therefore (O Father) with thy sonne, and the holy Ghost be all honour and glory, world without end, Amen.

A praier to be saide before a man begin his worke.

O Lord God most mercifull father & Sauior, seeing it hath pleased thee to cōmaund vs to trauel, that we may relieue our need, we beseech thee of thy grace to bleesse our labors, that thy blessing may extend vnto vs, without the which wee are not able to continue: and that this great fauor may be a witnes vnto vs of thy bountifulnesse and assistance, so that thereby we may know the fatherly care that thou hast ouer vs.

Moreouer (O Lord) wee beseech thee that thou wouldst strength ēvs with thy holy spirit that we may faithfully trauel in our estate & vocation without fraud or deceite: & that we may indeuour our selues to follow thine holy ordinance rather then to seeke to satisfy our greedy affections or desire to gaine. And if it please thee O Lord to prosper our labour giue vs a minde also to helpe them that haue neede, according to that abilitie that thou of thy mercy shalt giue vs: and knowing that all good things come of thee, grant that we may humble our selues to ou neighbours, and not by any means lift our selues aboue thē which haue not receiued so liberall a portion as of thy mercy thou hast giuen vnto vs. And if it please thee to try and exercise vs by greater pouerty & neede then our flesh would desire, that thou wouldest yet (O Lord) grāt vs grace to know that thou wilt nourish vs cōtinually through thy bountifull liberality, that we be not so tempted that we fall into distrust, but that we may patiently waite till thou fill vs, not onely with corporal graces and benefits, but chiefly with thine heauenly and spirituall treasure, to the intent that we may alwaies haue more ample occasiō to giue thee thankes, and wholly to rest vpon thy mercies. Heare vs O Lord of mercy, through Iesus Christ thy Sonne our Lord. Amen.

A praier for the whole estate of Christes Church.

Almightie God and most mercifull Father, we humbly submit our selues & fal downe before thy maiesty, beseeching thee from the bottom of our hearts, that this seede of thy word now sowne amongst vs, may take such deep roote, that neither the burning heate of persecutiō cause it to wither, neither the thorny cares of this life choke it, but that as seede sown in good ground it may bring forth thirty, sixty, and an hundred fold, as thy heauenly wisedō hath appointed. And because we haue need continually to craue many things at thy hands. We humbly beseech thee (O heauenly Father) to grāt vs thy holy spirit, to direct our petitions, that they may proceed from such a feruent mind as may be agreeable to thy most blessed wil, & seeing that our infirmity is able to do nothing without thy helpe: & that thou art not ignorat with how many & great tēptatiōs we poore wretches are on euery side enclosed & compassed: Let thy strength (O Lord) sustain our weaknes, that we being defended with the force of thy grace, may bee safely preserued against all assaults of Sathan: who goeth about cōtinually lik a roring lion, seeking to deuour vs. Encrease our faith (O mercifull father) that wee doe not swerue at any time frō thy heauēly word, but augment in vs hope & loue, with a carefull keeping of al thy commandemēts, that no hardnes of heart, no hypocrisie, no cōcupiscence of the eies, nor intisements of the world do draw vs away from thy obediēce. And seeing we liue now in these most perilous times, let thy fatherly prouidence defend vs against the violence of our enemies which do seeke by all meanes to oppresse thy truth.

Furthermore, forasmuch as by thy holy Apostle we be taught to make our praiers and supplications for al men, we pray not only for our selues here present, but beseech thee also to reuiue al such as be ignorant, from the miserable captiuity of blindnes & errors, to the pure vnderstanding & knowledge of thy truth: that we al with one accord & vnitie of mind, may worship thee our only God and Sauiour. And that all pastors shepeheards and ministers, to whom thou hast cōmitted the dispensation of thy holy worde and charge of thy chosen people, may both in their life & doctrine be found faithfull, setting onely before their eyes thy glory: & that by them all poore shepe which wander and go astray, may bee gathered and brought home to the fold.

Moreouer because the harts of rulers are in thy hāds, we beseech thee to direct & gouern the harts of al kings, princes and magistrates, to whom thou hast cōmitted thy sword: especiall (O Lord) according to our bounden dutie we beseech thee to maintaine and increase the honorable estate of the Queenes maiesty, and alher most noble Councellours, and magistrats, with al the spiritual Pastors and ministers

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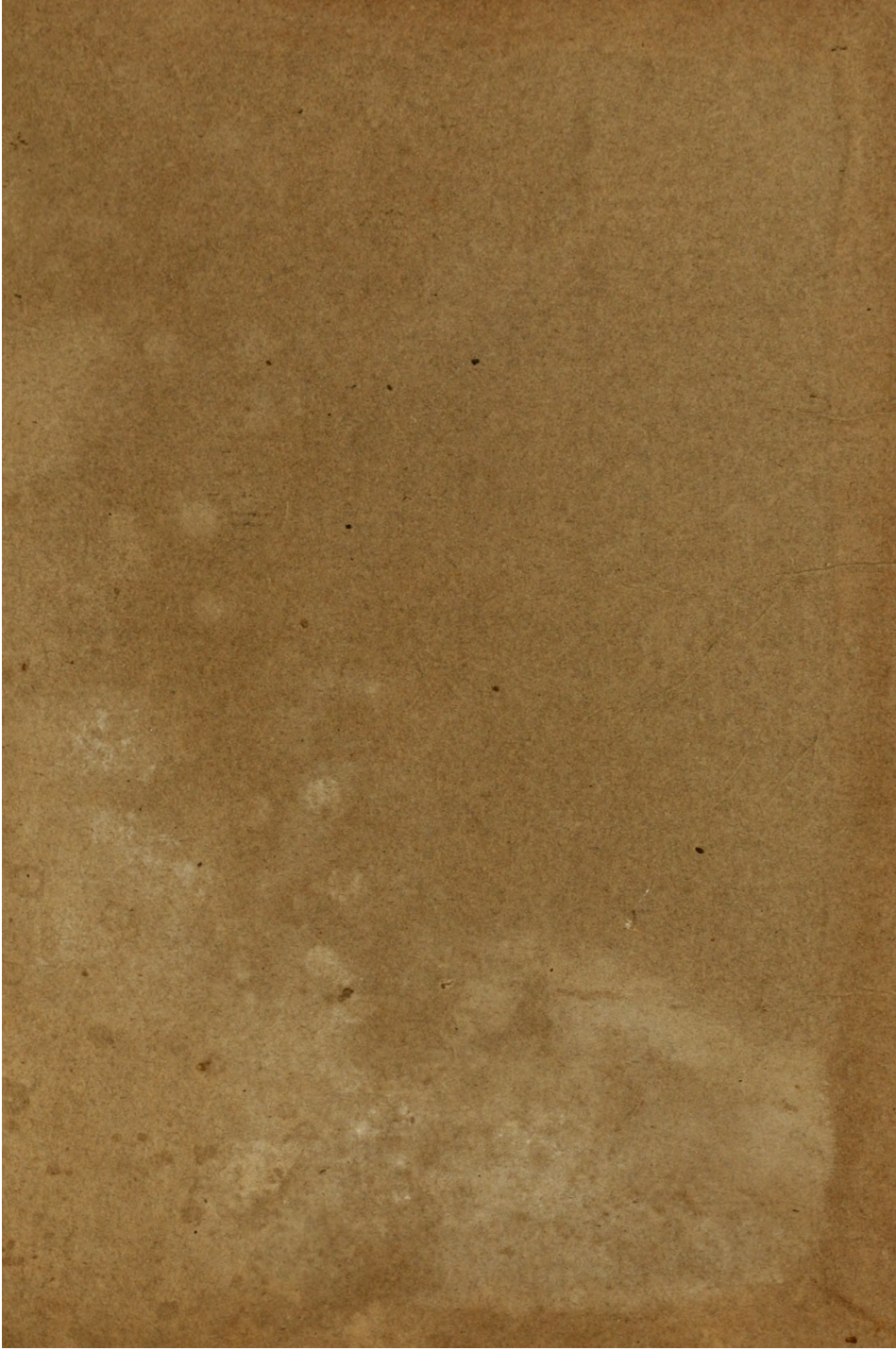
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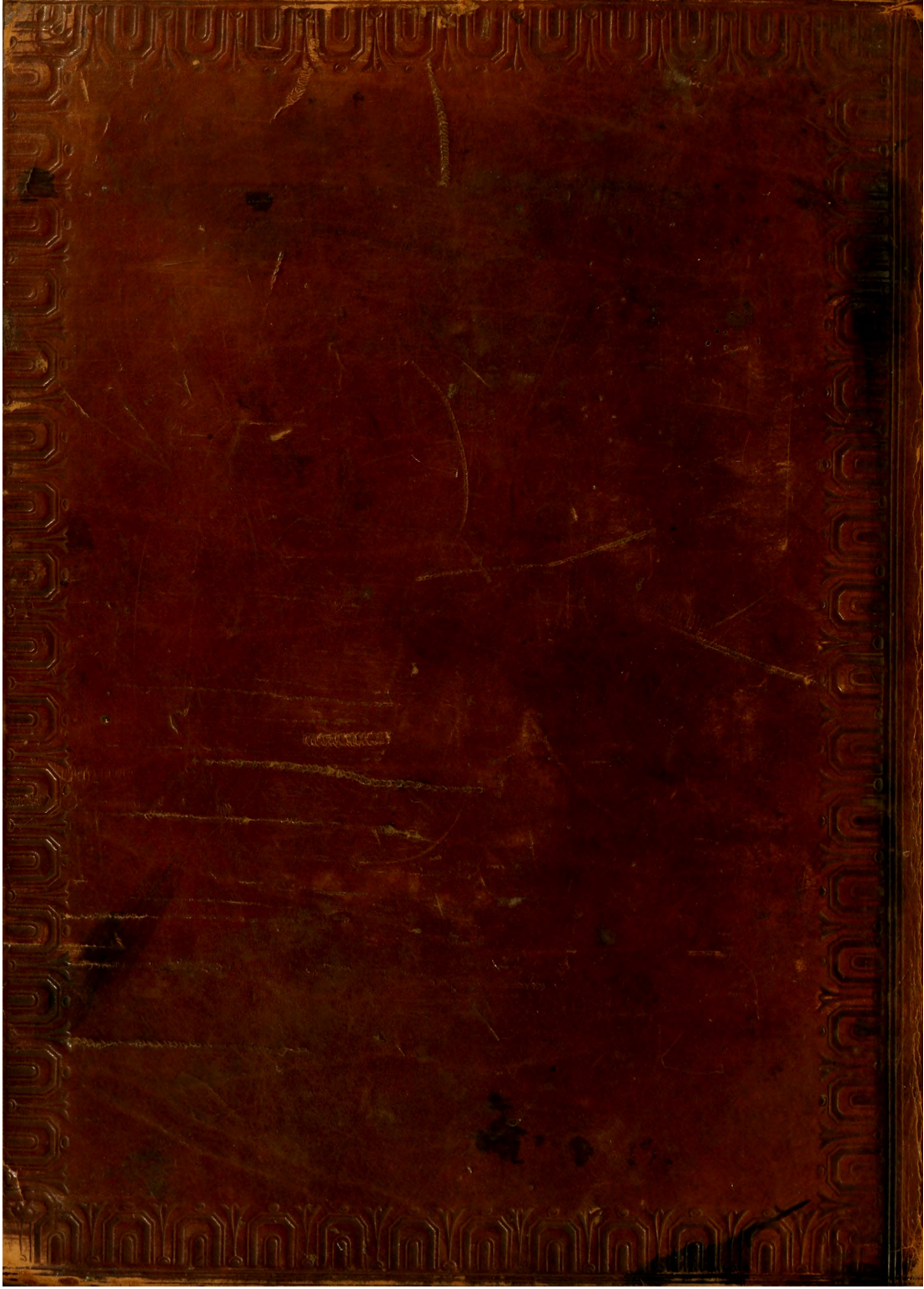
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